



THE COMPLETE WORKS
OF

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trans: Chris. Packe



MIRACULUM MUNDI

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Or a Plain and Perfect Description of the admirable Nature and Property of that most powerful Subject, called by the Ancients,

THE UNIVERSAL MENSTRUUM

or

THE MERCURY OF PHILOSOPHERS.

By which VEGETABLES, ANIMALS, and MINERALS may easily be Transmuted into most Salubrious Medicines, and the Imperfect Metals into Perfect and Permanent.

A Preface to the Reader.

To whomsoever this little Book (treating of the Propriety, Nature, and Essence of that incomparable Subject, by the ancient Philosophers called, THE UNIVERSAL MENSTRUUM, or SOLVENT, shall occur, and is offended in reading of those great virtues by me ascribed to it; and because he understandeth not the thing, judgeth it not to be credited; I would have him know, that whatsoever power I have attributed to it, that that is in no wise a Figment, Dream, or vain Opinion, but to be taken for a Truth, found out by a diligent and manifold Practise. But which will be most profitable, for me to prostitute all my inventions to the World, or conceal them? For which cause I will (at least for the present) only point at many wonderful things which may be performed by this universal Menstruum, but not treat of them, leaving it free for every man

to believe my sayings as far as he pleaseth: but if they shall be credited by no man, it shall not disturb me, it being sufficient for me to have shewed where and by what reason, the truth or secrets of nature are to be found.

As for the Subject whose nature and operations I have determined to teach upon, it is like to that of which I have made mention in my MINERAL Work, by the signal name of ALKAHEST, which appellation I have there demonstrated, not to be imposed upon it without: reason. But seeing that long since the chief Menstruum of some Philosophers, were called the same name, and that I know not whether there were like to mine or mine to theirs in nature and virtue, shall not much trouble me; for it matters little for diverse Menstruums to be called by the same name, although they do not answer one another in all things. For even as wine is wine, although it come from GERMANY, ITALY, PRANCE, or SPAIN, nevertheless each is wine, although the one exceed the other in strength and relish, as long as the same nature and virtues are found in it, which ought to be wine: The same is to be judged concerning my ALKAHEST: To wit, that if the virtues be agreeable to the name, from whatsoever SUBJECT it be extracted, it rightly meriteth the same name, which that it may the better be understood, I mean, by the name of ALKAHEST, a very hot, fiery, dry, and also humid water void of all corrosive power, by which VEGETABLES, ANIMALS, and MINERALS, are dissolved without noise, yet not all in the same manner, and elaborated into Salutiferous medicine as I have shewed in the first part of my Mineral Work. And because I have written such things of it, many have endeavoured to prepare such a

Menstruum, every one from his own Subject, Imposters also have offered to others, a water plainly corrosive instead of it, faisly pretending that they had obtained the secret from me, and that it is the same which I have described in my Mineral Work; then one sells that putations UNIVERSAL SOLVENT to another at a dear rate, whose nativity and preparation lies hid with the Seller, that so the blind leading the blind both may fall into the ditch; which thing, when I knew it, I was constrained whether I would or no, to lay open to the Reader, what is properly the nature of my ALKAHEST, and what are its virtues and powers, so that those who err, may have a rule by which they may be able to judge of any other pretended ALKAHEST, whether It be mine or not.

Therefore this incompareable subject Is called an universal solvent, because by its benefit, many incredible things are performed in the preparation of good Medicines, and also in the preparation of metals, yet let no man believe that it di8solveth metals swiftly and violently, like AQUA FORTIS, AQUA REGIA, or other corrosive waters, not in the least, but worketh altogether after another manner, viz. VEGETABLES and ANIMALS are dissolved In digestion, by the moist way, in which SOLUTION, the pure parts are separated from the impure.

And Minerals and Metals also being dissolved in the moist way by its benefit, may be washed, purged and maturated, and reduced either into good medicines, or into better metals, but not with the same advantage and celerity as in the dry way, by which very many incredible mutations are presently performed, to be admired by the inexpert, too tedious here to be treated of. Besides those two ways of dissolving, which (that

I might demonstrate the possibility of the matter) I have shewed to some; there yet occurs another far different from those, by which metals and other Subjects are swiftly, meliorated to the eye, and are maturated, depurated, and transmuted Into the best of medicines, and into purer bodies: the reasons of which, solution there is no need to expose to every one, chiefly, because that labour requireth a skillful Chymist and there are few who heartily search into the secrets of nature, but most Chymists themselves with vain processes, understand nothing, Solid In Medicine or in Chymistry, which imaginary Artists, when they happen upon true writings, cannot reach their sence with their dull brains; they speak evil, of the Author, disdainning his industry, and unweired labour, in communicating his talent; whence it comes to pass that which brings forth any thing of good, finding nothing but ingratitude, chuseth rather to carry his talent with him to the grave, than to publish it to his own damage. And this is the only cause, why I have not plainly prosecuted the use of this Menstruuni in the preparing of medicines, and meliorating of metals, but have only pointed at what may be effected by the help of it, that It may be made manifest, what is to be judged concerning it, and whether that which is sold for such by others, be like to that discribed in my Mineral Work or not: I doubt not but many will quickly despond, thinking that their ALKAHEST will in no wise perform those things which I here ascribe to my Menstruum, and will also believe the matter not to be so easy, as before they thought it to be, but although it arise from a vile subject, that nevertheless its Invention and use is very difficult. For whosoever hath such a menstruum,

by which these following things may be effected, he may indeed rejoice in the possession of the UNIVERSAL SOLVENT or MERCURY OF PHILOSOPHERS, having a door opened to true medicine and Alchemy. Therefore for the sake of Searchers, I will begin to skew somewhat of its virtues and powers, as far as I may, that the MAGNALIA of GOD may thence be made manifest, and that I may give occasion to every man, to render praise, and thanks to his Creator, who is the giver of aligood.

Of the Transcendent Virtue, Power, Nature, and Property of this
Wonderful

UNIVERSAL MENSTRUUM

It is worth our noting, that three Operations especially may be performed by the benefit of this MENSTRUUM.

1. It maturateth all Vegetables and Animals, being dissolved into a Liquor, and taking away their Venom, converteth them into salutary Medicines.

2. It dissolveth Minerals and Metals, as well by the moist as by the dry way, correcteth their venoms, ripeneth and fixeth their crudity, so they may be made good Medicines; and after fixation, yield good and genuine Gold and Silver.

3. Those Metals, Minerals, Stones, and other compact Subjects, not dissolveable by the aforesaid ways, it dissolveth, maturateth, purifieth, and in an hours space exalts Metals, more than the two former Solutions can do in a whole day, whose change into better may be observed in every hour: It dissolveth Metals and Minerals into a penetrating spirituality, so that the Metal is not separated from the MENSTRUUM, but a solution is made of both, either by the dry or moist way, from which the more pure part of the Metal, or that which is Gold or Silver, after the premised fixation, is precipitated by Art, especially if many were jointly dissolved. Whence It is sufficiently manifest, that in all the Imperfect Metals Gold and Silver is notably absconded, not discoverable by the vulgar Examen of Cupels: which Operation being performed by a

MENSTRUUM, prepared in so gross a manner, it is credible, that if this volatile Hermaphrodite and spiritual Mercury were again fixed, and rendered Corporeal, that it would be by many degrees more subtile, penetrant, and efficacious, for the dissolving, altering, and perfecting of Bodies, than it was before.

This is its Use in general; but specially it abundantly exerts its manifold Virtue; before whose description, it seems not amiss to point out the common Name of this subject, and what the common People think of it. Which, that I may expedite in few words, know, that It is nothing else but the naked salt of the Earth, of which SALT-PETER is made. But that every salt of the Earth, or common SALT-PETER, hath those Virtues which I here assign to my subject, I shall in no wise say, seeing that it ought to be diversely prepared for divers uses, according to which, thou maist expect divers Virtues.

This subject is necessary to be known by all the Inhabitants of the whole Earth, to all orders and degrees of men, because not to man only, but also to every Creature, it is profitable or noxious, according to its various application.

This subject serveth for PHYSICANS, CHIRURGIANS, and APOTHECARIES, of which they may prepare excellent Medicines against the natural Diseases of Men. Whence the truth of that common saying of Philosophers is undoubtedly asserted, viz. THAT OF THE GREATEST VENOM THE GREATEST MEDICINE AGAINST DISEASES IS TO BE PREPARED. And that Nitre Is the worst of Venoms, I have evinced in the second part of my Furnaces, where I prefer it to the BASILISK himself; and that from the same Nitre, and

its mediation, is to be prepared a most excellent Medicine. In the First Part of my Mineral Work, for the sake of Physicans, Chirurgions, and others; applying themselves to Physick, I have shewed how by the help of my Alkahest, Medicines are to be prepared from Vegetables, Animals, and Minerals, far exceeding the ordinary ways of Preparation.

But it is not my mind at present to discourse much of Medicines, it nay suffice to have shewed what Virtues this Universal subject hath, and to what. uses it may be appointed. I say, that it may be profitable to all orders of men, as well to the superiour, as to the inferiour, to spiritual and secular, noble and ignoble, rich and poor: of which orders the Phyalcan is not to be deemed the lowest.

That I may perform my promise, what unheard of things may be done, by the benefit of this subject, in natural diseases incident to man, who is obnoxious to all kinds of miseries, I will in the next place reveal somewhat for his health and comfort.

But this my Medicine, which I deliver, is not of great price, but of great Virtue, and of which the poor as well as rich, may be partakers, and (by the blessing of God) may be freed from every cureable disease.

The Preparation.

Take two or three pounds of this MENSTRUUM, whose corrosive nature transmute by force of fire into a nature not corrosive; and you have the MENSTRUUM prepared, with which you shall elaborate this Medicine, in this manner: Dissolve in this MEMSTRUUM as much of the first Ens

of Gold (which is to be found in all places of the World, but especially in golden Mines more copiously) as it will attract in the heat; so that a red Solution lay bemade, which digeBt for some time, with its own weight of the dissolving Wine; make separation of the pure parts from the impure, by removing the faeces which sever themselves from the Medicine, by falling to the bottom, this being concentrated bl an easy heat, will be a red pellucid stone, very like to a soluble salt, which is to be carefully preserved. This Medicine will be second to none, except the stone of Philosophers, and will be of the same goodness, after a Hundred Years, that it was the first day it was made, performing all things which I skew with amazement, for which no mortal man can ever render sufficient Thanks to God.

The Use of this Universal Medicine in general.

This Universal MedicIne will cure every natural disease both in young and old, strong and weak, in a very small dose, without any danger, not nauseating the stomach, as the usual Potions do; and is to be taken in any Liquor, according to the Condition of the Sick, as warm Broth or Gruel, Wine, Beer or Ale, Water, Milk, & etc. from one grain to eight grains, which is the highest dose. It operateth after a diverse manner, according as the strength of the sick, or the nature of .the disease requires: If you continue in the Use of the prescribed Doses, the operation will be insensible; it strengtkeneth and mundifieth the radical moisture, and in a wonderful manner expelleth every Evil out of

the Body being taken daily, every other or every third day: it preserveth from accidental Diseases, correcteth Venom, and resisteth infectious Airs. But if the Dose were greater, the Operation will be more evident, by Sweat, Urine, Spitting, and sometimes by Stool, according as you please, by encreasing or lessening the Dose; and if the disposition of the Disease comply, it is cured by a small quantity of this Medicine, without ocular observation; but being radicated, requireth a manifest operation, if it refuse to yield to a small Dose acting invisibly; because both in preparing and using this Medicine, regard is to be had, that you neither err in excess or defect, but by observing a MEDIUM, you shall obtain both Profit and Honour.

Those of ripe years say take from one to six grains every day, if they have leisure to attend the Cure, but if not, three grains every fourth day, until there remain no foot-steps of the Disease: taking nothing besides this Medicine, and keeping that day from the cold Air, and abstaining three or four hours from Food. In the LEPROSIE and foul Scab, there is no Remedy safer than this Medicine, extirpating the Roots of the Evil without trouble. Nor will you ever be frustrated in the desired effect, if the Sick have strength sufficient to undergo the Cure. (See its Preparation and Use more particularly described, in Part 2. Phar. Spagyric.).

After the Description and Use of this Medicine, by which the health of Man say be preserved, and being lost, may be restored, Which is far to be preferred to all the Treasures of the whole World. There now follow other Secrets, shewing how by the help of this subject a man

say acquire an honest Living; and, as I have said in the Preface, this subject may be profitable to all orders of men in the World, whether euperiour ór inferiour, Ecclesiastical or Political, noble or ignoble, rich or poor, by conferring or admonishing somewhat of good to every one in his Profession. Therefore I will now begin to teach some signal uses of it, that it may be manifest to all men, that this is an Universal subject, which I have always judged such, and that others with me say find it so.

In the first place, all Fossiles or Minerals digged out of the Earth, may be perfectly examined by the mediation of this subject, what metals they contain, how many, and bow much of each: It is an infallible Guide to the diggers and melters of Ores, saving them both loss of time and matter. An excellent Artifice, by which the value of all Minerals may be deecovered without much time, labour and charge, being highly necessary for Metallurgists, of GERMANY, especially, being quite undone by a continual War, who may in a short time lay up great Stocks or Treasures, to be iaployed against the Enemies of their Country in time of necessity: by whose benefit also rich Mines of gold and silver (which otherwise would for ever be neglected) may be discovered, when they are swiftly and accurately examined.

The Marcasites of Gold and silver being melted by the mediation of this, by a singular compendium, hitherto unknown, do afford more metal than by the common way.

The volatile and immature Marcasites of gold and silver, are fixed in the space of three hours, so that they yield more metal than they could have done without fixation.

Those three things are very necessary and profitable to every Magistrate having Mines in his jurisdiction, by which he may obtain much wealth.

All Gold and Silver, which is not purely melted from its Marcasite, is swiftly purged from all additament, the Silver is separated from the Gold, by fusion only, with small labour and cost, but in great weight. Gold and Silver are easily drawn out of old Tin vessels, the tin being preserved almost in the same weight, and being made better than it was before, may serve for the same uses to which it is wont to be put.

From BISMUTH much silver is separated, the BISMUTH being preserved, this secret being agreeable to those places which abound with that Mineral.

From old Copper much Silver may be separated, the Copper remaining unhurt, by which Artifice Countries abounding with this metal, may not a little profit themselves.

Every common silver, may be in the space of a few hours be exalted into the nature of Gold, the which if it be done four or five times, which may be in a short space of time, it giveth. so much gold, as affordeth a sufficient livelihood, over and above the costs.

Gold may be separated by fusion, from every addition of Copper, Tin, Iron, Lead, Orpiment, Antimony, Arsenick, or the like, and be purified without Cupels, each being kept apart, profitable for Metallurgists and the like, from the shortness of the time, smallness of the charge and labour, and much gain.

Every imperfect metal without the mixture of other metals, may be

ripened by this secret alone in the fire, in the space of an hour, so that it will yield Gold and Silver, but without gala.

There is another very gainful augmentation or increase of the perfect metals, by the imperfect, answering to the Germination or growth of vegetables; for even as every seed being cast into the earth, groweth therein arising to be an herb or a tree, and taketh also its encrease from the same by its inbred attractive power, so is it here also, for SOL or LtFNA groweth and encreaseth in SATURN, JUPITER, VENUS, or MARS, as in their native soil, and are nourished after the manner of herbs, and encrease from day to day. An Art not to be despised by Philosophers.

By the mediation of this, from all imperfect metals and minerals, yielding nothing by the usual examen of Cupels, Gold and silver is produced in a manifold manner, being an argument that the imperfect metals have somewhat of the perfect reconded in them, when they are inverted and skew themselves to our sight, a work not ingrateful to those who work in Metals.

These are the chief things which I have found may be done in netallick works, by the help of this Subject, yet I make no doubt but there are many more unknown to me, to be revealed to others after me who shall make a good beginning from my writings, the which I also wish from my heart, that the hidden mysteries of the natural wonders of God, may at length be brought to light, for the use of mankind.

Among the enumerated Arcanums, some perhaps say seem of little worth to the Reader; but there are some from which may be had a commodious livlihood, so that an Artist seed not be at the will of another, without

he please. O how great a thing is Liberty, which no man can worthily esteem, who hath not been a Servant himself. A piece of Bread is sweeter to a quiet, prudent man than many dainties, with care, danger, and noise. It is happy for him who can say with PARACELsus, LET HIM NOT BE ANOTHER, WHO MAY BE HIS OWN. But it is good for him that would use well the Gifts of God, not to be unmindful of his Neighbour, lest temporary Liberty cast him head-long into the Dungeon of eternal Slavery. After skewing this subject to be conducive to all the Inhabitants of the earth, I have described its use in Metallicks, which is not to be indifferently undertaken by every man, but by those only who are concerned in digging of Mines, and melting and separating of Metals, whether they be noble or ignoble, learned (as well spiritual as secular, exempted from publick offices) or rude, which maintain themselves from Merchandise, or live upon their Estates, all which may receive Fruit from these Secrets, but not Husbandmen, Labourers, Ditchers, & etc. but that to these also somewhat of profit may proceed from my inventions; I will skew in order; although the principal will redound to ingenious Artificers, Engravers, Painters, Statuaries, those who adorn Glass or Clothes with Silk, Gold, or Silver, and they who make Wax-work.

They who etch upon Copper, may prepare from this subject a good corrosive water, by which (the Copper-plates being first smeared over with a covering fit to defend them, and what Images and lines they please, being drawn upon them with a stile or stift) by a very easie and compendious manner, they will be eroded or eaten into.

PAINTERS, by the help of this, say prepare for themselves most

excellent Colours, as ULTRA-MARINE, SMALT, fine red or scarlet LACCA, VENICE-CERUSE, and others necessary for their Uses, which otherwise they must have from far, as ITALY, HOLLAND, FRANCE, & etc. and at a dear rate.

ENGRAVERS and STATURIES may so harden their Tools that they may hold their points long, if they be to cut stones.

EMBROIDERERS say put any durable Colour they please upon the silk with which they work.

They who paint Glass, by an easie work, may thence prepare all Colours or Enamels for Glass, so that there will be no need to have them from VENICE.

They who work in Wax, by the benefit of this, may whiten it exceedingly, and colour it as they please.

PRINTERS say add this subject to their Ink, which will cause it to adhere most firmly to the Paper, and render the Letters very fair.

It is convenient for CLOCKMAKERS or WATCHMAKERS, if a Water be distilled from it, which soldereth Iron or Steel without Fire, if a drop of that AQUA FORTIS be dropped upon it, whence the Iron growing hot, it presently waxeth soft, as if it had been soldered in the fire by the help of Copper.

All SMITHS may by it harden their Files, and other Iron Tools, as hard as if they had been made of the hardest Steel.

TIN-WORKERS or PEWTERERS, may harden their Tin or Pewter, and give to it an elegant whiteness, so that it will resemble Silver both in colour and sound; neither will it easily tarnish, and by reason of its hardness will endure longer than common Tin or Pewter.

CABINET-MAKERS may strike an excellent Black upon Pear-tree, Cherry-tree, Box, Walnut-tree, and other hard Woods, which may be used for curious Works instead of Ebony.

SKINNERS or FURRIERS may dye their Ermine, Fox-skins, Wolf-skins, and the like Furs, with a Scarlet, Crimson, or deep Black colour, far exceeding the natural.

In like manner, FEATHER-DYERS may swiftly give any lasting colour to their Pluses.

TAYLORS may take out spots or stains out of Woollen, Linen, or Silk Garments, and restore their beauty.

If SHOEMAKERS put old Iron to this subject, they may therewith adorn their Leather with an excellent Black.

WEAVERS may render their Linen threads so fine and soft, that they shall emulate Silk.

DYERS, by this, may give so firm and unchangeable a ground to their Cloth, that the superinduced Colours shall not be corrupted or spoiled by any Wine, Vinegar, Urine, Pickles, Air, or Sun.

POTTERS may thence prepare a Glassy colour, not unlike to the INDIAN PORCELANE, of which Vessels may be made, having the Aspect of Gold, Silver, or Copper, a singular Ornament for Noblemens Tables, hitherto unknown to the World.

SOLDIERS, MERCHANTS, TRAVELERS, CARRIERS, and others who are much in the open Air, may of this prepare a Varnish, in which they may dip a Linnen Cloth, which will not permit either Air or Water to pass through it, with which they may defend their Boots or Clothes, so that they may travel dry in the Rain.

They who make Tapestry, may restore their faint or faded colours, so that they shall be strong and beautiful.

Mistrisses of Families say prepare of it fine Soap or Washballs, far exceeding that of VENICE.

HOUSEHOLD-MAIDS may with it scowre or cleanse their metallick vessels, so as to render them neat and beautiful.

WOMEN may change the yellow, pale, or brown colour of their face and hands into a beautiful whiteness.

OLD WOMEN may by an easie way take away the wrinkles of their face and hands; as also, the Corns of their feet, and boil their Linen to such a softness, that it shall come but little short of Silk.

GARDENERS by this subaect say destroy all Insects, by mixing it with Water, and pouring it into those places where they breed, for they will either die in their boles, or run out to die, because they are not able to abide that fire. It also ripeneth Fruits, if a little of this MENSTRUUM be applyed to the roots, at the entrance of the Spring; and if a large quantity of Apples be covered well over with it, they may thence prepare a lasting Wine, Vinegar, or burning Spirit.

BAKERS may use it instead of Ferment or Yeast, if they dissolve a few Hops therein.

BREWERS may have very strong Ale or Beer by its help, if they extract their Hope with it.

Mead or Metheglin, as also Beer and Canary, which are upon the turn, and growing sowre, may be by this be rendered drinkable.

COMB-MAKERS, and other Horn-workers, may by this soften their Horns,

so that they may imprint upon them what Images they please.

KEEPERS OF ARMORIES may preserve their polished Arms or Harness safe from Rust, by anointing it over with this subject.

BIRD-CATCHERS may by help of this prepare such a Bird lime as will not be hurt either by Cold or Heat.

SOLDIERS by means of this may prepare from Gold a fulminating Powder, of which the magnitude of a Pease being put upon a red-hot Iron plate will give a greater clap, than half a pound, yea, a whole pound of Gunpowder; the same may also be prepared without Gold, only by the addition of Salt Of Tartar and Sulphur; as it is described in the second Part of our Furnaces.

Engineers and Makers of Fire-works, may perform many wonderful things by help of this subject.

There say also many new works, belonging to Weaving and the Smith's Art, be thence made, which may be communicated to neighbouring Countries, whereby Money may be brought in lieu thereof to a Country improverished by War.

If VINE-DRESSERS, or KEEPERS OF VINE-YARDS, pour a little of this subject to the Roots of their Vines, they will hale ripe Grapes, and MUST, or new Wine sooner than their Neighbours; of which they may make a good advantage.

Nevertheless, Must and Wine also may be ripened after another manner, in the Rogshead, without this Art, so that they who understand the way, say have always good Wine, when others have it sowre. A Secret very profitable to cold Climates, which for the most part produce sowre or

tart Wines. It is also agreeable to Countries abounding with Wine, when through a want of the heat of the Sun the Grapes do not ripen well; which may be helped by this Art, so that it may be readily sold.

But because the greater part of men, especially of the meaner sort, cannot be perswaded to things which they have never seen nor heard of, I well know, that if I should in plain words describe the reason and manner of meliorating Wines, scarce one man in a Hundred would believe me, but would rather say, Our fore Fathers were wise men, and got great Estates by Wine, without the knowledge of this Art, nor did they desire it. If Nature will not ripen our Wines, let them be sowre; yet notwithstanding, if sometimes they will not serve the Master, they may be drank by the Servants.

Men of this sort are incureable, neither are they (being old) easily tamed; and young men take little care how prudently they manage their Affairs. Hence it comes to pass, that Antiquity obtains upon all men. But that the Vine-dresser may see that the present Age is more skillful than the former, I will set before him only one demonstrative Example, by which he may plainly see how much they differ.

Our fore-Fathers knew not how to make any thing of the faeces or dreggs of Wine, but a burning Spirit or Brandy, which being extracted, the remainder they threw away, or sometimes mixed it with the Fodder of Cattle, very rarely dried them in the Sun, and burnt them into Potashes; but by my invention, there may be thence drawn a far greater quantity of burning Spirit, then also a large quantity of Tartar, and at last the Pot-ashes, which is a threefold profit. Which if you manage

the matter well, from a Pipe of Lees, you will have at the least seven or eight Urns (which will be about a Fifth part, an Urn being four Gallions) of good Wine, from the residue, you will have the burning Spirit, and Tartar, at the last the clavellated Ashes, the profit being four times as much as heretofore, which thing was altogether unknown to our Ancestors. How many Thousand weight of Tartar is every year thrown away in FRANCONIA, SWIVIA, ALSATIA, the PALATINATE, upon the RHINE, MOSELL, and DANUBE, which would be very profitable to those Countries, if the men were Artists.

But what doth it signifie to teach, if there be none to hear or learn: for it is more adviseable to sit still and do nothing, than to be largely imployed to no purpose. But I am perswaded, that after my death, there will be some who will understand my good will to the World, and search out the truth out of my Writings, to their own great profit. There is an opportunity or season for every thing: Trees first bring forth Budds, then follow Blossoms and Leaves, and last of all, Fruit.

There remains yet another thing very profitable to Countrymen; the juice of Apples or Pears being pressed out, by the help of this subject, such an Effervescency (or working) is promoted, as Wines may be thence made, having the relish of the natural, and but little inferiour in durability and strength, and although the beating of the Apples be somewhat tedious, (which is now done much quicker by Mills) that labour is recompensed with a good profit, by the Wine arising from the juice; a Secret very necessary for cold Countries, which cannot ripen Wines, and yet abound such in Apples, but by this way may much be saved in the price of Wines, for which they usually pay dear.

I have indeed many Arts relating to Wines, but they belong not to this place, my purpose here being to treat of those only, which are administered by my UNIVERSAL MENSTRUUM: Arts (as I think) hitherto known to none, or at least not divulged, that it may be manifest to the Reader what proficiency the World hath made in good things. Whether the matter be credited, or not, signifies little to me, I my self also might have doubted, if I had not learned by experience; but Judgement ought to be given not rashly; we are to know, that God doth wonderfully dispense his benefits to those who are his Servants, and whom he hath appointed to be his Instruments, to bring his wonders to light.

If Husbandmen moisten their seed with this MENSTRUUM, it will sooner be ripe, and have larger, fatter grains than ordinary: Which being done, I will shew by what means they may make great profit of their grain. The grain being whole, not ground, pour to it warm water, impregnated with this MENSTRUUM, in a HogsheAd well stopped, let it stand and ferment or work for a time, the water will extract all the strength of the grain, the remaining husks serving to feed Hogs: If you ferment Hops with this Liquor, or extract, it will be good Beer: If you will not do this, you may thence draw a very good spirit, the residue, in a short time, will be Vinegar; and if you be wise, you say put this burning Spirit or Wine to many uses, by which you shall have more profit than by selling it; a Secret not to be despised where grain is cheap. I have yet one thing to add among my Wine-Arts, concerning grain, and the Fruits of Trees and Shrubs, which is to be received with thankfulness, as a great Gift of God to Mankind. Vim. It is found by industry and manifold experience,

that from Rye, Wheat, Oats, Rice, Millet, also from Apples, Pears, Peaches, Cherries, Plumbs, Sloes, Damascens, Quinces, Figgs; as also from Goose-berries, Mulberries, Barberries, Black-berries, Elder-berries, and other like Fruits of Trees and Shrubs; from all these, I say, may be prepared, with little labour and cost, a Drink very like to Wine, both in taste, smell, and strength, being grateful, wholesome, and durable. For which large bounty, the Inhabitants of cold Climates (which never see Grapes) cannot render to God sufficient Thanks.

There yet remains a manifold use of this subject in Medicine, which if it were rightly described, would make a great Volume, which belongs not to this place, but shall be done more commodiously at another time in a peculiar Treatise. It were to be wished, that this subject were better known, and more used by ingenious Chymists and Apothecaries, that so many dead Herbs and unprofitable Waters might not be set to sale. What, I pray, would it avail, if the whole Mass of Blood being inflamed with an intolerable heat, (as happens in the Plague and other contagious Fevers) you should wrap the head with a moistened Rose-Cake, comfort the Temples, Pulses, Hands and Feet with Water? Think you by this to drive away the Disease? Not at all, but rather render it worse, as Experiences hath often witnessed. But it seems to me as if a vaporary Bath or Cauldron were too hot, and one should go and cover the Furnace all over with cold linen, to temper the heat, a thing to be laughed at; but the wood which causeth the flame being taken out, the Furnace cools of its own accord. By a like reason, the malignant Fire of hot Diseases is in the space of a few hours, drawn out from the most inward Penetrals

of the Heart, by four grains (at the most) of a good Medicine, where no place is left for external Coolers, or corroborating Epithems. Which thing I bale observed not only in one, but in many Experiments; That the Venom being excluded from the Heart, the Body hath returned to its due temper, and by degrees to health and strength.

To what purpose are so many Ointments, Oils, Emplasters, & etc. when a small quantity of a good Medicine is able to effect more than them all? A whole year is often spent in the curing a small Ulcer or Wound, and then left worse than at the beginning, the Bridle (according to the Proverb) being applyod to the Horses Tail, and not to the original of the Disease. The Fountains of external Ulcers are to be dried within, and not imprudently to be stopped up with outward Plasters, which otherwise, without any outward Remedy, by a small quantity of a good Medicine, may be radically cured in the space of a few weeks. Therefore such a Medicine is to be sought, and all the other trifles to be laid aside: But what dost thou, seeing the World will be deceived, and desireth no other? For if any Physican have a good Medicine, which is such easier for the sick to take, than many ingrateful Potions; this is neither esteemed nor rewarded, for if he require a Fee or Reward, he is answered, That he gave only a few grains of powder, two or three times, which cannot be so dear: Hence chasing a certain thing for an uncertain, be requireth his reward according to his visits, and prescribeth Bottles full of Physick, which may be long in taking, and he have the fitter opportunity to encrease their number.

The same thing hath also obtained in Chirurgery, for if an honest

Chirurgeon quickly cureth an outward Evil bythe help of a good Medicine, he shall not have a due reward, but hall be told, That he hath only applied two or three Plasters, which can be worth but little. Therelore instead of being paid for a quick Cure, he reaps nothing but ingratitude; so that being better taught, it beboveth him to do like others, by employing a month or more about that Cure, which he could perform in three days.

For this, and the like causes, very few are treated with Eood Medicines, but Physicans study delays, after the old Manner, if not in respect of the sick, yet at least for their own profit; for if the sick readily pays his fees, be either out of ignorance or voluntary neglect, neglecteth the matter, for which he will have an heavy account to give.

The present World doth only this, he that standeth, let him stand, and he that falleth, let him lie, none regardeth it; every one taketh care of his own matters; nor will he put his hand to the quenching of the fire. That famous Patron of Art, ALEXANDER the Great, who bestowed upon his Philosopher ARISTOTLE more than a Hundred thousand Crowns a year, for his Inquires into Vegetables, Animals, and Minerals, now ceaseth to be. The most wise ERNESTIUS Duke of BAVERIA, and the Elector of COLOGNE, What Expencc hath he not been at in collecting the Writings of that incomparable GERMAN Physican and Philosopher PARACELSUS, and other such Cherishers and Advancers of Arts, our GERMANY hath lately brought forth? But MARS (the Sword) asserting his Empire, hath banished JUPITER and MERCURY (Justice and Arts) so thatthey play least in sight; but sure it is, that if they be not Quickly restored and advanced to

their dignity, it will be to the unspeakable detriment of the Country, and to the great advantage of Strangers; WHICH GOD OF HIS MERCY PREVENT.

And now the benevolent Reader hath seen, what wonderful and incredible things may be performed by the benefit of this subject; yet I will not deny, but that it say also serve for many more things which I know not, being profitable for all orders of men, superiour and inferiour, learned and illiterate, great and small, according to their several Vocations and States. But some men may say, I do indeed believe that many great things may be done by its means; but because thou dost not together and at once shew the way of preparing the Universal Medicine or Tincture by its help; there is therefore reason to doubt whether it be the UNIVERSAL SECRET MENSTRUUM of the ancient Philosophers, to wit, the HERMAPHRODITE MERCURY, so much spoken of by them, every where to be found, a thing contemptible and vile, to be found in every Dunghill, by nature cold and hot, a great Poison, quickly killing and quickly healing, a matter to be found with all men, which the rich and poor equally possess, which ADAM brought with him out of PARADISE, and many more Epithets of the Ancients, which are all agreeable to that thing. To this I answer, That in my judgement the Ancients had no other Universal Mercury, to which all their marks do perfectly agree, and may be applied. Do not all men know it, seeing and beholding their own Urine, of which it is generated? Is it not a very vile matter, which we keep not in the House, but throw out of doors, according to the Precept of the Philosophers, to be sought in Dung? Is it not a great Poison when made into Gun-powder or AQUA-FORTIS! and Have not I shewn that

a Universal Medicine may be made of it? Is it not a seer Fire, and also being pure, cold as Ice? And if you will, hath it not equally masculine and feminine gifts? Doth it not so impregnate the imperfect Bodies in the space of a quarter of an hour, that they generate Gold? Is not it self impregnated by the heat of the Fire, that it bringeth forth those Fruits? Is it not highly volatile, and presently firmly fixed? Is it not a Water both moist and dry? A great Corrosive, and yet being rightly prepared, an Enemy to Corrosives? Is it not most heavy and most light? To what thing, except Nitre, doth this Enigma of the Philosophers agree? For, What is blacker than a Crow, whiter than a Swan, more hurtful than a Serpent destroying many, lighter than the Wind, heavier than Gold? Is not this the true devourer of his own Children (the Metals) the AZOTH of Philosophers, the Soap of the Wise, the Urine of Boys, Sulphur vive, the Salt of Strangers, the Secret Fire of Philosophers?

Are not all these things in Nitre? But by what method they may be there found, is not my business to shew in this place, let it be sufficient to have pointed out the subject in which they are to be sought and found, which no man before me hath been so kind to do. For further demonstration, to wit, that from Nitre, a true UNIVERSAL SOLVENT (I would not have you imagine it to be AQUA FORTIS) may be prepared, there needeth not. But thou maist contradict it if thou canst, or name another subject in which are all those things. Which I know thou canst not do, if thou couldest at once take a view of the whole World.

That I have not written any thing concerning a Tincture to be prepared

of it for the Imperfect Metals, (which defect the ancient Philosophers have supplied) thou maist think that I have not proceeded so far, and that I have wanted tiæ and opportunity to make a farther Progress, nor did I ever aspire to so great things, but have contented my self with those of a meaner Rank. But how far I have penetrated by searching into litre, say be seen in the Second Part of my Furnaces, where I have prescribed some notable Processes from a gross subject, of which this is not the least, where I shew, that some years before, I would have melted a Calx of Gold, and because it would not melt, I added by intervals a Fluxing Powder, prepared of Salts, till all flowed well, then the Crucible being taken out of the Fire, and the matter poured out, when I expected Gold, instead of that I found Lead, but the Fluxing Powder was very red, (although made of the whitest Salts) being tinged with the ANIMA of Gold, the Gold being divested of all its dignity. Which thing, when I bad considered, believing some Secret to lie in the matter, I several times repeated the labour, but always in vain: the cause of which errour was not the subject, but my self, who had not observed the weights and degree of Fire; or God, who would not that I should make any further discovery. Truly, if that Labour had succeeded, I should long since have possessed the Stone of Philosophers, who am now forced to sustain my Family by meaner things with Labour. But passing by this, see, I pray you, what the most accurate PHILIPPUS PARACELSUS ascribeth to rude Nitre, when he saith, CHEMISTRY HATH DISCOVERED THE MATTER TO LIE IN NITRE. Let BASIL VALENTINE, SENDIVOGIUS, and the ancient Philosophers, be considered, and you shall see that all their Sayings are accomidated

to the operation of this subject, and that I have not attributed too much to it, but rather less than is due. I could, had I a mind so to do, compose all the terms of Philosophers with this subject, but to what purpose so great a prolixity? He that shall once come so far as I am, the Secrets of the Philosophers will be sufficiently manifest to him, and will freely confess, that this is the only true UNIVERSAL SOLVENT, and that there is no other. Many have always believed this thing to be prepared of Nitre, but because they were not fully confirmed in their minds, they tried nothing with it, and therefore found nothing. Many men in my time have endeavoured to fix Nitre into a Tincture, but because they took it crude without a due Preparation and fit Associate, such as it was when they committed it to the Fire, such it remained; but if they had known how to have joined an amicable subject with it, perhaps it might have been more profitable. BASILIUS commandeth to associate it with a brisk and lively female, from whose embraces the Queen might bring forth issue: All the Philosophers say, that to MERCURY is to be added its own weight of Gold and Silver, (but not the common) and that of both is to be made one indissolvable thing; for while the Gold is dissolved by the Mercury, in the same moment the Mercury is coagulated by the Gold, the solution of the Body, and the coagulation of the Mercury, are done both by the same Work. Certain it is, that there is one thing among Minerals, which is conjoined and fixed with our Nitre, and during the fixation, passeth all colours; but I know not the end of the thing, having never performed that labour, and by reason of my great age, think not to repeat it; nor will I be the

adviser of any man, that he should search after an uncertain labour with a certain Loss: but if any man in doing this shall miss his hope, let him not blame me for giving him the occasion by this Writing, who have wrote this only for this end, that I might make it manifest, that the name of UNIVERSAL is not underservedly assigned to it: Neither also is there any need, that a thing of so great moment should be made known to an ungrateful World. Any of those things which I have shewn may be done by it, are sufficient for a man to sustain his Family.

Some man may except, and ask, Who hath revealed to thee, that this is the MERCURY OF PHILOSOPHERS? I answer, That I know it to be such from the properties, form, and nature assigned to it by the Philosophers, which thou also, if thou hadst Philosophick eyes, wouldest acknowledge to be such, which is wont to hide it self from the proud, and to reveal it self to whom it pleaseth God. If a skillful Gardener should happen into a Garden, where he should see that wonderful Vegetable, NOLI ME TANGERE, (which at the first was brought from the EAST INDIES, therefore planted and cherished with great care and admiration in great mens Gardens) of which he had read so many portentous things, viz. That refusing every touch, it would fall to the ground. And although he had never before seen this Herb with his Eyes, would he not certainly apprehend this to be that very Herb? For the Virtues attributed to it argue that it cannot be any other. So he whose eyes it hath pleased God to open, so that he can apprehend all the Properties to be in a subject, which the Philosophers affirm to be in their Universal Mercury, Will he not, acquiescing in that, desist from seeking out another?

Lastly, SAL NITRE is the only growth, generation, and encrease of all Vegetables, Animals, and Minerals, as also their Destruction, and Regeneratibn, by a perpetual Circulation of the Elements, by which things being dissolved, do again return into the same from which they arose:

For the Nitre of Vegetables in the bodies of Animals, by the intervening digestions and separations, is generated into a Mineral Salt, which none will deny: and Nitre or Salt of the Earth, is Vegetable, Mineral, and Animal, which cannot be said of any other thing or subject, but the Universal Matter. And even as it is the chief Conserver of Vegetables, Animals, and Minerals, so it is also their Destroyer and Death; therefore by them it is both loved and hated. Vegetables love it, when growing in the Earth, they thence draw their nourishment; for when the Earth is dead, or void of Salt, it affordeth neither nourishment or encrease to seed, Christ himself being witness, when he saith, YE ARE THE SALT OF THE EARTH: but if the Earth be destitute of Salt (or the Salt hath lost his saltness) it is altogether dead, and can bring forth no Fruit. An ignorant man saith, that Dung maketh the Earth fruitful, but undeservedly, for not the Dung, but the Salt which lies hid in the Dung, doth this, which is generated of Vegetables after their putrefaction, and again transmuted into their seeds and roots which are in the Earth; the same thing Animals again receive in their food, whereby their bodies are strengthened and preserved from Corruption. For no man is so rude, but he hath learned by experience that Salt is the Preserver of things both. living and dead. But an ignorant man may object, that other things also have a preservative Power, as myrrth, aloes, end other Balsamick

Liquors, which preserve Flesh and Fish from putrefaction. To this I answer, That it is not myrrh or aloes, but their salt, which effecteth this. Honey also and sugar preserve things, which are sot salts. I answer, That thou understandeth not the nature of Salts; those are sweet salts, the other are bitter salts, which by putrefaction, are changed into sowre and acid. Also every burning spirit of Wine, and other Vegetables, preserveth other bodies, although they are not in form of salt, nevertheless is it nothing else but the most pure volatile salt of the Wine; mixed with its sulphur, which doth this; for none of the Principles is sincere, and wholly free from the mixture of the rest. Vinegar doth the sane thing, and is a seer salt, which if time would permit, I could easily demonstrate. What man's senses are so dull, that he cannot understand one thing to pass into another, by the mediation of putrefaction, to him even great Volumes would profit nothing. From the sweetest Must (or new Wine) Sugar, Honey, by the help of putrefaction and Fermentation alone, is made an acid Tartar, a strong Vinegar, and a volatile burning Spirit; all these will presently return into a nitrious salt, which few understand, those especially who are believed to know much. Not only Man is delighted with salt, without which he cannot be sound in health, but also all Animals. Mice, above all, are very greedy of Salt, the which if they find not, they lick the saline efforecences of Walls, and make a very nitrous Urine. Pigeons also frequent old Walls, which abound with salt. Hens pick out the grains of Oats from Horse-dung, which are full of salt, preferring them to fresh Oats, and thence become more fruitful, in laying more Eggs, the salt concocting the small stones

which they swallow, in their Ventricles, is the first matter of Eggshells; but if, being shut up in Pens or Coops, they have not that salt earth, with the small sand or stones, which they usually devour, or their stomachs being weak, doth not digest them, the Eggs they lay afterwards, will be such as we call windy Eggs, having no shells, or such as are very imperfect. Minerals growing in the bowels of the earth (Experience being witness) rejoice in salt, from which they associate to themselves bodies, and make an encrease: In like manner, they love it out of the earth, and by it are ripened and meliorated; amongst which Salts, Nitre, as I have said, is endowed with a singular sympathy towards Metals. On the contrary, Minerals as well as Animals and Vegetables, abhor salt, if they be unduly associated with it, for so they are corrupted and destroyed; for salt being adhibited in a due manner, is the only preserver, augmenter, and perfecter of Vegetables, Animals, and Minerals, which all the Philosophers confess; amongst whom, PLATO ascribeth to salt something divine, to whom succeeding Ages have assented, seeking many things in salt, yea, even the stone of Philosophers it self; but being ignorant what a true salt was, and of the manner of applying and preparing it, they could not make any further progress. Hence any man may easily see why the Ancients called those Secrets by the name of ALCHEMY, vim, as a certain handling and melting of salt, for which reason also they familiarly used these words; IN FIRE AND SALT CONSISTETH THE MAGISTRY: Implying, that by the benefit of fire and salt, a true Medicine was to be prepared, as well for the health of men, as for the perfection of Metals.

If God prolong my Life, and grant me opportunity, I will hereafter, for the good of Mankind, openly declare what SALT and FIRE are, that the incredible Virtues of those two bodies, as yet unknown to the World, say be made manifest to all Men. One thing I will add, that the Philosophers pointing out the Universal matter, speak obscurely, when they say, that it is every where to be found, that the Poor hath it as well as the Rich, and that no man can live without it, whence many have sought for Air, Rain, Snow in MARCH, MAY-DEW dreaming the universal matter to be in those, and when their labour hath happily ceased, they have obtained somewhat of a nitrous salt. It is certain, that the Stars do impregnate the Air and Clouds with their Catholick seed, which presently falling in form of Rain, Snow, and Dew, render the Earth fruitful and fit for germination, and that they are again drawn upwards by the warmth of the Air, leaving their Nitre in the earth, to be again impregnated by the stars, and again descend to conciliate the fertility of the earth, lest the earth at any time should labour under a want of this universal seed, but continually applieth it self to the vegetation of things, and preserveth a perpetual Circulation of the Elements. Hence HERMES hath written, that THAT WHICH IS ABOVE IS AS THAT WHICH IS BELOW. Yet nevertheless, we need not seek it among the stars, seeing that it may sufficiently be had, by a far shorter way, at hand, and before our feet. For so such the words of HERMES intimate.

The Words of the Secrets of HERMES.

True it is, and remote from every cloak of a Lye, that whatsoever is below, is like to that which is above; but this the wonderful things of the work, of one thing, are acquired and perfected, even as also things are made of one, by the consideration of one, so all things are made of this one by conjunction. Its Father is the Sun, its Mother the Moon, the Wind carrieth it in its belly, the Earth is its Nurse, the Mother of all perfection. Its power is perfect, if it be changed into Earth; the subtile and thin being separated by the fire from the gross and thick, and indeed prudently with moderation and wisdom; this ascendeth from the Earth unto Heaven, and again descendeth from Heaven to the Earth, and receiveth the power and efficacy of the superious and inferious. In this manner thou shalt acquire the glory of the whole World; thou shalt drive away all darkness and blindness, for this is a Fortitude excelling all other power and strength, for it is able to penetrate and subdue all things, as well those which are thick and hard, as those which are subtile. In this manner the World was made, and hence its admirable conjunctions and wonderful effects, seeing that this is the way by which those wonderful things are effected, and for this reason I am called by the name of HERMES TRISMEGISTUS, seeing that I have three parts of the wisdom and philosophy of the whole World. So I conclude my Speech which I have made concerning the SOLAR WORK.

These are the words of the most ancient Philosopher HERMES, who for his perfect knowledge of Nature, is deservedly stiled THE FATHER OF

PHILOSOPHERS; in which words he hath sufficiently hinted, That his little Bird without wings (which flying day and night is not wearied) is the Spirit and Life of the superiour and inferiour Elements, the Conserver of the superiour and greater, and of the inferiour and lesser World, and that it lies hid in Nitre: For the better understanding of which, let a man throughly consider the Air, in which the UNIVERSAL SPIRIT, the first Ens or Being of all things, dwelleth, without which no Animal can live a quarter of an hour, nor any Vegetable or Mineral be produced; neither can the Sunshine, nor the Fire burn. Even as the Excrements of Vegetables, Animals, and Minerals, by a continual Circulation, are transmuted into Elements, the Elements into Excrements, and those again return into Aliments, by an uncessant renovation and transmutation, which Man only doth not attain.

The HUSBANDMAN knoweth that the Leafs, which every year fall from the Trees, afford a new vigour and nourishment, that the Excrements of Cattle produce very good Grass, that the Faeces or Excrements of Minerals, from which a Metal hath been once separated, is in a short time impregnated by the Stars, that being melted, they again yield the same Metal which they had done a little before: and the SCORIA of metals are every where returned to their Mines, where in a years time being recruited by the attractive power of the Universal Spirit, they are again impregnated, so that they again by melting afford metal. Doth not the Earth, from which SALT-PETRE hath been extracted, being exposed to the Air in the interval of some months, yield other SALT-PETRE, and this as often as you will, as if nothing had been extracted from it? Doth not all

things which are calcined, viz. Lime made of Stones, Shells, Woods, Herbs, from which the Fire hath forced the Universal Spirit, by a very strong Appétite or Magnetism, draw the Universal Spirit again afresh, and return into a Corporeal Nitre? Is not the heat and virtue of the sun, the excrement or superfluity of the sun, by which it is nourished and sustained? If heat were nothing to the sun, the Air, by its Nitrous Essence, could never render it weighty, nor cause it to distill in fruitful Rains; nor could the Earth bring forth Fruit, and afford fresh nutriment and food to the sun, its conserver: Whence it followeth, that an Excrement is always the conservation and nourishment of that thing which sakes oreeparates it. But here PLATO commandeth to rest; at another time (God willing) sore shall be spoken. We have heard, that in salt especially in Nitre, although slighted by the unskillful, there are found most potent and profitable virtues, as well for TRUE MEDICINE, as for ALCHEMY. Nor is it reasonable that any man should be offended with the cheapness or low esteem; but he say rather think, that that which is despised before the World, and imaginary Philosophers, is most precious with God, and those who know the mysteries of Nature. Therefore it remains, that in the nature of things, there is not a better subject, by which more and greater wonders may be performed, than SAL-NITRE. Therefore, I also constantly affirm, That of it may be prepared the true MERCURY OF THE PHILOSOPHERS: but I will not say, that I know the Preparation of the STONE OF PHILOSOPHERS from it, because I never went so far: But those things which I have delivered concerning it in the correction of metals, and other good Arts, Experience alone hath

taught me; in which I acquiese, and all thoe things, if the matter should require, and it should conduce to a good end; I should not blush to demonstrate singly through their parts, that it may be laid open to all men, that all these things may be performed, but not by every man; seeing that I have not written for that end, that they should be prostituted to all men, for then I should have wrote more fully, but that they night remain in the power and custody of Friends. It can hardly be believed, what great troubles my Writings have created me, while one accosts me from this place with long Letters, willing me to unfold this or that Others address me with a great Catalogue of Questions, of which if I should answer the tenth part, I should scarcely have Bread to eat.

If the LORD see good, he will afford me time and occasion of doing yet better things, but if not, let the Reader accept the WILL FOR THE DEED: Truly, there are many Sciences of great moment in my Possession, by which I could point out a safe path to Posterity, for the attaining of higher things, but because I have always studied to maintain my Family, with my own honest labour, without detriment to my Neighbour, I am (contrary to my GENIUS) prohibited to publish more, being constrained to apply my hands to ancient labours. Some may infer, if thou hast found out more, act by others, thy hands being suspended from the Work, let it suffice thee to have disposed of thy labours. But he that shall thus say, confesseth himself, not to know the World to be perfidious: If I could have been made partaker of faithful Operators, I should long since have had a free prospect of my affairs.

But it is not at that pass as many believe, men are now perfidious,

keeping no promises, every one seeketh his own, right or wrong; Beziefits are rewarded with evil, which hath happened to me more than once; when I have adopted one for a faithful fellow-laborour, the contrary hath happened; For as soon as he hath learned any Secret, believing himself to be more learned than me, hath feigned divers excuses to get away, which if he could not effect openly, and with Consent, he hath attempted it privetely; or hath carried himself so petulantly, that I should thank GOD to be freed from him. Whence it came to pass, that I always lost my purpose, perceiving the Proverb to be true, HE THAT WILL HAVE HIS BUSINESS WELL DONE, MUST BE BOTH MASTER AND SERVANT.

But I trust, that in a short time after my death, those who shall distribute my Labratory among them, where I have made a stand, will further search out the secrets of Nature, and being lighted by my Torch, will come to the desired end: but it will be much more grateful to me, if my Secrets, which I have found out with great Costs, Labour, and Care, should be known to many, than that they should be intombed with me, without Usury. To which end I will always, according to my power, be a most ready helper and Counsellor, for the sake of Posterity.



THE COMPLETE WORKS
OF
RUDOLPH
GLAUER
trans: Chris. Packe



EXPLICATION OF
MIRACULUM MUNDI



THE
EXPLICATION
OF
MIRACULUM MUNDI

Set forth

In Testimony of the truth of that Matter, and for the Advantage of the Lovers and Followers of ARTS.

Reader,

In the first place, before I prove and verifie the powers and virtues of the aforesaid Universal Subject, which I have attributed to it, in every point, it will be necessary to make known after what manner the mentioned Salt of the Earth performeth its Operations, that the benevolent Reader may not be confounded, nor imagine that it exerciseth all its Operations in one only manner and way, to wit, crude, as it is of it self; for it doth not so, but it exerciseth its power in three manners, forms, or figures. For Example sake; Its first Use is in many Businesses and Arts, as it is simply drawn from the Earth, being purified, and is known to all men. It is applied to another use, being first calcined by fire, and changed and exalted into a more fixed substance. Again, for another use, it is first distilled into a volatile Spirit, and AQUAFORTIS. And so that subject performeth its Operations in Figures, simple, as it is in it self, in form of a Sun; secondly, as a fixed fiery Liquor; thirdly, in the figure of a volatile Spirit, or corrosive AQUAFORTIS; as shall be demonstrated below, from point to point, in order.

Point I.

In the first place all Fossiles, by the mediation of this Subject, may be perfectly examined, what Metals they properly contain, how many, and how much of each.

For the verifying and demonstration of this first point, I will begin to shew, that Minerals may be most commodiously proved by the Mediation of the Salt of the Earth, and in what manner this is to be done. First, The Mineral is to be finely powdered, whether it be GOLD, SILVER, COPPER or LEAD. To a hundred weight of this, add three or four hundred weight of Caicined or fixed Nitre, (Note, That the small Say weight is here meant) mix all very well together, put the mixture into a very strong Pot, which is to be shut with its Cover, set It upon a email foot in such a melting Furnace, as is described in the fourth part of my Furnaces, kindle the fire by degrees, and let the minera, or Ore flow well with its liquor in the Pot, like water, then pour it Into a Vessel fit for this purpose, suffer it to cool, then take out the Regulus; if it be GOLD, SILVER, COPPER, or LEAD, weigh it in a Probatory Balance, and you shall find how much GOLD, SILVER, COPPER, or LEAD, there is in the Ore. N.B. That Iron and Tin cannot be proved in this manner, for Iron is not fusible in such a fire, and Tin is reduced into SCORIL by Combustion, by reason of the Salt. N.B. That if the Regulus of GOLD OR SILVER come not pure, or contain any COPPER or LEAD, suffer it to run upon a Test or Cupel, with a little LEAD, till it sparkle and shine, and you shall have the Metal fine, which is a proof that may be

securely trusted, and according to that a Computation may be made, without any fear of fraud or Sophistication; the Regule of Copper or Lead, need no other trial, but are judged good. N.B. That if the Ore be stubborn, and yields no Regulus in the first melting, let the Pot be again set into the Furnace, (if it be yet whole, putting to the Ore, giving no Regulus, a piece or two of Iron) being covered, least the Coals fall into it, suffer it to flow, then the iron entereth into that untameable Sulphur, existing in the Ore, and hindering it from passing into Regulus, and suffereth the Gold, Silver, Copper, or Lead, contained in that Mineral, to fall down, which is to be poured out into a fit vessel, and the Regulus will settle to the bottom, which being cold is to be separated from the Scoria, but if you will prove whether or no the Gold containeth any Silver, or the Silver any Gold or Copper, or the Lead any Silver or Gold, then suffer the Regulus to flow upon a Cupel, till it sparkle with a Splendour, and afterwards make separation by AQUA FORTIS, and you shall find how much of every Metal is permixed with the other. There is no need to describe this separation at large, because it is every where known, and now very perspicuously taught by LAZARUS ERKER, so that it needs no repetition: I have here shewed, and proved, that by the Mediation of Nitre, Minerals may easily and speedily be examined. Therefore, this first Point being now proved and verified, I give thanks to God, who I trust, will further assist me.

Point II.

The Marcasites of Gold and Silver, being melted by the Mediation of this, by a singular Compedium, hitherto unknown, do afford more Metal than by the common way.

That which is contained in this second point is not the least amongst my Lucriferosus Secrets, but one of the best, which I have always reserved most secret within my own breast. Many Men have often allured me with fair Speeches, to demonstrate it, but hitherto have I not been prevailed with to do it, not out of envy, or that my self alone should have that art at command, but because Faith is hardly any where to be found, it is now reputed an honour to promise many things, and perform few, but a disparagement to keep Promises; for I have often learned to my loss, that when through fair Words, and Promises oftentimes more than I required, I have been perswaded to Communicate this, or that Secret; as soon as it hath been out of my hands, I have found the quite contrary, for instead of a Reward, they have either derided me, or began to quarrel and contend, and in this manner, the Benefits which I have conferred upon them, have been recompensed with great Impiety.

The Process followeth.

Let there be a Furnace built of good Stone, which is able to endure the Fire, small or great, as you please, or according to the necessity and commodity of your Labour, in the following manner. First build

an Arch about a Cubit high from the ground, the which cover and make level above with Iron Plates, or Stone that will hold the Fire, which shall be the foot of the Furnace, the length of which ought to exceed the breadth four times, that is, it ought to be four times as long as broad, by this Arch or foot of the Furnace there is yet another Furnace to be erected, whose bigness within must be half the breadth of the long Furnace, and about two Cubits high from the wind holes, into which the Wood is to be put, and in that Furnace, on that side which adjoineth to the melting Furnace, is to be a hole, through which the flame of the lighted Wood may strike upon the Hearthe of the Furnace, and heat them; above, let there be an Iron Cover, to that end that when the wood is put in, the Furnace say be covered with it, and the flame may be forced to enter by the side into the Melting Furnace, and let the Melting Furnace, the Hearth being now perfect, be divided according to its length, into three Chambers or parts, so that every Chamber be square, that is, as long as broad, and between every Chamber let there be a Wall, with a hole in the lower part, that the flame say pass freely into the second and third Chamber, between which two let there be also the like Partition or Wall, with its hole at bottom, and let the third or last Chamber be close, saving its little door, let it have one only hole, by which the flame may pass out, also on one side of the Furnace, there is to be a hole in every Chamber, by which the Eearthhs may be discerned, and the Minerals and Metals taken out and put in, but the Chambers are not to exceed a Foot, or a Foot and a half, in height; in the upper part of which, let there be a Cover or Cap of good Earth, well luted and

accommodated to it in such manner, as whensoever need shall require it may be removed with a pair of Tongs, and put on again. All these things being thus rightly prepared, let a Hearth be made in the first Chamber of good Earth, which can sustain the fire, let the Earth not be too fat, or too lean, but of a middle condition; in the second let there be a Test made of Argill, or Wood Ashes, but in the third Chamber, let there be a Hearth of Good Earth, and in the lane of the Lord, let the fire be kindled in the side Furnace, that the Furnace with its Hearthe may be thoroughly dried. Which being done, let the Ore of SOL or LUNA being rightly prepared, be put. into the last Chamber, that it may be made hot by degrees, and burn, but not melt, which may be hindered by the help of the little door, and the fire may be governed at a beck, according as it shall be necessary, and the Mineral requireth, or shall be able to suffer; the Minerals are sometimes to be stirred and turned well about in all parts, with an Iron Hook or Ladle, that they may be well Calcined. In the first Chamber let there be put so much Lead as the Hearth will hold, and when it moveth well, put upon it, spoonful after spoonful of the Calcined Mineral in the last Chamber, stirring it with the Lead, and turning it with an iron Ladle, and let it be so long upon it, till the Lead shall have attracted all the Metal, then the Scone are to be taken out with an Iron Ladle fit for this work, and to be kept by themselves; then again some of the Calcined Mineral is to be put upon the Lead, and so the melting, turning, and taking out of the Scoria, is to be continued as long as there is any of the Mineral at hand, or as such as is sufficient for the Hearth; and if during this

labour, the Lead should be impregnated with a sufficient quantity of Gold or Silver, by the Mineral, (which may be perceived by taking a little out in a Spoon, and examining it upon a Cupel) then let Nitre be burned upon it, and let it be repeated two or three times, for so the Lead will be purified, grow white, and be rendered ductile, and passeth freely in the Test, without waste, which yet would not be if it had not been first depurated by litre; the Lead into which the Gold and Silver hath passed, is to be taken from the Hearth with a Ladle; and the Hearth made of Ashes, in the middle Chamber is to be filled with it, and the Bellows to be planted against it, to blow the Coals to the other aide, and according to the common manner, the Lead is to be deduced into Salt, and the Cake of Gold or Silver is to be taken out, and afterward, to be thoroughly depurated in good Tests: And so in that Furnace may be performed three Labours, and more of the Gold and Silver is retained then by any other way, for blowing with Bellows wastes and destroys such of a Metal, and reduceth it by burning into Scoria, which the sweet flame of wood doth not do, the Scoria being taken out, suffer them to pass through a high Furnace, that if there be yet any Lead among them, it may be saved, to be used again in the former Labours, (to wit for attracting Gold and Silver, in the first Chamber, from the Minerals Calcined in the last) in this manner nothing will be lost, and not only more Gold and Silver obtained, but also without so great a charge of Coals as is used in the ordinary way. You should have always two of those Furnaces, or sore (if you have a great quantity of the Mineral) in your Elaboratory, that whilst you work in one, the other may be repaired, and when there is need, furnished with new Hearths.

This is the best and most profitable manner of melting the Ores of Gold, Silver, and Lead, containing in themselves Lime, and this without Coals, and strong blowing, but by the flame of wood only. A. the foot of the Furnace, B. C. D. the three Chambers, E. F. G. the three little doors of the Chambers, by which the Minerals and Metals are put in and taken out, H. the Cover or Cap of the Furnace, I. the Wind holes, or Registers by which the flame is governed, K. three holes in the Walls, or Partitions of the Chambers, through which the flame passeth, for the heating of the Chambers and Heartha, L. the Furnace on the side, into which is put dry wood, M. the Ash hole, N. its Cover or Stopper, M. the hole in the side, by which the flame is conveyed into the Chambers, P. the Iron Rods, with which the Minerals are turned, whilst they are in torrefying and the Scoria are taken away from the Lead, Q. a Spoon or Ladle, by which the torrefied Mineral is put upon the flowing Lead, and the Lead which is impregnated with Gold and Silver, is removed from the first Melting Hearth to the other, R. the Tongs with which the Cakes of Gold and Silver, are taken from the second Hearth, S. the Furnace in which the Cakes of Gold and Silver are perfectly depurated, T. the Tests, V. the Cineritia. N. B. That the Works coming from the first Hearth, may also be perfectly finished in the second Chamber, but it is better to do it on Tests fit for thià purpose. (The figures of this Furnace is not printed in the Latin Copy, nor to be found among the other Originals.) N. B. That what concerns this Point, is of greater moment than many will beleive, because in our Country, there are found in many places rich Mines, abounding with Gold and Silver, which

nevertheless are not rightly depurated by the common way of Melting, so that they afford so little, that it will not pay the charge of the Coals; and therefore it is yet unknown how much good Metal they contain, but it lies hid in obscurity, which nevertheless might be very well perfected in this manner, with great profit. I know Mines of this sort in various places, which I have found very poor, according to the common way of proving, but according to my Method very rich. What Treasures doth HUNGARY, BOHEMIA, CARINTHIA, STIRIA, and SALTSBERG possess in their Regions, unknown to them, and yet after an easie manner to be obtained? What Treasures hath MISNIA, THURINGIA, BRANSWICK, and FICHTELBURGH, hid in them, and do no good? There is no Man of a sound mind, but may easily by labour and observation discern what a great difference there is between the common way of Melting, and mine, if he seriously consider the matter. A Mine of Lead doth not want an exquisite Art of melting, because it is of small price, nor will the loss be great, if some of it be burnt in melting, or remain in the Earth. In like manner the vulgar way of melting Copper, by high Furnaces, and strong blowing, is sufficient. But the Mines of Gold and Silver, are not to be treated so grossly, but after a more subtile and profitable manner, that nothing of them may be lost, but say be of a greater use and profit, than hitherto hath been done. For the Mineral of Gold, although it is not in some great Rocky Mountains, yet for the most part, it is found in Flints, and Stones containing Iron, or in any- crude Mineral in which oftentimes Antimony, red Sulphur, and Arsenick, is mixed together with the Minera of Gold. As may be seen in CARINTHIA and its Confines. But how should such a

Mine, if melted with Coals after the common manner, yield its fruit without loss; for whether it be torrefied, or not, if it be cast upon Coals, and agitated with the strong blast of Bellows, that which is immature flieth away, carrying with It self that which is good; that which remaineth passeth into Scoria. For although it should be mixed with Lead, the Minera of Lead, or Salt of Lead, yet they would not remain conjoined, but the Lead is easily melted, floweth, and leaveth the Ore, which by strong blowing is reduced into Scoria, retaining much gold, which so is lost, as well as the other which flew away in smoke, and at the best but a very- little saved, which hath entred the Lead.

N. B. But, in my way, it is necessary that the Ore should be broken and subdued, and thereby forced to yield its Gold, if it be well incorporated with the lead, and the volatile is preserved with the fixt; add, that the flame lightly striking or playing upon the matter, destroyeth nothing, and by this way, there is no metal lost. That the thing is so, I will prove by a certain similitude or comparison; sake proof in what manner you please, of gold or silver Ore, and observe how much good metal that contains, afterwards prove the same in a great quantity upon Coals, and you shall find much less in that, than in your small proof; when nevertheless the contrary ought to be, because a great fire hath a greater force of acting upon the Ore, than a small one; and this is the only cause, because a great quantity requireth a more violent fire than a small one; which is averse to all crude and volatile Minerals. But by my way, there is found as such, if not more, in a large quantity, as in a small proof. Therefore I will here shew yet by another manner of

probation, that by the common and usual way of melting Minerals, all the metal cannot be obtained, and sometimes scarcely half of a third part. To an hundred pounds of the Mineral, reduced into a small powder, add 8, 12, 16, or 18 pound of granulated Lead, or as much as the Mineral shall need, mix the Mineral and the powder of Lead, which with a little Spoon are to be committed to a fiery hot Cupel, placed under a Cinerithum or Muffle, give a strong heat, and the Lead will attract all the metal from the Ore, and cast out the Scoria or dross, which will rest upon the moving Lead; which being done, you must have at hand a hot Iron Rod, with which you may move and stir the Scoria every way well, up and down upon the Lead, to the end, that if any good metal should as yet remain in them, the Lead by that moving may lay hold on it, and catch it to it self; afterwards Buffer the Scoria for a little while to heat and burn upon the Lead, that it may flow well; then let the heat of the fire somewhat abate, and the Scoria will become thicker and fit to be drawn out with an Iron rod, which is to be broad at the point, round, and sharp, that the Scoria say be every where clean and wholly drawn away from the Cupel, which are diligently to be kept, that nothing be lost, and lest the future essay should be false. This being done, drive the Lead remaining in the Cupel with an indifferent heat, then there will remain the gold or silver, which that hundred pounds of Ore did contain; that grain or portion is to be taken out and reserved. N. B. That whilst you are proving the Mineral, you may also impose another Cupel, of the same magnitude and weight, and as much Lead upon it as was mixed with the mineral, without it, suffer It to flow

alone by it self. The grain or portion which comes to be obtained from the mineral upon the other Cupel, will be what that mineral did contain. Afterwards the two Cupels are to be weighed apart, and as much as this, in which the Ore was wrought, shall be heavier than that in which only the Lead flowed, so much of Lead or Copper that hundred weight of Ore did contain; and so much gold or silver as the grain or portion remaining in the Cupel weigheth, and so much Scoria or dross as was removed and drawn out with the Iron Rod.

N. B. Some man may object, That the SCORIA cannot be so accurately and purely removed from the Cupel, but somewhat will be left behind. I answer, That although the removing of the SCORIA should not be exactly done, which notwithstanding may be done, if diligence be used, because the SCORIA to be removed are not pure SCORIA, but as yet contain somewhat of the Lead, which may be easily as heavy, yea, heavier than the SCORIA remaining in the Cupel, and which cannot be removed, nevertheless the proof will be dust and good. But if by a melting made in a good quantity, you shall find as much LUNA or SOL, VENUS or JUPITER, (N. B. that Iron and Tin cannot be proved in this manner) as the small proof demonstrated, (I think it should be, if you shall not find & etc. and the character JUPITER should be SATURN.) believe that you have not rightly proceeded, and that that which is lost is gone in fume, or by combustion, into SCORIA. Seeing therefore that this proof is of a great weight, and accordingly is to be made by a great melting Work, I will declare that labour more copiously. FOR EXAMPLE SAKE, I take two Cupels, accomodated to one and the same form, I weigh them singly, If one be

heavier than the other, then with a knife I pare or scrape it a little above or below, so that they may be of equal weight, afterwards I put them side by side conjunctly, or one before, and the other behind, under a Cineritum; when they are duly hot, I put upon one the Mineral, mixed with the granulated Lead, and upon the other, the granulated Lead only; then I suffer them to flow together, seasonably abstracting the SCORIA from that where the Mineral is; then I cause both to cease. Now supposing that I have added to the Hundred weight of ore, 1200 pounds of Lead, and also wrought 1200 pounds of Lead in the other Cupel alone, and each Cupel to have weighed three Lotbones, according to the weight of the City, and that I find in that Cupel in which the Mineral was wrought, a portion of Gold or Silver, weighing (according to the probatory weight) nine Lothones, and in the other Cupel, a portion of Silver weighing three Lothones, which the 1200 pounds of Lead yielded; But in regard that I also added to the Mineral 1200 pounds of Lead, which also have yielded three Lothones, which I subtract from the nine Lothones, and there remaineth six Lothones of Gold and Silver, which the Hundred weight of Ore hath yielded. N. B. If you would know whether the Mineral also containeth Lead and Copper, and how much, then I weigh both the Cupels apart, observing how much that in which the Mineral was wrought is heavier than that in which the Lead was wrought alone, and so much Lead or Copper I may affirm to have been, together with the Gold and Silver, in that Mineral; suppose the Cupel in which the Mineral was wrought to weigh 30 pounds, according to the probatory weight, more than that in which the Lead was agitated alone, then I am sure that there

was so much Lead or Copper in that Mineral, together with the gold and silver (for iron and tin do not enter the Cupel, but pass Into SCORIA, but the Gold and Silver remain on the Cupel) and the remaining weight, to wit, seventy pounds, I find all in SCORIA, for a little flyietli away in fume: in this manner it may be observed what quantity a hundred pounds of the Ore of Lead or Copper containeth of good Metal, and whether it have any gold or silver or not; according to which a computation may be made, whether it will pay the Charge in a great quantity, or not, and what gain may be had from It. This is a most desireable proof, invented for the use of gold and silver, which are necessarily by this way yielded in great quantity; if it happen otherwise, the errour is to be ascribed to the working; for the Mines of copper and lead, this proof doth not succeed in great quantity, although by it may be certainly known how much of either of them is contained in an hundred weight of Ore, for both these metals are easily burnt by the fire, and reduced into SCORIA, which happeneth not to gold and silver, if they be rightly handled; only here it is made appear what quantity of SATURN or VENUS is contained in an hundred pounds of Ore of SATURN or VENUS, which is impossible to exhort in great quantity, by the common and known way:

for soft and sulphureous metals of this sort lose much, because part is driven away by strong blowing; another part is reduced into SCORIA: but by my way nothing is lost thus, and but very little remaineth behind. I know yet another way, and that better too, of perfecting the Minerals of gold, silver, copper, and lead, with a certain compendious profit; but seeing that in my MIRACULUM MUNDI I have made no mention of a Work

of this sort; I shall here say nothing of it. I also know a way of extracting from very poor Copper Mines, all the Copper contained in them, without great labour and cost; which Mines are everywhere in great quantity to be found, but are not sufficient to pay the Charge of melting in the common way; but this my secret way will yield great profit, for scarcely one pound of Copper will remain behind, and be lost in an hundred pounds of SCORIA.

Point III.

The volatile and immature Marcasites of SOL and LUNA are fixed in the space of three hours, so that they render a double quantity of Metal, to what they could have done before fixation, & etc.

This fixation is a singular secret, in perfecting Antimonial and Arsenical Minerals, which are wholly crude, which commonly yield a little Gold: For when Minerals contain much Antimony, Arsenick, or Orpiment, and are torrefied in the common way, then the Arsenick or Orpiment destroyeth much of the Gold, carrying it away in fume; but if they be melted without torrefaction, then the blowing forceth away more; if from a Mineral of this sort, the yellow or red Sulphur, Arsenick, or other rapacious substances, be diminished or consumed, by closing it in Earthen Vessels, as many do, then by this means the Mineral is burnt, loseth its flux and ingress into Lead, so that much of the gold is destroyed, and reduced into SCORIA; to prevent which, this following way is the

best: With one part of the mineral mix half a part of Nitre, let it be kindled with a Coal, and fixed, then the Nitre burneth away the greatest part of the rapacious Sulphur, and fixeth the rest, so that there is but little of the Gold lost, and it keepeth Its flux and ingress into Lead; if it be put into the foregoing Furnace, and there wrought, it yleldeth all the gold and silver which It Containeth, and nothing is lost. Here some may say, and object, That although in this manner, more gold may be obtained; yet the Nitre maketh the work dear, which I indeed confess to be true, if the Nitre be bought at a dear rate, but if by an artlfical Culture, it say always be had at hand, it will cost little, and this torrefactIon and fixation, may be perfected with great profit.

Point IV.

All Gold and Silver not purely melted from Its Marcaslte, may be swiftly purged from every Additament, the silver separated from the Gold, by fusion only, with a small labour and cost, but in great weight.

This way of purifying GOLD and SILVER from all addition quiàkly, and in an easy manner, is a thing most profitable, and an Art highly necessary to be known by those who handle metals: for it is sooner done, than by the way of cupellating or blowing off with Lead, but is dearer, by reason of the Nitre; nevertheless, the labour is easie and pleasant, and it is done in this manner: Let a Crucible of impure gold or silver

be placed in such a Furnace as is described and depicted in the Fourth Part of our Furnaces, let it be melted, then cast in some Regulus of Antimony, sore or less, according to the greater or lesser impurity of the Gold, and according as it hath more or less need of cleansing for its purification. When all shall flow and be clear in the Crucible, cast into the Crucible upon the metal, at several times, about so much Nitre, as there is of addition to the Gold; let It flow, then the Nitre attracteth the Regulus of Antimony, together with the impurity contained in the Gold, which passeth into Scoria. And this Process doth not serve only for impure SOL and Luna, but also for such Sol and Luna which contain Copper, Iron, Lead, Tin, Chalcitis, Aurichalcum, and other metallick and mineral matters, Tin especially, which is difficult to be separated from Sol and Luna by Lead, without loss. But in this manner it may be quickly- and easily done. But that my meaning may be the more rightly understood and the less error be committed in working, I will here institute the Process clearly, and in express words. Suppose to 1 lb. of gold or silver, there be two lothones of Copper, and three lothones of Tin (a lothone is half an ounce) which I would separate, and if it be done by the known way of blowing off with Lead, there will need at the least thirty or forty- lothones of Lead, and nevertheless one part of the SOL or LUNA will be lost; but by my way two lothones of Copper, and three lothones of Tin, adjoin five lothones of Regulus of Antimony, then abstract the Regulus, together with the addition of Copper and Tin, by the mediation of Nitre, which may be done in the Crucible in the space of one hour, which by torrefaction and agitation in the common

way, could scarcely have been done in 10 or 12 hours; besides nothing of the Additaments is lost, all remaineth in the Scoria, from which, afterwards; as well the TIN as the COPPER and Regulus of Antimony may be recovered, to wit, if the Scoria, in which the TIN, COPPER, and Regulus of Antimony is, be put into a Crucible, a live Coal cast in, and then the Crucible covered with a tyle, let them flow a quarter of an hour, pour all out, and you shall find in the bottom of the Cone a little Regulus, in which will be the remaining SOL or LUNA, which the Scoria did prey upon; let them be depurated on a Cupel, if they be not already pure enough: The Scoria being again melted, cast in a live Coal, suffer all to flow well together, again there will fall another Regulus from the Copper, the TIN and IRON remaineth, and neither by Coals nor any other art, can be brought Into Regulus; but if these Scoria be driven through a probatory Furnace, then they also yield the Tin again, and that better than it was before. This Process is not only pleasant, artlfical, swift and easle, by which gold and silver is quickly and purely separated from all addition, but there is also hidden in it a great mystery; But because I have only proposed to prove those things to be true and natural, of which I have made mention in my MIRACULUM MUNDI, let what I have now said suffice, and what is here desired may be found perspicuously and satisfactorily declared in the following Processes.

Point V.

Gold and Silver are easily drawn out of Old Tin or Pewter Vessels, the Tin being reserved almost in the same weight, and being made better than it was before, may serve for the same uses which it is wont to be put.

This Process also is very well performed by the mediation of Nitre, viz, in this manner. Let the Tin, in which is GOLD or SILVER, be reduced into Ashes, even as Lead is wont to be prepared, for the working of Minerals, and let there be mixed with it as much powder of Nitre, let the mixture be put in a strong Pot which will endure the fire, upon which put subliming Pots, let the mixture be kindled in the lower Pot (which is under the Subliming Pots, and must have a little hole in the side for that purpose) with an Iron Rod, red hot, then the Mass beginneth to burn, and sendeth many Flowers into the Subliming Pots, the Tin and Salt-peter remaining in the Pot, take out, and melt in a Crucible, if there be much Lead, then that falleth together with the GOLD and SILVER, to the bottom of the Crucible, but the Tin with the Nitre passeth into Scoria, which if the melted Mass be poured out into a Cone, they are separated from the Regulus of Lead, and after cooling may be taken out, which Regulus of Lead, by the addition of other Lead, may again be wrought, and in a strong Crucible be reduced into Scoria with Nitre; then there will remain a little Regulus of Lead, which containeth the GOLD and SILVER, which was in the TIN. The first and last Scoria may be reduced by a strong blast in a Probatory Furnace, then the Tin will

be again obtained, better, harder, and whiter than it was before; the reason is, because the Nitre hath consumed part of the combustibile Sulphur, and also separated the Lead. Although this Process Is not done with any- great profit, yet nevertheless it shews the possibility; but he that knoweth how to handle the matter, will suffer no loss, for those sublimed Flowers are of greater worth than Salt-peter and Tin, because they may be prepared into a good Medicine; they are also Yery available in those curious Colours for Cloth (Scarlet, or Bowdy) exalting them in a wonderful manner, and firmly abiding in the Cloth, shining, and giving it a fiery ground.

Point VI.

Much Silver say be separated from Bismuth, the Bismuth preserved, A Secret agreeing to those places which abound with that Mineral.

This Secret is not of so little weight as perhaps It will seem to some; for no Man even to this day hath proved this in the matter it self and with effect, yet seeing that it may be done, viz. In this manner, melt Chalcitis in a Crucible, and cast upon it successively so much Nitre, until all the Chalcitis shall pass into Scoria, or green Glass, pour out the Mass into a Cone, then the Silver will settle to the bottom in form of a Regulus, which was contained in the Chalcitis, then put the Scoria of the Chalcitis Into a Crucible and melt them well for the space of an hour, so all the Chalcitis will be revived, rendered Corporeal, and a little will be lost. He therefore that can make the

Salt-peter himself, and needs not to buy it at a dear rate, will hence reap great profit, otherwise not; however it proveth that the Salt of the Earth can perform what is here attributed to it.

Point VII.

From old Copper much Silver is separated, the Copper preserved unhurt, by which Artifice Regions abounding with this Metal, may reap no small profit.

That this extraction of Silver from Copper by means of the Salt of the Earth, may be verified, you are to proceed in this manner: Mix with the Copper its own weight of Regulus of Antimony, then melt both together, upon which cast 80 much Salt-Nitre successively or at times, until the Copper together with the Regulus of Antimony into green Scoria, then make the fire stronger, and cause these Scoria to flow like water, and emit a Regulus, which although it be not sufficiently pure, it may be depurated upon a Cupel with a littl. Lead, and it yieldeth the Silver which the Copper contained. N. B. This process is most true, and will never deceive any Man, but I do not say that he shall obtain Riches by this means, but only prove to be true, what I have ascribed to It in my MIRACULUM MUNDI. N. B. But he that knoweth how to fix the Scoria, that is the Copper and Regulus of Antimony with Salt, and to melt them into Artificial Stones, or Enamel, so that nothing be lost, he shall be sure not to undergo the Labour in vain; otherwise he may cast in a live Coal upon the Scoria, from which the Silver is separated, when they are in

Flux, and let them flow half an hour, then it leaveth the Regulus of Antimony together with the Copper, which the Nitre hath reduced into Scoria, and afterwards another Regulus, to be applied to use, which if all things be well handled, from both, viz, from the Regulus of Antimony and Copper, (after their Edulcoration) a green colour for Painting may be extracted, and so the Labours will be compensated, and the gain will be so much the greater.

Point VIII.

Every common Silver may in the space of a few hours be exalted Into the nature of Gold.

This Gradation of Silver is performed by the help of a certain Mineral Sulphur, to wit, of IRON and Antimony, In this manner. Adjoin to Silver as much Regulus Martis, and again let it be separated from it by Nitre, which labour is performed in the space of an hour, to the remaining Silver adjoin again as much Regulus, which is again to be abstracted; and let this labour be reiterated five, six, eight, or ten times, which may be done in one day, afterwards let the Silver be dissolved in Aqua-fortis, then the Gold, which the Nitre by the help of the Silver hath obtained from the Regulus, will remain In the bottom, which is to be edulcorated, and corporified with Borax, the Gold will be good in an excellent degree, but the value thereof is scarce enough to pay for the Regulus, and Nitre. But he that knoweth how to make his own Nitre, or can obtain it without price, may reap a considerable

profit: Especially if he know how to transfer the detracted Scoria into further use, which Is sot here sought, but is only proved that SILVER say be exalted into GoLD by the help of Regulus ANTIMONII MARTIALIS.

Point IX.

Gold may be separated by fusion from every addition of Copper, Tin, Iron, Orpiment, Antimony, Arsenick, or the like, without Cupels, each being kept apart.

This manner of separating of Metals, from one another, and of depurating GOLD without Cupels, is a most pleasing, fair, and profitable Secret, by which in the separation of Metals, much time and expence is saved, and no detriment to be feared, which no man, even to this day could effect, my self excepted: You are to proceed in this manner. First, the mixt Metal, whether it consist of few or many, Is to be granulated, the grains are to be conjoined with a fourth part of powdered Sulphur, somewhat moistened, and to be set on fire in a Crucible luted according to art, which being done, the cover of the Crucible is to be taken off, and the enkindled Metal to be covered with the fourth part of its weight of Antimony. N. B. That if there be much Iron, Copper, or Tin in the mixture, then the more Antimony is to be adjoined, that it may draw to It self the imperfect Metals. Therefore when the Mass flows with the Antimony, inject a little well purified Nitre, dried and pulverized, and when it flows well, the Mass is to be poured out into a Cone, and the Regulus, if there be any, to be shaken out, which will

contain the greatest part of the GOLD which was in that Mass. N. B. If there shall be no Regulus, that is a sign that there was not Nitre enough to suffice the crudity, which is to be remedied thus: Return the Mass into the Crucible, and permit it to flow, which being done, throw in as much filings of Iron, as you judge there is Gold in the Mass, and mix it with the Mass with a red hot Iron, cover the Crucible, and give a melting fire for a quarter of an hour, pour it into a Cone, when it is cold separate the Regulus from the Scoria, which will be about the same weight with the filings of Iron, which you used in the precipitation, purifie the Regulus in a small new Crucible, by the injection of Nitre, if it yeldeth Gold without Silver, then it is a sign there is Gold yet in the Mass, therefore it is necessary to flux the Mass again, and precipitate with lion, if the Regulus be yet golden, then It is to be deperated apart by Nitre, and to be kept; but if it hath more SILVER than GOLD, it is a sign that all the Gold is precipitated, afterwards suffer the Mass to flow again, and inject as much filings of Iron, stirring them well with the Mass, with a red hot iron, permit them to flow well together, then it rendereth as much Regulus of Silver, as there was Iron put in, afterwards also the COPPER will be precipitated, and last of all, the Scoria are again to be fluxed well being mixed with Nitre, that it may appear whether there be yet any Metal in them. The Regulus of SILVER is also deperated in the same manner as the Regulus of GOLD, Venus, JUPITER, and other Additaments, are melted by Bellows, so that nothing is lost. This separation of GOLD and SILVER from the viler Metals, by melting, hath been sought by many, but found by few.

LAZARUS ERKER, in his Writings hath taught by what means GOLD may be separated from SILVER by fusion, but that separation is unlike to this which I have mentioned; because here it is not only shewed how GOLD may be separated from SILVER, but also from other Metals.

Point X.

Every imperfect Metal, without the mixture of other Metals, may be ripened by this Secret alone in the fire, in an hours space, so that it will yield Gold and Silver, but without profit; an indication that the viler Metals, may by Art be promoted into the Nature of the perfect, to the great profit of Metallurgists.

This Is done only by the power and virtue of Salt Nitre, whereby the Metal is penetrated, depurated, and fixed into more perfect or exalted in maturity, but cannot be performed with much profit in a great quantity, but it proveth that Nitre hath a virtue of transmuting every imperfect Metal into perfect, which is done in this manner. Let the Metal be laminated into very thin plates, whether it be COPPER, LEAD, or TIN, IRON, is indeed corrected by this way, but melteth not in any Crucible, and MERCURY also is transmuted into other forms, but not into GOLD or SILVER. Make in a Crucible STRATUM SUPER STRATUM with Saw-dust, Sulphur, and Nitre, as also with the laminated Metal, of which mention is made in the second part of Furnaces; kindle the mixture at the top, then a great and sudden flaming fire will arise, by which the laminated metal is penetrated, partly fixed, and amended, so that if it be wrought

on a Cupel with Lead, it leaveth some SILVER or GOLD, which nevertheless before, would have yielded neither, whence it is manifest, that the flame excited by the Nitre hath corrected the Metal. N. B. That MERCURY is first to be coagulated, and Chalcitis to be pulverized, before they be commixed with the sudden fire of Nitre, and enkindled. In these Labours, although they may be esteemed of small moment, a great Mystery is hidden, which nevertheless will be valued by no man, although It should be discovered in plain and open words, because the process is mean, costeth little, and may be performed in the space of a quarter of an hour.

Point XI.

Metals also grow up in this subject, in the form of Vegetables, before the eye, in the space of two or three hours, to the length of a Finger, or hands breadth, into many branches and twiggs, without Fruit indeed, but is a demonstration that even Metals themselves do germinate in its like Vegetables.

This Point is mentioned only for this end, to shew that Nitre hath a power of making Metals to grow after the manner of Vegetables. Which thing the Liquor of Flints also performeth, of which mention is made in the Second Part of our Furnaces; but the Liquor of fixed Nitre is better; which is prepared by fixing it with powder of Coals and Flints, which is also taught in the Second Part of our Furnaces, so that there is no seed here to repeat It. If therefore the metals being prepared

in little bits, be put into this liquor, they will grow and increase after the manner of Herbs, and so quickly, that in a few hours space they will grow to the height of a hands breadth, which is very delightful to the eye, and worthy of a singular meditation, whence so sudden an increase should proceed. Certainly many things might be written concerning this matter, but because in this place I have promised no more, but to verifie what I have attributed to the salt of the earth in my MIRACULUM MUNDI; let what is said suffice.

Point XII.

There is another augmentation or increase of the Perfect Metals, very gainful, by the Imperfect, answering to the germination or growth of Vegetables, & etc.

As for this augmentation, it is done by a way far distant from the foregoing, viz, in this SOL and LUNA are joined with Lead, Tin, and VENUS, or with Tin alone, where It is to be left for a convenient time, then the Sol attracteth from the Lead or other imperfect metals, a golden Essence₁ is increased and made heavier. The Process is this: Take one lothone (or half an ounce) of Gold, eight or ten lothones (which is four or five ounces) of Lead, let them be melted together; if you please, you may add Tin or Copper; put the Crucible, together with the Lead or other imperfect letals, into a strong Crucible, give a temperate and constant Fire, that the Lead with the Gold may only flow, but not be white hot; cast into the Crucible upon it half an ounce of the best

Nitre, cover the Crucible well, that no Coals fall in, and keep it in a constant easie fire, then in such a time the Lead, together with the other metals, which were mixed with it, will be turned into Glass, but the Gold being pure, is separated from the Glass by it self, and will adhere to the bottom of the Crucible, which when the Crucible is broken take out and weigh, and you shall find your Gold encreased, and that It hath taken weight from the other metals. Although this labour affords no profit, yet it sheweth how the nature of metals are to be known. There is yet another way of trying this thing, thus, viz. Take half an ounce of Gold, join with it 5 or 6 ounces of Lead, and drive away the Lead again upon a good Test, till the Gold sparkle and shine, and you shall find your Gold to be made much heavier than it was before, which weight it has drawn from the Lead only.

Point XIII.

By the mediation of this from all Imperfect Metals and Minerals, yielding nothing In the usual Examin of Cupels, Gold and Silver is produced in a manifold manner, being an Argument that the Imperfect Metals have somewhat of the Perfect reconded in them, when they are inverted, and shew themselves to our sight.

If we would obtain Gold and Silver from the Imperfect Metals, by the help of Nitre, an equil weight of Regulus of Antimony is to be added to them; that they may be rendered frangible, and fit to be pulverized, so that they may be coinmixed and fixed with Nitre in this manner: Take

an ounce, or an ounce and a half of Copper, Lead, Tin, or Chalcitis, melt it with as much Regulus of Antimony; pulverize the mixture, and mix with it its equal weight of the best Nitre, put the mixture into a crucible, kindle it with a live coal, then the mixture will be reduced by the Nitre into Scoria, which must be melted by a very strong fire, in a Wind Furnace, then the Metal will pass into a Regulus, but the Regulus will remain in the Scoria, which by the casting in of a live coal may be precipitated and brought to Regulus again: but weigh the metallick Regulus according to the Hundred weight, and drive it (if it be Lead) upon a Test, then you shall find It to contain gold and silver, which the metal had not before. If the metal be Copper or Chalcitis, a due proportion of Lead is to be added to it, that It may be wrought upon a cupel, then it leaveth gold and silver, which without this Operation it would not have done. This Work may also be effected by another way, viz. Mix LEAD or COPPER with its own weight of Regulus of Antimony, suffer it to flow well with the metal in a melting Furnace, inject successively by a little at a time, so much Nitre as both the Metal and the Regulus did weigh, then let the Regulus and the Metal be fired by the Nitre, that some of the superfluous sulphur may be burnt and the mixture reduced to SCORIA, afterwards give a strong fire, that the Scoria may be well melted, then the Metal will be separated from the Regulus, which may be tested, and the correction of the metal, made by the benefit of the Nitre, will be manifest.

As for these 13 Metallick Labours, they are in themselves very good, and profitable to be known by every one handling Metals, some of which,

if they be accurately managed, and by a skillful Artist, will afford great Gain, and they are all done by the help of the Salt of the Earth. But I will not deny, but that those Labours may also be performed by another way, which needeth no Nitre. But I do not now intend to say any thing of that, but only to prove that all those Secrets and Transmutations may be effectually performed by the contemptible salt of the Earth.

In Mechanicks.

Point I.

They who Engrave or Etch upon Copper, may of this subject prepare a good corrosive Water, by which (the Copper Plates being first smeared over with a Covering fit to defend them, and what Images or Lines they please, drawn upon them, with a stile or etift) by an easie and compendious manner, they will be corroded or eaten, which otherwise would require a longtime to be engraven.

That a corrosive and graduating AQUA-FORTIS may be prepared of Nitre by distillation, needs no proof, the way of making it being every where known, as a thing common, only here it is proved that this shortning of the Engraver's Work say be performed by the Salt of the Earth.

Point II.

Painters by the help of this, may prepare for themselves most excellent

Colours, as ULTRA-MARINE, blue Smalt, fine red or Scarlet LACCA, VENICE Ceruse, and others necessary for their Uses, which otherwise they must have from far, as ITALY, HOLLAND, FRANCE, & etc. and at a dear rate.

That excellent colours for Painting, may be made by the salt of the Earth, I will prove: Blue Smalt is otherwise prepared of flowing Sand, Chalcitis, and Potters-ashes: But if instead of those ashes, you take the fixed salt of the Earth, the smalt will not be only rendered more open, loose, and fine, but also purer, by reason the salt of the earth is purer than those ashes. LACCA for the most part is made of Flocks shorn from crimson or scarlet cloth in the dressing, and by a singular LIXIVIUM (instead of which Nitre may be taken) the colour is extracted, Which is to be precipitated,edulcorated, and dried upon clean Boards in the sun, or by a stove. Verdigrease and Ceruse are commonly prepared by the help of Vinegar, in Iron Vessels put in Horse-dung; but if the Copper or Lead be dissolved in spirit of Nitre, and the Copper precipitated by a LIXIVIUM of salt of Tartar, but the Lead by salt water, thenedulcorated and dried, the Copper will exhibit a green colour, which may be used in all Paintings, and will not corrode and destroy other colours, as the common Verdigrease is wont to do: And the Ceruse is rendered more delicate white, and pure than that which is prepared by Vinegar, with which oftentimes much Chalk is mixed to augment it, and is not so conducive to Painting, nor to the shops, as that which is made PER SE, without any mixture.

Point III.

Engravers and Statuaries may so harden their Tools, that they may hold their poin€s long, if they be to cut stones.

That Iron may be hardened by Cementation with Salts, so that it may serve instead of Steel, is now openly known; but the iron or steel is to be kept in cementation as long as need shall be, not with common salt alone, but mixed with the pOwder of coals and salt of ashes, then the Iron grows as hard as steel, but steel is rendered harder than it was before.

Point IV.

Embroiderers may put any durable Colour they please upon the Silk with which they work.

It may be known, that Nitre, as being a depurated salt, will easily induce colours, and constantly preserve them, yea, exalt them, which many know, especially who dye cloth with rich grain colours, as Scarlet, Crimson, & etc. when they add the spirit of Nitre in the boiling, to aluminate it (as the Dyers call It) the colour is wonderfully exalted, and made much more fiery, so that it may be sold dearer than common Crimson or Scarlet. This spirIt of Nitre also tingeth Ashes, Nails, or Hoofs, Quills, or Feathers, with a golden colour, but if the Nitre be fixed by calcination, then it also equally exalteth, but not into a red, but a Purple, Dyers use Potters ashes for these Works, but fixed Niter is much purer, and rendereth the Work more beautiful than those impure ashes.

Point V.

They who Paint Glass, by an easie Work, may thence prepare all Colours or Enamels for Glass, so that there will be no need to have them from Venice.

The Painters of Glass sometimes complain, that their fusory Glass or Enamel will not readily flow, and that the Glass which they are to colour is melted first; the Salt of the Earth being fixed, reniedieth this, if the colouring Glass be mixed with it In a due proportion, and again melted, for by this means they will be rendered fluxible at pleasure.

Point VI.

They who work in Wax, by the benefit of this, may whiten it exceedingly, and colour it as they please.

That Salts with Water do whiten yellow Wax, being melted thin, and exposed to the Air, and often sprinkled with the Salt Water, is sufficiently known, and wants no proof, but not better than salt Nitre it self.

Point VII.

Printers also may add this subject to their Ink, which will cause it to adhere very firmly to the Paper, and render the Letters very fair.

That fixed Salts will readily conjoin Ink with Water, is not unknown,

and none better than fixed Nitre, which also excelleth all sharp LIXIVIUMS, having a power of cleansing Lead, Tin, Copper, or other Vessels.

Point VIII.

It is convenient for Clock-makers, or Watch-makers, if a Water be distilled from it, which solderetja Iron or Steel, without fire, if a drop of that AQUA-FORTIS be dropped upon it, whence the Iron growing hot, it presently waxeth soft, as if it had been soldered in the Fire by the help of Copper.

If an AQUA-FORTIS be distilled from Niter and calcined Vitriol (N. B. that there must be no Water or Phlegm in the Spirit) and two little pieces of Iron be melted with it, (between which there must be little filings of Iron) then the Iron groweth hot by the AQUA-FORTIS, which acteth upon it, and the one will be joined to the other by melting, as if it had been done by the Fire. But he that will use that water, must know how to prepare it himself, because such is no where to be found to sell.

Point XI.

All Smiths may by it harden their Files, and other Iron Tools, as durable, as if they had been made of the hardest Steel.

Fixed Salts being mixed with ashes and powder of coals or sand, after that they have remained 24 hours In a close Fire, do harden iron like Steel; as is proved, before in the third point.

Point X.

Pewterers may harden their Tin or Pewter, and give to it an elegant whiteness, so that it will resemble Silver both in colour and sound; neither will it easily tarnish, and by reason of its hardness, will last longer than common Pewter.

If Tin be often melted, and extinguished in a LIXIVIUM of fixt Nitre, it is made harder than it was before; but if it be put to Nitre in Flux, and suffered to melt in It; then also will be more hard. N. B. But if the Tin be reduced into Scoria by Nitre, and the Scoria again reduced, it will be rendered harder and fairer, than by the two former ways.

Point XI, XII, XIII.

Cabinet-makers may strike an excellent Black upon Pear-tree, Box, Walnut-tree, and other hard Woods, which may be used for curious Works instead of Ebony. Skinners or Furriers may dye their Ermins, Foxekins, Wolfskins, and the like Furs, with a scarlet, crimson, or deep black colour, far exceeding the natural. In like manner Feather-dyers may swiftly give any lasting colour to their Plumes.

If an AQUA-FORTIS be distilled from Nitre and Vitriol, and a little silver dissolved in it, and Rain water poured thereon (for the weakening of the AQUA-FORTIS) then not only all hard Woods, are blacked by it, so that they represent Ebony, but also skins and feathers are made black as a coal, a ground being first laid upon the feathers, skins, or woods,

Point XIV.

Taylors may take out Spots or Stains, out of Woolen, Linen, or silk Garments, and restore their Beauty.

Of fixed Nitre is made a Soap, so subtile and pure, that by it all Spots may be taken out of Garments.

Point XV.

If Shoemakers put old Iron to this subject, they may therewith adorn their Leather with an excellent Black.

If Nitre be dissolved in Vinegar, and old Iron lie some time in it, it will make an Ink with which Hides may be blackened with an excellent Black. But there is no need of Nitre for this use, for if Iron be put to Aqua Calcis, it effecteth the same thing; only mention is made of this in MIRACULUM MUNDI, that it might be manifest, that this Universal Subject may be of use, to all and singular Artificers.

Point XVI.

Weavers may render their Linen Threds so fine and soft, that they will emulate silk.

All Men know that the boiling of Thread in a strong Lixivium renders it soft and delicate, but seeing that fixed Nitre is better than a strong Lixivium, it will also perform this work better than any common Lixivium.

Point XVII.

Dyers by this may give so firm and unchangeable a ground, to their Cloth, that the superinduced Colours shall not be corrupted, or spoiled by any Wine, Vinegar, Urine, Pickles, Air, or Sun.

If the spirit of Nitre be put into the first boiling with the Alum and Tartar, for the aluminating the Cloths, it will give a permanent ground, as is already proved in the fourth point.

Point XVIII.

Potters may thence prepare a Glassy Colour, not unlike to the INDIAN PORCELLANE, of which Vessels may be made having the aspect of Gold, Silver, or Copper, a singular Ornament for Noblemens Tables, hitherto unknown to the World.

The Glasing of Earthen Vessels, that they may appear like a natural Metal, is an egregious art, but it doth not always succeed, for the Colours are easily burnt and destroyed by too much heat, so that no Metallick Vitrification can be discerned. Vessels therefore, ought to be glazed not in a common Potters Furnace, but in a peculiar Furnace, that the fire may be often observed. If the Vitrification be to represent Gold, or Silver, or Copper, then Gold, and Silver, and Copper is also to be taken in this manner: Take one part of Gold and Silver, or Copper, Regulus of Antimony two or four parts, melt the Regulus and the Metal, pulverise them in an Iron Morter, and mix them with an eqnil

portion of Nitre, suffer the mixture to be fixed in a Crucible, with which mixture the earthen vessel is to be rubbed over or gilded, afterwards to be committed to a Furnace fit for this purpose, if you proceed right, you will obtain a very beautiful Vitrification, as if the Vessel was gilt with Gold, Silver, or Copper, which will not vanish or decay, and will far exceed in beauty and splendour the Vessels which are gilt with those Metals, for those in process of time lose their splendour, but these do not as long as the least bit remains.

Point XIX, and XX.

Soldiers, Merchants, Travellers, Carriers, Fishermen, and others, who are much in the open Air, may of this prepare a Varnish in which they may dip linen Cloth, which will not permit either Air or Water to pass through it, with which they may defend their Boots or Cloths, so that they may travel dry in the rain. They who make Tapestry, may restore their fain and faded Colour, so that they shall be strong and beautiful.

Here mention is made of a certain mixture in which if Linen Cloth be dipped and dryed will not permit water to pass through, and it is done in this manner. There is nothing wanting in Linseed Oil, but that the humidity be taken from it, which always hindereth its dying; now to effect that, there is no better way, than to boil the Linseed Oil gently and gradually with the Flowers of LAPIS CALAMINARIS or Saturn, (which are sublimed by Nitre) so long till the Oil be tenacious, and groweth hard enough for this use. N. B. That a Linen Cloth immersed

in this mixture, and shining Talk being finely laid upon it, may be coloured of any colour, which will very strongly adhere to it, and may serve for the making of Tapestry. Therefore in this manner the nineteenth and twentieth Points are confirmed,

Point XXI, and XXII.

Mistresses of Families, may of it prepare fine Soap or Wash-balls, far exceeding the VENETIAN. Household Maids, may with it scour their Metalline Vessels, so as to render them neat and beautiful.

That fixed Nitre will wash and purifie Linen cloth beyond all Soap, no Man will deny, who comprehendeth the matter, concerning which thing, the Ancients have written much, and not in vain, calling Nitre the Soap of the wise, but not for the washing of Womens Linen, but for the intrinsecal purifying of the imperfect Metals: Their External Purgation may also be performed by help thereof, so that the twenty second Point is also verified.

Point XXIII.

Women may change the Yellow, Pale, or Brown Colour of their Face, and hands, into a beautiful whiteness.

That an Egregious Cosmetick may be made of Nitre, calcined with white Talk (by which ill coloured skins may be whitened) is not to be doubted. For if Nitre fixed by the Regulus of Antimony alone, performeth

that, why should it not yet do it better, if it be Conjoined with some white Mineral Talk in the Calcination?

Point XXIV.

Old Women may by an easie way, take away the Wrinkles of their Face and Hands, as also the Corns of their Feet, and boil their Linen to such a softness, that it shall come but little short of Silk.

It is easie to verifie this, to wit if Nitre be fixed with Regulus of Antimony, and set in a moist Cellar to run into an Oil, which Liquor will be so fiery, that if any hard Skin, or Corn, be often anointed with it, it will so soften it, that it may be cut away with a Pen knife, and afterwards other smooth and soft skin will grow in its room.

Point XXV.

Gardeners by this subject may destroy all Insects, by mixing it with warm water, and pouring it into those places where they breed, for they will either die in their holes, or run out to die, because they are not able to abide that fire. It also ripeneth Fruits, if a little of this Menstruum be applied to their Roots, at the entrance of the Spring; and if a large quantity of Apples be well covered over with it, they may thence prepare a lasting Wine, Vinegar, or burning Spirit.

It is not to be doubted, but that fixed Nitre will kill all Worms in the Earth; I have often tried it with good advantage, and found it

true, in this manner: Many years ago, I had a Garden, in which was a Bed of Asparagus, which I covered all over in the Winter with Horse-dung, to defend it from the Frost, which occasioned the breeding of many small Worms like Threads, sticking to the Roots of the Asparagus, so that they could by no means grow or increase, only by reason of the great quantity of Worms, which took away the nutriment of the Vegetable for themselves. And once by chance throwing some fixed Nitre exposed to the Air, and turned into a Liquor, out a Window into the Garden, it fell upon that place where these Worms were, the fixed Nitre was dissolved by the following Rain, and penetrated the earth; which done, the Worms in great numbers crept out of the earth, because they could not abide that fiery Liquor, the Asparagus grew up in the same place more plentifully and perfectly than before, which moved me also to apply this Liquor in other places; by this means the whole Garden was in a very short time freed from Worms.

Point XXVI.

Bakers may use it in stead of Ferment or Yeast, if they dissolve a few hops therein.

If pure Nitre with flower be thoroughly moistened with warm water and set in a warm place, then, by its own proper power and virtue, it beginneth to ferment, especially if some fresh Hops be put to the water, by- which also other things are promoted to fermentation.

Point XXVII.

Brewers by its help may have very strong Beer, if they extract their Hops therewith.

In the like manner, also warm Beer may be excited to fermentation.

Point XXVIII.

Mead, and Metheglin, as also Beer, and Canary wine, which are upon the turn, and growing sowre, may be by this rendered drinkable.

Any kind of Drink, whether it be Canary, Metheglin, or Beer, which easily sowre in Summer, if you would amend them, to a Pun of the Liquor put about two or three Ounces of fixed Nitre put up in a Linen Rag into the Bung-hole at the top of the Cask, and let it hang down into the Liquor, then in a short time the sowre Liquor will be rendered drinkable.

Point XXIX.

Comb-makers, and others who work in Horn, may by this so soften their Horns, that they may imprint upon them what Images they please.

That every Horn, or Bone may be softened, if it be sufficiently boiled in a Lixivium of Nitre, may easily be apprehended; which thing another strong Lixivium, not so fiery as that of Nitre, will also perform.

Point XXX.

Keepers of Armories may preserve their polished Arms, or Harness free from rust, by anointing them over with this subject.

It is credible, that fixed Nitre will preserve Iron from Rust, seeing that it is equally contrary to Corrosives, with a simple Aqua-Calcis which performeth the same.

Point XXXI.

Bird-catchers, may by the help of this prepare such a Birdlime, as will not be altered by Cold or Heat.

If a Spirit be distilled from Nitre, and Lapis Calaminaris dissolved in it, and the Spirit again drawn off, there will remain a thick and heavy Oil., with which the Glue for Wood being thoroughly humected and dissolved, it becometh tenacious and viscous, which will not be dried by the heat of the Sun, but keepeth its unctuousity in all Seasons. N. B. That Spirit of Salt, or Vitriol, also performeth the same thing, if any Glue be dissolved therein.

Point XXXII.

Soldiers may by help of this prepare a fulminating powder from Gold, of which the magnitude of a Pea, put upon a red hot Iron Plate, will give a greater Clap, than half a pound, yea a whole pound of Gun-powder; the same may also be prepared without Gold, by the addition of Salt of Tartar and Sulphur, as it is described in the second part of Furnaces.

As for this point, it needeth no proof; for it is sufficiently known, that of GOLD dissolved in Spirit of Nitre (in which also was dissolved Sal Armoniáck) and precipitated with Salt of Tartar (or Spirit of Urine, which Is better) thenedulcorated and dryed, such a powder will be made, which being put upon an Iron, Copper, or Silver Plate, and enkindled by a light heat; fulminateth more strongly than half a pound of common Gun-powder, concerning which, I have treated at large in other of my Writings.

Point XXXIII.

Engineers, and makers of Fire-works, may perform many wonderful things, by the help of this subject.

That common Nitre is. used in the making of Gun-powder, and other Fire-works, wants no Testimony, being a thing every where known.

Point XXXIV.

Many new Works belonging to the Weavers, and Smiths Art, may be made thence, which may be Communicated to Neighbouring Countries, in lieu of which, money maybe brought into a Country impoverished by War.

As for this point, it is most certain, that by the mentioned SubJect, various Manufactures may be perfected, which thing let no Man doubt; but there is no need here to particularize; let it suffice that I have verified (by the assistance of God) those things which I have named, and proposed to explain in that place.

Point XXXV.

If Keepers of Vineyards, pour a little of this Subject to the Roots of their Vines, they will have ripe Grapes, and new Wine sooner than the rest of their Neighbours of which they may make a good advantage.

Plebeians, Country-men, Gardeners, Vine-dressers, and the like, who are conversant about the propagation of Vegetables; do say, and believe, that Dung causeth Fertility, and the increase of things: But a Philosopher, penetrating farther into Nature, and who is a most diligent Searcher of her Works, attributeth that to the Salt which is hidden in the Thing, and the matter it self is no otherwise, for by digestion in the Stomachs of Men and Beasts, the essential Salt, as well of Animals, as of Vegetables, is transmuted into a Nitrious Salt, which together with the Excrements passeth out by the Belly, and is used by Men for the propagating of Vegetables of all kinds, but another Salt which doth not participate with that, is separated by another way, to wit, by Urine, the greatest part of which Salt is acid, and contrary to the growth of Vegetables, (although it carrieth along with it some volatile Salt) it destroy-eth, mortifieth, and taketh away from them the power of growing, yea, Life it self, if they be often moistened with it; but the Nitrious Salt recoded in Excrements, on the contrary, vivifieth all Vegetables, and maketh them to encrease, grow strong, and bear Fruit, which all men know. Therefore if it be probable that it is not the Dung, but the Salt which is hidden in the Dung, that causeth fertility and encrease, it will be possible, that an encrease by such a Salt may be procured

in all Vegetables equally as with Dung it self, and indeed better, for there is Urine also conjoined with the Dung; which if it be not for some time exposed to the Air and the Rain, for the washing away that sharp Salt, the Dung would avail nothing to the fattening of the Earth, which Country-men know, and therefore they do not presently use their fresh Dung, but lay it in the Fields before Winter; Vine-dressers in their Vineyards; and leave it there all the Winter, to that end, that the Rain may wash out that sharp and hurtful Salt; and this being done, then at length they mix it with their Earth; and the event teacheth them that this fattens more than Dung carried fresh out of Stables, and full of Urine. Therefore if I know how to make a Nitrous Salt, which is reconded not only in the Excrements of Men and Brutes, but also in Rainwater and common Earth, I may use this instead of Dung, (being first purged from its contrary acid) one pound of which will perform more than an hundred weight of Dung; yet in the mean time it conduceth to that purpose, if a little Sheeps-dung be dissolved together with the purified Nitre, in Water, with which the Roots of the Trees are to be moistened or Seeds throughly wetted with the same. And this I have proved more than once, and found, that by the help of Nitre well depurated, an encrease is most powerfully and swiftly promoted, yea, more than can be believed. N. B. That I would have none understand me, as if common Nitre were to be taken, which is not at all profitable in these matters.

Point XXXVI.

Nevertheless Must and Wine may be ripened after another manner in the Hogehead, without this Art, so that they who understand the way may have always good Wine, when others have it sower, & etc.

This is a very fair and profitable Secret in those places, where Wines, by reason of cold, cannot come to maturity, but are forced to remain crude and impotent, which by this Remedy may be brought to maturity in the Hogahead; so that Wine which is eager and sower, may be made delicate, friendly, generous, and durable. And although I here write nothing but the truth, and what I have often effectually proved, yet I very well know, that but a very few will apprehend or believe it, which matters little to me, I am satisfied, that I have verified what I have written in this point.

Point XXXVII.

There remains yet another thing very profitable to Country-men. The Juice of Apples or Pears being pressed out, by the help of this subject, such an effervesency or working is promoted, as Wine maybe thence made; having the relish of the natural, and but little inferiour in durability and strength, & etc.

In this point mention is made how the Juice of Apples, and Pears, may be corrected, that it may be like to Wine, keeping many years uncorrupted: which certainly is a Secret of great moment and profit.

Apples, when ripe, of their own accord fall from the Trees, every thing hath its period; what advantage may be made by this Art in those places, where a great quantity of Fruit groweth; whether is it not better to make this use of them, than to leave them to rot and be lost? I will do what lies in me, and not bury my Talent, that I may be rendered excuseable before God and the World, although that which I teach may not be recieved, as becometh it to be used. At length, after my Decease, it will be observed, what is hidden in my Writings, but the PEPYGIANS were wise too late. Therefore I again affirm, that all things contained in this point, are purely true, and may be perfectly effected. (See Apology against Farnner.)

Point XXXVIII.

If Husband-men moisten their Seed with this MENSTPUUM, it will sooner be ripe, and have larger and fatter Grains than ordinary: which being done, I will shew by what means they may make great profit of their Grain, & etc.

The 35th. Point confirms the truth of this, That Grain will grow the more plentifully, if it shall be huinected with the Nitrous Water above mentioned, before it be sown, but common litre is not here to be understood. The other is also consentateous to Truth, which is written about the most profitable use of Grain, which none need doubt; for as yet more may be done in that than I have here spoken, for without much labour and cost, by that water, every good and kernelly substance, as I may so speak, of Grain, is extracted, which Extract may be kept for

many years, as a Treasure of great moment, of which afterwards, at any time or place, (by the addition of Water of Hops) good Beer may be made, and Vinegar, and burning Spirit; it is also of such a very Nutritive substance, that in case of necessity it may be used instead of Bread, one pound of which will afford more nourishment than two or three pound of Bread made after the common manner. It may also be kept in Garrisons with great commodity: Also it may be used at Sea, by those who sail to the INDIES, and trade about in Ships, when they want Bread; of which by the addition of warm water of Hops, may be made very good Beer, at any time of the year, for it is easily and wholly dissolved in warm water. For this reason also it may be most commodiously carried from place. to place by Armies in time of War, which in the Field, at any time, Winter or Sumner, with the water of Hops, it may be boiled into Beer, and there is no need to carry the water far, because it is to be found in all places; neither are Hops of any great burden; therefore in one only Ton there may be carried of this Extract as much as sufficeth for the brewing of six or eight Ton of Beer; and which is more, by this means, wholesome Beer may be made in the DOG-DAYS, as well in Camps, as in Cities and Ships, without any fear of impediment or future sownness; at which time good Beeris not otherwise made, because then itis wont presently to grow eowre; and many other Commodities are procured by this means, all which to declare, would be superfluous. Let what hath been said suffice.

Point XXXIX.

I have yet one thing to add among my Wine-Arts, concerning Grain, and the Fruits of Trees, and Shrubs, which is to be received with Thankfulness, as a great Gift of God to Mankind, viz. It is found by industry and manifold experience, that from Rye, Wheat, Oats, Rice, Millet; also from Apples, Pears, Peaches, Cherries, Plumbs, Sloes, Damscens, Quinces, Figga; as also from Gooseberries, Mulberries, Blackberries, Elderberries, and other like Fruits of Trees and Shrubs; from all these, I say, may be prepared with little labour and cost, a Drink very like to Wine, both in taste, smell, and strength, being grateful, wholesome, and durable, & etc.

In this point mention is made, That of the Fruit of Trees and other Bushes and Shrubs, a clear Drink may be made, which is also grateful and durable, being like to Wine in taste, colour, and virtue; which thing although it may seem strange to those who are ignorant of the matter, nevertheless it is most true; so that those things which are contained in this point, may be boldly credited. For what should it profit me to write those things which I am not able to prove, it would only turn to my disgrace and detriment. For this reason I have determined to have such a Laboratory prepared, in which not only the owners of Metallick Mines (if they desire it of me) may learn the manner by me newly invented, for the compendious melting of Minerals, so that they shall yield more Metal, than by the known and common manner; but will also shew other Secrets, that the MAGNALIA and wonders of God may be made manifest, and

We stirred up to give Thanks to the Giver of all Good: Which Elaboratory shall continue open for one whole year, which being past, it shall again be shut up and cease; for I purpose not to render the whole course of my life obnoxious to those great Labours, but at length to enjoy a quiet tranquility; which thing I am willing that all men should know, that they may spare me with their Letters, which It is impossible for me to answer, much less that I should see the Persons, seeing that the burden of Journing is to me altogether insupportable; but whatsoever I may perform at home, I will not refuse.

(See for this point Apology against Farnner.)

Here thou hast, benevolent Reader, a fundamental Explication of my MIRACULUM MUNDI, (as for those last points, to wit, 36, 37, and 39, they might indeed have been very commodiously explained here, but because this is done at large, in a peculiar Treatise, entitled, THE PROSPERITY OF GERMANY; there is no need to explain them in this place; therefore what the benevolent Reader finds wanting here, there he shall find it at large, to which I remit him) whereby it will appear to all men, unless to those who are wilfully blind, that I have not ascribed too much to the Salt of the Earth, as a universal subject, but that I have proved to the whole World, that every thing which I have attributed to it, is possible, and plainly agreeable to Truth. But that these Secrets which I have proved, may be performed by the benefit of the Salt of the Earth, may not be done by other ways, and perhaps nearer, I go not about to deny, but do necessarily affirm, that the mentioned Metallicks, as well as the Mechanicks, may be performed after other manners. Only here it

is verified. That the Salt of the Earth is deservedly esteemed a universal subject, which no man will deny, nor will be able to refute by Arguments, supported by truth, how wise soever he may seem to himself. Therefore let its vileness offend no man, for the best of things is oftentimes hidden in things of small price. Wherefore all men err, who attribute good to outward splendor, in which yet it is not, but is only to be sought, found, and obtained in things vile, and of low esteem.

NOTE THIS, BELIEVE THIS, OTHERWISE THOU WILT NEVER ATTAIN TO ANY GOOD.

But here some Man may object in this manner: If Nitre be a Universal Menstruum according to my praises of it, it will thence necessarily follow, that the stone of Philosophers should be made by it, of which nevertheless I have here made no mention. To obviate this Objection, I do indeed readily confess, that I have not proceeded in this subject, any further than those things which I have now proved; but without doubt it containeth in it self greater things, than are manifested to me and others. I have made a beginning, I have strowed the way, let others follow me, and prosecute the thing further, if God shall grant it to them; as for me I am content with small things, and do not anxiously, or sollicitously aspire after the highest. Yet in the mean time, this I freely confess, if I were not so old as I am, I should not leave this Matter unessayed. It is not to be doubted, but many men have sought the Universal stone in Nitre, but what they have found, that themselves know; and of this I am the more assured, because there Matter in the End of the Work taking fire, hath vanished like a Clap of Thunder; hence the ancient Philosophers have performed their work in Winter, lest they

should be hurt by Corruscations; it is most true, and void of all error, that a most noble essence of this sort, obtaining a power of expelling all the Natural Diaeaàes of Mortals, and of transmuting all the imperfect Metals into Gold cannot be prepared from an impure Metal, or Mineral, nor also of Gold it self. Much less of viler and more unlikely things in which Fools are miserably Occupied, prodigally, and unprofitably wasting their Goods; but in my judgement, it should be no other thing than a Concentrated Astral fire, exalted by Art, into the form of a stone, without any other Adventitious matter. For in the nature of things, no purer Essence can be found, than fire, exercising a very great power in all things, especially in Metals: For if we had not fire (I pray consider it) all Arts, and Mechanicks would grow cold, and be involved in the dark silence of Cessation. Arts were invented, and draw their Original from the fire, otherwise how should Metals be got out of their Minerals, and prepared for use? Truly they would be of no use at all. Therefore the fire containeth more than can be believed. He that doth not know fire to be a most powerful Element, knoweth nothing, nor without this, can he find out any thing, neither by any just right can he assume the Name of a Philosopher. The fire alone, without the addition of other things, is sufficient to make Metals of stones, and particularly, the best Metals out of the vilest stones, provided we know bow to use it; but universally, being concentrated into a stoney matter, which last although I have not experienced, nevertheless I have observed, if (by the favour of the Almighty) a man could exalt the fire into a Corporeal fixed substance, he would certainly have a Tincture,

for men, and the imperfect Metals. But some man may object, by what way is this Crown to be obtained? Truly by no other than by Divine Revelation. For the Secrets of God of this sort, are not so easily to be found out, nor will they be manifested to Impious men, although the whole World is infected with a foolish madness, who doatingly think by force to exhort Gold from things in which it is not, and one that hath understanding of the fire and Metals, cannot sufficiently admire those foolish and doltish Labours, which they who are Captivated by the hunger of Gold, undertake for the making the stone of Philosophers; many being willing to ascend the Ladder, are presently sollicitous about the uppermost Round, when notwithstanding they are as yet far from the lowermost step: But this is a matter of a higher and more diligent search. In the fire, I say, are contained Secrets of great moment, yea, insomuch that some Philosophers (among whom PLATO is the chief) write that God is most clearly discerned and apprehended in Fire and Salt. Fire, and the Immortal God alone can make light of darkness, which is granted to no Mortal to do; without fire is darkness and death: Without fire nothing can live, nothing groweth or encreaseth.

In sum, Fire is the most Noble, and most Potent Work of God in the whole Universe, he that knoweth how to use it rightly, will have need of no Art. Let the Benevolent Reader also take with him my small judgement concerning the great stone of the wise; let every man believe what he will, and is able to comprehend. Such a work is purely the gift of God, and cannot be learned by the most acute powers of an humane mind, if it be not assisted by the benign help of a Divine Inspiration.

And of this I assure my self, that in those last times, God will raise up some, to whom he will open the Cabinet of Natures Secrets, that they shall be able to do wonderful things in the World, to his glory, the which I indeed heartily wish to Posterity, that they may enjoy, and use to the Praise and Honour of God, AMEN.

The Epilogue.

I Doubt not but many Men considering the great good that may be effected by the benefit of Nitre, will be desirous of knowing how they may attain it in great quantity, that so they may not be forced to buy it at a dear rate; which certainly would be a great help not to a few who labour in the fire, and I could wish from my Soul, that all honest and pious Chymists might be able to recover some compensation for the Coals they have consumed without fruit. But seeing that I have made mention of the production or preparation of Nitre, in a peculiar Treatise entituled, THE PROSPERITY OF GERMANY: it is needless here to repeat it. But this I will say by way of prediction, that Nitre, being throughly known by my Writings, true Alchemy, or the Transmutation of the imperfect Metals into better, will in a short time be as common, as it was in EGYPT long since in the time of the Emperour DIOCLESIAN, who could not overcome or subdue the EGYPTIANS, until he had by many Cruelties extorted their Books from them, which he burnt, and so brought them under the yoke of servitude. N. B. That it is no wonder that the Transmutation of Metals should have been so common with the EGYPTIANS only, seeing

that Nitre is found in all places of the land of EGYPT, and the famous River NILE is impregnated with Nitre, which only by its overflowing (which it doth twice in a year) so fateneth the whole Country, that it is made very rich and fruitful in all things without dung, for the NILE aboundeth with Nitre, as the Sea doth with common Salt. For at certain times of the overflowing, viz, in the beginning, the inhabitants are wont to dig deep Pits, that they may remain full of the water, which being afterwards dried up by the Sun, Nitre is very Copiously prepared, as common Salt is made in SPAIN, and other hot Regions. This therefore I was willing to discover for the information of the Reader; if he be wise, and God be propitious to hint, he will believe that I have said enough, but if not, an Explication ten times clearer will not help him. Therefore let it suffice, that what is here desired, shall be had in those Treatises which are entitled, THE PROSPERITY OF GERMANY, whereby a man filled with the Love of God, will be greatly delighted.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



MIRACULUM MUNDI
(CONTINUED)

THE
CONTINUATION
OF
MIRACULUM MUNDI.

In which Nature is clearly laid open to the Eyes of the whole World; demonstrating, that the chief Medicine of Vegetables, Animals, and Minerals, may be prepared of Salt-petre, and that Salt-petre truly merits the Name of an Universal Menstruum.

The Preface, to the Reader.

This Treatise, to which I have given the Title of the Continuation of Miraculum Mundi, containeth four excellent Arcanums, which I doubt not, but will prove very profitable to the publick. The first of these I offer to Country-men, as Husbandmen, Vine-dressers, Gardeners, and all such who are occupied in Tilling and manuring the Earth, that they may learn a new Method of fattening and enriching their Fields and Gardens, without the usual and customary way of dunging, and thence yearly acquire a greater profit.

The Second, I give to all Citizens, Merchants and others who have time and leisure, and abounding in riches, know not by what means to augment or improve their Gold and Silver. Which way I will shew them, and how to effect it after a much better and honester manner than putting it to Usury, or incommoding or oppressing their Neighbours.

The Third, I present to all Conscientious Physicans that they may learn to prepare Saluifereous and Efficacious Medicines with small charge, little labour, and in a short time; that (as becomes Christians) they may help and Succour the Miseries of the sick, and acquire to themselves an honest livlihood.

The Fourth, I dedicate to all persons of great Name and Authority, by the benefit of which, they may preserve their Health entire, and recover it when lost.

The Omnipotent God give us his Divine Grace, that we may make use of his fatherly bounty, as may tend to the promoting of his Honour, and the Love of our Neighbour, Amen.

Arcanum I.

Being a Gift given to Husbandmen, keepers of Vineyards, Gardeners, & etc.

Although I had determined with my self to reserve the Press, mentioned in the first part of The Prosperity of Germany, (by which the juice might be pressed out of great Trees, the searching after which hath wearied many Hens Brains) for the third part of the same work; nevertheless, it seems good to me to describe it in this Treatise for the good of the publick. And that chiefly for this reason, because the Omnipotent God hath now revealed to me other manners of extracting Salt-petre, in plenty, out of all Wood, and that without a Press; and not only from Wood, but also from all Vegetables, Animals, and Minerals, so that by an easie business, and in a short time, without a Press and

putrefaction, Wood, and Salt may be converted into Salt-petre: Yea, in the space of three or four hours, every Vegetable, or Animal, as also Salts of eiey kind, may be so transmuted, as that they pass into a Fatt, fervid and sulphureous Salt, which afterwards by the benefit of the Air is animated, and converted into Salt-petre. Such a Salt, although it doth not presently conceive flame, and burn like Salt-petre, yet it is now brought to that pass, that in the manuring or dunging of poor and barren ground, it doth the same thing as the dung of any Cattle is wont to effect. Hence by the same Salt every pure Sand destitute of all fatness, is quickly BO fatted, that it is rendered fit for the sowing and bringing forth Corn. Few will believe what Salt can perform, when spoiled of its Corrosive force. Therefore Christ saith not in vain to his Disciples, YE ARE THE SALT OF THE EARTH. That Earth which wanteth Salt is dead; nor can it bring forth fruit: For this inverted Salt serveth not only for Bandy and plainly barren Fields, but also for those which are fruitful, that they may be sowed every year, and bring forth fruit. Truly it is a great Gift of God, of which this ungrateful World is not worthy. It often happens, that a fiusbandman, through want of Dung, is forced to let his Fields lie unsown, till he can have an opportunity to sow them; but what a loss is this to those who in the mean time must pay the Magistrates, Taxes, or Duties, for them, and yet make no benefit of them, Were it not better for such to possess only the Third or Fourth part of what they have of such Land as would yield him every year an encrease. Certainly by this means, that Land which otherwise is scarce able to maintain one Country-man, would be sufficient

for the keeping of ten, if it were fattened after this manner by an inverted wood or salt. In like manner also Vineyards (and Hopyards) might be so fattened, that the Labour bestowed upon them might not be in vain, but that they might abound in Fruits.

So also Fruit-trees, and Meadows, and Pastures, which bear but little Grass, may be by the same Salt be so amended., as to bring forth better Fruit and richer Crops of Grass. But let this suffice, concerning those things in this place, more shall follow (God willing) in the Third Part of The Prosperity of Germany. In the mean time the Plenty of Corn and Wine will be in part consumed. But I doubt not but that this excellent Gift of God will be sought into by good Masters of Families, be had in esteem, and even from this time to the World's end, be put to use for the promoting of the Divine Honour, and the well being of many Thousands of men.

But the manner of expressing of Wood by its proper Fire, and again of coagulating this acid juice, by the benefit of the fixed Salt remaining in the burnt Coals or Ashes, into a Salt fattening of barren ground, or of reducing it into SALT-PETRE by the benefit of the Air, is indeed an excellent and singular Artifice, which rendereth all unprofitable Wood highly profitable and beneficial; yea, these are inventions so profitable, as the like hath been yet published by no man. And this Invention is much better than that of reducing Wood into Pot-ashes, in which all the acid juice passing away in smoke, wholly perisheth, and is lost, and from a great quantity of Wood a very few ashes remain, and out of them there is found but a little Salt (scarcely the Tenth Part)

fit for the fattening of ground, or to be turned into SALT-PETRE. For it is not the ashes, but the salt contained in them, that serves to both those purposes. Therefore this my method of extracting the juice of wood, and converting it into a good salt, is far to be preferred to the making of Pot-ashes of Wood. Nor doth this press serve only for the pressing out the juice of Wood, where Wood is plenty, but it may be also used with great profit in Moorish places where Wood is wanting, and which abound with Turf, which may be used instead of Wood, For the juice of Turf is equally fit with the juice of Wood for enriching of Land; so that no Country hath cause to complain that the Creator of all things hath not plentifully provided it with some part of that MUNDANE Treasure, Countries that lie high abound with Wood, and the low afford abundance of Turf, Therefore, as in Regions of an higher situation, an unspeakable quantity of Wood perisheth by putrefaction, and growing, and again rotting, serveth for no use or benefit; so also it is in places lower situated, with Turf, in which very often vast Tracts yield not the least profit to any man, although in their inward Penetrals are hidden great Treasures. Seeing that it is so in Moorish and Marshy places, if they are overgrown with Grass, and Beasts should be sent to feed upon that Grass, what profit will thence accure to men? But if they shall be invironed with too much wet or plashiness, (too boggy) so that they are impassible by men, they are of no utility at all.

There are Marshy tracts which are covered over (or swerded only with Moss) which neither afford Turf, or nourishment for Cattle, inasmuch as the growth of Grass, and Turf fit for burning, is hindered, either

by too much Sand, or large Moss. And yet those very tracts being pressed by Fire, yield a fertile juice, by which the neighbouring Fields (especially the Sandy) may be rendered fruitful. For those Moors or Marshes contain nothing but that fatness which the Rain-water hath collected from the neighbouring, high, and sandy grounds, and washed down with it self into the Valleys, where it concreteth into Moss; whence of right it should be restored to those barren sandy grounds, to fatten them. And by this means it may be brought to pass, that great fruitfulness may be conferred on much desert and waste Land, which brings no profit at all to Mankind. What I say, is agreeable to the Truth it self, and perhaps in Process of time, will be found most true, and come into use in very many places. But at this time, these things seem to Country-men, meer Dreams, and far exceed the Capacity of their maulted Brains. But as every fat Marsh is able to fatten the adjacent, barren, high, sandy grounds; so the Ocean is the Universal Medicine, and nutriment of all high and barren Regions, through which it passeth, and by the salt contained in it, bestows upon them fruitfulness. (Vid. Nat. Salium,) Whence the incredible Providence of the Divine Goodness manifestly appeareth, for which uncessant Thanks are to be given to the Almighty by all men, for His Fatherly Care, and great benefits never to be forgotten. But how the Sea salt fatteneth, and maketh fruitful sandy-ground, which is destitute of all fatness, shall afterwards be exactly demonstrated. Here, by the way, in the Description of my Press, for the pressing of wood, I was willing to mention this thing. Bow much better therefore is this my Art and Invention of preserving the

juice, and almost the whole PONDUS or weight of the wood (the unprofitable Phlegm only excepted) in that transmutation, than the invention of reducing it to Pot-ashes? For any man of understanding may easily see, That in that open burning of the wood the noble Sulphur is consumed by the Fire, and can be of no benefit. But if the business may be so ordered, that the wood shall burn, and not consume it self in burning, but be converted into a sulphureous Salt, it will be a thing of great moment. He that knoweth how to perform this, hath indeed attained the scope, and arrived to the desired end. Although a Coal be deprived of its juice, nevertheless it retains almost the same quantity that the wood had, whereof it was made. One pound of such Coals being burnt, scarce yields an ounce and an half of ashes, which ashes afford but a third or fourth part of Salt, fit to be changed into SALT-PETRE, or to fatten the Earth, Therefore it is no small Art to preserve the Sulphur of the Coals (whose Virtues are great) and to convert it into so noble a Salt.

For the acid juice of wood being pressed out, and reduced to sweetness, will effect far more in the manureing and fattening of Fields, than any one can easily believe, Hereafter, if I shall see it necessary, I shall publish yet more and greater things; but I shall yet for some time suspend the publication of the Third Part of THE PROSPERITY OF GERMANY, till I see how things will prove; being assured that my Writings for time to come will be more grateful, than to this present Age. I will now enter upon the description and use of the Press so often mentioned, for the expressing and again coagulating of the juice of Wood.

Of the Figure, Use, and Utility of the Press, by whose help the Juice is plentifully pressed out of Wood, without great labour, fit for the making of SALT-PETRE.

The Form or Figure.

First, let a round Furnace be built with Bricks of the same form with that in the first Figure, noted with the Letter A. It must be like a Glass-makers Furnace, large at the bottom, and rising round by degrees to a small point at the top; in the top must be a round hole, opening about a foot broad, by which the Wood may be put into the Furnace. To the hole is to be fitted a Cover or Stopper, made of the same matter, with the Bricks, and burnt as they are, to shut up the hole. On one side of the lower part of the Furnace, is to be a door, by which the Coals may be taken out. On the other side is to be a little hole, to which an earthen Channel or Pipe of about three or four cubits long, is to be fitted, in which the smoke or fume of the wood, forced out by the fire, may be condensed into an acid juice, and may distill into a wooden Vessel or Barrel, which is to be fitted to the Pipe, to receive the distilling acid juice. See the first Figure noted with Page 13. at the beginning of this Treatise.

A. is the Furnace or Oven wherein the Wood is charred.

B. The Cover of the Furnace,

C. The Door at which the Coals are taken out.

D. The Canes or Pipes wherein the Sap or juice of the Wood is condensed, and from thence runs into the Receiver.

E. is the Vessel or Receiver into which the Vinegar of Wood runs.

All things being prepared in the manner aforesaid, let the Furnace be filled with wood up to the top, and if the wood be not dry enough, intermix with it, in the putting in from the bottom to the top, some dry Shrubs or Bushes, or small Faggot-like sticks, by whose help the wood may be the more easily kindled, After the wood is kindled, and burns well, the hole in the top of the Furnace is to be close shut with its Stopper, that there may be no exit for the smoke, but that it may be forced to descend and seek its passage through the lower hole, by the Channel or Pipe. Therefore when the wood begins to burn, and yet can emit no flame, the heat presseth out all the juice, and forceth it into the pipe, in which, from the smoke, it is changed into an acid Juice or Liquor, which destilleth by the Pipe into the appointed receiving Barrel, All the wood being turned into Coals, and emitting no more fume, the whole Furnace, wheresoever it may admit the air; and also the hole to which the Pipe is fitted, is to be smeared over with wet ashes, that the Coals in the Furnace being suffocated or choaked, may remain entire. The Coals being taken out, may be put to necessary uses, being equil in goodness to other Charcoal which Colliers make in Woods. N. B. I would have this understood, of such wood as is of a pretty good thickness, and suffers it self to be reduced into Coals: for if you cast into the Furnace Bushes or small Brushy wood, to press out the juice, you will obtain only a Powder of Coals, which after the juice is pressed out, is to be left in the Furnace open (not smeared over, as we taught

above) till it pass into ashes, which is required for the coagulating the expressed juice; as shall appear by and by, when we come to speak of its coagulation, it. B. When you have no occasion for Coals, or cannot sell them, it is necessary, that letting the Furnace be open, you suffer them to burn to ashes. If this operation be instituted in a place where there are stones fit to make Lime of, it Would be worth the while to fill the Furnace With a layer of Wood, and another of Stones, from the bottom to the top, :which Chymists call STRATUM SUPER STRATUM, and after the juice is pressed out to open the Furnace, that the wood may be turned into ashes, by doing of which at the same time the stones will be calcjned, and changed into Lime, which being exposed to the air, (yet so that the Rain cannot come to it) will fall to pieces into a fine powder, To this Powder, : being mixed with wood ashes, the acid juice is to be poured, which was pressed out of the wood, that those two contrary natures may mutually work upon each other, and well unite: in which operation the sharp spirit of the wood loseth its Acrimony, and the fixed Salt of the wood and stones is altered, 8o that from both there proceedeth a contrary middle nature, and a sweeter salt; which being long exposed to the air, draweth from thence a Life, and is transmuted into the best Salt-Petre. I. B. This mixture is so to be exposed to the air, that lying under a Covering or Roof, and being on the sides, it may be defended from the Rain, and nevertheless attract the air. If It shall be dried by the air, it must be moistened again with the Urine of Men or Beasts, that it may never be thoroughly dry. If these things be rightly performed, you shall have pleanty of the best Salt-petre,

from this matter, in the space of a year and a half, or two years at the most; which being extracted, purified, and boiled up, shooteth into very pure Crystals. The rest of the matter being again laid in its former place, under the covering or shed, and being ordered in the same manner, as before, will in the space of two years produce new Salt- Petre, which may be extracted and boiled up as before; for that mixture still remaineth good, provided it be moistened with Urine when dry, as was said. N. B. Be that desireth to acquire Salt-petre sooner, after the conjunction of the acid spirit with the ashes, and the precipitation and mortification of both, from that conjoined matter, by the pouring on of water, he may extract and boil up the Salt, and then dissolve the Salt in Urine, and digest it by Circulatory Vessels; by which means he may obtain the best salt-petre in the space of one year. This labour of pressing the juice out of wood, and at the same time of making Stones into Lime, may be used in all those Cities and Places where wood and stones are plenty. But if this operation were to be instituted in a Wood, there would be no need of a Furnace built with stone, seeing that the Pile of Wood might be covered all over with green Turfs, after the same manner which Colliers use in making their Charcoal, only with this difference, that here must be a hole in the side, to which the duct or pipe is to be adjoined. The juice being pressed out, the pile or stack is to be every where well closed, that the Air may have no passage, if you would preserve the Coals. All being cooled, the Coals may be taken out and sold, or put to necessary uses, so that the expressed juice, which being received in no Vessels, would have vanished in smoke, plainly

costs nothing; but if you do not desire Coals, let them be burnt into ashes, that they may serve for the coagulating the spirit into Bait, and afterwards by the help of the air, in a certain space of time transmute it into good Salt-Petre,

N. B. It is here also to be noted, that the expressed juice carries along with it a sharp hot Oil of a dark reddish colour, which is not to be cast away, but is to be poured upon the Ashes together with the acid Spirit, that putrefying with the Salts, it may with the rest put on the nature of Salt-petre. But he that will may apply the same to other uses; forasmuch as it is profitable for other things. Any Wood exposed to the Rain, or standing in the Water easily rotting, being anointed with this Oil, will be preserved, so that it will not so easily rot, seeing that the water cannot adhere to the Wood, but is forced to slide off, or is hindered from penetrating the Wood. Carters, or Waggoners may use the same instead of Grease to their Wheels and Axle-trees, especially when it is a little thickened with Suet or Rosen. But the best use of it that I yet know (if you except Salt-petre) is to dissolve and boil it with a sharp Lixivium made of Lime and Ashes, by which it becometh a very hot and penetrant Soap, procuring fertility; if a poor sandy ground be sprinkled with the same and moistened: For it rendereth it very fruitful; which thing it doth not only to fields, but also in Trees and Vines, insomuch, that one Ton of it avails more in the fatening of Fields, than ten Cart Loads of Borse-dung or Cow-dung: And a Bogshead, or Ton of this Soap may be carried into Fields and Vineyards, far remote, more easily than ten Loads of Dung, which is carried to

Vineyards situate in Rocky places with great labour, and no small charge.

N. B. If this Soap be used for the fattening of Vines, too much of it is nbt to be used at a time, least the Vines grow too fat and luxuriant; therefore its moderate use is required, which needs not that exactness in the dunging of Arable Land: Although in that an excess brings damage, and indeed it is the excess of good things that doth harm. A Tree, or Vine being made too fat by dunging, grows luxuriant, and putteth forth more fruit than it can bear and bring to Maturity. The Wood it self becomes too fat and soft, so that in the Winter it is easily injured by the cold. Whence in all things a Mediocrity ought to be observed. This Black Soap made of the Oil of Wood, is truly a very great gift of God, in those places where Sand renders the ground barren. Hence the admirable Wisdom of our Creator appeareth, as it were thus speaking to us: YE RUDE, AND UNSKILLFUL MEN, WHEREFORE DO YOU LEAVE THIS PLACE UNCULTIVATED? BECAUSE YOU CANNOT SOW IT WITH ANY KIND OF GRAIN, I WILL THAT IT SHALL PRODUCE WOOD, AND AFFORD YOU A MATTER, WITH WHICH, IF YOU WILL, YOU MAY RENDER IT FAT. For it is sufficiently known, that Animals, and Vegetables rotting, dung the earth, and render it fat; which thing even the Rusticks have now learned, that they do the same without putrefying or rotting, when they cut down, and burn the Trees and Bushes, which had grown up in the Fields, during the long time of the War, and spread the Ashes on the ground, by which it is fattened. But that they know not how to save, invert, and use with the Ashes for dunging, the acid Spirit, and hot Oil, which vanish in the burning, ought to seem strange to none, seeing that no man hath

hitherto declared it to them. Nevertheless, I perswade my self that this way of dunging of Land, will come into use, in process of time, but I believe not quickLy (here in Germany) by reason of that great quantity of grain which every place affordeth in this time of Peace. But if hereafter, a new War should happen (which God avert) and the Fields should lie many years untilled, through the want of Men, Horses, and other necessaries, then I believe, and not before, this necessary Art will be sought after.

But what other things the said juice of Wood is able to effect, we cannot here declare, by reason of our intended brevity: Yet this I will add, that if this acid Spirit be rectified, it may be used in the preparation of good Medicines, in Mechanick Arts, in the making of many fair Colours, from the extraction of Metals, Minerals, and Stones, and for all things for which common Vinegar is used; yea, far more commodiously, because it much exceedeth the common Wine, and Beer Vinegar in Sharpness. And even it self alone is a Medicine which cureth many incureable Diseases; being mixed with warm water, and used in a Bath for washing the Body, Is far more efficacious than those Baths which issue out of the Earth; especially in all Scabs, in Members relaxed by the FRENCH PALSE, PARALYSIS GALLICA (I suppose he means the Venereal Lues) in Fistulous and stinking Ulcers in the Legs and other parts of the Budy. Also in the Gout, Stone, Cramp, Sciatica, Palsie, Diseases of the Womb, and all sorts of sickness otherwise to be cured by the help of Baths, which this Vinegar pressed out of Wood, far •xceedeth in Salubrious Virtues,

The same doth also the hot Oil which is expelled by expression with the Spirit, which exerteth wonderful Virtues in curing those Ulcers and external effects, For which certainly, as a great gift, and to be easily found in all places, none of those who are burdened with grievous Diseases, can render sufficient thanks to the Almighty: But especially the Poor, who have not Money to buy Physick.

N. B. Here also it ought to be observed, that those who use the Bath tempered with the Juice of Wood, should before they enter into it drink some spoonfuls of this Vinegar. For this Vinegar by penetrating the whole Body, casteth out all things superfluous and noxious to nature by sweat, and openeth all Obstructions of the Liver, Spleen, and Lungs: And especially when the Vinegar is elicted from a Wood, or Herb, which is endowed with peculiar Virtues for the eradicating of those Diseases. As for Example: The acid Spirit of the Vine, Beech, Birch, and the like, taketh away the Obstructions of the Internal Bowels, That of the Oak, and other hard Woods, cureth the Corruption of the Blood, and all Diseases proceeding thence, as the Pox, Leprosie, external Ulcers of all sorts, Scabs, Fistula, and all open Sores. Also all Contractures or Cramps, Falling-sickness, Apoplexy, and Palsie. So the Vinegar of Ash, Cherry-tree, Plumb-tree, Sloe, or Bullace-tree, Medlar-tree, Arbute-tree, and the like Trees, which bear Fruits having Stones or Kernals, cure the Gout, and the Stone of the Reins and Bladder. That of Balsamick Herbs, as ST. JOHN'S WORT, SAGE, PAUL'S BETONY, or Fleuellin, Sanicle, Betony, Lung-wort, Saxifrage, and other like, taketh away the internal Hurts of the Liver and Lungs, and all inward affects arising from Blows,

Falls, & etc. So efficacious a Medicine is this juice of Wood, that the most costly Galenical Compositions are forced to give it place. In making the Bath one Pound of the acid Spirit is to be added to ten pints of water, and this quantity to be augmented, or deminished, according to the condition of the Patient and the Disease.

Before the use of the Bath, some drops of the Oil may be adjoined to the spoonfulls of Spirit, which so fortifieth the Spirit, that it more readily penetrateth the body, more forcibly accosteth the Disease, and the sooner expelleth it. In Gouty Pains, and in the stone of the Kidneys, the same Oil being rubbed upon the part with the Spirit, gives a relief not to be contemried, In brief, this juice of Woods and Herbs, if it be duly prepared and used, is able to shame and confound all the Apothecaries Shops of Galenical Medicines, notwithstanding their proud Furniture of Painted and Gilded Glasses and Boxes.

And I do not doubt but in process of time, that Physicans out of a good Conscience, will explode those unprofitable Concoctions, and in their room institute better preparations, that God may have his due praise, and the miseries of the sick receive succour.

For although this acid water doth not contain the Virtues of the whole Herb, nevertheless it is to be reputed and used as an efficacious water of Herbs, in Medicine, seeing that that which is used in the Shops hath very little virtue, as daily experience witnesseth: It being nothing but the pure Phlegm of the Herb, the chief Virtues and Essence of the Herb remaining in the supposed foeces, although the water hath carried along with it something of the Smell and Taste. Look upon any dry Herb,

which the heat of the Sun or Air hath deprived of all its Phlegm and Humidity, and Bee whether it be also deprived of its Smell, Taste, and Efficacy. And although in length of time it will lose all its Taste and Smell, nevertheless its chief Virtues yet lie hid in it. Yea, although its ACETUM be drawn from it by distillation, that an unskillful man would think that there remained no virtue at all in the remaining black Coals of Wood or Herbs, yet the most efficacious Virtues yet lie hid in the best Sulphur and Salt. And that great Virtue doth yet remain in the Coals, is not unknown to Rusticks, who in the Winter burn them to warm themselves, and boil their food, which thing they could never do by the Phlegm separated by distillation. Those black and contemptible Coals are so great in Virtue, that they emulate the powers and properties of the most Noble Creature the Sun, for which cause they merit the name of Terrestrial Suns. For whatsoever the Astral and Sideral Sun effecteth in the superiour Firmament, the same doth the Terrestrial Suns, viz. Coals, which are its Vicars, also effect. The superiour rendereth all things partakers of Life and Growth, the same doth also the inferiour Suns, In the Winter time when the Sun is far distant from us, all the Vegetables of the Earth are as dead: In the Spring upon his return, all things revive, grow, move, increase, and are nourished.

Insects themselves which have hid themselves in Holes and Caverns of the Earth to fly from Cold, and have lain as dead, do again come forth into the light. All which effects are produced by the superiour Sun. The same things also the inferiour Sun can effect. For when Flies, Spiders, and other like Insects in any Parlour or Chamber, to shun the

cold, betake themselves to Roles and Chinks, and there lie as it were dead; the first heat they perceive by the making of a fire in that room, recover their former life, and again creep out of their hiding places, as upon the Suns approaching us in the Spring. Yea, if in such a Room made hot, there had been before repositied great Insects, as Frogs, Snakes, Lizards, and the like, as also Herbs killed by the cold, they would revive, recover strength and grow equally as if they had been illustrated by the Rays of the great Elementary Sun. Therefore if this Contemptible Coal, which in the Judgement of the unskillful is deprived of all its Juice and Virtue, can perform these things; what a Medicine think you may be prepared by the help of Art of such a Coal?

But some Putatious Physican may here ask; who can prepare any Medicine from so dry and insipid a Coal? It can neither be dissolved by the strongest Corrosive Liquor, nor by the most intense fire, if no air come to it: of which, if the least Portion shall touch it, it presently conceiveth flame, and is consumed, so that nothing of it remains but a few ashes mixt with a little Salt. And those Virtues which refresh all things living, and revive the dead, all perish by Combustion, and vanish in smoke, which could they be taken and preserved, might doubtless afford a Medicine of great moment. To this I answer: wherefore cannot so great an efficacy be preserved, and used for the making of a good Medicine, before that it vanisheth by burning and flyeth into the air? Whatsoever Philosopher is ignorant of the manner of effecting this, truly he is a weak Philosopher, who ought to blush in that he setteth himself before others, and contemneth them who exceed himself

in Learning and Science. He that knoweth not how to use any palpable and coagulated matter, before it be consumed by burning, and vanisheth away, by what means will he elicit the same out of its Chaos, and concentrate it? But that the way of freeing this Noble Sulphur from its Bonds and Keepers, is not known to every one, is no wonder. For it will not come at every call. Of all the Philosophers, there is none who more clearly and openly teacheth by what means it may be delivered from its Bonds, than SENDIVOGIUS, who expressly smith, TEAT THIS SULPHUR LIES HID AND IS HELD CAPTIVE IN AN OBSCURE OR DARK PRISON, AND KEPT BY VERY STRONG KEEPERS. BUT THAT SALT ONLY IN THE CONFLICT OR FIGHT, GAVE HIM A DEADLY WOUND. No Man hath spoken more clearly than this worthy Author. Therefore he that knoweth not how to extricate that Vital virtue from its bonds, and how to use it in Medicine, let him read the above cited SENDIVOGIUS, who will clearly instruct him. If he cannot learn of him, there is no reason why any one should labour to help him.

I will propose the matter by a similitude; a Man is compounded of three things, viz. Body, Soul, and Spirit; The BODY is visible, immoveable, gross, earthly, and corruptible: The SPIRIT is invisible, moveable, living, and nevertheless mortal; But the SOUL of Man, which is his most noble part, is immortal.

In like manner, there is also a certain ANIMA or Vital Principle in Vegetables and Minerals, although there are few who know how to extract it. Therefore as in a Man the Soul is the most noble part; to which the Spirit is inferiour, and the Body the lowest or vilest; so

it is also with Vegetables and Minerals, To acquire the ANIMA or Vital Principle of any Vegetable or Mineral, that fixed and constant ANIMA is to be separated by the help of Art, from the gross, unprofitable, and dead body. For as long as the gross body adhereth to this noble Principle, so long it cannot move it self in a due manner, nor demonstrate its nobility, but is held Captive by its gross body, till it be set at liberty, by some body who knows how to dissolve its bonds. Being freed from its bonds, and the gross body laid aside, it can presently exert its power. Therefore let this be the principal care of Physicans, that instead of a body dead, and destitute of Virtue, they labour to attain the fixed and living ANIMA of Vegetables, that using that in the cure of diseases they may perform far greater things than now they do.

I have here inserted this discourse, only for this cause, that I might shew that a whole or intire body is of very little moment, and that that thing whereby any good is to be effected in Medicine, is to be found only in the most noble part, to wit, the ANIMA.

And even, as in Minerals, besides a fixed and incombustible Sulphur, there is also found another, combustibile and fugacious: so also there is found a twofold Sulphur in Vegetables, in the distilling of which, by a Retort, an Oil is expelled, together with the acid Spirit and Phlegm, which indeed hath its virtues, but can in no wise perform those things which that part remaining in the black Coals is wont to effect. For by how much a Medicine shall be more fixed and constant, by so much the more do they enter and encounter long and fixed diseases; so on the contrary, fugacious medicines are found less efficacious in eradicating the same.

What I have said concerning Vegetables, viz. That there is In them a volatile and fugacious spirit, and a constant fixed ANIMA; the same also to be understood of Minerals, which besides a combustible Sulphur, possess also a fixed and constant ANIMA.

But whosoever knoweth how to conjoin the ANIMA of Vegetables with the ANIMA of Minerals, hath obtained a Medicine which is able, after a wonderful manner, to corroborate the Vital Spirit in Man. For the ANIMA of Vegetables and Minerals, are the Rays of the Sun coagulated, which necessarily contain a vivifying or enlivening power, seeing that the sun maketh all things partakers of Life.

And a man, if he only beholds the sun, or its Vicar the fire, the earthly sun, although he be in some very deep and cold place under ground, where he cannot feel its warming and enlivening power; yet he shall perceive his Heart to be recreated and strengthened by the bare aspect of it: But how much the greater a recreation and corroboration would he perceive, if he should take the ANIMA of Wine, or of some other Herb conjoined with the ANIMA of Gold, for the curing of his body, with both which it hath a great familiarity; for like rejoiceth in like, and desireth to be joined to it: And therefore it ought to seem strange to no man, that I assert, the EUMIDUN RADICALE of the humane body may be augmented by the ANIMA of Vegetables and of Gold: For the ANIMA of Vegetables is nothing else but an essential universal salt, which is found in all things.

Seeing therefore that Philosophers confess, that the redness of gold and whiteness of silver may be increased by its own universal salt,

it is reasonable for us to acquiesc in the same opinion, and to maintain it against those that ere. A visible and palpable demonstration is to be credited, Nevertheless I easily perswade my self, that this discourse of mine will not be credited by many, which I cannot help. It contenteth me, that I have written the Truth, and lighted a Candle to my Neighbour.

After one and the same manner, of Wood of little or no worth, I have shewed the making of SALT-PETRE, for SOLDIERS, GARDENERS, VINTNERS, and EUSBAJiDMEN, fit for the dunging of Orchards, Vineyards, Fields, and Meadows; of commodious Baths, for the Sick; of a good Vinegar for Chy- mists and Apothecaries, necessary for many extractions. It now remains, that I also offer a Gift to the Owners of Metallick Mines. If they shall humect or moisten the CALX VIVE, or Lime made of stones, in the Press, as we have taught, with the ACETUM or Vinegar of Wood, they shall obtain a cheap Flux, by which those hard and untractable stones digged out of metalliok Veins, may easily be melted; for the acid spirit of Wood is fixed by the Lime, and converted into a salt, causing an easie Flux. Nevertheless, this salt will be of greater profit to Husband-men, for the dungin,g and fattening their Fields (for whose sake I also describe it) than in the melting of Mineral bodies. Physicans may use the noble and afficacious juice of Wood, for the happy cure of many incureable diseases, and to their own honour and profit. This Vinegar of Wood being exposed in Eogsheads to the cold in Winter, that. it may be frozen to Ice, the Phlegm only freezeth, but the sharp spirit, with the Oil, is not turned into Ice, but remaineth in the middle of the Hogshead so sharp, that it corrodeth metals like AQUA-FORTIS. If Princes

and Great men would be pleased to take care that the Wood in their Dominions (otherwise rotting in the Woods) might be turned into SALT-PETRE, they would do well, and it would not repent them of their labour, seeing there is a time at hand, in which SALT-PETRE will be much wanted.

There is yet another secret, which for the sake of Countrymen I ought to discover, which will yield them no small profit; which is this: If Hop-poles be burnt at the ends which are to go into the Earth, and those burnt ends dipt in the Oil of Wood, that they may imbibe or suck in the fatness, and afterwards set into the earth, they admit no humidity or moisture, which otherwise they are wont to do, being every year diminished in that part which standeth in the earth. It also cometh to pass, that they communicate their fatness to the vines and stalks of the Hops to which they are joined, and render them more fat and fruitful, by this means affording a twofold profit, first in preserving the Hops-poles from rotting a longer time than they are wont to last. The other is, That the Roots of the Vines and Hops, drawing fatness and nourishment from the bottoms of the poles grow the faster, and are more fruitful. Moreover, those ends of the poles, in length of time growing rotten, yet there is no loss of the Oil, but still the same profit remaineth, seeing that those rotten ends of the poles being taken up and planted again in the earth with the Roots of Hops, they will afford them nourishment for some years, better than if they had been dunged with dung. In like manner, by the help of this Oil of Wood, strong and durable quick-hedges may be made for the fencing in of Vineyards, Orchards, Gardens, and Hop-yards, by which Beasts and Theives may be kept out.

For this purpose the sharp end of the stakes fit for the Hedges, are to be put into the Fire till they grow black, and then whilst they are hot, be dipped into the Oil, that they may well imbibe the same.

With these, being drove into the ground after the usual manner, an Hedge may be made by planting a young shoot or set of Thorn, Crab-tree, & etc. all along between the Stakes. Those sets or sprigs, which otherwise, growing but slowly, are many years before they come to a requisite height and thickness, their roots now obtaining fatness and nourishment from this Oil, arrive to maturity in less than half the usual time, and become a thick and strong Quick-hedge before the Stakes are rotten. Moreover, there is no danger of wild Beasts coming into those places where the Hedge stakes are imbrewed with this Oil, seeing that wild Beasts shun all strong odours, and dare not approach them. If you shall imbibe Hempen-Cords, or such as are made of the Bark of Trees twisted together with Grass; with the said Oil, and then bind them about Fruit-trees, it will hinder the creeping up of Spiders, Ants, or Pismires, Palmer or Canker-Worms, and other like insects, which are wont to damnifie Fruit; inasmuch as those Insects plainly abhor such hot Oils. BY THIS MEANS ALSO MAY RATS AND MICE BE HINDERED FROM CREEPING UP HOVEL-POSTS, AND DEVOURING THE GRAIN.

There is yet another manner of promoting the dunging of Fields, and the happy growth of Seeds, and not only those Fields which are lean and sandy, to which Cow-dung may be used, but also those which are hard and craggy, in which neither sand nor any dust of Earth is found.

But in making manifest this Artifice to the whole World, my intention

is not that the World should thereby be enriched with great profits, as I have endeavoured by describing the manner of Dunging poor Sandy Land, by the acid juiôe of Wood. My Scope or end is only this, That every man may see and consider how many wonderful things may be effected with wood and shrubs, which are every where found in great quantity, and nevertheless, are of no use or profit.

Who would credit any man, affirming, that it might be effected, that not only Grain, but all sorts of Trees, and excellent Vines should grow in any hard and naked Rock, without the addition of any Earth or Dung? Truly, I believe that there is no man in the World, to whom this will seem likely. This will more amaze FARNNER, with his whole Crew, than my MIRACULUM MUNDI did. Yet because the thing may be done, I cannot forbear to divulge the Artifice, only to this end, that I may subject the Divine Wonders to the eyes of the blinded World. But yet it cannot be, but that it will be profitable in many places, in those especially which lie near Rivers, and afford Wine; such are those which lie upon the MAENE, MOSELL, NECKER, RHINE, DANUBE, and other the like Rivers, where great and craggy Mountains frequently occur; in which having the heat of the Sun all the day, Vines might be commodiously planted, if Earth and Dung could be carried thither. Certainly Vines grow no where better than in Rocks and Craggs, into whose clefts and cracks they insinuate their roots, that they may thence attract to themselves nourishment, which few other Plants are wont to do: And because for the most part much Wood grows about such Rocks, it would be worth while to press out its juice, by which the hard Rocks might be reduced into a soft Dust,

fit for the Reception of Vines, which might be performed by this operation; which nevertheless would not be necessary to undertake, but for the manifesting of the wonders of God to the unskillful, and shewing that such things may be done. If any desireth to plant in a place of this sort, in which Vines or Trees growing freely in rocky and stony places, as Cherry-trees, Plumb-trees, Service-trees, and others, bearing Fruits which have Stones; at the beginning, a little hole is to be cut in the Rock by the help of Masons Tools, which is to be filled with the Vinegar of Wood: which being done, the hole is to be covered to keep off the Rain. After some days, let him see whether the Vinegar hath insinuated it self into the Rock, and again fill up the hole with fresh Vinegar, and cover it with a Stone, as before. And this Labour is to be repeated in the Summer time so often, till the Rock hath drunk up much Vinegar, and be thereby so softened for the space of an Ell in length, breadth, and depth, that it may be easily dug up with a sharp Instrument, and become a great hole; the matter digged out is again to be cast into the hole, and to be again filled with the Vinegar of Wood, and covered with stones, and so left till all the matter grows so soft, that it may be crumbled to pieces with the fingers. And in the AUTUMN, when Trees have lost their Leaves, or in the SPRING, before the Leaves come forth, viz, in the Month of MARCH, Vines or Trees are to be planted in the matter contained in the hole, and the matter to be trampled close down about their Roots, then all to be wetted by the pouring on of Water, and the event to be committed to God. So the Vines or Trees grow as well as if they had been planted in other manured ground. The reason

is this; Because the Rocks consisting not of Sand, but of stones, fit for the making of Lime, do contain much SALT-PETRE, as also the acid juice of Wood, partaketh of the same nature, this, by corroding the Rock, dissolveth the SALT-PETRE in the stone, and setteth it free, and at the same time loseth its own corrosive Acrimony, so that it cannot hurt the Roots of Vegetables, but is like to Cow-dung or rather better, for it fatteneth and nourisheth the Roots better. Therefore a Tree or Tine planted after this manner in a Rock, if it shall once put forth, afterwards dieth not, but the Roots insinuating themselves into the Clefts of the Rock, seek their own nourishment. Nevertheless every Winter when the Leaves are fallen off, some of that acid juice is to be poured to the Trunk of the Tree or Tine, that during the Winter, it may again soften some Portion of the stone, which will afford new matter of nourishment to the Roots. And by thus affusing of fresh juice every year, there will be no need of Earth or Dung, seeing that the Stone is changed into earth and dung by the juice of the wood.

Although this ARCANUM will seem a thing impossible to many, yet it is most true, of which, if any will make trial, he may easily do it in this manner: Let him get a stone which doth not consist of sand, but of such of which Lime is made, which being exposed to the Sun, let him pour upon it the acid Liquor of Wood; which when the stone shall have well imbibed or drank in, let him pour on more, and repeat this labour so often, till the stone be rendered so soft, as it may be rubbed to powder between the fingers. In this manner, rubbed or ground small, let him sow any Seed, which will sprout forth thence, as if it had been

sowed in any good earth: The reason we have already declared, viz, because the stone is converted into earth, having its own SALT-PETRE, or proper Dung in it self, and moreover, changing the juice of wood into SALT-PETRE, He who rightly understandeth and followeth my Doctrine, and shall set about the Work with diligence, will without doubt attain his end. But if he tries with a sandy stone, he will effect nothing. For stones of this sort want a nourishing salt, and they wholly refuse solution by the Liquor of Wood, so far are they from imbibing, coagulating, and changing it into a Dungy Salt. But after the following manner any one may prove, that natural Salt-Petre may be made of the stones of which Lime is made, and the juice of Wood. Let him take some pieces of this sort of Lime-stone, not yet burnt (for when burnt, it is much more facile, as I have taught) and immerge or dip them all over in the Vinegar of Wood, and dry them in the heat of the Sun, or some other warm place, and let him repeat this labour so often until they be so soft that they may be rubbed or ground to pieces like Earth. From this ground matter extract the Salt with Rain-water, which will be plainly like to Salt-Petre, So of the Stone is made Earth; of the Salt of that Stone, and the Vinegar of Wood, Salt-Petre; or a salt equally serving with the Dung of Cows or Sheep, for the dunging of all Vegetables.

Nevertheless we have not written these things to that end, as if it were necessary to plant Rocks with Vines, by the help of the Vinegar of Wood. Our purpose is only to set forth how the great efficacy of the juice of Wood may be known, and how by its help, fertility may be procured even to the hardest Rocks, which being hitherto unknown and

unheard of, my diligent search and enquiry hath now brought to light.

Let it not seem absurd to any, that I ascribe so great power to the Vinegar of Wood; for éommon Vinegar doth the same thing in softening of hard Rocks: Why then should not this acid juice of Wood do it, which far exceeds the common in strength and sharpness? It is said, that HANNIBAL made a passage through the ALPS, for himself and his Army, softening the Rocks by the benefit of Vinegar; what Vinegar that was, Histories do not mention. Perhaps it was the Vinegar of Wine; but if he had had the Vinegar of Wood, he might sooner have attained his desire.

This ARCANUM, without doubt, will give occasion of finding out many other profitable things, by the help of this Vinegar. I have opened the way, let another come, who by searching further may enlarge it, that thereby some perfection may be the sooner be acquired. There are many things lie hidden in Nature, which through our sloth and negligence not being sought after, yield no profit to Mankind. But I doubt not but time will produce aedulous men, who will make a further progress in this Vinegar, so that much profit may redound from it.

There is found another kind of stones, which for the most part is used for the building of HouseS, which being soft, is easily cut, so that steps or stairs, and Window-frames are made of it. It is to be reduced by the help of Fire into a Caix of a white, ashy, and reddish colour; it also refuseth to be melted; nor is it like to Sandy stones, abut is Partaker of both natures, and contains much Salt-Petre. But neither by its reduction into a Calx, nor by the pouring on of water, can it be exhorted from them, except it be first prepared after a

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singular manner, for then it yields to water; concerning which thing I have written a peculiar Treatise, which God willing shall shortly come forth. There are whole Mountains of this sort of stone, containing a great Treasure of Salt-Petre, which hath hitherto been known to none.

These few things I was willing to offer to Country-men, concerning the pressing of wood, and the utility thereof. The Circulatory Vessels in which the juice of the wood, and all the salts of the Air are animated by an uncessant motion, and converted₄ into Salt-Petre, I will not divulge at this time, but reserve them for my self and my Friends.

(THESE ARE DESCRIBED IN THE THIRD PART OF THE PROSPERITY OF GERMANY.)

In the mean time this excellent Art will not sleep, but will be exercised in many places. Now whosoever shall need the same, he will know what is to be done. For I have determined to bestow the same for the good of my Neighbour, lest it should be buried with me in oblivion.

I have also an Artificial Invention (which is taught in the Prosperity of Germany) of turning common salt in the space of a few hours, so that it shall be plainly like Salt-Petre, for the enriching of poor, lean fields; and yet an hundred weight of it will scarce cost a Dollar (which is about 4s. 6d.) Which is indeed a singular Gift of God in these last times, which will be highly profitable both to the Rich and Poor, in all places of the World, For if the Culture of Wine and Corn shall every where become better, and more profitable, by the help of this Art, it cAnnnt be, but that all men will receive profit, and obtain a more commodious way of living.

For by this Art, not only all Fields, whether they have lately brought

forth Fruit, or whether they have lain fallow, and for some time brought forth nothing, are brought to that condition, that they may bear Fruit every year: but also barren places, which would never bring forth any Fruit, are rendered fertile, and fit to bear fruit; so that no place can be found in the world, how barren soever it be, which by this MEDIUM may not be rendered fertile. Moreover, this Art is to be greatly esteemed, because by it ground may be fattened in those places, where no Cattle are found, and therefore afford no dung; seeing that hitherto no other than the ordinary way of dunging hath been known.

So also in places far remote from the Dwellings of men, to which Dung cannot be carried, this Art may be exercised with great profit; especially when Dung is difficult to be procured, or costs dear, and is not carried to those remote places without great charge, for which reason they cannot be tilled, but are forced to lie uncultivated.

Seeing that one Rokehead of my fattening Salt can effect more than some Cart-loads of common Dung. Nevertheless this is to be noted, That when any Field dunged with the said salt, is to be sowed with Corn, the seed is first to be macerated or steeped for one night in water, in which that salt is dissolved. For being so prepared, it will grow faster than if it had been committed to the Earth, without any foregoing maceration,

Consider, when the Soldiers have taken away the Horses and Carts, carried away the Oxen, devoured the Cows and Sheep, and wasted the whole country, by what means shall the wasted Fields be dunged and restored to the Husband-man, that returning to their former fruitfulness, he may reap from them the expected Fruit.

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Indeed, in time of Peace, when Horses and Oxen abound both for the ploughing of the ground, and making of Dung, Dung is always of worth, there never being too much of it, and therefore this my Invention may bring not a little profit. Whence it may be of a far greater advantage in those places, where (by the Divine permission) those Locusts have eaten up all things. Ought we not then to receive so excellent a Gift of God with all Thankfulness?

The Omnipotent God give to us all His Grace, that we may shun all temporeal and carnal Security, as the deceitful snare of the Devil, and seek after that which is eternal, constant, and perpetual, Amen.

Arcanum II.

Being a Gift presented to rich Merchants, & etc. that they may improve their Money and Estates without Usury.

Although I had determined to treat of this ARCANUM, with other excellent uses of SALT-PETRE in the emendation of Metals, in the Third Part of The Prosperity of Germany; yet for certain reasons I have deferred the publishing of that Book for some time; but considering my profitable Inventions of making SALT-PETRE, and not doubting but that there will be found men who will put SALT-PETRE to better uses than that of making Gun-powder, I could not forbear here to describe one good and profitable use of the said salt in the emendation of Metals, which is free for any boldly to experience, seeing that I have written the very Truth. Re that shall follow the sence of my words, and hath

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some skill in metallick Labours, will not lose his pains, but will thence reap no contemptible profit. But if any man would perawade himself that such works is to be done without labour and trouble, and great Masses of Gold to be obtained with idleness, be will be greatly deceived, not considering that this requires his putting his hand to the plough, and using great diligence.

I have described the following Operation openly and clearly; affirming, that it will succeed to the Operator, according to my description. If any shall err in the performance, let him blame himself and his own ignorance, and not me. For in this process all things are plain, and to be understood according to the Letter, and may also be performed by an easie imitation.

The manner of the Operation.

R. of Copper one part, of Gold or Silver two parts, and of REGULUS MARTIS three parts, all which melt together in a good and well covered Crucible, taking great heed that no Coals shall fall into the Crucible and corrupt the Work. All being melted, and the cover taken off, yet warily that no Coals fall into the Crucible, cast in as much SALT-PETRE, well dried and powdered, as there is of Copper and REGULUS in the Crucible, to the melted matter, and again cover the Crucible, with the same caution about the Coals, which so put about the Crucible, that they may not lie upon its Cover, but it may be at liberty, to be commodiously lifted up with the Tongs for the inspecting the Mass in the

Crucible. For if the Fire should be too great, the SALT-PETRE would boil over the Crucible, and infer loss. And this may easily happen, seeing that the SALT-PETRE entering and working upon the REGULUS and Copper, swelleth and riseth up. Wherefore it is necessary, that this Work should be done in such a Furnace, as I have described in the Fourth Part of my Furnaces, having its doors, by which the Fire may be governed, and rendered stronger or weaker.

After that the SALT-PETRE hath imbibed the REGULUS and Copper, and turned them into a reddish SCORIA, which is wont to be done in the space of a quarter or half an hour, the lower door being opened, the upper one must be shut, that the Fire becoming stronger, may melt the SCORIA, till they flow like water; which when you see, by lifting up the Cover a little, remove the Coals about the upper part of the Crucible, and take off the Cover, and having taken good hold of the Crucible with your Tongs, lift it out of the Furnace, and pour out the melted matter into a melting Cup or Cone, (Such a one is described by its Figure in the Fourth Part of Furnaces.) being first heated, and well smeared within with Wax; in the bottom of which, when cold, there will be a REGULUS of pure Gold, which being freed from the Scoria, will be so much increased in weight, as it hath attracted from the Copper and REGULUS MARTIS, which will be the fiftieth part of the weight of the Gold.

The red Scoria, which have a fiery taste upon the Tongue, contain the Salt-Petre, Copper, and REGULUS reduced into a Scoria; which if you would separate from the Salt-Petre, as soon as you have parted it from the REGULUS, put it again into the Crucible in the Furnace, put a Coal

to it in the Crucible, which being well covered, let it again flow well for a quarter of an hour. In this Operation, the Coal or Coals put to the Metals; viz, the Copper and REGULUS of Antimony, will separate them by precipitation from the Salt-Petre, so that they will become a REGULUS together, and the fixed Salt-Petre will be separated, and rest upon the REGULUS, from which being cooled, it may be removed by knocking it off. If the operation be rightly performed, you will recover almost all the REGULUS and Copper: but little also of the Salt-Petre is lost, which hath now put on another nature, becomes fixt, and answereth in virtue to the salt of Tartar. N. B. Because those Scoria cannot be so perfectly removed from the Salt-Petre by the Coals, but it still retaineth somewhat of the Copper and REGULUS, which the Coals could not precipitate; they may be kept in some warm place, lest they be dissolved by the air, till you have a quantity of them; which being reduced by burning Coals, may yield their Metal, Of which more shall be said anon,

This Labour, although it squares not with the capacity of the rude and unskillful, nevertheless it is easie to be done by those who have any knowledge in the melting of Metals. But all the manners of operating cannot be so accurately delivered, that every unskillful man should presently be rendered capable of understanding them; I write the Truth openly, and he that well understandeth me, may rejoice with profit. I write not to unskillful TYPO'S, but only to those who know how to handle Metals in the Fire. It may be here asked, Whether this augmentation of the Gold, ariseth from the Copper, or from the REGULUS of Antimony? I answer, from both, but more from the Copper than from the REGULUS.

For there is no Copper or Antimony found, from which Gold is not elicited after the aforesaid manner, seeing that there is in both an invisible and spiritual Gold, nevertheless one containeth more than another; and being melted with Gold, give forth to the same, which also attracteth it. Therefore as often as Copper, and Regulus of Antimony, and SaltPetre shall be melted together with Gold, so often will the Gold receive an encrease; so that this Labour being repeated eight or ten times every day, there will be an augmentation of the Gold not to be contemned, for besides all the Cost, it will afford the daily Gain of one Floren out of an hundred, (A Floren is 2 S. in Germany, about two and twenty pence in our Money.) This is certainly a profit to those who will put their Money to Usury, much more honourable and safe than their trusting it in the hands of others.

But seeing that this Labour is to be performed in Crucibles, (and that too in large ones, if the gain aforesaid be expected) it doth not want its trouble and difficulties; for if a man will use great Crucibles, he can hardly perform the Operation above three or four times a day; and if he use small ones; although it be ten or eleven times repeated in a day, yet the profit will be very small. I will therefore here appoint a way to do it without Crucibles, upon Hearths instead of Crucibles, which neither let out the melted matter by running over, or by their cracking or breaking, as Crucibles are wont to do, but always remaining in the Oven or Furnace, save the trouble of putting in and taking out of the Fire. For Crucibles, bow good soever they be, being exposed to the cold Air, by taking out, and thence being suddenly again put into a

great heat, are very easily broken. From whence it is manifest, that great danger of losing some of the Gold attends the use of great Crucibles, so that their use is to be abstained from, altho' the Work it self be of great profit. But good strong Hearths may be used for this Labour, without all danger; for as long as they are left in the Furnace, so long they are good, and the melted Mass doth not flow out. If I had not found out this way of working with Hearths, I should not have divulged this operation, which is as followeth.

The manner of preparing the Hearths or Tests.

An Iron Ring or Hoop is to be made, either square or round, of the thickness of one finger, and four fingers high (or deep) one side being a little narrower or lesser in compass than the other, being well smoothed or polished on its inside, having two ears or handles, whose magnitude and space will be known by the quantity of the matter which is to be handled. To prepare the Focus or Hearth, place your Ring or Hoop upon some smooth stone, and then put into it, so standing, your Earth, being first rightly prepared, (for this purpose our Staffordshire Clay is excellent, as also for making of Crucibles to abide the Fire) so that it may a little exceed the upper superficies of your Hoop, force it down strongly with a broat Iron Hammer, by beating or knocking it in, and what riseth above the top of the Hoop, cut off with a Knife, that it may be even with the Ring; then remove it with the Ring, and strew upon the stone some fine sand, or rather the fine powder of broken

Crucibles, upon which set the Ring, with the bottom upwards, that the other side, which before lay upon the stone, may be wrought in with the Hammer as the first, so that the Ring or Mould may be exactly filled with the Earth, The Focus or Hearth being prepared in this manner, the larger side thereof is to be so excavated or hollowed away by a bowed or crooked Knife, having two handles, so that the rotundity declining from the Superficies of the Ring, even to its middle, where inclining it self, it may keep the thickness almost of a finger at the top or superficies of the Ring, and so it will become like a Vessel or Pan, having a round or spherical Cavity, such Eearths or Tests are wont to be prepared of Ashes, for the bringing of Gold and Silver to a purity in Metallick Mines, & etc. at length that hollowed roundness is every where to be smoothed with a smooth and round Hammer or Mallet, and after the smoothing, the whole Test being inverted with the Hoop, is to be set upon a Board, without stirring it; if the middle of the Hoop or Ring were before besmeared well with Oil, it will the easier come off of the Test, which being exposed to the Air, and dried a little, is then to be set in the heat of the Sun or warm Furnace, that all the humidity being taken away, it may obtain its requisite dryness, before it be put into the Furnace to endure the Fire; for except it be very well dried, it will crack or chap in the Furnace, and be wholly unprofitable for this Work.

The Test being taken out of the Ring, and set by, the inside of the Ring is again to be anointed with Oil or Grease, for the making of another Test, of which so many are to be made as need requires, or the

quantity of the prepared Earth will allow, The earth that was left in the hollowing of the first being mixed with the rest, whilst it is yet moist, serveth again, so that there is no waste or loss of the Earth. The same earth also serves for the making of the Covers or arched Roofs with which the Tests are to be covered, to keep the Coals from falling into the melted matter. N. B. There is no need of having two Hammers, seeing that one sufficeth, having one end of a hands breadth, and smooth, and the other end round.

The way of making the Covers of the Tests, which are called MUFFLES.

First, a Type or Mold is to be made of Wood, answering to the bigness of the Test, but not with one Handle, as those are made for the purifying of silver, but with two oblong Necks, and without Chaps or Chinks, which otherwise are wont to happen, that so the Cover may remain entire. Then to this Wooden Mould the Earth is to be applied, and the Cover to be wrought in the usual manner,

Of the Figure oi the Furnace.

The Furnace is so to be built, that it may have within-side the space of an hands breadth all round the Test from its Walls, for Coals, the Test standing in the middle; so that the magnitude of the Furnace is to be proportionable to that of the Test, and may be either round or square, provided it be built with good Bricks, or fit stones, and

Lute, or Earth rightly prepared. There ought to be at least a span between the bottom and the grate, which also ought not to be fastened to the Furnace, but standing upon four Feet, that it may be taken in and out by the foreside of the Furnace (when need requires) being always open. Let the Furnace rise above the Grate the height of a span, being every way close, having no door. Upon this height of a span a hole is to be left of an hands breadth and height, by which the Test may be inspected, and the mixed Metals put in and taken out, and the Fire may have its passage. N. B. But if the Test should be above a span over, which would also cause the Furnace to be the greater; then that hole being too little, would not allow a sufficient passage for the Fire; therefore the hole is to bear a due proportion to them. From this hole, nourishing the Fire by its ventilation, the Furnace is yet to be carried up the height of two spans, to its upper hole or top, where the Coals are to be put in. Moreover, an Iron Cover is to be made with hollow Superficies, with Iron Buttons, or little Knobs infixed, by which the Lute being put in, may stick fast; the Convex or upper part of the Cover must have a Handle, by which it may be lifted up when the Coals are to be putt in, and afterwards put down again to shut the Furnace.

See the Figure of this Furnace in all its parts, at the beginning of this CONTINUATION of MARACULUM MUNDI, noted at the top with Page 62.

- A. The Furnace, as it is working.
- B. The lower part of the Furnace open.
- C. The upper part of the same.

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D. The Grate.

E. The Hearth or Test.

F. The Mussle, that belongs to the Hearth.

G. The Cover of the Furnace, with which it is to be covered when the Coals are in and at work.

H. The Vent for the Smoke.

When you will work with the Furnace, first put in the Grate, and upon it the foot or prop made of firm Lute, and upon it the prepared Test, and upon the Test its Cover or Muffle, the foremost neck of which ought to come close to the hole on the foreside of the Furnace, and the hindmost neck to touch the baëk of the same. The foot also which supports the Test, ought to touch the fore-part of the Furnace, that the space between the Test and the Wall of the Furnace, may be well stopt or closed. Also, if the neck of the Cover or Muffle doth not fit close enough to the foremost Wall, the Joints are to be well closed with Lute mixed with Hair, that the Fire may have no passage by them, but may pass through the hindmost neck of the said Cover, and under the Cover it self into the Test, and thence out of the foremost neck. If the Fire shall have any other passage by the foremost neck, the heat will not be sufficient to melt the Metal. Therefore the chief Artifice concerning this thing, is the building of the Furnace in due form and proportion. An Iron door is to be fitted to the Furnace under the Grate, for the governmg the Fire, by which it may be encreased or diminished, as need shall require, And the other hole in the superiour and fore-part of the

Furnace, by which the Metals are put in and taken out of the Test, is also to have a door, that necessity requiring, the fire may be governed, and if too great, it may, be restrained. To this also a little Chimney or Funnel is to be fitted, which may receive and carry away the noxious fumes of the Metals and Coals, that they may not hurt the Operator. All these things being rightly prepared, the Furnace being well dried, is to be filled with Coals, and to be covered with its Cover, a lighted Coal or two being put next the Grate, the doors are to be shut, that the Fire may kindle by degrees, by which the danger of breaking the Test, and its Cover, the Muffle, by a sudden heat, may be avoided. The Furnace, Test, and Muffle, being all red hot, the Metals (viz, the Gold which is to be augmented, and the Copper and REGULUS of Antimony, from which the augmentation is expected) are to be put upon the Test with an Iron Ladle, the great door below, and the little one above, are to be opened, that the Fire growing more powerful, may forthwith melt the Metals on the Test, which being rightly melted, a little dry Salt-petre in powder is to be cast in upon them with an Iron Ladle, which will presently change a portion of the melted matter into a Scoria: When it flows no longer, but ceaseth from operating on the Metals, lying upon them like Dross, a little more Salt-petre is to be cast upon the melted Metals, which will again change part of them into Scoria. This Injection of Salt-Petre is to :be continued so long, until the Scoria ehall be no longer hard, but remains liquid like Water, which is a sign that the Salt-petre hath abstracted the Copper and REGULUS of Antimony from the Gold, and its operation is finished, And so much REGULUS of

Antimony and Copper is not to be put upon the Test, (I believe the word NOT is an error of the Printer, in the Copy, and ought to be left out) that it, when a due portion of Salt-Petre shall be added, may be full to the brim, and the Coals not to be burnt out in vain, in the empty Test, which is well to be noted. The fluid Scoria of the Salt-Petre, Copper, and REGULUS of Antimony, are so long to be kept in Flux upon the Gold, as you think the Test can suffer it; for by how much the longer the Gold shall remain in its flux, under these Scoria, so much the more of spiritual Gold it will attract from them, and render it corporeal; and the Gain will be so much the greater. Nevertheless, for the greater certainty sake, after the Scoria have lain ten or twelve hours in Flux upon the Gold, they may be taken out of the Test, to see whether the Test be yet strong enough to sustain them longer in flux, because in a continual flux they are wont to attenuate and perforate the Test with holes, especially if they were not prepared of good Earth, which is able to endure the Fire. Therefore, if you find the test yet strong and thick, and not perforated with holes, you may again add the Scoria to the Gold lying in the test, and keep them so long in flux, as you think the test will hold good. When the Scoria condense themselves, and flow with difficulty, a little fresh Salt-petre is to be added, by which being reduced to a thinner flux, they may give nourishment and increase to the Gold, which in this operation hath the place of a seed, as the Copper and REGULUS at Antimony supply the place of the earth, by affording aliment and augmentation to the Gold; the Salt-petre is in the stead of Rain, which moisteneth the Earth, and rendereth it fruitful; therefore

by how much the longer the Gold lieth and groweth in this Earth, so much the more encrease it obtaineth. After the test is no longer fit to bear the fire, or you would leave working, open the lower door of the Furnace, and take off the Cover from the top, that the heat of the fire may be diverted from the test, and the Scoria grow thick, and the Gold under them hard, draw out the Scoria by degrees with an Iron Hook, from the Gold, that it may remain in the testintire, and in one compact Mass, and not be mixed with the Scoria, like Grains, and occasion loss. All the Scoria being taken out, the Gold is to be freed from the test with a thin sharp-pointed Iron, then taken out with the tongs, and weighed, to see what encrease it hath got.

N. B. That as long as the Test keeps firm and good, it were better not to take out the mass, but to be left upon the Gold in continual flux. This is a Labour not to be despised, seeing that the first Coals being burnt out, more are to be added only; so that this operation may be continued for some days, without intermission, provided the Tests be well made, which also ought to be done if you expect any profit; of which you need in no wise doubt, if the operation be rightly instituted; especially if the Antimony and Iron, of which the Regulus is made, be good: For the more Gold the Antimony, Iron, and Copper shall contain, the more volatile Gold the fixed Gold which is melted under them, will attract to it self. But if you want such Metals as are rich in Gold, and are forced to be content with the common, the Gold will nevertheless get an encrease in the Operation. N. B. When Metals containing Gold are to be had, there is no need to keep the first SCORIA in so long a

flux upon the Gold, seeing that presently after the Copper and Regulus of Antimony shall be turned into Scoria by the Salt-petre, they may be removed from the Gold with an Iron Hook, and new Metals forthwith added, and again reduced into Scoria by the Salt-petre. This labour of removing the Scoria, and adding fresh Metals, being long continued, will add the greater encrease to the Gold, because Copper, Iron, and Antimony contain much corporeal Gold, which in their reduction into Scoria, associateth it self with the Gold. Therefore when those Scoria are withdrawn, and new Metals added, it cannot be, but the encrease of the Gold must be greater than proceedeth from the first Scoria, in which only thd spiritual Gold is rendered corporeal. The addition of fresh Metals, and the abstraction of the Scoria repeated 10, 15, yea 20 times a day, must necessarily give a great encrease to the Gold, if the Metals contain both a corporeal and spiritual Gold. The abstracted Scoria may be reduced in a Teat of the same Furnace (of which Tests there ought to be many in readiness) and the Copper and Regulus precipitated from them, and put to other uses, of which my other Writings every where make mention, And they are precipitated by the Powder of Coals, or Antimony. The way of precipitation is this; the Salt-petre hath absorbed the Sulphureous Metals, viz, the Copper and REGULUS MARTIS, and changed them into Scoria, Now, if to these Scoria some other Sulphur be injected, which the Salt-petre covereth more than the Copper and Regulus of Antimony, it layeth hold on that, by which those Metals which it had first absorbed, are dismissed, and fall to the bottom. But the Regulus and Copper cannot be so separated by precipitation, but that

somewhat of them will yet adhere to the Salt-petre. These may be fixed together, that they may render Gold again in fusion, or the fixt Nitre may be extracted from the Scoria, with Rain-water, to be used for other Labours; as shall be taught hereafter, The residue of the Scoria will be yet of use to Potters, to glaze their Earthen Vessels. But if the Scoria and Salt-petre be not separated, but left together, they may be used with greater profit for the making of Salt-petre, or for the dunging of Land (of which we shall presently speak) than if they be separated. The manner of doing these things shall be described in their order. But first it seems good to me to exhibit a proof, by which every one may know the certainty of this matter, viz, that this work doth not only afford a profit to the Operator, not to be contemned, but also that Gold doth obtain a true and certain increase from the Copper and Regulus of Antimony, whereby the Work may be undertaken with the greater boldness and confidence; which I thus demonstrate. Take a small piece of silver, freed from its gold by AQUA-FORTIS, that you may be sure there is no Gold in it: to which, in fusion, adjoin so much Copper and Antimonial Regulus, as being reduced into Scoria by Salt-petre, and again separated from the silver, may leave it malleable and ductile. This being dissolved in AQUA-FORTIS, will leave at the bottom undissolved a reddish powder of gold, which it hath attracted to it self from the Copper and Regulus of Antimony. Now, so much as there shall be of this Gold, so much and no more corporeal Gold did the Copper and Regulus contain, which the silver hath absorbed. The Scoria possess no more corporeal Gold, but yet abound with spiritual, which you may find by

the following Experiment, Cover those Scoria put into a new Crucible with Powder of Coals, and set the Crucible into a small Wind-Furnace, that they may melt. In this melting, the Nitre will rather enter the Sulphur of the Coals, than that of the Metals; and associating it self to that, dismisseth the Copper and Regulus. Which being done, pour out the melted Mass into a Cone, and when it is cold, separate the Regulus separated to the bottom, which will be the same Copper and Regulus of Antimony which the silver hath deprived of their corporeal gold; which is demonstrated as followeth: Take a bit of Silver, cleared from its Gold, which join with the said Regulus by melting, and reduce the melted mass by Salt-petre into Scoria, as before, pour the mass into a Cone, and being cold, separate the Silver. This being dissolved in AQUA-FORTIS, leaves at the bottom no reddish powder, as the first silver did. By which it clearly appears, that the Copper and Regulus of Antimony had yielded all their corporeal Gold to the Silver in fusion, which nevertheless can afford no gain, except the Labour be many times repeated with fresh Copper and Regulus. But because this repetition is wont to require no small quantity of Copper, Regulus Of Antimony, and Salt-petre, to bring the silver to a golden nature; and moreover, every one knoweth not how to make profit of the Copper and Regulus, deprived of their Gold, or to put them to other uses, and that Salt-petre is not seldom sold at a great price, no great profit can accrue by this Labour to such. nevertheless, they will obtain no small gain, who after the extraction of the gold, know how to use Copper, and the Antimonial Regulus, and Salt-petre, which I have shewed in many places of my Writings. But

those Metals being melted with Gold, and turned into Scoria by saltpetre, bring far greater profit than when wrought with silver. For somewhat of the silver is consumed, as well as somewhat acquired by it; but nothing of the gold is lost, if the Crucible be firm, that nothing run out. N. B. If any gain be expected from silver, such Iron, Antimony, and Copper are to be used, as are pregnant with Gold, and to be often abstracted from the silver, and the metals themselves afterwards to be put to other uses, bringing profit, to say nothing of the Saltpetre, which may be made at a far cheaper rate (that it can be bought) by those who seek profit from Silver. I have instanced these Experiments, to demonstrate that every Copper, and every REGULUS MARTIS contain somewhat of corporeal Gold, and being reduced into Scoria, do yield it to the adjoined Gold and Silver; and that nothing more can be extorted from them, except being reduced into Scoria by Nitre, they be for some time kept in Flux upon the silver, or Gold which is better, that their spiritual Gold may insinuate it self into the corporeal, and augment it, which the following Experiment sheweth.

Take of Copper, and Regulus of Antimony, deprived of all corporeal gold, by the addition of other gold, what quantity you will, melt them with gold, and convert the Copper and Regulus into Scoria, after the usual manner, with SALT-PETRE, which keep in Flux upon the Gold for 6, 8, or 10 hours, and then pour all out into a Cone; the gold being separated from the scoria, and weighed, will shew what it hath gained in this operation. This increase from the twofold matter added, viz, the COPPER and REGULUS MARTIS, is profit; which notwithstanding proceeds

more from the one than the other, as this Experiment will prove, Take one part of silver, which holds no gold, and one part of REGULUS MARTIS, being melted in a Cruáible, reduce them, as hath been often said, by salt-petre, into scoria, and being well melted, pour them out into a small Ingot; which when cold, separate the scoria from the silver with a Hammer; the silver will be pure white, and of very easie fusion, but will contain nothing of gold. N. B. If to the silver and Regulus of Antimony, you shall also add Copper, and then turn all into Scoria by the help of saltu.petre, and when well melted, pour them into an Ingot, so that the scoria flow upon the silver, This silver being separated from the scoria with a Hammer, or by lying a while in water, you shall find that part which was covered by the melted scoria, to be all over so gilt, that you can scarce rub it off with your fingers, which Gold hath adjoined it self to the Silver, chiefly from the Copper. For if more Gold had proceeded from the Regulus, the melted Silver would also necessarily have been gilded by that, which yet without the addition of Copper is not wont to be. Nevertheless, let no man perswade himself that the Regulus of Antimony being omitted, the sane augmentation would happen, because the greatest part of the Gold proceeds from the Copper. For without the Regulus, the Copper would not suffer it self to be reduced into Scoria by the Salt-petre; so that necessity requireth, that all those matters should be conjoined in the said manner, to acquire any profit.

Here thou hast, benevolent Reader, Specimens sufficient for the trying the truth and certainty of this thing: It's free for every man

to enter upon the prescribed way with greater and longer Operations, that he may attain the desired profit.

What I have many times said, I Say again, That this Operation is true, and brings great profit, provided it be instituted in a due manner. The Salt-Petre is the chief thing required in this Operation, which he that knows how to prepare with small cost, and understanding what I have written, may boldly undertake the Work; but he that must buy it at a dear rate, I will not advise to meddle with it. Be that cannot understand what I write, 'tis better for him to spare his labour and charge, and employ himself in those things which do not exceed his capacity.

It behoveth me now to shew the use and benefit which the scoria which are left in this Operation are of, that there may be no waste or loss. But the quantity of scoria in this Operation will be more or less, according as it shall be exercised. If good Antimony, Copper, and Iron, which contain corporeal Gold, may be had in plenty, and Saltpetre also cheap, the loss will not be great, if the scoria should not be altogether put to the best advantage. For if there be enough of the Copper, REGULUS MARTIS, and Salt-petre to be had, they are to be reduced into scoria, flowing upon the Gold, that with it they may leave the Gold contained in them. But here no regard is had to the spiritual or fugacious Gold which they contain, which is laid aside with the scoria, and new Copper and Regulus is put to the Gold, and the scoria again laid aside for other uses, so that in one and the same day, this labour of adding new matter, and as oft separating the scoria, may be repeated

ten or twelve times. Whence it comes to pass, that the Gold is every time enriched, and attracteth more corporeal Gold from those matters in one day, than it could do in fourteen days, if they contained only spiritual Gold. But on the contrary, a great quantity of Copper, Regulus, and Salt-petre are required for this labour, which if they cannot be had cheap, the charge will be the greater, seeing that those Metals which are pregnant with corporeal Gold, will abundantly compensate the charge, especially if benefit be made of the scoria, which we will presently shew. But if a quantity of the said matters be wanting, and vulgar Antimony and Copper be used for the extracting the spiritual Gold only, there will not be so many SCORIA; but it sufficeth, that the first scoria be left so long in flux upon the gold or silver, until they have yielded some augmentation to the same. And in the mean time, the addition of no other thing is required, but Salt-petre, of which a little is to be injected to the hardened scoria, to render them more fusile, and to cover the Gold the better with their flux. This way will not cost so much, besides a good quantity of Coals: Nor will the Work itself be so troublesome, seeing that it need be inspected only once in two or three hours, and any Boy may govern the fire. Or if the Furnace be so built, that (like a dull HENRY) the Coals constantly sliding down, the fire may feed itself, the Operation may be continued night and day without any looking after. In the working the other way with Metals containing corporeal Gold, there is more labour and care, seeing that every hour the scoria ought to be removed, and new metals to be added. Therefore every man may chuse that which is most convenient for him.

Moreover, where neither Antimony, Copper, or Iron abounding with corporeal Gold, are to be had, the Operation may be instituted in another way, and applied to the making of salt-petre In abundance, and with small costs. For after the Regulus and Copper, in flux upon the gold, are reduced to scoria, they are not to be removed, as otherwise they are wont, but the Copper, with the Regulus must be precipitated from the Nitre, by the Powder of Coals, in which precipitation the gold taketh to it self the metal reduced into scoria, so that the fixt Nitre only is to be removed, which is afterwards to be put to other uses: And the Copper and Regulus, by the addition of new salt-petre, are again to be reduced to scoria, and to be precipitated from the Nitre by the Powder of Coals, and the Nitre again removed: So the Copper and Regulus will always remain in flux upon the gold in the Test, and nothing but the added Nitre will be every time separated.

N. B. This Labour doth not indeed draw forth so much gold as that which hath new metals added every time to the gold; but yet it excelleth that in which the metals are kept in a continual flux upon the gold, without the addition of new; for as often as the Copper, with the Regulus, are burnt by the Nitre, so often the Nitre burneth and consumeth somewhat of their superfluous sulphur, and by how much the more the combustible sulphur is burnt and consumed, by so much the more the spiritual gold in it is dissolved, and adjoineth it self to the corporeal gold, to get it self a body.

And this is the difference of those Operations, of which a man may chuse which lie pleaseth, or rather that which fits the matters, he hath

at hand. Whichsoever he shall undertake, it will afford a profit not to be slighted, especially if he pay not too dear for his Nitre, or can make it himself at a cheap rate.

How Profit may be made of the SCORIA which remains after this Operation.

It behoveth the studious of Art to know, that there is a difference in the scoria removed from the gold by the forementioned Operations. Those which are removed from the gold only remaining in the test, and in which the Nitre, Antimony, and Copper remain mixt, are metallick, from which the Copper and Regulus may be precipitated and separated, by the casting in of crude Antimony or Powder of Coals. The scoria from which the Metals are already precipitated in the test, are nothing but fixt Nitre. The scoria also differ, in which the Metals are precipitated by Antimony, from those which are precipitated by Coals; those partake more of sulphur, these less; for the sulphur of coals differs in its nature from the sulphur of antimony, and requireth that a difference be observed, and that either scoria being put to its due use, it may bring the desired profit. And this is the difference: When the Copper, with the REGULUS MARTIS, is precipitated by coals, that the Copper, with the Regulus of Antimony, is precipitated, but the Iron which was in the Regulus admitteth not of precipitation, but remaineth in the scoria; whence it comes to pass, that the Regulus, after precipitation, is found to be lighter than when it was put into the Crucible. Therefore what the precipitated Regulus hath lost, necessarily remaineth

in the scoria; for which cause those scoria are of more hard and difficult fusion than those which remain after the precipitation with Antimony: For when the metals are precipitated by the casting in of Antimony, to one pound of scoria, an ounce, and sometimes more, of Antimony is cast in, which precipitateth all the Copper and theRegulus attracted by the Nitre, and giveth a more ready fusion to the scoria. But nothing more plainly sheweth the difference, than the pouring on of water upon the scoria, to make a LIXIVIUM. The scoria upon which the coals were cast, yield a clearer and sharper LIXIVIUM than those on which Antimony was cast. On the contrary, the Antimonial scoria, by reason of the Antimonial combustible sulphur, are of a dryer nature and property.

The best thing in both the scoria, is the fixt Nitre, which is to be drawn out of them by Water, and may be put to various uses, with no small profit.

In the first place, from those scoria a good Medicinal Tincture may be drawn by the af fusion of spirit of Wine, of which mention is made in divers places of my writings. Those scoria far excell all Dung, and also common salt-petre it self, in promoting of vegetation. Nevertheless, they are first to be made more temperate, because they are too fiery to be used alone. They also effectually promote the augmentation of Gold, and also the health of the humane body, by their most pure Essence extracted by the spirit of Wine.

They may without injury be called THE PHILOSOPHICK DUNG, because they augment the growing power in Vegetables, Animals, and Minerals, neither In Operations of this kind is there any Equal in the world.

Their smell is like that of humane Excrements; nor are they unlike to them in Aspect, but most efficacious in their use. There are many things of great moment yet lie hid in them, all which It is not for me to describe. Those things which I have hitherto written, I have often done with my own hands, and proved by many Experiments. What I deliver is not from hear-say, or the reading of others Books, being resolved to publish those things only, which an infallible Experience hath taught me, so that every man may boldly, and without any doubting, give credit to them.

Moreover, this fixed Nitre is endowed with the same virtue with other Btrong LIXIVIUMS: Nevertheless, it is more efficacious than that of any common Wood, Inasmuch as Nitre exceedeth the fixed salt of Wood in its maturity. The residue of the ècoria from which the LIXIVIUM is extracted, serveth for the glazing of earthen Vessels.

He that desireth to know more of fixed Nitre, may find it in my FURNACES, as also in my PHARMAC. SPAGYRIC. and especially in TEE EXPLICATION OF MIRACUL^tfl4 MIJNDI; where he will meet with many things worthy of admiration. For the Philosophick Dung, see the 35 th. Article at THE EXPLICATION OF MIPACULUM MUNDI, my Apology against FARRNER, and the Description of my Press for Wood, in this Treatise; in which places he may find those things which will abundantly satisfie him. Concerning this Universal (tho' contemptible) subject Nitre, we will treat more; God willing, in the following second part of MIRACULUM MUNDI.

Here we have shewed the well-minded Reader, how by this one only Operation, he may encrease or augment his Gold, inrich his Fields with

a fruitful soil, and preserve his health; so that there will be none who may not receive profit from it.

I cannot but here commemorate what some time happened to me in this Operation. When the Copper and REGULUS MAPTIS were mixed by melting together, and reduced into scoria by Nitre, the matter thence proceeding was wonderful, appearing in variety of fair Colours, emulating a Peacocks Tail, Therefore when I saw such various colours, I presently thought with my self, whether that matter might not be fit for making a Tincture, which might change the imperfect Metals into Gold; seeing that I had read in some Philosophers, that there is more Tincture in Iron and Copper than in Gold; which gave me an occasion of considering whether this conjunction of MARS and VENUS, might not be the Adultery spoken of by the Poets, or rather the Vitriol of the Philosophers; for this matter retaineth a very fair greenness, not only in the fire, but also out of it, as well wet as dry. Whence I began to persuade my self, that Iron was the Gold of Philosophers, Copper their LUNA, and Antimony their ARGENT-VIVE, and Nitre to perform the Office of a SOLVENT or Bath, in which they are dissolved and digested. Being moved with all these things, that I might make trial, according to my simplicity, I put all the said matters into a Glass, and committed it to VULCAN, (or the Fire) which being administered by degrees, all the matter passed together into a black colour; to which a very fair greenness, with variegated colours resembling the Tail of a Peacock, succeeded, which continued in the Fire for some weeks. But seeing that it would not at all be changed, I being wearied with the tediousness, took the fair matter out of the glass,

and put it into a Crucible, which I set in a Glass-makers Furnace, that I might perform this Operation with the less Labour: And after three days I again took it out, and I found all the matter changed into a glass of a bloody colour, but not transparent. The Crucible being broken, I found in the bottom a little Regulus of an Iron-like colour, which being tested with Lead, yielded white Silver, which being dissolved in AQUA-FORTIS, left no Gold at the bottom. Being struck with admiration, I began to think whence that Silver should proceed, seeing that I did not expect Silver, but Gold; at length being satisfied in that, I was of opinion, that from this subject by one and the same labour, might be made both a red and a white Tincture; but I have not hitherto had time and opportunity to try the truth of the matter experimentally. Whatsoever I have here written, is only that I might afford matter to others who are desirous of seeking, by whose diligent searches some good may be obtained. This Admonition I also think necessary, That they who endeavour to bring any subject to a constancy in the Fire, by fixing, as the Chymists call it, that they lute and close well their Vessels, lest the Air (which is a great impediment to the Operation) should hinder the Work.

For Example. A Wood-coal, for the greatest part, consisteth of a fugacious and immature Sulphur, mixt with a few faeces, being put into an open Crucible, and set in a small Fire, it is presently burnt, and being all consumed, leaveth nothing in the Crucible, but a few Saltashes; but being put into a Crucible well closed and defended from the Air, and committed to a great Fire, and therein kept for many years,

yet would lose nothing of its weight, colour and body, but would remain a black Coal, without any alteration. But on the contrary, if any Mercurial salt be added to the Coal in a due weight, and be enclosed with it in a crucible but one day, and kept in the fire, the coal will be changed into a red, fiery, heavy stone, more Metallick than Vegetable, whose admirable Virtues the Tongue cannot declare. Seeing therefore that from any fugacious and volatile Vegetable in so short a time, a constant Fixed thing may be made by Art, Why should not the same be made much better of some Mineral or Metal, which is much nearer to Fixity? And although these coals black the hand, nevertheless they contain much good, which he that knows how to come at, will by the same easily make his hands white again, and draw that from it which is more conducive to the health of Man's Body, than from all the costly and fading things in the whole World. A WORD IS ENOUGH TO THE WISE. Although I have here shewed, that sulphurated Nitre is a true Medicine for Animals, Vegetables, and Minerals, yet I would not be understood as if I affirmed there was no other, which is not my intention, seeing that if this Medicine were to be generally used for Vegetables, it would be too costly, (AND THERE ARE OTHER THINGS DESCRIBED IN THIS BOOK FOR THAT PURPOSE, WHICH ARE FAR CHEAPER) and I have shewed it only to the end that the wonderful Works of GOD might be manifest to those who are willing to try. For if any man will macerate the seed of any Vegetable in the Tincture drawn from sulphurated Nitre, by the Spirit of Wine, in a warm Bath, he may from that macerated seed produce a growing Herb, in a few hours space.

A Tincture of this sort will effect more in curing of Diseases, than a whole Apothecary's Shop. But he that knoweth how to join some spiritual Gold with this Tincture, that the Gold may thence attract to it self nourishment and encrease, as a Vegetable doth from the Earth, will easily obtain a Universal Medicine. But if any think that I mean such a Medicine as changeth the imperfect Metals into Gold, in flux, he is mistaken, for that is to be attributed to the Stone of Philosophers only. But I call It Universal, as it is the chief Medicine of Animals, Vegetables, and Metals, which I intend always to keep by me, ready prepared, that I may render others partakers thereof. I intend also this Winter to prepare a great quantity of the Universal Medicine for Vegetables, by the benefit whereof Grain may be made to grow in meer Sand, that so this Invention may become profitable to many men, provided they will but undertake the work: Not that I intend to prepare this of Nitre, which is too costly for the Dunging of Fields. For common Salt, which is abundantly cheaper, in a few hours, may be so changed, that losing Its corrosive Nature and Property, it becomes plainly like Nitre in taste, figure, and virtue, but not Inflammable, and excelleth the Dung of Cattle for dunging of Land. Neither let any may fear that this Preparation of common Salt requireth much labour or trouble, or Is difficult to be done; for he that shall see the Operation but once, will easily be able to understand and imitate the same.

Hence, seeing that in all places there are many barren Fields to be found, it cannot be, but that great profit may be acquired by it.

Arcanum III.

A Gift offered to all diligent Physicans.

The profitable use of SALT-PETRE, in the Concentration of METALS, and Preparation of Excellent MEDICINES.

Although in the first Part of MIRACULUM MUNDI I have described divers concentrations and emendations of Metals; nevertheless in those there is nothing common with that ARCANUM, which I intend here to describe. For those ARCANA concern only the emendation of the imperfect Metals; but this also treateth of the Preparation of many excellent Medicines.

The manner of concentrating and amending of Metals by NITRE.

First, a Man is to be made of Iron, having two noses on his head, and on his crown a mouth, which may be opened, and again close shut. This, if it be used for the concentration of Metals, is to be so inserted into another man, made of Iron or Stone, that the inward head only may come forth of the outward man, but the rest of his body or belly may remain hidden in the belly of the exterior man. And to each nose of the head, glass receivers are to be applied, to receive the vapours ascending from the hot stomach. When you use this man, you must render him bloody with fire, to make him hungry and greedy of Food. When he grows extreemly hungry, he is to be fed with a white Swan: When that Food shall be given to this Iron man, an admirable Water will ascend

from his fiery stomach into his head, and thence by his two noses flow into the appointed Receivers; a Water, I say, which will be a true and efficacious AQUA-VITAE; for the Iron man consumeth the whole swan by digesting it, and changeth it into a most excellent and profitable Food for the King and Queen, by which they are corroborated, augmented, and grow. But before the Swan yieldeth up her spirit, she singeth her Swanlike song, which being ended, her breath expireth with a strong wind, and leaveth her roasted body for meat for the King, but her ANIMA or spirit she consecrateth to the gods, that thence may be made a SALAMANDER, a wholesome Medicament for men and metals.

This manner of operating, by which metals are wont to be concentrated, I was willing to describe in this Enigma, that It may be known to be no Fable, but that the same manner hath been described by other Philosophers before me. This appears from the sixth Key of BASIL, where he delivers the like manner. BASILIUS writeth concerning SALT-PETRE speaking of it self; WHEN MY END IS THREATENED, & etc. From which words it is manifest, that he used the same way for the particular and universal emendation of Metals, as also for the preparing of excellent Medicines. But because this Enigma is a little too obscure for the unskillful, I think good to interpret it word by word.

The Iron man is the distilling Vessel, which I have described in the Second Part of my Furnaces. This is put into another Iron or Stone Furnace, and the fire under it. To the noses or pipes of the upper part, some Receivers are to be so applied, that at least three Glass- Receivers may be applied to one nose, the first of which is to be firmly

luted to the nose; the second must enter the perforated belly of the first Glass, by a Pipe; and in like manner the third must be inserted into the belly of the second; the Pipe of the second Glass, which entereth the belly of the first, is to be well luted; the third is not to be luted to the belly of the second, but to remain open, that the expiring gass may go out of the second into the third. To the other nose also three or four Receivers are to be applied after the same manner, but so that the last may remain un.luted. The white Swan is the AMALGAMA of Tin and ARGENT-VIVE, to which Nitre is added; and it is done as presently you shall hear. (See the Figure of this Furnace, before the beginning of this Treatise, noted with page 96.)

A is the Furnace.

B The Vessel in the Furnace.

C The Hole with an Hollow Verge, through which the Swan is conveyed into the Vessel.

D The Tongs holding the Cover with which the Vessel is to be covered as soon as the Swan is put in.

E An Iron Ladle, wherewith the Swan is put into the Vessel.

F The Receiver.

G. The Bench that supports the Receivers.

H The Laborator.

R. one part of Tin, melt it in a Crucible, when it is melted, take the Crucible out of the Fire, and pour out the melted Tin into another

earthen Vessel, and mix therewith one part of ARGENT-VIVE, which will presently be absorbed by the Tin, but the Tin will become so brittle and friable, that it may be ground upon a stone to fine powder. With this fine powder mix two parts of good and pure SALT-PETRE, by grinding them well together, till the AMALGAMA cannot be known from the SALTPETRE, but one white powder be made of both. This powder is The SWAN OF BASILIUS, of which he prepareth Meat for the King; but I call it THE FULMEN OF JOVE, by which all Metals are destroyed and reduced into nothing. And from this nothing, Metals much better and more noble are generated DE NOVO. Concerning this destruction and regeneration of Metals, consult PARACELUS'S Book, THE VEXATION OF ALCHEMISTS, and the Third Part of my MINERAL WORK, and you shall find, that PARACELUS hath involved this Operation in obscure words, as also BASILIUS, who delivereth the same in his sixth Key, with the same obscurity, which here, without any covering, I have openly and clearly made manifest.

N. B. I would have the studious of this Noble Science know, that JUPITER alone, or Tin mixt with Glass only, in this artificial distillation by the fiery man, yields that medicinal spirit, without the addition of ARGENT-VIVE, and leaveth the meat or augment of SOL and LUNA in the bottom. But that our Ancestors have adjoined MERCURY or ARGENT-VIVE, I also by experience have found it profitable. But it is chiefly done for this end, that the Tin being rendered friable and fit for grinding, may be the better be mixed with the Nitre; for it would be laborious and troublesome to file the Tin to mix and destill with the Nitre, as RAPTISTA PORTA teacheth in his Natural Magick. This reduction into

Powder by Mercury, is performed in a very short time, and wonderfully promoteth the Labour, whilst the Mercury acting upon the porous Jupiter, penetrateth him, and rendereth him compact. On the contrary, THE FULMEN OF JOVE burneth the wings of Mercury, and maketh him remain stable; so Jupiter is an help to Mercury, and Mercury to Jupiter, and both become more noble by the power and efficacy of Salt-petre; for Jupiter possesseth much combustible sulphur, which nevertheless burneth not PER SE, without some help; in the effecting of which SALT-PETRE is a Master, having neither euperiour nor equil. Well doth BASIL say, that sulphur only is Nitre's best friend, and also its worst Enemy, which we have found to be most true, in this operation.

When the Tin and Nitre grow hot together, they take Flame like Gunpowder; the purer part, like some subtile spirit, vanisheth into the Air, and the more fixed, stable, and better remaineth at the bottom; for the noxious and superfluous Sulphur of the Tin is burnt by the SaltPetre, which being separated, the rest of the Tin acquireth a more compact and better body. The Mercury also adjoined in this operation, yieldeth whatsoever good be hath, offering his Spirit for Medicine, and his Body for the encrease of Gold or Silver; so that more profit accrues by the addition of Mercury, than if Jupiter were fulminated by Nitre alone. Very few will believe how noble a Sulphur there is hid in Jupiter, which can be made manifest by Nitre only. Truly, Mercury can by no way be better deceived and overcome, than by the Fulmen of JOVE, which casts a terrour upon all the gods. Therefore they are very wary, lest they be touched with that Thunder, and slain with sudden death.

If Jupiter were destitute of his most efficacious Thunder, neither his father, SATURN, nor SOL nor LUNA, with the rest of the gods, would be subject to him. Mars, Venus, and Mercury would only sport themselves with him. Mars would shew him his Sword, VENUS would intangle him with her amorous Net, and MERCURY, the deluder of all dreaming Aichymists, would fly away, and laugh at him. VOLENS NOLENS they all fear Jupiter, and must allow him the Empire; the conversation of JOVE is perilous to all the Metals, even as it often brings subjects into no small danger, to converse with their Prince. Hence the vulgar Proverb, PROCUL A JOVE, PROCUL A FULMINE; He that keeps from the fire, is not in danger of being burnt.

But leaving those things, we will now address our selves to the operation it self, and plainly shew how it is to be performed. And first, let the studious know that this Work requires a diligent and skillful Operator; but he who knows not how with skill to handle the Fire, I advise him to abstain from this Work. The Art is true and excellent, so that he that understands but a little, may see the whole Work to stand upon a firm foundation drawn from Nature. He that knows the nature of Metals and Minerals, knows that the goodness and perfection of Gold and Silver, the best of Metals, consists in a stable, fixed and incombustible matter, and on the contrary, that the imperfection of the imperfect Metals, proceedeth from a combustibile and stinking Sulphur only; which superfluous Sulphur, if it shall be any way separated from them, that which remaineth, ought necessarily to be purer, more fusible, and constant in the fire. There are many ways by which

that superfluous and combustible Sulphur is separated from Metals; of which mention is made in the Mineral Work, and the fourth part of Furnaces. In this operation, the manner of separating it by combustion, is performed by Nitre. In this Treatise also other ways are indicated, yet Nitre is to be used in them all.

But the studious of Art ought to know that in this Operation, not only the superfluous Sulphur of Jupiter and MERCURY may be separated and consumed by burning and each Metal concentrated and amended, but also to both, or to JUPITER alone other Metals may be added, and by the help of Salt-petre may be fulminated and concentrated; for the Fulmen of JOVE doth not only concentrate and amend his own proper body, but also other Metals adjoined to him. Nor do I know a nearer way of destroying Gold and Silver quickly, than the Fulmen of JOVE, which so destroyeth all the Metals, that afterwards without the addition of other things, they cannot by any force of fire be reduced to their former fusible bodies, inasmuch as in melting PEPSE, they always pass into Glass, every one being tinged with that colour which is proper to the metal. Gold is changed into a very elegant glass, like to a RUBY; the glass of Silver hath the colour of a CHRYSOLYTE; the glass of Copper hath a green and red colour like a Jasper; the glass of Mars differs not much from it; the glasses of Tin and Lead remain white. These Glasses being (by artificial reduction) reduced into their bodies, are much better and nobler than they were before. This sudden fire also clippeth the wings of Mercury, so that part of him is constrained with the JUPITER to abide the fire. That swift fluxing powder which is compounded of Nitre,

Tartar, and Sulphur, mentioned in the second part of my Furnaces, is also not to be contemned; for when that mass is mixed with MERCURY, and kindled by a live Coal, the MERCURY is altered, as when it is to suffer the fire, it maketh a cracking noise, till it breaks through the fire, but being apprehended by the Fulmen of JOVE, it hath no time allowed it to cry out; for when it beginneth to feel the heat, it singeth a Swan-like song, but before it can break out from the Fulmen it is killed.

BASILIIUS calleth this THE SONG OF THE SWAN, alluding to what the Ancients have delivered concerning that Bird, viz. That when she is old, and ready to die, she sings a song, which being ended, she presently dieth. This Saying the vulgar believe of that Bird, which yet is false, seeing that I never yet heard any man say that he had heard the Song of a dying Swan. The ancient Philosophers hereby meant our Metallick Swan. But let any one enquire, whether the AMALGAMA of JUPITER and MERCURY may be compared with a Swan; because it may every way be broken, within and without, it is like to the Feathers of the said Bird, and therefore the Philosophers have not unfitly called it a Swan. As for its singing, it is thus; When the AMALGAMA is mixt with Salt-Petre, and wrapt up in Papers, and one after another of them cast into the Iron man, the MERCURY with the JUPITER beginneth to sing a Song like the fine Note of some Bird, which endureth no longer than the crowing of a Cock, seeing that the flame presently followeth, which maketh the separation.

But that any one may be more certain of this matter, I will openly and clearly expound the Operation word by word.

Rx. of Tin and. MERCURY each 1 lb. make an AMALGAMA, as I have taught above; grind this with lb. 1j. of pure Salt-Petre, freed from all its faeces, reducing the whole mass into a minute powder, till the AMALGAMA can be no more felt by the fingers. This fine powder distribute into sixty equal parts, more or less, and put each part into a Paper, so that every Paper may contain about two lothones, or an ounce, wrap them up: This quantity is not to be exceeded, especially if the Iron man and the Receivers be not large; for the lesser Vessels require the less of the matter: For the matter being cast into the red-hot Vessel in Papers, when it taketh flame, giveth a crack or puff like Gun-powder, which is kindled with a Coal. The Labour is easie, which may be called THE WORK OF WOMEN, or PLAY OF BOYS. For as soon as one Paper is enkindled, the vapours ascending with smoak and wind, pass into the Receivers, which being quietly settled, another Paper is presently to be cast in, that it may sing its Swan-like Song, and pass into the Receivers in a fume. This casting in of the Papers is so long to be continued till they are all spent. You can scarcely put in above ten Papers, or fifteen at the most, in an hour, for if one Paper be cast in too soon after another, the ascending Spirits of the JUPITER and MERCURY would not settle completely, but some would fly out at the hole of the last Receiver, and be lost. By this means the Iron man is nourished by degrees with his food, viz, the white Swan, even as Infants are successively fed by their Mothers.

After all the Papers are in, the fire is to be let go out of its own accord; and when all the Spirits are condensed in the Receivers, the

Receivers are to be removed one after another, in which is the ANIMA of Tin and Mercury, and of that metal which was added, of a white or ashy colour, if Tin and Mercury only were used. But if Gold was added, it will be of a purple colour; if Silver, of a yellow; if Copper, the colour will be reddish. And this is not only to be understood of the matter which passeth into the Receiver, but also of that which remains in the bottom of the Iron man. The ANIMA hideth it self in the corporeal flowers which ascend into the Receivers, by which it is the more easily acquired, and which otherwise, perhaps, by reason of its great subtilty, would be very difficult to obtain. If you can put your hand into the Receivers, you may take out the flowers with a bent spoon, which hide the ANIMA; but if not, with an Iron Wire fitted for the scraping them off, or by washing them out with Water, which are to be handled further, as you shall presently hear.

The mass remaining in the stomach of the Iron man, being taken out when it is cold, hath a fiery nature and a white colour, if it were only of Tin and Nitre, but if any other metal was added, the colour will be varied, as above. This mass cannot be reduced to its former body by Fire alone, how vehement soever it be, seeing that when it is melted, it runneth into glass, and that too very difficultly. Nevertheless, by the following operation it may be reduced to its pristine Body: Put it into a very strong Crucible, which cover, and set in a Wind-Furnace that will give a very strong Fire (such as is my Fourth Furnace) the Fire being raised by degrees, let it be made white-hot, and when it is so, the Cover being removed, throw into the fiery mass a little Sulphur,

Antimony, or Coals in fine powder, put on the Cover again, and lastly, cover the Crucible over with Coals, that all the matter may flow well. In this operation the combustibile Sulphur will enter the fixt Nitre, and separate it from the fixed Metal, and with the same, whatsoever of Sulphur, Antimony, or Coals was added, will be turned into black Scoria. The Tin, with the Mercury, and the Metal, if any were added, separateth it self from the Scoria, and returneth into a metallick body, which after it is poured out and cold, is to be separated from the Scoria. Jupiter hath the aspect of his former body, but is amended, as the proof will shew him that pleaseth to make it; the remaining Scoria are to be kept, because an excellent universal Medicine may be made of them. The REGULUS being melted again, is again to be amalgamated with its own weight of Mercury, which AMALGAMA is to be mixed with its equil weight of Nitre, and put up into Papers, and again cast into the Iron man, as we have shewed before, that the Flowers and ANIMA may be collected and added to the former. The remaining mass isto be precipitated with sulphur, as before, and the Scoria being separated from the Regulus, to be added to the former, and the Regulus to be again brought with Mercury to an AMALGAMA, that with Nitre the Flowers and ANIMA may be again elicted. This Labour is to be so often repeated, until half the Regulus be converted into scoria: That part which remains being examined by the Cupel, will shew how much gold and silver is generated by this Labour. Which profit will serve to buy other Coals and Metals to carry on the Work. The ANIMA which passed into the Receivers yieldeth a most excellent medicine; so do also the scoria which were reserved

at divers times, afford one little inferiour to that; and how they are to be handled, we will teach in order. Therefore by this only operation a universal medicine for humane and metallick bodies is acquired particularly, and from the remaining part an amended metal paying the necessary costs which are required for the continuing the great Work.

How therefore particularly of Tin and Copper often fulminated, one may get a profit not to be conten3ned, I will clearly shew; forasmuch as I have not performed that labour only once, but many times; in like manner I will deliver the way and mode whereby an excellent medicine may be prepared for the curing of all curable Diseases, which also I have often done. But how a tTniversal medicine may be prepared of the ANIMA of metals, for humane and metallick bodies, I cannot teach; for I have not: hitherto had time and opportunity of perfecting so great a Work. Nevertheless, I do not at all doubt, but that the Philosophick stone may be made of this ANIMA; But by what means I think this may be effected, (saving to every man his own judgement) I will not conceal from the studious of the Divine Wonders. What I have done with my hands, I can render others the more certain of; those things which I have done, I leave as they are. The beginning of the Labour I have clearly enough proposed; from which, if any may cannot learn more, 'tis best for him to abstain from this kind of Labour.

All the Philosophers cry out with one voice, FIX THE VOLATILE, AND VOLATILIZE THE FIXT, and you will have the true universal medicine. From which scope he will not erre, who shall take good subjects for his work. Therefore, because in this our operation, Gold (besides the rest

of the metals) being endowed with a most pure body, is rendered volatile and fugacious, and stript of its ANIMA, verily it will be credible, that of the ANIMA of Gold, if the ANIMA of Mercury shall be joined with it and digested to fixation, may be made the SALAMANDER constant in the Fire. The purple ANIMA of Gold and Mercury which hath passed into the Receivers, I free from the Flowers of Tin, by washing it out with the sweet universal Water, known to every one, filtering it through Paper, coagulate it, and then fix it into a tinging stone. And I doubt not, but some good thing will thence proceed.

From the scoria remaining after the reduction, you may easily extract a medicine. Nevertheless, those scoria are divers, and have a diverse nature; for those which remain after the operation with Tin and ARGENT-VIVE, are of another nature and property than those which proceed from the working with other Metals adjoined to those two, as Gold, Silver, Copper, or Iron. Every Metal hath its own proper powers and virtues, which in the extraction of the Scoria go forth together, and render that Extract more noble, or else diminish its virtues. Gold and Silver have a different nature and properties from Copper and Iron. Nevertheless Copper and Iron are not malignant or hurtful in the Scoria, but also possess great virtues. Nevertheless the greatest virtues which are elicited from the Scoria, are to be taken for a Tincture of Sulphur; for the Metals being destroyed by fulmination, and again reduced into a body, leave but a very small part in the Scoria, seeing that their greatest part returneth into a metallick body. Therefore the Scoria principally consist of fixt Nitre, and that Sulphur by which the destroyed

Metals are again reduced into a metalliick body from the Nitre. The Scoria of the Metals destroyed and precipitated by Coals, or common Sulphur, have one and the same nature, virtues, and properties. The Scoria of that reduction made by Antimony, partake of another nature, to wit, of a grosser and stronger than those which are made by common Sulphur or Coals, for they sometimes cause vomiting, which the other do not.

And this I would note, that because Antimony as yet containeth many Arsenical qualities, common Sulphur containeth but few, and Coals none at all; that therefore also the Scoria made by these, are safer than the other; nevertheless, I confess that those are somewhat cruder, and more immature than those made with Antimony; but being extracted with Spirit of Wine, yield an excellent Tincture, which is a kind of a Universal Medicine; for it is sufficiently known, that no subjects (Gold and Silver excepted) are found fitter for Medicine, than Antimony and common Sulphur. And because Wood-Coals exactly answer to this common Sulphur in their nature, properties, powers, and virtue, therefore I commend the Scoria's made by them, and prefer them to those prepared by Mineral Sulphur and Antimony; not that there is a greater efficacy in Coals than in Antimony and common Sulphur, but because those of Coals dissolved by fixt Nitre, are rendered more apt and easie to render their virtues to spirit of Wine, are of a more easie extraction, and are somewhat more familiar to the animal nature, than common Sulphur and Antimony. But the Medicine prepared of either of those scoria, is efficacious, and differeth but little in its external species and colour.

All the difference in those Tinctures, is, That that which is extracted from the Antimonial scoria, if it be taken in a little the larger dose, before fixation, causeth vomiting, and operateth more forcibly than the other two. All three after the manner of sulphurs, gild silver, help the growth of Vegetables, by dunging, and nourish and augment Gold being made spiritual, and closed up in the moist way.

And although I do not yet know what it can perform in the transmutation of Metals, yet I am perawaded, that if it were fixed and rendered constant in the Fire, and made to have ingress into metals, that it would effect something in transmutation. It sufficeth me at this time to have indicated the way by which a universal Remedy against all curable Diseases, is to be prepared of the remaining scoria. He that desires to know more, let him set to his hand, and search farther; the way is opened to him: But if he desires somewhat better, let him set upon the Spirit of Mercury and Gold, which is forced into the Receivers, and search for it in that. As for the remaining parts, viz, the metallick flowers, and the running Argent-vive, which passed together into the Receivers, the running Argent-vive may be separated from the Flowers, and used again for the like labour, by amalgamating it with Jupiter. The Flowers are again to be reduced with the fulminated metals, that nothing of the Gold and Silver may be lost; so this labour being continued, will give a perpetual encrease of Gold and Silver, besides the tinging ANIMA, and the Expenses will be only for the Salt-Petre, which will be little to those who know how to make Salt-Petre themselves, for the making of which, I have shewed the way; so that without any great

labour, trouble, and cost, not only an honest livelihood may be gotten, but also a good medicine, for the relief and comfort of the forsaken Sick.

But before I conclude this my concentration of metals by Salt-Petre, I think fit here to adjoin some admonitions for the benefit of the studious of these Laboura. When in the reduction of the metals destroyed by the Fulmen of JOVE, the scoria are left too long upon the gold, and not poured off in due time, they (after a certain magnetick manner) attract the remaining ANIMA which the Fulmen hath left in the Gold, and leave the whole pale. If Argent-vive be amalgamated afresh with this pale Gold, and this Labour sometimes repeated, the Gold will be wholly spoiled of its ANIMA, being partly driven into the Receivers, and that which is left attracted by the scoria, then the gold loseth all its colour, and the scoria put on a bloody colour. From this red scoria the Tincture is to be extracted, by a certain singular Artifice, and to be used in the known manner. The pale Gold recovereth its yellow colour by Iron, Copper, or Antimony.

Moreover, this is also to be observed, When by the Pulmen of JOVE the ANIMA of SOL and MERCURY is propelled into the Receivers, the Receivers being taken off, the Flowers which hide the ANIMA, are to be taken out, and kept in Glasses close stopt. For the said ANIMA of SOL and MERCURY is so spiritual, volatile, and fugacious, that like a Bird it presently flies away, and leaves an empty nest; the truth of which thing I have experienced. BE THAT WILL NOT BELIEVE WHAT I SAT, LET HIM TRY, AND HE WILL FIND IT TO BE TRUE.

But that I may shew the studios of the Hermetick Medicine how he may experience this matter, I will declare by what chance I my self came to know it.

At a certain time, when I had taken the ANIMA of Gold and Mercury, made by the Fulmen of JOVE, out of the Receivers, not clearing one Receiver so well, but that somewhat of the ANIMA remained therein; I put in some ounces of Water, that I might thereby the better wash out the remaining Flowers: In the mean time, some more urgent busness called me away, I set the Receiver with the Water in it, upon a Table in my Laboratory, before or near a Window, and forgetting it, left it there for some days; the Cold being then very sharp, in that time had frozen all into Ice; I coming into my Laboratory, to see if some Glasses, in which were Water, were not broken by the Ice, as is usual, I found some wholly filled with Ice, and seeing this Receiver to lie there, I presently believed that Receiver to be broken by the Frost; but taking it up in my hand, I found that the Water in it was not frozen, but remained clear, therefore I rejoiced that the Glass remained unhurt, and wondered much whence it should proceed; but I could impute it to no other thing, but to the hot spirit of Gold and Mercury, of which notwithstanding there could not above three or four grains remain in the Glass, which although so very little, preserved some ounces of Water from freezing. From that time, weighing the matter more diligently, I found an incredible heat in that ANIMA. Let others enquire and search what may be performed by such a heat; this I know, that hereafter there will be sedulous Artists, who will thank me for this my faithful Institution.

For it is very likely, that this subtile and fiery Spirit of Gold and Mercury, such as it yet is before fixation, maybe presently used with great profit, in the taking away many occult Diseases of the Body. Moreover, it is to be observed, That if Metals, whether Gold, Silver, or Copper be conjoined by amalgamation with Tin and Argent-vive, they ought first to be reduced into pure and shining Calces, that they may be the more readily received by the Mercury: But only a fourth or sixth part of the Calx is to be added in the Amalgamation, lest the Tin (by too great a quantity of the Calx) be hindered in fulminating, for the whole operation consisteth in a right fulmination. But lest any should err in working, he may first make trial, whether all things be well mixed and prepared, by putting half a dram of the mixture into a small Crucible, and upon that a live Coal, and beholding the Fulmen with an intent eye, that he may see what colour it gives: If it riseth so white and clear, that it dazieth the eyes, as the looking upon the Sun is wont to do, all things are rightly and orderly mixt; the smoke is tinged with the colour of the adjoined Metal, as Purple from Gold, Blue from Silver, Green from Copper, but Tin and Argent-vive only give White. Also from the Mass remaining in the Crucible, it may be seen whether the Fulmen be rightly performed, viz, if the CAPUT MORT. or residing Mass be porous, and fiery upon the Tongue, being touched therewith. The Colours also of that Mass are various, according to the added Metal; Tin and Argent-vive alone leave a fiery white matter.

Neither is this to be passed by, being of no small moment, viz. if you seek not a Medicine, but only the emendation of Metals, it is

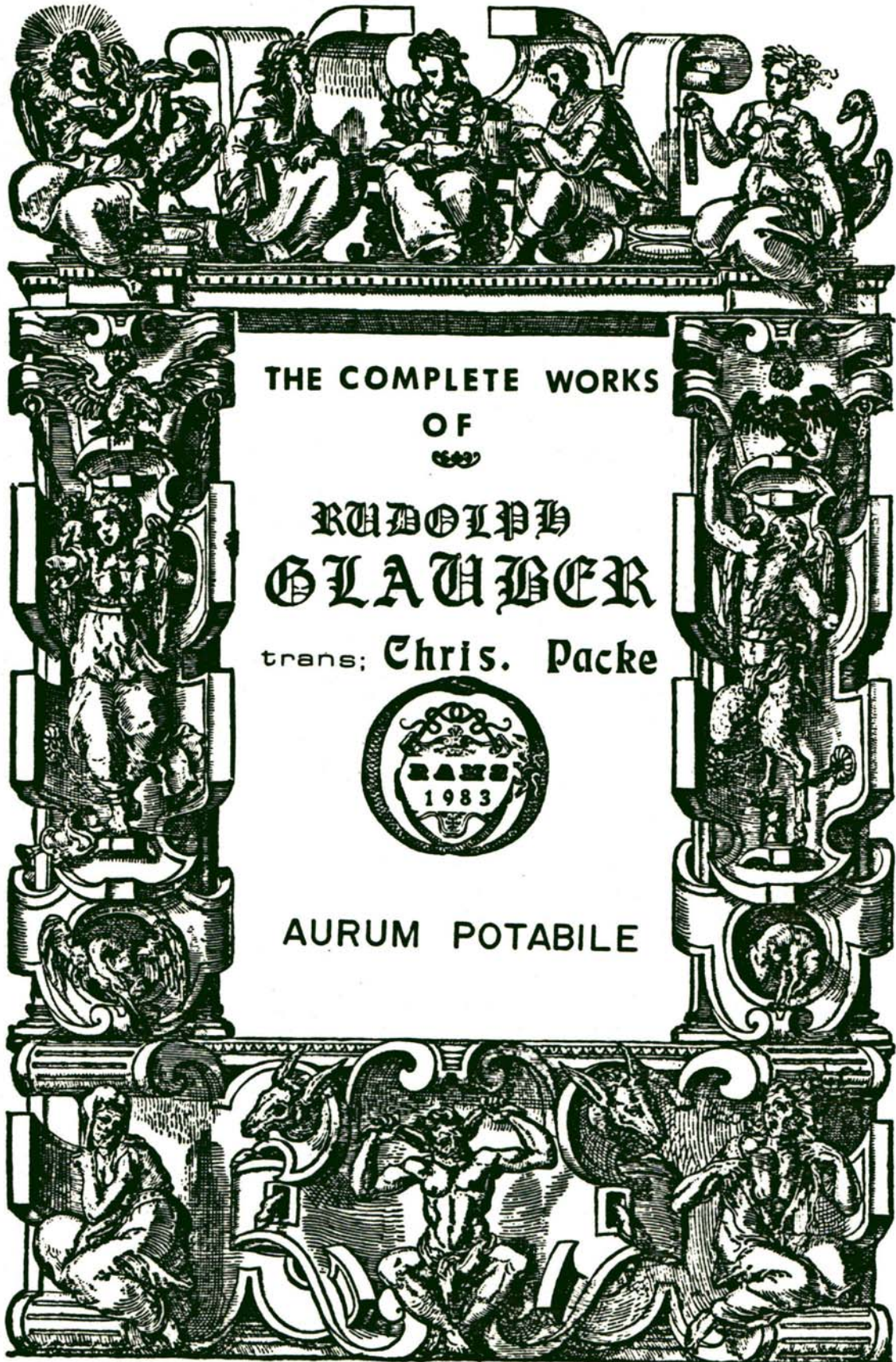
not necessary to add Mercury with the Metals, but the Gold, Silver, or Copper may be melted with Tin, for so they become a brittle Mass, which may be powdered in a Morter, and mixed with an equill weight, or a little sore, of Salt petre, and put into a strong Crucible, and covered, then put into a circular fire, so that the fire may approach it by degrees, till the Crucible and Matter be hot, and at length taking flame, may be enkindled and dispersed. In which operation many Flowers file away, and a fiery Mass remaineth in the bottom, which is again to be reduced into a metallick body in a strong Crucible, in a Wind-Furnace, by the addition of some combustible sulphur, and after the reduction, to be reduced again into powder, and mixed with fresh Nitre, and again treated in the same manner, by sometimes repeating the former Labour. At length that Mass being reduced in a Crucible, the Gold, Silver, or Copper will be found augmented by the Tin.

N. B. Because in this operation, not a little of the Metals flies away in fume, the Crucible may be set In some Wall, and on the Wall over it some Vessels or subliming Pots capacious enough may be fastened over it, that the Metals being kindled by the Fulmen, the elevated Flowers may be preserved and advanced to a purer Metal than they were before. This Labour doth not differ much from the Operation of BASILIUS, in which Salt-petre saith, MY LOVER IS A CHEERFUL OR PLEASANT WOMAN, & ETC.

There are only two feminine Metals, viz. LUNA and VENUS, either of which serveth to this Labour, yet this is more profitable than that, yea, end the same Labour giveth an augment to Sol, Mars, and Saturn, which are not feminine. When Tin is melted with VENUS of LUNA, these

pleasant females are elevated with 30y, they sing, dance, and suffer themselves to be handled in what manner soever it shall please one to treat them; therefore they are called BRISK OR PLEASANT WOMEN. This is an Operation not to be contemned, forasmuch as it well compensateth the Labour, and requireth but small costs besides the SALT-PETRE, and also may be wrought in a great quantity, but our former with Mercury is better. There is yet more lies hid in this operation, but I think it not necessary here to recount all things. Let the Reader kindly accept of this, and shortly (God willing) more and better shall follow.

Whatsoever I have here written, is the very truth, and confirmed by many Experiments, in which every one may safely confide, and if he operates aright, will find the truth; for all things here delivered, are to be understood according to the Letter, and so to be observed in all the Labours.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packer



AURUM POTABILE

A
TREATISE
Of an Universal Medicine;
or,
A TRUE AURUM POTABILE.

Being an accurate Description of a True Universal Medicine, and of its admirable Virtue and efficacy which it sheweth upon the VEGETABLES, ANIMALS, and MINERALS. A Gift presented unto all such Noblemen as are desirous to preserve their Health, and to attain to a Long Life; it being an UNIVERSAL MEDICINE, or A TRUE AURUM POTABILE.

After that I had by GOD'S assistance described three excellent Processes in the Continuation of the MIRACULUM MtTNDI, and had bestowed the same on men of several orders, that thereby they might the easier, and with a safer Conscience, provide themselves with Food and Raiment: I was also desirous of tendering some small Present to Noblemen too, and such who are of eminent power and authority, and whom I had not forgotten to present with some Gift, which may serve for the preservation of their good health for a long time, and for the restoration of it when lost.

For it is a thing of the greatest Concernment for the Nobles, and such men as are placed in the degree of Power and Authority, to have

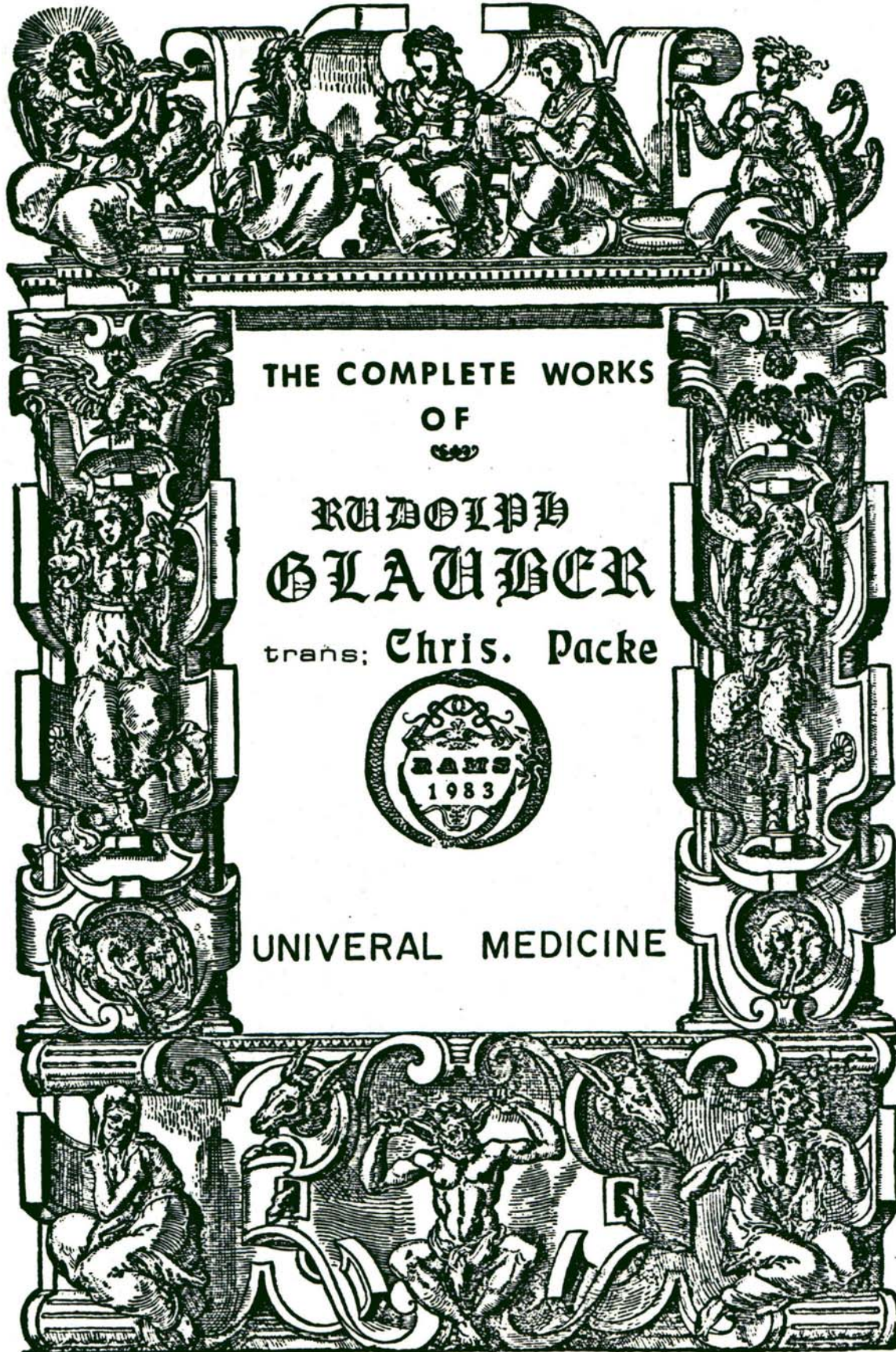
the fruition of bodily health, whereby they may wisely rule over the subjects committed unto them by God, and may use a sound mind about the defence of the Good, and the punishment of the Ungodly. Now a Sound mind inhabiting in a sound body, doth proceed (next after the Divine Grace) out of a sound Heart and Brain. And it cannot be, that a publick Government can be rightly and well administered without a good Health; and this is as clear and evident as the noon-day light is. Forasmuch therefore as the safety and preservation of all Kingdoms and Republicks is placed in the Wisdom of their Rulers and Magistrates, and that imprudence and ignorance of the Rulers is wont to ruin their Subjects, it is a thing of the highest consequence to save the Head of the whole Kingdom or Country sound, whole, cheerful, prudent and ingenious, and that he be not made unfit or uncapable for the Government, by diseases, sadness, slothfulness, and stupidity. Therefore the love of my Neighbour constrains me to publish this Universal Medicine for the sake of the Great ones of the World, seeing it is so much conducive to the perpetual felicity and happiness of a sound and good Government; for no man can be said to be a sound man, if he be not of a sound constitution of Body. What benefit, I pray, can a sick man bring to himself, or to other men? Verily none at all, but is rather an hindrance and detriment both to himself, and unto others likewise: For when the Head is ill, there are a great many Members must serve it; but if the Head be sound and well, it exerciseth the government of the whole Body very happily.

What profit has a man that is tormented with Sickneses and Dolours, of all his vast Wealth and Riches, since he can neither use them nor

enjoy them, looking upon them with a kind of nauseate, and at Last leaving them with grief behind. Certainly a sound body is to be preferred far before all the Treasures of this World, and no body will gain-say this. He is to be judged the Happiest man, that possesseth those two the greatest Gifts of God, viz, good Health and Riches. Sickness and Poverty are to be esteemed worse than even Death it self.

We sometimes see, that pious Magistrates and Governours are snatcht away, and killed with small Diseases, which otherwise might have yet Ruled very many years over their subjects, had they had but good Medicamerits, by help whereof they might have been succoured.

As for the way of Conserving good Health, and recovering it when lost, this little Book doth most exactly shew the same, which I commend unto all those who are desirous of its preservation.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packe



UNIVERSAL MEDICINE

Of a Universal Medicine,
or,
AURM POTABILE.

The Medicine that is honoured with the Title of UNIVERSAL must be of this property, viz, to operate universally upon the three Kingdoms, viz, the Vegetable, Animal, and the Mineral, and to be able to succour each of them, as a most high Medicine should do. Whatsoever now does not abound with such excellent property, the Title of UNIVERSAL is falsly attributed unto it; nor is it worthy such a Noble Name.

Therefore it doth, in the first place, behove me really, and in very deed, to demonstrate in this Book which treats of such a Universal medicine, that this same medicine which is so intituled, doth also possess those very same virtues and properties which a Universal medicine ought to have. And farther, Such a Universal medicine ought not only to be a most friendly Auxiliary and Helper, universally, to those three Kingdoms, viz. The Vegetable, Animal, and Mineral, but it is likewise necessary that it be also preparable out of all those three Kingdoms, Vegetable, Animal, and Mineral, and that too out of each apart, without the addition of any peregrine thing, and without any great labour, for the benefit and profit as well of the Poor as of the Rich.

They therefore do extreamly err who are of such a foolish opinion, as to Dream that the matter of the universal medicine is only produced in such or such a place, and is to be fetched out of this or that Country with a great deal of Labour and Charges.

This opinion is Diametrically opposite to the common Vogue and Saying of all true Philosophers, who do unanimously confess, that their matter is every where to be found and every one has it, and it is in the possession both of the Poor and of the Rich: And this verily is so open and evident a Saying, that nothing can be spoken more apparently.

For my part, I do affirm, that this Art is Vegetable, Animal, and Mineral, and that there is not a man to be found in the whole World, that has not the knowledge of this universal matter, and that does not use the same. Yea more, I do affirm, that even a new-born Infant cannot live without It.

I have already accurately demonstrated In many places of the Writings I have hitherto published, that Nitre is found in an things of the whole World; and so not only in all Vegetables, Animals, and Minerals, but also in the very Elements themselves, viz, in the Earth, in the Water, in the Air, in the Fire: And for this reason it both may, and deservedly ought to be called a Universal matter; for without the Elements can no man live. And now, whether any one believes this which I here mention, or does not credit it, 'tis all a case to me, what I have said I have said, nor need I say more. And thus much let suffice concerning the universal matter.

The Preparation I have openly enough treated of in many places of my Writings, but especially in my MIRACULUM MUNDI, and in other Writings thereunto appertaining; and therefore I forbear to make any more prolix declaration, and to multiply any more words about it.

But yet notwithstanding, I do here adjoin thus much, and confess,

that although I have several times prepared that universal medicine, yet the Preparation thereof has not at all times answered my desires, nor hath it as yet been ever brought by me unto the utmost perfection and fixation, because I have wanted both time and opportunity of accomplishing it, and many other Impediments have hindered me from compassing the same according to my mind. But as concerning what Progress I have therein made, and that I can as yet perform or finish the same in three days time; this, I say, I will consecrate to eternal memory, and in no case hold my peace, but speak on, for the instructions sake of Posterity.

And this I do to this end, that the omnipotence and bounty of God may be the more manifest, and that His Divine Name may be honoured the more, and that many Thousands of Sick people may be succoured with a most present and speedy Remedy.

This is the only cause that stirred me up to make this Discourse of the universal medicine; for I neither would, nor indeed ought I to burthen my Conscience by the concealment thereof, nor to hide and bury with me in my Grave, such a noble Gift of God, and the Talent which of His Gracious Benignity He hath been pleased to bestow upon me.

But yet I would not that any one should perewade himself that he shall (by his soothing words and large promises of golden mountains) squeeze out from me the Preparation of the same, whereby he may make use thereof to lead his Life in Pleasures, Pride, and Impiety, and so hurt poor mankind. Jo, let such an one be assured, that I will never do so, for it is not in my power to reveal to every one such a great Gift, and which is of God, and not of Man, but 'tis in the power of

God alone so to do: And as for my self I would much rather die, than to reveal and prostitute it to a wicked man. Besides, I would not have any one to suppose, that whereas I call this medicine of mine Universal, it is therefore able to transmute the Imperfect metals into Gold, 60 as to furnish one with such vast Treasures as the Philosophers attribute unto their universal medicine: No, for I am as yet ignorant of such a transmutation, nor indeed do I covet it, or gape thereafter, but give unto God only most great Thanks for that medicine, by which (being vouchsafed me of His meer bounty) I am able to succour the miserable, sick, tormented, and diseased ones, and celebrate the glory and benignity of the Lord. I do withal readily confess, that I have not as hitherto received any benefit at all therefrom about the bettering of the Metals thereby; nor do I at all seek after any benefits in that kind of way, being contented with that Medicine, advanced to such a pass, as whereby it may be able to suffice me to get Food and Raiment by God's help. I covet not after abundance of Riches, and do only beg of God, that He would neither afflict me with Poverty and Want, nor bestow on me too much Satiety and Pulness, lest I should be lifted up with Pride, and say, WHO IS THE LORD? Nay verily, if I could with this Medicine get my self great benefit, as to the metallick affairs, yet would I not do it, nor would I lay out such a great Gift of God, upon temporary things, thereby to rob the poor, miserable, sick people of the same, for whose sake God was pleased to bestow it.

Perhaps it may so come to pass, that this my Medicine may, by the labour of diligent searchers, be brought to such a pass, as to be capable

of exercising its power upon the lesser and imperfect metals, and that by a fruitful or profitable amending and correcting them: But this is a thing that God reserves to Himself, as posited In His alone good pleasure, whose Grace and Favour we must with a patient expectation wait for: Mean while we may lawfully enjoy this most excellent medicine, which being a most certain Argument of the verity and power, arising from such a notable Art, doth abundantly serve to stop the shameless mouths, and break the mischievous Teeth of all FARNNERIAN Asses. But notwithstanding some or other of them may haply spue out some poisonous stuff out of his shameless mouth, and say, With what right can I impose the name of UNIVERSAL MEDICINE upon this Medicine of mine, seeing that I do not in the least deny, that it is not available to bring me any benefit out of the metals, but can only heal the Diseases of the Sick:

Whereas the Philosophers do on the contrary attest, that their Universal medicine hath such virtues as are wont to transmute the lesser or meaner metals into Gold, and that with most exceeding profit.

For answer to such as these, I say, that although this medicine of mine which is here treated of, hath not hitherto brought me any profit by the melioration of the metals, yet it demonstrates it self to be universal, and to be worthy that same Title; for I have been hindered through want of time and other lettá, (as I said afore) from hitherto bringing it unto perfection and fixation. And I pray who can tell what God will be pleased to vouchsafe in process of time. A new-born Infant cannot tell be upbraided (if wanting wit and judgement it does not attempt and effect some great matters) and be on this wise twitted. Ho!

it is not a man, 'tis beardless, it understands nothing, It lies along and cannot help it self, it has nothing but what they reach out unto it. Well, well, let the Infant but arrive unto its due age, and let its due meat and drink be administered unto it, and then in length of time it will attain to a requisite stature and strength, and will propagate and multiply its own kind. For if there be but once the humane form, there will not proceed ought else thencefrom, but a perfect man. Just so stands the case with my medicine, which is exceeding like to a new-born Infant, whereto regard being had, according to a Philosophical manner, there will be no doubt, but that it will arrive unto a due perfection.

And now, the things which it doth even already perform, do all of them sufficiently argue and testifie, that process of time both can & indeed must produce thereout of some better thing; even as a good Parent wisheth for nothing more, than that (whilst himself is living) his Children may grow up to man's estate, and be happily married, and by a new Off-spring preserve his Name and Stock, and yield their help towards the multiplication of mankind, and he himself is wondrously joyed in his Grandchildren: But yet in the mean while he cannot be at all certain that his Life shall be so long prorogued, as to have a fruition of so much happiness, and therefore must, commit the whole affair to God's pleasure, and patiently wait upon him, and see what that Omnipotent Creator (who indeed shewed unto MOSES the Promised Land, but granted him not so long life as to enter thereinto) will do with him and his; even so hath the Lord shewed unto me the Promised Land, but whether or

no I am worthy to arrive so far as to enjoy the pleasant Fruits thereof, GOD only knows; His merciful bounty hath bestowed upon me in my old Age a Philosophical Infant, which doth exceedingly rejoice me: But yet verily am I utterly ignorant whether or no He will vouchsafe unto me so long a Life, as to see the virile or man-like age thereof.

Therefore, like as a Father, unto whom in his old Age the Divine Bounty hath vouchsafed an Heir, tho' (limply) he well knows that the said Heir cannot possibly arrive unto man's estate, during his (viz. the Fathers) life, yet nevertheless he is exceedingly joyed, in that he hath an Heir to keep up his Name, and which will in time trace his Father's footsteps (viz, have more Children): Even just so doth my newborn Philosophical Infant exceedingly rejoice me, though haply I know that my Life will not last so long, as to be a Possessor of the same, in the state of its being advanced unto perfection. However, I doubt not but that God will stir up other nursing Fathers to this tender Infant, that being educated and nourished by them, it may arrive unto a Man-like strength, and unto virile powers and virtues, and may become serviceable to the advancement of the Honour of God, and to the succourlug of many Thousands of sick People. The way of attaining this, I have, according to my simple judgement, too and agen, and peicemeal as it were, opened and revealed in divers places of my Work, viz, how it may be most commodiously effected, and therefore I judge it needless to treat thereof any further in this place.

Of the Nature, Form, Properties, and admirable Virtue and Efficacy of my True AURUM POTABILE.

As touching the form of this same new-born Infant, I would have the well-minded Reader know, that it is like unto a poor, naked, tender Babe, of no splendour, of a simple aspect, but yet carries within it self all the colours of the whole World, which by how much the older it grows, so much the fairer colours doth it yield. The Fire affords it nutriment, and clothes it with Gkrments of various colours, and makes it strong, fair, noble, and potent, insomuch that it may not undeservedly be termed its Father. Being born out of the Earth its Mother, it loves it, and useth It for its nutriment, until that arriving unto full years, it becomes like its Father the Fire, and leaves its Mother the Earth, and like a Lord of full age, bears rule over its Hereditary Possessions. But during its Minority and Infancy, all its actions are looked on as childish, but yet so that presently (or even now) appears what kind of notable man he will be, making good that Proverb; Urit mature quod vult artica mancre.

That which will a Nettle be,
Stings betimes, trust you me.

For seeing that a new-born Infant doth abound with so much virtue, as to be able to do so much good, What would not he be capable of effecting, should he attain to a ripeness of years? It will be therefore worth while to hear and see what virtues it is able to exercise upon Vegetables, Animals, and Minerals; and first we will treat about the Vegetables.

By what way a Trial is to be made, whether or no this AURUM POTABILE, or AQUA-VITAE of the Philosophers, be a most high Medicine for the Vegetables.

Every body knows, that the Vegetables which are to grow up, and be multiplied, must be also nourished. This nourishment now is nothing else but a sulphureous Salt, whether It hath its Rise from the Vegetables, or from the Animals, or from the Minerals; for 'tis all a case to the Vegetables, from whatsoever it proceeds, so that they have but their nutriment, by which they may grow, be increased, and be multiplied. The Husband-man useth the Dung of any Cattle or Sheep, to dung his Lands withal, that the Seed sown in the dunged Earth, may thence extract the Salt, and convert it into its own nutriment, and so to grow up, and be increased; and besides this kind of Dinging he knows none.

But the true Naturalist makes use of the Excrements of other Animals, yea, and the Minerals themselves too, for the dinging of the Ground; concerning which thing, I have written at large in my other Writings, and especially in my MIPACULUM MtTNDI; and therefore there's no need at all of making any farther repetition of the same here. Forasmuch therefore as my AURUM POTABILE is also a sulphureous Salt, but yet stronger, and more efficacious than that which lies in the common Dung of Beasts and Cattle, and so consequently promotes the accretion or growth, and multiplication of all the Vegetables in a wonderful manner, I have judged it a thing worth while to set down in this place the use thereof in the melioration of the Vegetables, that so it may be evidently demonstrated,

that this my Potable Gold is the most excellent Medicine for all the Vegetables, and that their PARTICULAR Medicine which doth first proceed from the Dung of Sheep and Cattle, doth afterwards display its virtues by an UNIVERSAL operation. For if the DUNG of Horses, Cows, and Sheep (as 'tis barely Dung) could but succour Men and Metals, like as it brings a medical or helping succour unto the Vegetables, then might it by the same reason be likewise called UNIVERSAL.

But whereas it is an helper to the Vegetables only, and hath no conjoining familiarity with the Minerals and Animals, therefore it is rightly and deservedly to be referred to the order of particular Medicines, which are helpful to the Vegetables only. But yet notwithstanding, the Salt being extracted out of those sorts of Dung, and converted into Salt-petre, (which is a thing easily done) doth then admit of being transmuted into a UNIVERSAL MEDICINE: But now, afore such a Transmutation be made, it does not exceed the order or bounds of PARTICULAR Medicaments. But this AURUM POTABILE of mine merits the name of a true Universal Medicine, as being not only a most high Medicine for the Vegetables, but also for the Animals and Minerals too, and this shall be perfectly demonstrated as follows.

You must get some Vessels made of the best Earth, and strong, and such as being well burnt in the Fire, become like a Stone. And amongst such Earths, the COLEN, SIBURG, WALDENBERG, and other such-like natured Earths, are the fittest for this Work; let them be made very thick, and such as will not imbibe any Water. If you want such as these, cause then your Vessels to be made of Glass; for every porous kind of Earth,

though it be glazed over with Lead-glass, yet it is not so fit for this kind of operation; therefore you must of necessity provide your self with fit and convenient Vessels, and have a most especial regard to this admonition. Let such a Vessel be of a span long, or high, or deep, and let it have the same breadth or largeness, and let its bottom be perforated with some small holes, like as those Pots which are made for the keeping of Flowers in are wont to be: The Pots being thus prepared and filled up top-full, with clear and lean Sand, you may put or plant therein three or four Seeds of such Herbs that you have a mind to plant, that so if haply one of them comes not to good, the second, third, or fourth may. When the seeds are on this wise put in the said Sand, and shall have been moistened with our Universal Water, the Pots must then be set abroad to the Sun and Air, that so the Seeds may spring up and grow, which seeds, if good, and not too old, will in a few days time, grow up out of the Sand, as if they had been in any other fat Earth. Now, when they shall have sprouted up so high as a fingers length, you must leave in your said Pots two of the biggest and strongest stalks or sprouts, and pluck up the others, lest they should impede each others growth; and you must let them have room enough in the Pot to grow.

This Vessel thus filled with sand, and planted with seeds, is to be set upon another strong Dish or Platter, and which is made of the like sort of Stone-like Earth, that so if that medicinal water should happen to penetrate and distil through the sand, it may not be lost, but being saved, may be again poured into the pot-full of sand. Moreover, you must diligently take heed that no Rain-water fall therein and

wash away that medicinal water, and so take from the Herbs their nutriment. The sand must not be too much wetted, but lie always somewhat moist, lest by being quite dry, or too wet, the whole Work be corrupted by either the excess or defect of the due temperament: All things here prescribed being duly observed, the Herb springs up in a short time, and bears Flowers and Fruits sooner and better, than if it had grown in other dunged Earth. The Colours become fairer, the Odours will be stronger, the Virtues also will be greater, and these Herbs do likewise longer keep their virtues, and are not so corruptible as others are. After that all the humidity which you poured first on, shall have been consumed by the Sun and the Air, so as that it is plainly vanished, there must some other Rain-water (wherein a little of that potable Gold shall have been dissolved) be again poured on upon the Sand, that so the Herb may have its due supply of nourishment, so long as it shall be a growing, for the whole World knows, that there does not grow ought at all out of sand, which is only wetted with bare Rain-water.

Likewise by the help of this Universal Medicine all kinds of Herbs and Plants may be made apt to germinate and grow even in mid-Winter, and may be at any time amended, if so be that dissolved Liquor be but poured on upon the Roots. So will they be sooner ripe, and yield their Flowers and Fruits much speedier than those that are dunged after the common way; yea, and more too. I say, that as to their virtues and efficacy, they are to be preferred far before the common ones. The bare simple Universal Medicine is wont to shew so much efficacy, as is here mentioned: But now some metallick Ferment being added thereunto,

makes it far more efficacious; for by means thereof, the Herbs acquire greater and better virtues.

If their be adjoined thereunto an aureous ferment, the Herbs will not only get the virtues of the Gold, but will also appear spotted here and there in their Leaves and Flowers, with golden spots like little Stars, and will wonderfully please the sight by their delicate aspect.

If a Silver Ferment be thereto added, the Herbs will be impregnated with Silvery virtues, and be painted with silver spots as they grow. The Herbs being by this means bettered with a golden Ferment for the Heart, and with a Silver Ferment for the Brain, do with a more admirable efficacy succour those Members. And if the great ones of the World did for their Health's sake take for the nourishing, such Herbs as these in their Gardens, there's no doubt at all to be made, but that they would thencefrom obtain most great benefits. For, besides their wonderfully delighting the sight with their beauty and delicateness, and besides their admirable virtues, in which they far excell the common Herbs, they do likewise bring this exceeding great profit, viz, they may be made use of instead of my AURUM POTABILE, which perhaps some great men may be averse from taking, through the perswasions of their ignorant Physicans, who most an end do, by reason of their sottish stupidity and ignorance, snarle and bite at such kind of eminent Medicines, and divert their Lords and Masters from using of them, as if they were so many Poisons.

If therefore (to free themselves from that needless care) they did but make use of these Herbs instead of my Potable Gold, they would

however, by the help of such Vegetables, enjoy so much of the efficacy of my Potable Gold, as to keep themselves in good Health, or to recover it being lost.

Besides too, the said Potable Gold may be most commodiously and fitly applied to the use of Man-kind, not only by the help of the Vegetables, but also of the Animals too, and that on this wise.

Hens (or Pullets, & etc.) are to be a while nourished with Oats, Barley, Wheat, or other kind of Grain, macerated with the Liquor of that Universal Medicine; and being nourished therewithal, they will by concoction or digestion transmute those Medicinal Virtues into their Flesh, and so be far more efficacious and nobler than the flesh of other Hens or Poultry. The Dung likewise of such Fowls may be saved, and mixt with Sand, and Herbs be therein planted, which by this means will be rendered better than the common Herbs, because they: assume to themselves the Reliques of that Liquor which the Fowls did not consume, and by digestion transmute into their Flesh, and so do convert it Into their proper juice, so that there is not any thing at all of that Liquor lost, but the whole of it passeth into most notable profit.

Verily this is an excellent and admirable Transplantation of an Universal Medicine, into the Vegetables and Animals, the which the tender great ones of the World may make use of with greatest security.

Such now as these (viz, the great ones) seeing that this Universal Medicine of mine doth not at all hurt the tender seeds of Herbs, or the young Pullets, but rather bestows on them a greater efficacy and strength, will doubtlesly be induced to believe and understand thus

much, viz. that this same Medicine will in no case prove hurtful unto Men, who as to tenderness, cannot be like the seeds of Herbs, or like tender Pullen.

If this Medicine be of so great an efficacy as to be capable of transmuting some venenate Mineral, such as Mercury is, into true Gold, and that in a few hours space, as we shall see and hear by and by, it must necessarily follow, that it is not infected with any malignity or venom, for the malignity of one thing does not amend or correct the malignity of another thing, but rather makes it worsen.

From hence it is apparently manifest, that that Potable Gold does not at all partake of any malignity, but is a most wholesome Medicine for both Vegetables, Animals, and Minerals: Which thing, if any one will not give credit unto, or shall not be capable to understand the same, I know not what other help to afford him; for minding my own affairs, I have propounded and set down all things out of a good and sincere mind; if so be that any one hath ought that is better, let him produce it outright, and not dispise those things which he does not understand, lest haply he hazardeth his good name, as that convicted Lyer FARNNER hath done, and be derided, and made a laughing-stock to the common People.

But FARNNER'S setting upon me with his calumnies and slanders, hath ministered unto me an occasion of answering, and of defending my self:

Upon this occasion of my replying, there have sprung up, and come forth to the Light most excellent Secrets and ARCANA'S of Nature. Surely I should never have so openly published my knowledge in natural things,

but should have lain hidden In quiet, had not that Blood-sucker and secret Murtherer thrown me out of my tranquility by his venomous biting.

But that it may not seem a thing strange and ab surd, that I write, that this AURUMPOTABILE of mine doth induce into the growing Herbs a golden Nature, it seems a thing expedient unto me, to confirm the business by some true Histories.

In the HUNGARIAN and TRANSYLVANIAN Chronicles, it is mentioned, That in those Countries, in which the soil or ground hath every where about in the Mountains, an aureous or golden nature, and from whence, for this Thousand years, even to this very day, much Gold hath been, and yearly is digged out by the Gold-Miners, and been molten, and coined into Moneys, there have been oft times found such Vines, as have not only had their Leaves, but also the Grapes too gilded over, as it were, with Gold, just as if they had been artificially gilt. Nor is this an old Wife's Fable, but a thing most certainly true, and which many have affirmed unto me for a most undoubted Truth, some of Which Persons have had their Habitations in those places, and othersome of them do even live at this day. About some six years since, when I lived in FRANCONIA, it chanced, that a Vine to whose Roots I laid Gold opened, and reduced into its first Ens, produced Bunches of Grapes, whose Stones were gilded: Which Story I have mentioned more at large in the Consolation of Navigators. And but very lately a certain Nobleman of HUNGARY, told me for a certain Truth, thatnot far from CREMNITZ, being one of the Mountain Cities of HUNGARIA, a certain Husbandinan found in his Vineyard a piece of corporeal Gold, above an Eli long, grown out of a Stone,

and twined round about the said Stone, a little piece of which was given me by the said Nobleman, because of the Novelty and Wonders sake.

But put the case that this were not true, which notwithstanding Is very true and indubitable, as being a thing known to the whole World, that such gilded Grapes are often found in HUNGARIA and TRANSYLVANIA; yet however, those things that I have mentioned, and attributed unto my Potable Gold, are most assuredly true.

Nor can I alleadge any other cause for these gilded Grapes and Leaves in HUNGARIA, but this, that the Earth there is impregnated with golden vapours, or with the not yet hardened and coagulated first Ens of Gold, and that aureous water being mixt with the Rain-water, insinuates it self into the Roots and from thence ascends up into the Boughs and Grapes, and in them manifests it self, and becomes visible.

Even thus also is it with my AURUM POTABILE, (which is like to a spiritual Gold) if it be dissolved with common Rain-water, and be there-withal commixt, and the sand (In which the seeds of the Vegetables were sown) be moistened with that Liquor, the nutriment is attracted out of the sand by the Vegetable Herbs, and being attracted, renders them par-takers of an aureous nature: And this experience testifies to be a thing most true; nor can it be otherwise.

By these few things here spoken, every body (as I suppose) will sufficiently enough perceive, that my AURUM POTABILE is a most high Medicine for the Vegetables. Now we will likewise prove by some few but yet clear and convincing Arguments, that it is a most high Medicine for the Minerals too.

Of the Use of my AURUM POTABILE in the melioration of the Minerals.

As concerning the bettering of the Minerals by my Potable Gold, thus stands the case: It is capable of exhibiting to those that are inquisitlye after the transmutation of the Metals, and wouldmake trial of the same, some most exact proofs of the possibility thereof, both in the moist and in the dry way.

In the first place, it is beboveful for every one to know, that the said AURUM POTABILE, when brought to its due perfection, and such as my self know, hath the resemblance of a bright and clear water, is of a burning, hot, and fiery taste upon the tongue, and gives out a sulphureous, but yet pleasant odour.

But some may say, What can any such virtues be in a clear Water? What reason have you to call it Potable Gold, for that ought to be yellow or red? To such an one I answer, That in the whiteness is a redness hidden, which is not discernable in its tender Infancy; but when by the help of the Fire it arrives to a greater age, then it discovers it self, and shews forth its comeliness and excellency together with most eminent strength and efficacy: For thus say the Philosophers, UNLESS YOU MAKE OUR GOLD WHITE, YOU CANNOT MAKE IT RED. And in another place, IF ANY ONE KNOWS HOW TO DESTROY GOLD, SO AS IT SHALL BE GOLD NO MORE, HE HATH ARRIVED TO A MOST GREAT SECRET. And again, in another place, OUR GOLD IS NOT COMMON GOLD, BUT GOLD POTENTIAL, NOT FORMAL (OR GOLD IN POWER, NOT IN SHAPE). Such Sayings and Sentences the whole Troop of the Philosophers is full of; by which it is exactly demonstrated, that the true

AURUM POTABILE ought not to be presently red, as to the outward view, but that it merits this Title, if there be but only that golden and red virtue and efficacy lying hidden in its internal principle. For if this whiteness did not cover over an hidden redness, it could never possibly become red, Now my AURUM POTABILE being coagulated by the means of fire, and reduced to a stability in the fire, is turned into a stone of a blood-red colour, and yields not in the melting any corporeal Gold, unless a metallick body be adjoined unto it, into which the Spiritual and Philosophick Gold, betakes it self, that so cloathing it self with a body, it may become Corporeal.

This potable Gold of mine is, LAC VIRGINIS, or the VIRGINS MILK, which is coagulated with a small heat. This COAGULUM Passeth into (or becomes) the DRAGONS-BLOOD, which being coagulated, must necessarily yield the constant or durable SALAMANDER. I confess, that hitherto I have not prepared it; nor had I any opportunity to prepare it, but remain contented with my LAC VIRGINIS, as with a most excellent Universal Medicine, patiently expecting what the Divine Grace will in time to come bestow upon me.

But that I may proceed on to shew that my AURUM POTABILE doth likewise heal the Minerals, amend them, and make them golden, I will here set down some ways of doing the same both in the dry, and in the moist way.

882.

The manner of trying (by the moist way) whether or no my AURtJM POTABILE be a true Philosophical Volatile Gold.

Take of my potable Gold 1 ounce and 1/2Lf or 1/8 ounce of common Quick-silver, put them into a strong Glass, and so small, as that it may be half full with this matter. (N. B. The glass must have a round bottom, whether it be a piece of some small Bolt-head, or of some small Phial, that sotke Mercury may gather it self into one Ball in the bottom) and place your glass, with the potable Gold and Quick-silver, in Sand, to the height of the Liquor, then heat it, and leave it for about one hour in a sufficient heat, that the Phlegm being exhaled, the potable gold may stay behind in the form of a white Salt: This done, pour again upon that Salt so much Rain-water as it evaporated in the boiling, or fill the glass so full with Rain-water, as it was before full of the AURtJM POTABILE, that so lying a while upon the said Salt, it may dissolve it, which is hereby again turned into the same potable gold, having the same colour, the same taste, and the same virtues as it had before. The Mercury being freed from the said potable Gold, which is to be poured off, is found to be hard, and fix in the bottom like the best gold, and of the same bigness or quantity, as when it was put into the glass. N. B. If by some error committed the ARGENT-VIVE be not enough tinged and brought to a due degree, but hath gotten some blackness, it is to be taken out of the glass, and put into some little Crucible, aaid to be heated red-hot with live Coals, that so it may receive the due golden colour; which said colour it will get, and will be like

the best Duckat Gold, and will abide good and firm in all trials. But that AURUM POTABILE which was used about the coagulation of the Quicksilver, may be often made use of about the same labour; but yet you are to note, that you always take each time less and less Quick-silver to this operation, because the potable Gold doth in each of those successive labours lose by little and little its virtues.

This way of coagulating of Mercury may be like-wise used about the coagulation of other Minerals and Metals, provided that the said metals be reduced into thin Plates or Leaves, and so put in; for being put in too thick, they cannot be totally digested in so short a time by the AURUM POTABILE, into the due degree of Perfection, but remain (as their inside part) crude, and therefore an accurate regard is hereunto to be had. If this Labour be rightly done, the Metals will be thoroughly transmuted into pure and good Gold, and that of the same magnitude, figure, and form they were when you put them in; but yet one metal is sooner transmuted, and more commodiously than another, according as it shall be of a nearer affinity unto gold. N. B. If the Metal be not in a due manner proceeded withal, but be as yet black when it is taken out of the potable Gold, it is then to be well heated red-hot, that so it may get its golden colour. And if there be even yet any doubt left, let him put it in SATURN, and purge it by the Cineritium, or the Cupel, that so he may be assured of having true gold, and may be freed from Wall kind of scruple and doubt; for neither SATURN nor ANTIMONY will take away ought therefrom; which thing the proof it self will most clearly demonstrate.

884.

The manner of making a Trial, by the dry lay, concerning the Transmutation of the Imperfect Metals, by my POTABLE GOLD.

Take of my potable gold, or LAC VIRGINIS, 1 ounce, and put it in a glass dish; which done, and the dish placed in sand, evaporate all the humidity, until there remain about almost half an ounce of white Salt; put this Salt in a Crucible, with 1/2k or 1/8 ounce of the Plates of Silver, or Copper, or Iron, for Tin & Lead need not be laminated:

Place your Crucible, together with the Salt and the Metal, amongst Wood-Coals, and the Salt will presently melt like Wax, and penetrate all the whole Metal, and transmute it into gold; and this operation is done in one quarter of an hour, or half an hour at the utmost. The molten Salt being poured forth out of the Crucible, you will find in the same Crucible, the Plate of the Metal, of the same quantity and shape it was of when put in, and throughly- transmuted into pure good gold. The Tin and the Lead will be molten into Grains, as being of easie fusion, which Grains will have the nature of pure good gold. If the Crucible should be too much heated with too intense a Fire, it may also happen, that even the LUNA, Copper, and Iron too may melt into Grains. And this I thought good to inform the Studios of.

These (O thou Lover of Arts) are the too Examens and Proofs of my potable gold, and of trying it both by the dry and the moist way, which if thou shalt rightly perform, thou shalt not err from the mark. But now I must needs confess, that this Transmutation is not gainful, and I have already said before, that my divulging of all these things is

only to this end, viz, visibly to shew the possibility of the Art. For although that the gold gotten by these proofs be true, and purely good, and passing all the usual Trials, yet nevertheless it brings no profit, because this AURUM POTABILE requires so much expences, (afore it arrives unto this degree of power) as that the gold gotten by the benefit thereof, cannot countervail the same. Nay, if it should be somewhat profitable in this way, yet would that man do much amiss, that should waste away and imploy so kingly a Medicine for the getting of a little Gold, seeing there are other ways to get Gold by. And verily, it would be a great sin and shame for a man to consume such a most excellent and eminent Medicine for a little money's sake.

Neither is it for this end, that I have thus mentioned what I have here said, viz. to use it about the making of Gold; for my aim is only this, that all the world may see that there are men to be found, even at this very day, upon whom the Divine Grace hath bestowed the Art of preparing and making most excellent Medicaments. I do not envy, that other men should learn something out of my Writings, and take the opportunity of advancing this Work to a farther perfection: But I would not have the impious ones at all to perswade themselves that they shall obtain this Instrument to do evilly, and to exercise their wickedness by; God, who knows what He has to do, will not do those things which are (perhaps) liking and pleasing to our fancies. I can every hour demonstrate the truth of what I have written, with which demonstration I rest satisfied.

I can easily conjecture that various men will pass various censures upon my Writings, but this is what I am not able to prevent; nor indeed

do I much care, but I do herein comfort my self, in that I have written an undoubted Truth, and can defend it even before the whole World. I can withal readily guess, that some or other may object against me, and say as foilloweth, viz. That my Potable Gold is a bare solution of common Gold, which being adjoined unto the other Metals, is by them precipitated, and so reduced into its former body; and this cannot be said to be a true transmutation of the Gold. To repel this objection therefore, I demand, Whether or no the common corporeal Gold can be dissolved without some corrosive Liquor? For this AURUM POTABILE of mine is void of all corrosion, and is a fiery water, most extremely contrary unto all corrosives: Seeing it is nothing else but fixed Nitre, or a suiphureous Salt, betwixt which Salts verily, and common Gold, there is no familiarity at all; nor are there any such virtues therein, as to dissolve the Gold: But put Case it could so be, that the body of common Gold should be dissolved with those fixed Salts, and that by such a Solution it should dissolve (or make) my AUBUM POTABILE, verily it would necessarily follow, that such a solution of Gold would be of a yellow or red colour. But now 'tis not so with mine, for my AURUM POTABILE is so clear and bright, as that it far exceeds the bright transparency of even Fountain-water it self: Besides too, the solution of corporeal Gold tingeth the hair, hands, and nails with a black colour; but on the contrary, my Potable Gold does not so at all, and therefore justly and deservedly, it both may and ought to bear the Title of PHILOSOPHICAL GOLD; for all the Philosophers that have been true Possessors of an Universal Medicine, do confess in express words, THAT THEIR GOLD,

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OR THE SOLUTION THEREOF, DOETH NOT AT ALL COLOUR THE HANDS, by which Character and Sign they distinguish betwixt the vulgar and philosophical Gold.

Prom hence it necessarily follows, that my AURUM POTABILE Is prepared of the true Philosophical Gold, seeing it does not tinge the hands with any colour.

But put case that a Solution of common Gold should be made by the help of some MENSTRUUM that is not corrosive, (but such Is not my solution) yet notwithstanding, it would not throughly tinge the Imperfect Metals and common Quick-silver in digestion with them, and transmute them, but would cover over (as it were) their Superficies only with the colour of the precipitated Gold, like as is wont to be with all other solutions of Gold, and such a powder performing the same effect, may be prepared of common gold; the way of the Preparation thereof I have delivered in my Writings. Silver being therewithal laid over, is as well gilt, as if it had been done with Gold and Quick-silver: The superficies therefore is only gilded over, but the body of the Silver it self is not at all transmuted, but abides in its former state. So Gold dissolved in spirit of Salt, doeth, by the help of the Vitriol of Venus, gild over the Superficies of any Iron, but the Iron retains its Irony property and nature: If to such a solution plenty of Water be poured, and ARGENT-VIVE, Tin, Lead, Iron, or BISMUTH, be put thereto, the gold is wont to precipitate out of the corrosive water, in the form of a porous Sponge, and to adhere to the metal thereinto put. Now, as soon as ever the water is shook about, the precipitated gold disperseth it

self abroad in the water, like a troubled muddiness, and the Metal is the same as it was before putting in, without any transmutation.

Moreover, if any Solution of common gold could tinge the whole body of the imperfect metals (but yet this can never be) it would necessarily gild over the external superficies of the Metals, and especially the external superficies of pure Luna, when rubbed or smeared over with the same: and even this now my AURUM POTABILE does not do; but if it be smeared upon Silver, it colours and paints it with all kinds of colours, and as infinite as appear in the Peacock's Tail, and in such wise too, as that they cannot be easily rubbed out; and these Colours are an undoubted Argument, that this my AURUM POTABILE is not the vulgar Gold, but the secret Gold of the Philosophers.

All these, and other the like Objections, I could most easily prevent by due and fitting Answers, if they should be objected against me; but I think no body will be so audacious, as (without producing any better things) to oppose himself against those things which in the judgement of the whole World are accounted for good.

Of the Use of my True AURUM POTABILE in MEDICINE.

To what purpose should I make many words of the most great Efficacy and Virtues of my Potable Gold in Medicine? I do not deem it a thing necessary to write a large Book concerning them, for such kind of Writings do many times more hurt than good: For there is such an odd custom of Writing so prevalent, as that some men blush not oft-times to ascribe

such great virtues to some coloured Brandy-wine, as can hardly be attributed even to AURUM POTABILE it self. I confess, that many times there lies more Virtue in some very vile mean thing, than in precious and sumptuous Pearls.

But seeing that every one cannot discern the true from the false, and is constrained (on the contrary) to give credit unto those things which he draws in by his Ears, it cannot possibly be, but that he erre from the Truth, and often chuse the evil instead of the good; which defect is easily helped by asking trial, and proving them, for this way is wont to try the Truth of things.

Should I but describe in an accurate manner the Virtues of my Potable Gold, it would fill a large Volume: And this is not my intent in this place, but (God permitting) it shall shortly be effected in a little Book, wherein shall be comprized many other of my best Medicaments, and shall shortly come abroad under the Title of GLAUBER'S PHAPMACOPAEA: And in this place I will in few words hint out the Use of my AURUM POT- ABILE.

Therefore, forasmuch as my Potable Gold is (as I have already frequently repeated) a concentrated Fire, and reduced into a liquid form, and all its whole Essence may be said to resemble nothing else but some tender penetrating Fire, yet void of flame, every one may readily conjecture what it is helpful for, and what use it is of in Medicine.

Amongst all the Elements, the purest, subtilest, most penetrative, and most efficacious is Fire, and this is granted by every body; for the force of the Tire, viz, its heat penetrates even the most compact

bodies, as Metals, and Glass; nor is there any thing that can stop its ray; the Water, Earth, and Air are easily shut out. The Omnipotent God Himself is compared with Fire, from whom all things receive Spirit and Life, and without whom nothing can live or move it self, for without him, all things are dead, hard, and cold; as appears in the bodies of men and other Animals, which being alive, are always hot, but being dead, become more cold than any Ice.

Therefore, as long as that small spark of Life in Man, and other Animals, is fed and nourished with its due Food and Drink, so long doth it also attract its nutriment, and continues in its vigourusness.

But as soon as it is destitute of its nutrition, and that it be taken thencefrom, the Life doth presently begin to be debilitated, and to fade, like as a kindled Lamp, if Oil be not poured thereunto, doth at last go out, and extinguisheth.

Seeing now that the Life of e Man is a meer fire, and is fed and sustained by a suitable Food and Drink only, like to a Lamp, which (without the pouring on of Oil, and without Air, without which no fire can burn, nor any Life live) cannot conserve its light. Some or other may demand, What the reason is, that such men are so easily seized on by Diseases, who have no want of the best Food and Drink, and which too Is most fit for the sustaining of Life? Hereto I answer, That in such kind of men, the gross, crude, tenacious, and cold humours do shut up the passage to the point and spark of Life, whereby it is deprived of the nutriment, being hereby kept back. For an Example of which, Take a kindled Lamp, in which the Wick or Cotten is furred and clogged up

with the Dreggs of impure Oil, whereby the Oil can have no farther access to the burning Flame; and hence it comes to pass, that it goes out, and vanisheth, and dies, though there be store enough of Oil. So likewise is it with an old Tree, though there be store of Dung thereto applied, yet the vegetation is not always, and for ever, but all things die at last. Now, the crude, gross, and clammy humours insinuating themselves into the Roots, do hasten on this death, and the Roots being stopt or clogged, the due nutriment is withdrawn or with-held from the Tree, like as is wont to happen in Men, and in burning Lamps, as we said but now.

All things have their natural Causes, the which thing God Himself hath doubtlessly so ordained and implanted in Nature, that all things in their order hastening on in their destruction, nothing may be found wholly constant and stable in natural things, but be all subject to decay and death, and that Eternity alone, and Divine stability, (or the durability of coelestial things only) might be laid open.

Bright clear Water, having its course through Channels and Wooden Pipes, doth, after many years time, at length fill them with Dirt, stops them up, and bars up its own way and current. This is the Operation of the clear and cold Water of Fountains; the hot Baths do it far sooner, as appears in the AQUISGRANE Baths, and others, in which the AQUADUCTS and conveyances for the Water are to be frequently opened and cleansed, whereby the Water may have the freer passage. But those Waters, which being hot, do (when cool) presently let fall their faeces in the Vessels, and stop or furr them up, do most speedily of all shew this same operation. The same is also done in open Vessels, if, viz, the clear and

transparent Water of Fountains be several times heated in a Copper, and be again so often cooled, there doth then at length stick on to the inside of the Copper a tenacious sliminess, which at last is turned into an hard stone.

If now the pure and bright Water of a Fountain effecteth such an operation, What, think you, would that Water do, which in its own nature is troubled or muddy, thick, saltish, and slimy. Hence it is that not only new-prest Wines, or that thickish, muddyish Must, do let fall their faeces to the bottom, and fasten their Tartar to the sides of the Barrel, but even the old Wines do likewise do the same, but not so much as the new ones do.

Now then, seeing that such kind of troubled drinks are used by men for nutriment, it is clearly necessary, that (the internal Bowels of the body being stopt by their dregginess) their nourishing property of the Life must with-draw, like as the feculent Oil withdraws from the light of the Lamp: For all those things which a man feeds upon, and daily drinks, do in process of time atop up the passages of the internal bowels and conveyances in the body of man, and so despoil the vital Fire of its nutriment. Therefore by how much the more this nutriment of the Life is withdrawn, so much the sooner is the light or vital Fire extinguished, and the cold and darksome death approacheth the nearer, and becomes superiour. From hence arose that old Proverb, EAT SUCH THINGS AS ZRE WELL COOKED OR BAKED; DRINK SUCH DRINKS AS ARE CLEAR; SPEAK SUCH THINGS AS ARE TRUE, THAT SO YOU MAY BE LONG LIVED.

feed upon well-drest and well-prepared Meats, that so by shunning the way for Death's entrance, I may enjoy a long-life. I confess, 'tis well said, for sobriety in meat and drink, and the shunning of gross and crude meats, and troubled drinks, do much help to conserve health:

But yet it does not follow, that he shall not be at length subject to Diseases, nor die; for there is no meat that is so well cooked, and no drink that is so clear, but it carries with it its hidden faeces, with which the internal Vessels may in a longer process of time, be stopt up, and Diseases introduced, even as we shewed but now, by an example drawn from Fountain-water, which in process of time stops up its own passages: And by the same reason too must those Trees that are in the highest tops of the Mountains at length die, when (though they are nourished with most clear Rain-water) their nutrition is withheld from them by the stopping up the pores of the Roots.

But yet I do not say that an Oak, or some other wild Tree, In wild places, which is nourished only with the Rain-water, and the leaves which yearly fall off, dures no longer than some Fruit-bearing Tree does, which Is dunned and nourished in the Gardens with singular care and labour: No, for it is known, that an Oak doth many times endure and live a Thousand years; whereas on the contrary, such a tilled or tenderly kept Tree scarce attains to the Hundredeth year, and this is to be imputed to the diversity of nutriments. The Stag in the Woods, and the Crow in the Air, live above an Hundred years, but being caught and finely fed, they scarce live Fifty years. A man that lives barely upon Bread and Water, will doubtless, prolong his Life to far more years than if he

used delicate food and drink, and this is a most manifest thing, and yet men lay it not to heart, but by enjoying too great a plenty of delicacies, they burthen Nature with too great a load, from whence obstructions of the bowels do arise, and a way laid for Diseases to enter in. A Tree that is dunged with too much Dung, gets to it self, together and at once, too much fatness, and this choaks up the Roots and hinders nutrition, whereby the body and boughs thereof cannot be supplied, and so consequently Death must enter in, and put out the Life of that Tree. What Council now? You will haply say, If that obstructions be the principal causes of Diseases and Death, are there no Remedies, by whose help such like obstructions may be prevented; or (if they already are made) be wholly removed and taken away? Yes, I say, that both may be done, viz, a timely prevention, and also a through abolition of them, when they have gotten head; and this to be done by such kind of Medicaments which are friendly to Nature, and contrary unto the things from which those obstructions and constipatlons have their rise; for cold, tenacious, impure, and watery humours must necessarily be attenuated, mollified, cut, and opened by heating, attenuating, inciding, or cutting, penetrating, and fiery Medicaments; for daily Experience teacheth, that it is a thing clearly impossible for obstructions to be taken away, what kind soever they be of, without the help of warming and penetrative Medicaments. And amongst all those Medicines, these are found to be the most certain and most efficacious, viz, the volatile Spirit of common Salt, or of Vitriol, void of corrosiveness; the volatile spirit of crude Tartar; the spirit of Urine, and of Salt-Armoniack, and other

But now some may say, I will therefore shun troubled drinks, and the like fiery Spirits, which do exercise their Virtues with most excellent success in the taking away of those kind of obstructions. But forasmuch as those volatile spirits do for the most part set upon and resolve such obstructions as are but beginning, and not as yet confirmed, but do not seize upon the more fixt and inveterate ones, as having not so much strength as to subdue and cast out them, for they are to be cast forth by their like, that is, by the more fixt Medicaments; which thing no skillful Physican will gain-say. The whole drift therefore of the business lies in this, viz. by what means such kind of Medicaments may be gotten, as by whose help not only the newly-risen obstructions, but also the inveterate and confirmed ones too, may be driven out of the body of man. Now, this cannot be effected by Herbs, and suchlike natured. things, as is sufficiently witnessed by this present Age, for no body that is subject to those kind of obstructions, is cured by the help of the Herbs, and such like things. For after that the sick Patient hath a long time used the palliative Cure in vain, Death at length comes forcing in, and snatcheth him away after his licking in many Pots full of such stuff, which notwithstanding, by some good Medicine might have been easily prevented: For, I pray, how can it possibly be, that a cold, gross, crude, and not well-prepared Medicine should draw forth cold and gross humours, which should be heated, cut, and mollified? 'Tis just as if a man would melt one piece of Ice with another piece of Ice, and so reduce it into Water; but yet it will never be done without fire or heat. And therefore a penetrating, fiery, living and good medicament, is to be applied unto those cold and tenacious

obstructions, to heat, extenuate, and scowre them out; and the Syrups, Conserves, and the cold, dead, and mucous or slimy Juleps should be removed.

Verily, I cannot sufficiently enough wonder, when I think upon the small regard that is had to the Life of Man, and how rashly and wontonly it is neglected, out of meer pure ignorance.

The present World is so blind and perverse, as that it neither will nor can believe this; though it be shown it even with ones fingers: But yet this stubborn perverseness does not hurt any so much as it does the Innocent, who understand not these things, and are even constrained to credit those things only which they hear of; all other things they commit to Chance and Time, together with the rest of those errours, unto which, as likewise unto other abuses, this endeavour of mine, will (if God so please) some time hereafter administer some Redress.

We do therefore conclude and determine, that the principal and chiefest occasion and cause of Diseases and Death, are those slimy, gross, tenacious humours, which by little and little seize on and stop up the internal bowels of the body, and withdraw (or withhold) from the radical humidity its nutriment, and so debilitates the vital fire more and more, and at length quite extinguish it.

Now, to remove and throw off these Fur-rings, there is no other Remedy, but that the passages of the internal bowels be kept open and clean, or that they be opened and unlocked, as 'twere, if already stopt up.

Now this thing my AUBUM POTABILE can perfectly effect; a better Medicine than which, and one more apt and fit to open all the obstructions of the body of man, 'twill not be so easie a matter to find; for

it is in its nature a subtile, fiery, penetrating essence, warming all cold affects, attenuating the gross, inciding or cutting the tenacious, and consuming, and drying up all humours and Waterishness; insomuch that (being made use of) it doth inhibit and impede the generation (or growth) of all kind of obstructions, and by mollifying and inciting them when they are already generated, doth wholly take them away: Upon this account, by its corroborating the radical moisture and vital spirit, and preserving it safe and sound, it gets the prebeminence over all other such Medicaments as perform the same effect: Most worthy is it therefore to be called and esteemed the concentrated center of all Medicaments. For all those virtues which are found simple and divers or distinct in any of the Vegetables, Animals, and Minerals, and which do, by a PARTICULAR Efficacy, set upon Diseases; are concentered in my AURUM POTABILE, and being collected into one, do display all the virtues of those particulars universally, and therefore do these virtues discover it to be well worthy the name of an Universal Medicine: For this Medicament does not only exceed all other Medicaments in the most speedy operation of its virtues in the curing of the bodies of men, but also it plainly abounds with the same admirable virtues in the bettering of the Vegetables and Minerals; and therefore it is to be preferred beyond all others, and to be extolled with the highest Praises.

But now, if in case it should abound with far more noble and more efficacious virtues, (as to the taming and subduing the Diseases of men) then it already hath; and yet, on the contrary, should effect nothing by those its virtues In the melioration or amending of the Vegetables

and Minerals, it could not possibly claim to it self the Title of an Universal Medicine, but would be ranked amongst the number of PARTICULAR Medicamenté, as tending only to the curing of the Diseases of Animals. But now, seeing that (as we said before) my AURUM POTABILE doth most powerfully help not only men, in the Animal Kingdom, but likewise in all the Vegetables and Minerals, (out of the Dominion of which three Kingdoms, viz. Animal, Vegetable, and Mineral, there is nothing in all Nature to be found) and is a most high Medicine unto them all; therefore also the Name and Title of a UNIVERSAL MEDICINE doth rightly and properly appertain thereunto.

The Philosophers do indeed ascribe thus much unto their-Universal Medicine, viz. that it is able to heal all the Diseases of Mankind, and of the imperfect Metals, and their defects, and transmute the said metals into perfect Gold. But concerning its being the supream medicine for Vegetables too, that they are silent in: Why they silently pass this over, for my part, I cannot certainly tell, nor do I deem it necessary to expound the same: 'Tis sufficient that my self have proceeded farther, and do manifestly declare, that it will perform the same in the Vegetables too.

But yet I would that everyone should understand me aright, and not count me so simple, as if I did liken or compare my AURUM POTABILE with that great Stone of the Philosophers, which transmutes vast quantities of imperfect metals into most pure Gold by projection: No, no, I do not ascribe such great Virtues unto my Medicine, which it has not in it, but yet withal I cannot tell, whether or no in process of time some better thing may not arise therefrom.

Farther too, the Philosophers say of their Medicine, that it can make variously-coloured precious Stones, agreeable in any colour to the natural ones, out of all kinds of Flints. And now, perhaps some or other will require this of my AURUM POTABILE; to whom I reply, as afore, so again now at present, that my AURUM POTABILE is as yet imperfect, and is but in its infancy, which haply (being brought by the benefit of the fire unto perfection) will effect the self-same thing: But in the state which at present it is in, and whereunto my self have brought it, and 'tis at present constituted in, it is turned in three hours space in a covered Crucible, into a transparent Stone, red like blood, and resembling a Ruby: Of which, if a little bit be cast into molten glass, it makes it green, yellow, sky-coloured, or even black too; according to the moreness or lessness of the quantity thrown in, or according as it is longer or lesser while kept in Flux. If now it operates these things, whilst unfixt and immature, any one may easily conjecture what it would effect, were it brought to a perfect constancy in the fire.

But it tingeth some sor-ts of the white Flints, kept for some hours in the Fire, with various colours, and transmutes Sulphur it self into most excellent Gold; which effect makes me more admire, than all the things that I ever heard of; and how this happened to me, it will be worth the while, at present, to make mention of. I did once put some ounces of my said AURUM POTABILE in a porcelane dish, as they call it, and placed it in sand, that by the evaporation of the Phlegm, I might reduce it into a Salt: But whilst I was absent, the heat of the Fire

being too much encreased, a good part of the Liquor boiled over the Dish, and spilt it self into the Sand. Now when I came to look to it, I perceived that the Liquor which boiled over the dish had hidden it self in the hot sand, I took out the said sand, which with the AURUM POTABILE was gathered into one body or mass, and I put it in a glass, and poured Rainwater thereupon, and placed the Glass in hot Sand; then I put the Water with which I extracted the Salt, into a Tunnel, together with the sand which was to have the salt separated from it, and so I separated by a Filter the Liquor thus impregnated with the salt, from the sand, which said Liquor past through transparent, and unchanged in colour and taste: But now this sand, which was white at first, was clad now with a red colour, which stirred in me an exceeding admiration, that this Potable Gold of mine should tinge the sand. This sand I put in a Cupel, and brought it to the Test, and it yielded me pure good gold; and this made me wonder the more; for verily it is a wondrous transmutation and such as I never heard of.

Upon this account do I perswade my self, that a piece of Crystal may by a bare digestion in this potable Gold, be digested into a precious Stone, but I have never as yet tried it, but yet I will try it, if God prolong my Life.

Having made this trial with the sand, I presently conjectured, that the sand which I planted my Herbs in, and which I moistened with my AURUM POTABILE, did not Impart the full virtues, and all the qualities of the gold to the Herbs, implanted therein, but did retain the better part to it self, for its own melioration, and afforded but the smallest

portion thereof to the Herbs: Nor did this conjecture deceive me, for upon this occasion I searched farther into this business, and found it even so. And therefore, for the future, I used no more sand, for the communicating the golden virtues and faculties unto the Herbs, but instead thereof, I used Sawdust, in which I began to sow or implant the Herbs, for Wood is not endowed with such powerful or strong virtues, as to be capable of extracting the aureous Essence out of the Potable Gold, like as the sand doth.

Upon this accompt therefore any rotten Wood or even the Sawdust of Wood will be more fit for this Work of planting, than sand it self is, for the sand attracts to it self the most principal virtues of the AURUM POTABILE, and thereby doth better it self, and bestows upon the Vegetables some small Reliques only. Had I not accidently found this effect, the sand would have robbed me of much benefit.

Moreover, this thing likewise, which is well worth the knowing, must not be passed over in this place, viz, that what herbs soever are (by the help of my AURUM POTABILE) grown up, they are all of them greater and stronger than the common sort are, and do far exceed them in colour, taste, smell, and in all virtuous qualities. The reason is this, because the said UNIVERSAL MEDICINE is a meer fire, and bestows its fiery vigour upon the Vegetables and Herbs: For it is a thing sufficiently known, that by how much hotter the Countries be, so much the more efficacious Herbs do they produce.

The Herbs that grow in the lower HOLLAND Countries, are not comparable to those which the upper GERMANY (which is of a drier and hotter

soil and air) doth produce, neither in odour, savour, nor virtues. Nor doth High-GERMANY produce Herbs of that efficacy and bigness as PRANCE doth, which is of a hotter and drier air than GERMANY is; for in GERMANY Rosemary will hardly preserve it self safe fr-om being injured by the Winter season; whereas in the French Desarts it grows so exceedingly well, as that it runs up like Trees, capable of defending one against the Rain, the which thing is not usual in the more cold Countries, Verily most excellent Honey is brought from MARSEILLES, (where the Bees suck it out of the Rosemary Flowers) into GERMANY, HOLLAND, and other- Countries, wherewith excellent Metheglin is made, and other fruits and Flowers conserved therewithal. But that Honey which the Bees are wont to gather- in HOLLAND and FRIEZLAND, about in the moist Meadows and moorish Fields, from the Flower-s there growing, hath scarce any odour at all, but yet it is in goodness beyond that which the Bees gather from the strong-smelling Flowers of wild Trees, or- from the Blossoms found in the barren Broomy Thickets. By this therefore it appears, that there is a vast difference between the Virtues of the Herbs in this or that Countr-y, and that such men are not a little deceived, who without any regard had, esteeming of all the EUROPEAN Herbs alike, do attribute to the Herbs of the Northern Countries, as DENMARK, SWEDELAND, NORWAY, POLAND, the self same Virtues as the ancient Physicans ascribed to theirs, in the more Sour-them Countries. And thus do our modern Galenists, affirming that their moist Herbs in these cold Countries are of equivalent Virtues to those Herbs which the ancient Physicans have made mention of; but Experience sufficiently testifies what effects they shew, and what err-our-s the said Galenists commit.

AVICENN, AVERROES, AEGINETA, and the pillager GALEN, were not GERMANS, SWEDES, DAMES, or POLONIANS, but dwelt in those hot Countries, wherein the soil or earth was day and night heated with the Solar rays, and impregnated with an aureous property, and so communicated to the Bearbs wonderful Virtues and admirable Efficacy. Extreemly therefore do they er-re, that dare attribute the very self same virtues to the Herbs of our colder Countries. But I confess, that by the benefit of Art, the self-same virtues may be bestowed on the Herbs, even in our most cold Lands, which those Authors attribute to their ARABIAN Vegetables; WHERE NATURE ENDS, THERE THE ARTIST MUST BEGIN, say all the Philosophers, but especially HERMES, who is, as it were, the Father of all the Philosophers, doth clearly and openly testifie the same in his SMAPAGDINE TABLE, saying, THAT WHICH IS BENEATH, IS LIKE THAT WHICH IS ABOVE; AND THAT WHICH IS ABOVE, IS LIKE THAT WHICH IS BELOW, FOR THE ACCOMPLISH.. MENT OF THE MIRACLES OF ONE THING, & ETC.

And albeit that those words are expounded with divers Explications, yet notwithstanding, the general sense and meaning of them points at nothing else but the superiour and inferiour SOL, which generates all things, and brings them to perfection: We cannot by any force draw unto us the upper SOL, much less enjoin him to make our Lands partaker-s of his more hot beams, and to fill the Herbs that grow therein with the self-same virtues that the ARABIAN Vegetables were endowed with: Alas, the Sun neither hears nor knows us, but proceeds on in its accustomed course, and dischargeth that office which was imposed on it by the Divine Power. If we are desirous of bettering those gifts of Nature that

are vouchsafed unto us, then must we set about the Work of Art, and see whether or no it (being an imitator of Nature) can afford us any help. And this it will do very easily, insomuch that our EUROPEAN Earth may bring forth as efficacious Herbs as the ARABIAN soil doth, and that with small Costs and Labours; so that there is no need of my more chargeable AURUM POTABILE for the accomplishment of that business; for a sulphureous and fluid salt Water will perfectly effect the same, seeing that in salt and sulphur the Solar beams are abundantly concentrated and coagulated. This is our Terrestrial SOL, by the virtue whereof all things do grow, which if we do but know how rightly to fit and order, we should verily effect the very self-same thing by the help of Art, that the superiour and natural Sun operates in the Herbs, after its natural kind of way.

He now that neither understands nor apprehends these things, is not at all worthy to be accounted a Philosopher, but follows after blind Leaders, and hurries others as well as himself into darkness. The Sun performs its course in the Firmament, according to its accustomed manner, and cannot be rendered either greater or iesser: But we have the inferiour Sun in our power, and can accomodate it to our Herbs according as we list our selves, and in what quantity we please.

Upon this accompt ART DOTTH FAR OUTSTRIP NATURE; and 'tis in our power, by the help thereof, (viz, of Art) to outstrip it, if so be we have it and know how to use it. But this Discourse of mine hath been more large than I intended, and minds me of desisting therefrom. I suppose I have spoken enough for a wise man's instruction; and thus much

I thought it was expedient for me to hint by way of a Parenthesis. But yet however, that I may the more clearly and more perspicuously set down all matters, that so every one may see and apprehend, that I have set before them the meer pure naked Truth; I judge it expedient to insert here yet more Examples and Instructions, that so whoever has a mind to make trial, may in very deed experiment the Truth of this thing.

Coagulate my Potable Gold into a red Salt, and put in 3, 4, 5, 6, 7, 8, 12 grains, more or-less, into half an ounce of Crystal glass melted in a Crucible, that lying in the superficies thereof, the said grains of AURUM POTABILE Salt may be molten. This done, the glass will presently attract into it self the Tincture, and become of a Jacynth colour, and so delicate, that it is not a whit infer-iour in colour to the natural Jacynth. N. B. If the melting be continued yet longer, the glass will be tinged with a golden, green, sky-coloured colour, and at last with a black-colour- too, if it be too long left in the fire.

He that desires to make a Ruby, let him put the bare coagulated Potable Gold (without the addition of any peregrine thing) into pure and covered Crucible, and there leave it in fusion for some hours, and he will get such a delicate blood-like coloured glass, as is capable of refreshing a man's nature, when debilitated with the multiplicity of cares, troubles, and labours, and this by a bare looking thereupon. And any one may easily conjecture what a refreshment it will be to a man's mind, when (after abundance of vain-spent labours, and exceeding earnest expectations of the Blessing of God upon them, he doth at last

see with his own eyes, that that thing is possible to be effected, which with such an incredible, ardent a desire he hath so long a time sought after. Without doubt the seeing of the promised Land did affect MOSES with an unexpressible joy, though he never entred thereinto.

What man knows by looking upon the seed of any thing, what colours and what figure the Plant is of, that will proceed therefrom? But in its growing up by a due nutrition, it doth at length become manifest, which afore lay therein hidden: Even so the true first Ens of Gold lies hidden in my AURUM POTABILE, and is not visible to the sight, much less doth that appear which shall or- may by Art be made thereout of, before it shall have arrived unto its constant fixity or fixation, (as the Chymists phrase it) by the help of the fire. And therefore must there be a patient expectation until this Infant wax ripe, and attaining unto a man-like estate, it per-for-ms man-like actions.

Who would ever have believed that there lies hidden in an Egg the whole essence of a Bird, with all its Members, Feathers, and whatever else appertains thereunto, but that it is a thing so thoro ghly common? The Must of Wine, if drank in too great a quantity, hurts the stomach, weakens it, and causeth Colick pains; and the same Liquor-, after it is become a strong and clear Wine, corroborates the stomach and the whole body, and so at length lays off those virtues or proper-ties which it held hidden in it self whilst it was Must. He that knows a Vegetable Seed, an Animal Egg, or a Mineral PRIMUM Ens, doth at last also come to know, that from a Seed there must proceed an Herb, from an Egg a Bird, and from the first Ens of Minerals an Universal Medicine: But he

whose understanding cannot comprehend these things, but containns them, as an abject or contemptible Seed, Egg, and first Ens of Minerals, viz. a sulphureous Salt, such a one doth even ignorantly despise the Herb, the Bird, and the Universla Medicine hidden therein. Therefore no body should contemn those things that he has no knowledge of. And seeing it is clearly perceptible, that the first Ens of Gold hides within it the true Universal Medicine, and which Time, Art, and Nature will really produce unto the Light: Therefore there is no reason why any one should undervalue my Potable Gold, or despise it, because it is as yet in its infancy, and is like some common salt water-; but he should rather think thus with himself, that it is like the white of an Egg, which hides within its inward bowels, as I may say, its yolk, which in process of time will bring forth a most delicate Bird.

But these things which I have already spoken of the nature and properties of my AURUM POTABILE may suffice; its Medicinal use shall shortly be clearly described amongst my chiefest Medicaments, and so be published, together with them. But he that is minded to make use of the same in the mean while, may safely do it, and without any kind of hazard at all, for it operates nothing else, but what is conducive to the good health of man's body, corroborating the debilitated radical humidity or vital spirit, and confirming it, by which the life of man is nourished, encreased, and conserved many years in a wished for healthful estate, just as a Lamp is kept alive by the pouring on of Oil, or the vigour of the Fire by the apposition of Wood thereunto, by which it is preserved from extinguishing and dying: But yet the use thereof must be warily

and judiciously admitted, because being a meer- pure fire, it must be moderately adhibited. At the beginning of administring it, one or two drops may be given in Wine, Ale, or other Drink, unto the Sick, but best of all in the spirit of Wine: Then the next following day one little drop more may be added, and so the Dose may each day be augmented by the apposition of one small drop, until it work by Sweat and Urine, and sometimes also gently by Stool.

This Operation being made (and on this wise active) then the Doses are to be In like manner daily lessened by the omission of one drop at a time, until the Sickness be happily removed, and so the sick need no farther use of the same.

All things being thus rightly instituted, it will manifestly appear, that all Sicknesses, yea, the hidden ones too, are expelled by this Medicament, and even as it were consumed like as Wood is consumed by a burning fire, in such wise, as that nothing at aU of it remains, save the fixed Salt, but is all reduced into a Nothing: For all Diseases, as we shewed afore, have their rise from moist humours, which nothing can heal and remedy more commodiously and safely than this AURUM POTABILE of mine, which is such a vehement resister of all over- abounding humidities, opening, inciding, consuming, and dispelling thez , just as the SOL consumes Water in a Vessel, and wastes it away by evaporation. Hence it is, that it both cures, and by way of a preservative, prevents the LEPOSIE, FRENCH-POX, QUARTANE, and all other FEVERS; the SCURVY, EPILEPSIE, APOPLEXY, HYPOCONDRIACK MELANCHOLY, THE STONE IN THE REINS AND BLADDER, the GOUT, and all other DISEASES OF THE MATRIX, both

known arid unknown, and the various Sicknesses of Women, as also the dreadful PLAGUE, with all the evil-effects arising therefrom. For it is found that nothing is subject to Corrtiption and Death, but an abounding Phlegm, or an immature humidity which is wont most speedily to pass into a putrefaction.

From hence it is clearly manifest, that the sanguine man, which is endowed with a drier temperature, has a far better fruition of his health than the phlegmatick man hath, who abounds with moisture.

Dry Sugar dures many years, but being moistened, it turns sowre, and becomes ropy and ill-favoured, tho' it be a Salt, and is mixt with other corruptible Vegetables to preserve them.

From hence may it be seen, that a superfluous humidity opens the Gate for Death to enter in by, and seize upon the Life: But on the contrary, a temperate siccity preserves all things in an healthful state, and barrs up the passage against any corruption. The Roof of a curious and stately-built House being full of chinks and holes, lets the Pain in, which moistens all the whole structure, and causeth it to rot and spoil: But if the holes in the Roof be stopt, and the windows by which the Rain beats in be shut, and the windows on the other side of the house, where the wet beats not in, be on the contrary opened, that the warm Air passing in, thereby may throughly dry up all the moisture, and so inhibit or put a stop to the Progress of Putrefaction, then the whole frame and building will be kept sound and good, which otherwise would be rotted and quite epoiled. Such men as live in the moorish and lenny Countries, and feed upon a waterish Meat and phlegmy Drink, are for the

most part of an unsound temperature, and troubled with Catar-rhs and the Scurvy. But on the other hand, those that inhabit high and lofty places, and have the fruition of a drier and purer Air, and that feed upon such meats as are more conducive unto health; these men Know nothing of those watery sicknesses, but have flourishing and strong bodies, and have fir-rn, compact, and excellently well temper-ed flesh. And this difference is not found only to be in Men, but also in all other things. For not only Bread, Flesh, Fruit, and such other things as are used for daily food, do grow mouldy much sooner in the moist places, and so corrupt, but also even Metals themselves, too, as Iron, Copper, Tin, and the like, even these cannot shun the corruption of the Air, but are laid over with Rust, which (in a drier air) they do not so easily contract.

By all these circumstances it is so clearly evidenced, that superfluous moisture is to all things always hurtful, and gives an inlet unto Corruption, that I think there is no body that will dare to say any thing to the contrary.

And therefore seeing that this AURUM POTABILE of mine doth (amongst all other Medicaments, what Titles soever dignified with) most notably excel in the taking away of Corruption, and may be most safely made use of both for preservation from, and curing of Diseases, it ought to be accounted and esteemed of as an UNIVERSAL MEDICINE, and that very deservedly, and which gives place to none.

These few things I was willing to describe here in this place, concerning the use, efficacy, and virtues of my Potable Gold, in the curing

of the Vegetables, Animals, and Minerals. There shall suddenly follow more concerning the same, in THE DESCRIPTION OF THE USE OF MY PRINCIPAL MEDICAMENT.

It now remains, that I make some brief mention of the preparation of my aforesaid Potable Gold, although I have already often done the same in many places of my Writings, and have very clearly shown the same, but yet after a Philosophical manner, and without setting down any Receipt, but here and there by piecemeal; as for example, in my MIRACULUM MUNDI, in its EXPOSITION and CONTINUATION, where it is briefly described, so as that it therefore needs not any further illustration.

But yet, that I may abundantly satisfie all men, I do (by way of over-plus) admonish every one, that he donot think that this subject is to be sought after from foreign and far remote places, with a great deal of costs and charges; for the matter out of which my AURUM POTABILE is made, is in every place, and offer-s it self even in a manner GRATIS, to the most poor as well as the richest, and without Costs, and Is brought to its perfection in three days space: To that perfection, I say, (that you may rightly understand my mind) as its infancy requires, viz. so as to become a LAC VIRGINIS, or a clear Universal Medicinal Water, which I call AURU}4 POTABILE, and in which the most precious Dragon's-blood, lies hidden, which is to be transmuted in a certain limited time, by fixation, into a constant Salamander; the which I have not as yet ever effected, and therefore forbear to use more words, resting satisfied with this my AURUM POTABILE, which I have many a time prepared by my labour, and here treat of, and forbear to multiply any more words

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about things of greater moment. In the mean time I doubt not, but that (if time and labour be bestowed hereabouts) this AURUM POTABILE would arrive unto the utmost fixity and constancy, both in the moist and In the dry way.

Farthermore, I deny not, but that this same AURUM POTABILE may be made of all the things of the whole World, but yet easier and sooner out of one subject than another. THERE IS NO INFANT THAT IS BORN SO POOR, BUT THAT HE NECESSARILY ENJOYS THAT SUBJECT, AND CANNOT LIVE WITHOUT IT: Therefore some of the ancient Philosophers have written, THAT Adam AND Eve HAD TILE SAME MATTER IN Paradisejwhen as yet they had no cloathing.

MARY the Prophetess and Sister of MOSES, calls it, THE WORK OF THREE HOURS; another calls it, THE PHILOSOPHICAL WORK OF SEVEN DAYS: I GLAUBER, being a new Disciple of HERMES, do most truly affirm, That this my AURUM POTABILE, which I here treat of, may be perfected not only in three days, but even in three hours space, and that out of such subjects, as are every where to be found, and which all men know and make use of, and cannot be without.

I speak the pure and naked Truth, without hiding it under any coverings of similitudes or enigmatical expressions. And that nobody may think that these my Writings are not th be understood according to the Letter, but that they conceal all things under an hidden meaning, I do again affirm this third time, that the AURUM POTABILE which I write of, may be made of any Vegetable, Animal, and Mineral, but yet sooner out of one than another. For although any one may prepare it out of a piece

of Wood, Bread, or Flesh, and out of an handful of Straw, Leaves, or Grass, yet notwithstanding, it may be easier made out of an handful of the salt oi any Vegetables and Animals, as being their concentrated center; and this I bequeath to the whole World as an infallible Truth. But I would have every one rightly to under-stand me, what Salt I here point at, viz. I mean no other, but that which is to be found in all things.

But that the true meaning of my words may be yet the clearer and openier disclosed, I will adjoin a short but fundamental Discourse. It is not sufficent for a lover of Art, that is inflamed with a desire of obtaining some good thing, bar-ely to read over such or such a Philosopher-, and presently to perswade himself, that by the meer reading, he shall forthwith under-stand clearly and perspicuously the Art treated of. No, but he must accurately meditate, and consider what that is which he seeks for, whence it hath its original, and by what means or what way he may obtain it. For if we will make our search from the utmost and extreamest Coasts (or- Bounds as it were) even to the inmost bowels or- center, we shall find, that God was One and alone from Eternity, even till the time wherein it pleased him to create visible things for His own glory and delight. And when He went about doing this, He said, LET IT BE: As soon as this FIAT, or LET BE, was pronounced by God, it began to move it self, and to change (or turn) into four Elements, out bf which Elements there ifterwards arose all those Creatures, which can be discerned with our- Eyes, and without the four Elements they could neither be nor consist, and without them even Nature her self can bring forth nothing.

Now, if any one would endeavour after what is purer and better than those things which are generated from the Elements, he must make his attempt by ART, the which, by overcoming or outstripping NATURE, hath its tendency to that But where—unto Nature cannot attain; and he must there begin his operations where Nature ended hers, as not knowing how to make any further progress: For then is a QUINTESSENCE obtained, which exceeds Nature one degree, and cannot be promoted by Art any farther.

But if any one has a desire of obtaining any better and greater thing than this same QUINTESSENCE, he must then proceed some other way; for (as we said but now) Art cannot make any further progress beyond a Quintessence: And therefore necessity requires, that there be made a regress or retrogradation unto the Center from which the very Elements themselves have their original. This Center is that Divine FIAT. or UNIVERSAL HERMAPHRODITICK SALT, participating of both natures, which being the true PRIMUM MOBILE, comprehends hidden in it self two contraries, which acting one upon another, do bring forth the three Principles of the three Kingdoms, VEGETABLE, ANIMAL and MINERAL, and do nourish them by the four Elements, and multiply them, and this is the common course of nature.

But now Art makes a much farther progress, and reduceth the CIRCUMFERENCE to the CENTER, and doth not permit unto that CENTER or PRIMUM MOBILE, that the PATIENT be overcome or subdued by the AGENT, by the operating of those two contraries upon each other, nor does it suffer it to pass into those three kingdoms, viz. VEGETABLE, ANIMAL, and MINERAL, as into its Circumference, but doth so subdue, and keep, and bridle

in that PRIMUM MOBILE, that it does not divide or dilate its Virtues by a large circumferential walk, as it were, but doth in a manner swallow them down into its own self, or concentrate them: dust as if a Dragon should bite off his own venomous Tail, and therewithal nourish himself, when he cannot light upon any other Food, and so by this means becomes a most high Medicine. And therefore most wisely said HERMES, OUR DRAGON DOETH NOT DIE, BUT BY ITS BROTHER AND SISTER. It is a thing necessary, that one Fire should overcome the other, and transmute it into a more noble essence. Such a fire as this, is my ALKAHESTICAL ARCANUM, or true AURUM POTABILE, with which wonderful things may be effected. It is a transparent clear Water, wherein the colour- and form of Fire lieth hidden and introverted; but yet that internal Fire is easily and speedily manifested, and educible unto view, by either the dry or moist Fire. The dry way is done by the heat and fire of common Wood-Coals; and as for the moist way, a well-rectified Spirit of Wine is to be used, and such as is void of all its Phlegm. Take therefore of the dry and concentrated Fire 1 ounce, put it into 3 ounces of the moist Fire or Spirit of Wine, which moist fire will presently swallow up the dry one. These being both of them digested by a due heat of Fire for some hours, in a long-necked Phial or Boithead, will put on a blood-red colour, and will manifest and expose to view its concentrated Virtues, with curious colours, and with a pleasant taste and smell, by which heart-corroborating qualities it far excells all other Aromatical Essences, that serve for the strengthening of the heart; for those properties which afore lay turned inwards, and were shut up in its inmost bowels, are all of

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them drawn forth and made visible, and become subject to the external distinguishing senses. By this means the abject and little Infant which was clad in a white colour, becomes a speaking, strong, and prudent man, and this very LAC VIRGINIS it self is changed into the most efficacious DRAGONS-BLOOD. This now is the most true AQUA-VITAE, and the most true WINE OF HEALTH, some few drops of which being daily taken, do conserve good health, and bestow long Life.

Many honest men have with their own eyes seen at my House the admirable and most speedy effects of my often-mentioned true Potable Gold, and especially its operative efficacy in the transmutation of the Imperfect Metals.

If therefore such a one as is troubled with grievous Diseases, and who finds no help in those vulgar, commonly known Galenical Medicaments, shall need the help of this my AURUM POTABILE, I will out of Christian Charity willingly bestow upon him so much thereof, as may be requisite for the recovery of his former health; and this I will the rather do, that the wonderful miraculous deeds of the Divine Power may be made known in these last times.

No body shall fish out from me more Directions than those which I have too and again hidden in my Writings, concerning this AURUM POTABILE; let it suffice every one, that he can find this Medicine ready prepared in my hands, the which scarce one in an hundred would be able to make, were he a Possessor of the Secret.

This Medicine shall lie ready prepared by me as long as I live; I will not deny it to any body; nay more, I will openly shew the use thereof

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too, unto some of friends, in the melioration of both the Vegetables, Animals and Minerals themselves, that so the Wonders of GOD, and the possibility of Art may be manifested, and come to light.

And now, may it please the Omnipotent GOD, who is the beginning and end of all things, to inspire us, out of His meer Grace and Mercy, and implant in our cold hearts, which are stopt up with darkness, the warming heating spark of His Holy, Eternal, Infinite, and all-correcting Light, that it may therein, as in some saltish and sulphureous Earth, be nourished, and grow up like a little Seed, and bring forth Fruit a Thousand fold, to the Salvation of all our Souls.

AMEN.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packe



MIRACULUM MUNDI
SECOND PART



THE
SECOND PART
OF
MIRACULUM MUNDI.

In which is described the Magnificent Coining of
ELIAS THE ARTIST;

And that the wonderful SALT OF PHILOSOPHERS, is the most Excellent Medicine of VEGETABLES, ANIMALS, and MINERALS.

By the help of which, not only VEGETABLES do grow, and are multiplied; Diseases of Men and Animals, whether internal or external, are miraculously Cured, and Imperfect Metals really changed into SOL and LUNA; yea, pure SOL rendered able to sustain the Force of Fire beyond the natural 2kth. to the 28th. degree; but also from every Plant natural SOL is extracted, and disposed to FIXEDNESS, for multiplication of it self.

THE PREFACE.

Candid Reader;

Among ancient Philosophers of the Heathen, as CHALDEES, EGYPTIANS, PERSI.ANS, GREEKS, and ROMANS, yea, and the HEBREWS themselves, it was long-recieved Custom, enigmatically to propose what they esteemed most worthy of consideration, lest such Secrets should either be divulged or lost; to the end, that unworthy persons having regard to the

Letter only, and not respecting the Sense expressed in those words, might know nothing at all of them: But contrarily, the Worthy, enlightened with the Light of GOD and NATURE, well understand what is signified by those Words, might thence reap most profitable Fruit. The Truth of this is sufficiently proved by the Writings of ancient Philosophers; also by the Books of MOSES, and the Histories of the Prophets. For all these, or the greatest part of them, do indeed need another explication, than the Letter it self seems to infer, because some occult matter is in that contained,

In like manner our Christian Philosophers, both ancient and modern, discovered their ARCANUM'S enigmatically; as, among many others, BASILIUS and PARACELSIIS did: For, although these men delivered all things true, yet they are understood by very few: Which hath been the occasion of Contempt and Reproaches, with which ignorant men, and the evilly-disposed, asperse all Philosophers (among whom Kings themselves, and divers Princes, in times past have been, and are yet found) and say, THERE IS NO SUCH THING IN NATURE, AS THE TRANSMUTATION OF METALS INTO A BETTER STATE; and that THE UNIVERSAL TINCTURE or STONE OF PHILOSOPHERS WAS NEVER FOUND BY ANY MAN. Truly it is a matter worthy of sharp Reproof, and not to be suffered, that the Chynical Writings of many excellent pious men, should. (although most consonant to Verity) be so maliciously rejected, and proclamed false. This is rather due to Chynical Mountebanks, (understanding nothing .Less than Chymistry) because they expose to sale the Philosophers Stone unto others: This sort of men have rendered Chymistry so vile and abject at this day, as many men judge it a Reproach to be called CHYMISTS.

That we might, as far as is possible, prevent this evil, and demonstrate those things to be true, which the abovenamed Writers have left us, under the Title of THE SALT OF ANCIENT PHILOSOPHERS, which by PARACELSUS is called ELIAS the Artist, we resolved to effect the same thus.

PARACELSUS treating of the Transmutation of Metals, because he was not willing to insigne THE SALT OF PHILOSOPHERS with its true name, refers the Reader to ELIAS the ARTIST, who, he saith, when he comes, will teach the way by which the Transmutation of Metals may be effected. Here Men imagine Wonders, and generally regarding the words themselves, expect the coming of a certain Man sent from GOD, whom they believe, shall in the later Ages of the World, discover occult Arts, and make known the Secrets of Nature. Whereas, if the Name ELIAS THE ARTIST be rightly considered, or a transposition of the Letters be made, we read ARTIS SALIA, and these Salts indicate ELIAS THE ARTIST of PARACELSUS. These perform Wonders, so as a man possessing the SALT OF ART, or knowing the nature thereof, may effect Wonders. ELIAS THE ARTIST to such a man appears to be the cause of effecting marvellous things.

BASILIIUS, in his Testament, did very obscurely describe this SALT, where he sheweth the way of making THE STONE OF PHILOSOPHERS of common Vitriol; yet no man is able from those Writings to gather which way he should prepare the same.

Also he that considers the words of PARACELSUS, where he fortells the coming of ELIAS THE ARTIST, will find, that in that he describes Vitriol, both obscurely and openly; obscurely indeed in his Treatise entitled, THE TINCTURE OF NATURALISTS; openly, in that which he left,

touching Vitriol in Species. He would not expressly ay, that ELIAS the ARTIST, or THE SALT OF ART, was expressly contained in Vitriol; only this he was willing to shew to Posterity, viz. That the Art of changing vile Metals into better, was descended from the Ancients unto him, and with him should perish, until the coming of ELIAS THE ARTIST, who should shew the true Transmutations of Metals, viz, in the 58th. year of the following Age. This time many have expected with grief and trouble, but in vain hitherto.

Many Philosophers, besides PARACELSUS, have predicted the Coming of ELIAS THE ARTIST, who coming from the NORTH, attended with a strong Lion, shall teach Arts, find out and manifest the secret Treasures of Nature, and dispose the various mutations of mundane things for the benefit of Mankind. These have many men In vain believed to be spoken touching some one man; for if we consult the Writings of those men, who have set down this Prediction, we shall find them not to have intended a Man, but SALT-PETRE only, and his BROTHER THE SALT OF ART:

Hence It is that they cry out, O OUR SALT-PETRE! SALT-PETRE! O OUR RADICAL SALT! Hence also it Is, that they write, if GOD had not created this Salt, it had been impossible to make our Medicine; and various expressions like to this, in many places of their Writings they use, as I have declared in several of my Tracts, especially in the Third Part of THE PROSPERITY OF GERMANY, where (among other things) I said, I hoped that in time to come, by me should be unto all men exhibited SALT-PETRE, or THE SALT OF ART, sitting (like some Monarch) in a Triumphal Chariot.

I doing this, take PARACELSUS out of his Sepulchre, and (as himself predicted) turn him towards the Orient, that is, I expose him to the Light, by which the verity of that Prediction may be discerned by All.

Perhaps my Disciples may do the same; and they seeing the verity of the Transmutation of Metals, or restoring the Sick to health in a way unheard of, draw me after I am dead, or whilst I live, out of the Sepulchre into which my evil-minded Enemies have cast me. And when they do these things, they will effect so notable a mutation In MEDICINE and ALCHEMY, as Indeed for the future there will be even no Artist, who will not see and understand the frauds, ignorance, or hatred of the proud and high-flown Adversaries of Art and Truth, and justly oppose themselves against such malicious Enemies of true Verity. Thus may those who have long before been blind, receive sight, profess themselves to have been Opposers of Truth, and strenuously labour to suppress and amend what's amiss. In such a time not only true MEDICINE, and the most noble Art of CHEMISTRY would begin to flourish, but also all Arts would ascend to a greater degree of perfection; and so one Age will exhibit itself much more excellent than others. Wherefore my Prayer is, that the Gates may be opened to divine and natural ARCANUMS, that ELIAS THE ARTIST, and the SALT OF ART would discover the predicted GOLDEN AGE, and that the most Wise GOD would unto pious men grant an entrance into the LAND OF PROMISE, that they may thence bring Fruits, and present them to their Neighbours, for the Honour of GOD most high, and the solace and comfort of the Needy. AMEN.

Indeed PARACELSUS makes some mention of this Salt in his Works,

calling it SAL ENIXUM; but we in our Treatise (published in the year 1658) of the nature of Salts, have somewhat more largely expounded the matter, calling that SAL MIRABILE. In the present Treatise of the Salts of Art it is expressly called ELIAS THE ARTIST; the verity of which Appellation, we shall by the help of GOD clearly demonstrate, viz, that ELIAS THE ARTIST of PARACELSUS signifies no other than the SALT OF PHILOSOPHERS, prepared of SALT-PETRE, common SALT, or VITRIOL. Indeed it is in taste like SALT-PETRE, yet it is not inflammable, although it may be procured by Art. PARACELSUS and BASILIUS made it of VITRIOL, as several parts of their Writings shew, which for better knowledge sake I shall here insert.

ELIAS and ELISHA, what men they were, and what miracles they wrought, Sacred Letters shew. The Miracles they wrought were Divine; the same almost Is our Salt able to perform in a natural way: Therefore not without reason have we called it TEE MONARCH OF THE WORLD, or ELIAS THE ARTIST; for there is no subject found in the nature of things, by help of which we are able to do the same, as may be effected by benefit of This, The truth of this all Animals, Vegetables, and Minerals do witness, as we shall demonstrate variously anon.

But some One may say, Since CHYNISTRY is treated of in so various Tongues, and there are found almost infinite numbers of Chymical Books, How comes it to pass, that this Salt hath so long remained unknown, even until this day, and it was never so clearly described by any Writer, as we thence could understand what it is, or which way it should be made? I answer, Writers and Readers also are found of a twofold condition.

They who writ by the guidance of Experience, did all acknowledge, and obscurely describe this Salt: Otherwise they, who compiled their Books from the Whtings of others, being ignorant of the thing it self, proposed nothing but FictIons, leading the Reader into a Labyrinth and various By-paths.

Writers are diligently to be considered; regard Is not 60 much to be had of their Words as of their Sense; if this be minded by you, you will find none of the true Writers, who did not make mention of this Salt, which, as It is manifest to those that understand, so it is hid from those who are yet ignorant of these things. You may find very many, who in Writings seek the STONE OF PHILOSOPHERS, and yet are ignorant what they seek, or what the Stone Is, whether it be something black or white, hot or cold. And if such a thing should be presented to those men, they would neglect it, and after their fashion leaving the most precious Jewel, proceed to•please themselves in Dung. Many men handle this Salt with their hands, yet what they have in their hands they know not, because they are blind, and their arrogant mind instigates them to betake themselves to things more vile. But on the contrary, not a few may be found, who will divulge none of those excellent things which they know. Oh, how happy is he that studies Taciturnity! Be is permitted to lead a quiet life. I indeed do seriously bewail my so liberal Communication of Secrets, but I did that to discover the Wonders of GOD, to serve my Neighbour, and to preserve our Art. Egregious things would often be exhibited to the World, did not Ingratitude of mortals deterr the Writer, and prevent his good intention. When they find a

man endowed with the Knowledge of some things beyond others, they flock about him, entreating him to impart his Secrets to them; there are found divers of this sort. The Wealthy come, the Needy come, and men of a middle Condition also come. The first sort of men being, for the most part, very covetous, will return nothing in exchange; the Second sort have not any thing to give; but the third only we have sometimes found grateful. What we have acquired with very great labour, we cannot easily Impart to Enemies. Yet it often happens, that those who are judged good, are afterwards found evil, and In a FARNNEPIAN manner, for Benefits received, return Calumnies and Reproaches. Therefore, in such cases there is need of great circumspection, and we must not discover all we know, lest afterward we repent. But as for my self, I have not changed my mind, I have begun to make known the Wonders of the Omnipotent, and will go on (GOD willing) and kindle an unextinguishible Light to this blind World. In this Treatise I shall only describe the wonderful Virtues of the Salt of Art, reserving the way of preparing or use to my Friends; for what are our Arms, we must not cast them away, lest our Enemies take them up, and wound us with them, after the example of FARNNER.

I speak of the SALT OF ART, the Virtues of which I know, I will not communicate its Preparation or Use, all shall be open to my Friends, (yet with respect of persons) more than is fit, is already discovered to Enemies. Is there any reason we should cast PEARLS BEFORE SWINE? If what others obscurely treated of, I should here openly communicate to enemies, would they, think you, cease to do evil, and begin to do

well? Although I propose not at all to discover the Preparation and Use of this SAL MIRABILE, yet I doubt not, but that I shall prepare and make elsie the way for finding it out; so as in a few years space all EUROPE will see ALCHEMY flourish, and not so much any other way, as from the discovery of this Salt.

Of other Arts, which we shall perceive to arrive to a more excellent state, the reason Is the same. It is sufficient that I have shewed such an incomparable Salt is found in the nature of things; yea, I demonstrate the place where it may be found. If COLUMBUS had not told us, That the Occidental part of the Earth did abound with Gold and Silver, who could have found the same, to bring such Treasures thence to us? If some One had not revealed, that gold, silver, and precious atones were contained in Caverns of the Earth, and Pearls to be found in the Sea, who (doubting the event) would ever have been at those vast charges of Diggings and Fishings? But now we all know such Treasures are to be found there, none refuseth to search for them. And although they are not obvious to all, yet that they are in being no man doubts, even so I judge it to be with our SAL MIRABILE. The virtues of. it I deliver, which are great, and with most easle labour, and a very little direction; other things may be thereby obtained. The only moving cause why I propose these things, is the most Wise GOD, whose wonderful Works I neither would nor could hide or keep to my self any longer.

THE
SECOND PART
OF
MIRACULUM MUNDI, & ETC.

1. Of the Original of this Salt.

Touching the Original of this Salt, I have before shewed which way it should be made of F. and common Salt. Yet I would not have these words be so taken, as if the same could be prepared no other way than this. The methods of preparing it are various; for it may be prepared of G. only, without the mixture of common salt, yea, of allome, sulphur, or common salt, without the addition of B. or without the benefit of the Fire of any other salt. No salt can be found, which is not a commodious matter for this salt of Art; yet it may be collected from one more easily, and more copiously than from another. But because we exhibited one only way of preparing that before, as well for other reasons, as because of want of time, and lest we should be too tedious to the Reader; therefore we now think it convenient to signifie, that these wonderful salts may be prepared, and that they are endowed with special virtues denied to others, which they exercise, as well universally as particularly, in Vegetables, Animals, and Minerals, For who can deny that salt to be of another nature, which remains after the Distillation of spirit of common salt, and that which is left in the Distillation of AQUA-FORTIS or R. although they be salts of a most diverse nature, of which these are prepared?

Yet every one of these is endowed with power of dissolving and fixing. But that which is made of SAL ARMONIACK volatilimeth all bodies so, as the souls of them pass over by Alembick; in like manner a spirit separated from SAL ARMONIACK, by the help of C. manifests other virtues and properties, than those which are found in the Spirit of common Salt. To one more accurately considering these, ARCANUMS of great note will exhibit themselves: But more of these elsewhere.

Of the Name of this Universal Salt.

On this Salt we impose the name of TEE UNIVERSAL SALT OF PHILOSOPHERS, respecting those excellent Powers and Virtues, with which it is endowed above any other Salt. We deservedly call it Universal, because it Is the highest of those Medicaments which proceed from Minerals, Animals, or Vegetables, as in the following Treatise shall be demonstrated: Of Philosophers is added, because the demonstration of this matter is necessarily grounded on Philosophick foundations.

Of the Virtues of this Universal: Salt.

Touching its virtues, they are innumerable, and we judge it impossible to discover them all; for if I should undertake only to write what I knew of the virtues thereof, a whole years time, day and night labouring, would scarcely suffice. Perhaps GOD will discover more to others; perhaps they, who are younger than I, may find what is to me unknown.

By me the first, by me the Guide is opened to the Searcher an entrance to things more excellent.

My purpose is to communicate to others those things, which the most Bountiful GOD hath largely conferred on me, for His Honour, and the profit of my Neighbour: I Intend, I say, to divulge the wonderful Works of GOD, but at this time (by reason of various businesses and hindrances) I shall only make mention of some of the virtues, which I find to be in my SAL MIRABILE, or Salt of Art, reserving the more special explanation of all things to a more commodious time.

This Salt is rightly called Universal, because it is the principal Medicament of the three Kingdoms, viz. of Animals, Vegetables, and Minerals, and hath power to perfect and augment the same. I remember that heretofore I have attributed to Nitre the Dignity of this, and not without reason; yet in many things it is inferiour to this SAL MIRABILE, so as It deserves not to be compared with the same. Therefore in no wise correspondent to Verity are those Writings, which teach, That by the help of a certain Corrosive, a transparent Salt may be extracted from a Metal, and that salt, dissolvable in water, is the true Salt of the Wise. Such Writings are of no other use, than to seduce the Ignorant by Lyes.

For the salt in which a Metal Is dissolved, deserves no more to be called or esteemed a simple salt, but receives the condition of a metaflck Vitriol, whether that Vitriol is green or yellow, of SOL and LUNA, or white, of MERCURY, JUPITER, and SATURN; or blewish-green, of MARS and VENUS; for what is to be an Universal Medicine, extending it

self to all Kingdoms, must necessarily have no extraneous thing mixed with it. This is consentaneous even to the judgement of Rusticks.

The trite Universal Salt should be partaker of no metallick matter; but altogether pure, and most easily able to put on the nature of all things contained in the kingdoms of Vegetables, Minerals, and Animals, and so exhibit it self a most excellent Medicine, And since these Properties are most fully found in our Universal salt, there is no reason we should ascribe to it less Honour, or not prefer it before all salts.

Intending to expose the Verity of these sayings to all, we begin first with Vegetables.

Of the wonderful power of the UNIVERSAL SALT in the kingdom of VEGETABLES.

I said in my MIRACLE OF THE WORLD, and the Continuation thereof, that a sulphureous sweet salt, is the most excellent Medicament of all Vegetables: The Truth of which no man hath cause to doubt; for I have shewed in various places, that barren grounds are made fruitful by the addition of that. Of this salt, which we may use instead of Dung, there is great diversity, for it Is prepared of Wood-ashes, of Stones burnt to Lime, and of other bodies putrefied by length of time. But the Chief of all these is Salt-petre, being the salt of Vegetables, Animals, and Minerals putrefied, especially because it is endowed with a certain occult sweet Fire, Also the signature proper to it, clearly exposeth to our sight its augmentative virtue; for it exhibits not it self In a

Cubical form, as is observed in corrosive salts, (altogether adverse to the augmentation of Bodies) but Dart-like or acuminate, By this signature nature intended to shew of what condition and virtue saltpetre is. And Indeed, if Experience be consulted, the things we have proposed will be found true, viz, that in Nitre is a principal Virtue, augmenting Bodies. As for example: R., what Corn you will, steep it for a night and day in Rain-water, wherein Nitre is dissolved, commit it to the earth, and you will find, that it not only shoots up more copious stalks and ears, and hath a more swift germination and ripening, but also Is endowed with a much more acceptable taste, than other Corn in the vulgar manner produced by the help of the Dungs of Animals.

But of this matter, more at large elsewhere.

Pure Nitre is a salt genited in old Stables, from the Dung and Urine of Animals, Urine and Dung are no other than Vegetables themselves, putrefied by digestion in the stomachs of Animals; which concoction is wont to be perfected in 24 hours space: But Vegetables and Animals, out of the stomachs of Animals, cannot be putreujed without long time, especially when they have acquired some undue hardness,

Thus we see Putrefaction differs in respect of time, yet it acknowledgeth no diversity; for whether it be made in the stomach of an Animal, or out of it, it is all one, and never different in virtues, By this MEDIUM the Vegetable kind hath its propagation and encrease, but altogether in a rustical manner, because a bitter ray is not yet known.

Indeed, unto Philosophers is known a more easie and more compendious way of reducing Vegetables, Animals and Minerals, to their first

matter, or Into a sulphureous sweet Salt; yet they reserved the same among their ARCANUMS, lest such a most noble Art should be made too Common,

As it is altogether impossible that the seed of any Vegetable set in dry Herbs should grow, or Man himself, or any other Animal, should be able to sustain Life, encrease, or be multiplied, with the only use of Sand or Flints; but earth moistened with a saline liquor, is required, unto which the seed must be committed; and In Man such Ailment must be digested in the stomach, as will easily be changed into nutriment of the Parts: so it is impossible to augment Metals, unless they have been before reduced to their first matter, and so spiritually conjoined each to other, as one may give nourishment and encrease to the other. All these things are far more easily and more readily performed by Art than by Nature.

By Art that all Vegetable, Animal, and Mineral subjects may most easily and swiftly be reduced to their first matter, which is a sulphureous sweet Salt; and by that means be multiplied, the true Universal Salt clearly demonstrates; which salt, If we observe its signature or long figure) is not only more excellent than Salt-petre, but is also generated easily in the air. We have discerned sand or a stone to Imbibe this salt, if exposed to the air, and from an Ingenited virtue thence to grow, yea, and that which first grew taken away, in a few days space another hath shewed It seiC, and so to Infinity. Indeed these things seem impossible, but they are not so to him who rightly knows Nature; for that augmentation is effected in a Magnetical manner, of which we do more fully treat in another place.

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Hence, not without good cause, do we ascribe to this Universal salt the title of HERO, and a most rich and liberal Monarch.

The Process,

A most easie Way of acquiring Spirit of Salt together with the SAL MIRABILE,

R. of common salt two parts, dissolve it In a sufficient quantity of common water; pour A, upon the solution; put the mixture into a glass Body, or a glass Retort well coated, or else into an earthen Body or Retort. If a Body, set on an Head, and begin to destill with Fire of sand, encreasing your Fire gradually; with the first heat comes off the unsavoury Phlegm, which gather apart; when the Liquor comes forth sowrish, change your Receiver, and receive the sowre spirit: Continue the operation till no more spirits will arise, then let out the Fire, and permit the Vessel to stand in sand till all is cooled, when cold, take it out, and if it be unbroke, fill it again with the aforesaid matter, and proceed as we taught: The Phlegm is not to be cast away, but must be kept, that in it may be dissolved Salt, (because it is better than common Water) for another distillation. Thus from every pound of salt you will have 1/4 (?) pound of the best and most pure spirit. Dissolve the salt remaining in the Body or Retort (if neither be broke) in Water, filter and evaporate the Water, let it crystallize, the Crystals will be white, endowed with wonderful Virtues, to be declared here following.

Note, If the Glass be broke, there will be no necessity of dissolving

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the Salt, It will be enough to take out the dried SAL MIRABILE, and reserve it for Use.

Note, This distillation may be performed in a silver Body, for so doing, we shall be free from all danger of breaking; yet the Vessel must be made of very pure Silver, void of all Copper, lest those most sharp spirits do attract the Copper from the Silver, and so the Body become altogether porous and soft. Although in the salt is no property agreeing with silver, yet every distillation it raceth off some of the silver, which that you may save, gather the white Powder left in the Piltre, after filtration of the dissolved salt. Dry this Powder, moistened with a strong LIXIVIUM, and melt it in a Crucible into silver; yet you must not institute this melting of the silver PER SE, because it hath acquired such volatility from the spirit of salt, as it will fume all away.

And although every distillation some quantity of the silver be raced off, yet you may distill the same matter some hundreds of times in the same Body, before you shall need a new one. Thus we shall have the less need of Glasses, and sooner perform the distillations, because a strong Fire may be given at first, without fear of breaking the Vessel.

A yet more compendious way is, when we set the Body alone upon a Trivet, and by putting Fire under it, extract the spirit; for so we shall need no Furnace, unless we will, for better constringing the heat: Nor will any great quantity of Coals be spent in such extractions, because 1 lb. of salt may be distilled with two or three lb. of Coals. This spirit being of it self sufficiently clear, and of a grateful taste, needs no rectification.

Yea, it is able to effect more than we ascribe to it in our Writings. Also the remaining salt effects other incredible things, besides those we ascribed to it in our Treatise of the nature of salts.

Plainly, after the very same manner as we have taught spirit of salt to be prepared, so may also be made AQUA-FORTIS and AQUA-REGIS. Instead of salt, take Nitre, and you will have AQUA-FORTIS; and if to a solution of Salt and Nitre, equal parts, you add a sufficient quantity of B. you will, by help of Distillation, acquire AQUA-REGIS.

Therefore since the infallible BASIS and Foundation of MEDICINE and ALCHEMY is C. or else D. it is now known to us, which way, and for little Charge, we may produce large quantities of this Medicine; whereas in the vulgar way great costs and Labours is required; and the more easily we can obtain it, the more abundantly profitable will it be to us, especially when we intend to bestow time in the transmutation of the more vile Metals. Wherefore its principal Use is directed to the Preparation of F. as is said most easily. Hence also the spirit of salt and SAL MIRABILE may duly be used In true Medicine and fruitful Alchemy.

Of a Lyon and Panther is produced a most sharp-sighted Lynx; yea, of a Lyon and Eagle Is genited a most potent Dragon, vomiting Fire, flying on high, and carrying up in the air an Horse, with a man sitting upon him. Although these can do very much, yet they could not preserve the most noble Art of Alchemy from being accounted unprofitable and neglected by evil-minded and ignorant men. Yet at length an unsatiabable Otilo consuming all things, being genited of a Dog and a Wolf, restored

the same to a due splendour. This dares to demonstrate the species of Metals to be mutable, contrary to the opinion of ARISTOTLE, and by this means plainly shew and confirm, that ALCHEMY is most profitable, and contemned without cause. ALCHEMY stands obliged to this, because by the same it hath recovered its pristine and truly royal honours; to this, because It both acquires favour and praise.

Of the Utility which our SALT of ART contributes unto all Men, of what state or condition soever they be.

The Utility of this is very great, for if seeds, before they be sowed, be steeped in it, they sill yield an incredible encrease; which is a thing of very great concern to all men dwelling on the Earth, because they shall never sustain the want of Bread.

And will not the Husband-man, gathering in his Fruits for less labour and charge than In the vulgar manner, be able the more certainly to pay his Dues to the Magistrate?

Of Artificers also the Reason is the same; because they being hereby better able to exercise their Crafts, may also return the benefits thereof to their superiours.

Unto Physicans, by the help of this, are known .more excellent Medicaments, and they being present, more speedy and certain relief is procured to the sick,

So is it with Apothecaries, Chirurgions, and their Medicines, Plasters, and Unguents, which by this are more perfectly prepared, and

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therefore the Cure is sooner, and more happily absolved, than by Medicines vulgarly known,

And I believe every Artificer and Trading Man, when he can perform his Work with less labour and charge, and acquire his Wares for less trouble and cost, will sell his Commodities to his Neighbours, at a cheaper rate than he could before he found the benefit of this salt.

Husbandmen and Gardeners, and other such labouring men, when they can more easily, sooner, and more abundantly reap their Fruits than before, cannot chuse but sell to the buyers for less price than they could afford them when they had no benefit of this.

Thus we generally see, of how great Utility our SALT OF ART is, or what benefits may thence redound to men of every condition. What man, considering these things, will not Employ all his faculties that he may become the Master of such a salt, whence he may not only benefit himself, but his Neighbour also?

Of the Use of this SAL MIRABILE in Medicine.

1. This salt ought to be numbered among Universal Purgers, for by a Magnetick Virtue it extracts all sorts of noxious humours out of the Body.

2. This purging Property is augmented by Metallick or Mineral Bodies dissolved in it.

3. For expelling all depraved humours, the most profitable to be dissolved in it, is Antimony; when the Medicine is to be appropriated

to the Heart, Gold; when to the Brain, Silver; to the Liver, Spleen, and Reins, Iron; to the Lungs, Tin and Sulphur; to the Habit of the Body, Copper and Mercury.

4. If purging Vegetables, Minerals, and Animals be boiled in the Water in which this salt is dissolved, and that decoction be used In a Clyster, we know all corrupt humours will be evacuated thereby.

5. In all those Persons, young or old, which cannot or will not take purging Medicaments, either by the mouth, or otherwise, it will be very profitable to free their bodies from Corrupt humours, to make suppositories of Honey and this salt mixed.

6. In HEAD-ACHES, all FEVERS, and the EPILEPSIE, It will deserve the praises of a suitable Purger.

7. In CATARRHS, when the Head is full of Phlegmatic Humours, half a grain, or a whole grain of this snuffed up the Nostrils early in the morning, or in the day-time, wonderfully evacuates the Phlegm.

8. It is an admirable Remedy in Affects of the Jaws, and parts adjacent, as the Tongue, Tonsils, Cheeks, and Gums, having their original from a sharp Catarrh falling down, and oftentimes conjoined with Ulceration and Corruption, as is frequently known to happen in Scorbutick Diseases. For it extracts the humours causing the EVIL, and heals the part vitiated, if it (dissolved In Water) be often used hot as a GARGARISM, and the use of Purging not neglected.

9. In like manner, in the TOOTHEACHE It performs Wonders, drawing out the Humours causing dolour in the Teeth; if as much as will lie on the point of a knife, or 1/6 ounce of it, be applied, tied up in a fine

Cloth, to the aching Tooth, yet after the use of some gentle Purgation,

10. It is a famous Medicine in Affects of the Eyes and Ears, drawing their Original from a CATARRH, provided the use of some Purging Medicine be not neglected.

11. This salt is egregiously useful, and especially after Metallick Bodies have been dissolved in It, against green Wounds of the Body and old Fistula's.

12. If it be mixed with a due quantity of common Water, and thence a Bath be made, it admirably clears away the SCAB and like Affects of the skin, better than natural Baths themselves; for by its famous power of attracting depraved Humours, lying between the skin and flesh, and producing such Affects, it heals and extracts the same, especially If that power be helped by some other Medicine.

13. It extracts Tumours of every kind, sharp, gnawing, or which are most firmly inherent in the external parts, or which often produce Vermin like Lice, and cannot be removed by Baths or Unguents,

14. This used internally and externally, (viz, in a Bath) extracts the Water out of Dropsical persons; and this it effects so much the more powerfully, if Gold be dissolved in It.

15. It is a famous Medicine for removing Dolours of the Gout, or diminishing the same,

16. Inwardly given, It Is conducent against bloody Fluxes of every kind.

17. Also externally applied, it wonderfully stops Blood in Wounds, especially if after it is calcined and reduced to Powder, it be mixed

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with Cobwebbs or Peacocks Dung, or which is better, when Steel hath been dissolved in it.

18. It kills and expels all Worms.

19. In FRACTURES OF BONES, and in RUPTURES, it is a most excellent Medicament.

20. It, dissolved in Water, and put upon the Body, not only preserves Insects from Corruption, but also greater Animals, and Man; yet it may be used in a more dry form.

21. It Is an excellent Conditure not only of Animals but also of Plants and Flowers.

22. It preserves bodies dissected from rottenness, stink, and dryness; contrary to what we have observed Turpentine, Spirit of Wine, Aloes, and Myrrh to do; yea, from decay, as we have seen done in Saltwater.

23. It of Gold produceth an excellent ELIXIR, in a few days, some grains of which used either liquid or dry, most gently expels depraved Humours by Urine, Sweat and Seidge. Such an Universal ARCANUM was never before this time known to Mortals; we liberally give it, for the Honour of GOD , and Health of our Neighbour.

24. It so prepareth Gold, as by the help of Alcolizate spirit of Wine, it passeth the Alembick of a golden colour, and Is a famous Medicament,

25. Also by the help of that (although after another manner) a blue Tincture may be extracted from Gold, of excellent use in Medicine and Alchemy.

26. It is able to impress the nature of Vegetables on all Metals; so as Metals this way prepared, and added to the Roots of Herbs, impart to those Herbs the nature of the Metal applied. Now famous the use of such Metalllck Medicines will be in Medicine, it is easie to understand.

Of the Utilities of the Salt of Art, in various Arts.

1. It suddenly coagulates River-Water, Rain-Water, or any distilled Water, so as it becomes Ice, and may be carried In Paper, a Sack, or Wooden-Box or Chest, wheresoever you will, and be dissolved when need is, so as the salt may be separated from the Water; which salt is not at all changed by the Water, but may oftentimes again be used for like Coagulations.

2. After the same manner Wine, Vinegar, Beer, Metheglin, and like Drinks, may be reduced by coagulation into a clear substance, and again be most easily dissolved.

3. Also by help of that may be coagulated saline spirits, as AQUAFORTIS, AQUA-REGIS, spirit of Salt, spirit or oil of Vitriol, and the like, so as they will become hard salts, without any change or corruption, portable In Paper or wooden Boxes, to other places, where being dissolved when need is, they exhibit a Liquor distinct from the salt, the salt in the mean while keeping its coagulating Virtues intire.

4. To Honey and Syrup It gives the consistency of sugar.

5. Fountains may be so stopped with it, as their flowing to be stayed.

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6. It changeth wood in process of time into a most hard stone.

7. It abstracts the superfluous Phlegm from Wine, Beer, Vinegar, and spirit of Wine, so as they become the stronger.

8. It separates the Phlegm from subtile Mineral spirits, whence they are made volatile and more powerful,

9. It takes away from Wine, Beer, Vinegar, and spirit of Wine, its ungrateful taste or odour, and unto them also gives greater clearness.

10. Also It corrects the unsavory smell of Vessels, so as may commodiously use them.

11. It preserves for a long time all Fruits, as Cherries, Apples, Pears, Grapes, Garlick, yea, Hens-Eggs, and whatsoever may be changed by the air, and otherwise would be corrupted,

12. Unto PAINTERS it may be a BASIS for their Colours.

13. The seeds of Vegetables moistened in it, are wonderfully multiplied, so as from one only grain 10, 20, or 30 ears will arise: And the same will be effected, if the salt it self be committed to the earth.

11. It causeth the Earth long to keep the Rain-Waters it receiveth. Hence must necessarily arise great profit to the Fruits.

15. This applied to the Roots of Trees, recovers them, though almost dead before, and makes them fruitful.

16. Yea, Animals suffocated or drowned in Waters, as Dogs, Cats, Mice, and Insects, by help of it may again be restored to life,

17. It attracts the breathings of many men lying together in one Chamber, and coagulates the same as snow or ice; not indeed by any real

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co-touching, but being included in some Glass, and hung up by a Thread. Even so, in a Magnetick manner have we observed such breath or vapour to adhere to the outside of Glass like true Ice. But this is a Winter operation.

18. Flowers and odoriferous Herbs, by addition of this, may be preserved without change of odour, taste, or colour.

19. By the benefit of this salt, various colours and very many odouriferous species may be prepared; whence the Roots of Plants, if they be applied to them, attract the colour or odour, which they communicate to the Herbs themselves.

20. It takes away the bitterness of Oil-OlIve, rendering it sweet and clear, better than boiling can do.

21. Linseed-Oil being mixed with it, is presently clarified, and freed from Its Aquosity, which otherwise cannot be effected in many days. (See more in the Second Century.)

The Use of the SALT OF ART in ALCHEMY,

1. It dissolves and fixeth all Vegetables, Animals, and Minerals.

2. In three hours space it reduceth all the aforesaid into their first matter, whence most excellent Medicaments are made, and whence proceeds a product of Metals, new and more excellent than others.

3. It demonstrates, that in all Herbs, none excepted, there is volatile SOL, and teacheth which way it should be fixed.

4. It adds strength to AQUA-FORTIS, AQUA-REGIS, and spirit of salt.

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5. In a few hours space, it extracts the soul from Gold, so as it ascends by Alembick, and becomes a very excellent Medicament.

6. Tothe white body of SOL, and of other Metals, spoiled of its soul, it restores the same.

7. In. a very short time it reduceth Gold to such an essence, as it may be united with the seeds of Vegetables, and communicate it self to the Herbs,

8. It extracts Gold, Silver, and Copper from Metals most Compendiously, and with very great profit, in a dry way, without fusion or any addition.

9. It gives more noble qualities to metals, whilst they are washed in it, so as even by the help of such a Lotion, Iron can join it self with Mercury, yea, become fluid and ductile, like Copper, which is a thing very profitable.

10. It brings Imperfect Metals by graduation to maturity, and so changeth them into SOL and LUNA, as well by the dry as humid way.

11. It can ripen every iron into steel.

12. By the help of this, Iron may be changed into Copper, Copper into Silver, and Silver into Gold, either by the humid or dry way. Also every Gold may be brought to the 28th. degree, yea, to a true Tincture. But of the last I have as yet made no experiment; nevertheless, it seems not to be impossible, because there is no metal which may not be changed into another, and indeed more excellent metal; yea, we know that common SOL keepiDg its colour, may be exalted. And although the way of making this Tincture is not yet certainly known, yet there will

be some one, that shall succeed us, to whom GOD will grant the knowledge of the same, who shall stop the mouths of all slanderous and evil-minded men, and discover their malice.

But some one may say, How shall we know this colour of Gold to be true Gold, and not Copper? To him I answer; For this Process neither Copper nor any other Metal Is required; only a Vegetable Sulphur with the Salt of Art absolves that. Whence then should the Copper have access to the Gold? To say, from the Vegetable Sulphur, is nothing: for that must be numbered among Miracles. Hence, if that should be Copper, we see it may be demonstrated, that all Metals yea, and THE PHILOSOPHERS STONE it self, may be prepared of Vegetables. Whicci is a saying most nearly correspondent to Truth: for there is no Plant, yea, I say, no Excrement, no not humane Dung, which exhibit not true Gold, or a true Tincture, Therefore this colour, which we find to have access to Gold, by help of the SAL MIRABILE, and Vegetable Sulphur, argues not Copper, but true Gold. The Elementary Rays of SOL have passed into Sulphur in the coagulation in. Herbs; this, by help of the Salt of Art, is changed into Tincture, when fixed and added to Gold, becomes corporeal.

From these and the like, we judge the certainty of the Transmutation of Metals to be sufficiently manifest to every one. Indeed many have endeavoured to demonstrate this, but none more clearly than I have done, because this appertains to SAL MIRABILE only. Therefore let Ignorants bease to gain-say GOD and the Truth, lest they be severly punished.

These, and various such-like Transmutations, may be performed with very great profit; therefore I judge it needless to speak more of them.

Occasion of knowing many things of fters It self to Posterity, If GOD give the Blessing. For the Utilities of this Salt are daily more and more known to my Disciples, so as it cannot otherwise be, than that all EUROPE by the help of this Salt only, shall see true Alchemy flourish. Whence, and not undeservedly, it Is called the SALT OF ART, or ELIAS THE ARTIST, who entring into the World, should communicate various Arts to the same. Here you now have him, teaching those things which always were accounted impossible.

The World not contented with this ELIAS, must necessarily expect another. The Jews considering the abject state of Christ, esteemed him unworthy the Honours of the before prophesied of MESSIAS, altho' with their own eyes they saw very many Miracles wrought by him. If the same happen at this day in this case, what wonder is it? It is very hard to believe, that such a wonderful Salt can be found In most abject Vitriol.

Could such men know the nature of common Vitriol exposed to the eyes of all men., they would easily understand more to be contained in the same, than I have attributed to my SAL MIRABILE. It Is better something should be reserved to Posterity, than all things laid open to our Age. I have begun, let others proceed.

PARACELSUS, in that Chapter he writ of Vitriol, saith, By help of this every Iron may be changed into the best Copper; but which way, something more excellent, viz. Iron, may be changed into Gold, ELIAS THE ARTIST (which we call the SALT OF ART) when he comes, will demonstrate, That the occult virtues contained in Vitriol may be more known to every man, what this Author left in Writing, touching Vitriol, I thought good here to insert.

Therefore, since I in this Treatise denominate my SALT OF ART, ELIAS THE ARTIST long since predicted, some one may properly say, MY Glouber, YOU PROCLAIM YOUR Sal Mirabile TO BE Elias the Artist; BUT IN Paracelsus's WRITINGS WE READ, THAT WHEN HE COMES, HE WILL TEACH THE WAY OF TRANSMUTING IRON INTO GOLD; NOW SHEW US, WHICH WAY YOUR Sal Mirabile CAN DO THIS. I answer, That here is nothing of impossibility, I have obscurely in this and other places shewed; but which way the Operation is to be instituted, I have not declared: because I my self have not as yet obtained a perfect understanding of the same. Nevertheless, that it is possible we have often observed; for Iron hath access to Gold, and so augments it even as it augments Copper.

For when Copper is dissolved in a certain salt, and the solution is poured upon the Iron-Plates, not only the Copper and Iron settle to the bottom, and so becomes Copper again, but also whilst the coction is performing, a great quantity of the Iron hath access to the Copper, so as you take out more Copper than you put in. I bring for a true Testimony of this Experiment, the Saying of that most true Writer, LAZARUS ERCKER, In his Probatory Book, where he sayeth, He had often observed, that Iron Instruments in length of time were changed into Copper, without any depravation of their Figure. Yet it is credible, that this Mutation is from Spirits, not from Bodies, because Spirits are endowed with a greater penetrative power.

Since the Writings of this man are in the hands of few, I thought good here to insert what he hath left written, touching the Transmutation of Iron into Copper.

Whether Copper may be made of Iron.

Courteous Reader,

I did for a long time persist in denying, That Iron in Coppery Waters, such as are made of Vitriol, green Tartar, and the like, could be precipitated into Copper; nor could I in any wise believe, that any encrease could come to Copper, from Iron; but daily Experience hath taught the contrary, viz. That in Mines and Mountains of Vitriol, were left Iron Instruments, which after long time were changed wholly into Copper. For although precipitation of Copper is made, by the benefit of Iron, yet the same quantity of that, as is put in, is not taken out again. Notwithstanding this, here it is to be observed, that together with the Copper, which is so precipitated, Silver also (if any be) settles to the bottom. Therefore they seem to do well, who for Precipitation of Silver, besides Copper, cast also into the AQUA-FORTIS Plates of Iron: And so in one and the same Operation, Silver, and Copper settle to the bottom, and we save all, which the separatory Water did contain.

As it is manifest, Copper may be made of Iron, so also that the same may be changed into Gold, is most easily demonstrated. That it is possible, I have often observed, although without profit, because the true way of Operating was then unknown to me,

Iron is not changed into Copper in every solution, but in that which is in certain Determinate Salts. For, if you dissolve 1 ounce of Copper in AQUA-FORTIS, and to repress the sharpness of the AQUA-FORTIS add a little common Water, cast in Plates of Iron, or duly institute coction;

1 ounce of Copper will indeed be precipitated by the Iron, but the Iron not changed into Copper. The certain reason of this, we believe, is, because no Salt having power of Graduation, was added to the AQUA-FORTIS. Of Gold, the reason is the same, if it be dissolved In AQUA-REGIS; for the Gold Is here found to be precipitated alone, and the Iron not changed into Gold, because of the defect of salt convenient for graduation.

But if a solution of Copper or Gold be made in spirit of salt, and Iron cast into that solution, then not only the Copper or Gold settles to the bottom with the Iron, but also in this solution part of the Iron passeth into Copper or Gold, because the spirit of salt more potently acts upon the Iron, and introduceth Tincture better than AQUA-FORTIS.

Although any Iron, as you see, may be changed into Copper or Gold, yet no profit is thence to be expected, for commonly some parts of the Gold remains In the solution, and is not precipitated; and which way this may be separated from the Water is not known to all. Therefore it is better to omit this Operation, than to labour and be at charge to no purpose; For reduction of this Gold, mixt with the solution, experienced men are required, which will do all things with judgement, and are not contented with that only which exposeth It self to sight.

Yet I do not in any wise think that such gradation cannot be instituted without profit. If we can really transmute a very small Particle of Iron into Gold or Copper, Why may we not also do the same in a greater quantity? It is our faults If we do it not, who are ignorant how to use rightly Salts of gradation, sufficiently able to compleat the work. That the way of effecting that was known to PARACELSUS, I doubt

not; yet he would not communicate it to the ungrateful World, but referred the divulcation thereof to the coming of ELIAS THE ARTIST, and that not without reason. I doubt not, but that this gradation may be performed with very great profit, by help of my SAL MIRABILE, or SALT OF ART; yet I cannot subscribe to it as an infallible certainty. I have other things now in hand to speak of: My Labours and almost incredible Charges have discovered various secrets, which I publickly communicate for the profit of my Neighbour. Other things may be effected in time, by which (Darkness being discussed) Light may be given to the World, and the Miracles of the Omnipotent GOD be exposed to the view of all. HERE IS NEED OF LABOUR.

That Gradation of Iron may be made by the help of appropriate salts, so as to be changed into Copper, Silver, or Gold, our SAL MIRABILE plainly enough declares, whether the gradation be instituted in a humid way, or Cementation made in the dry.

Now it remains, that we demonstrate, that such gradation may be made by spirits, having power of perfecting and fixing, so as no consumption of the Iron be, as we see done in the addition of AQUA-FORTIS. It is sure that the same gradation which LAZARUS ERCKER said, he observed in the aforesaid Mountains, is of like condition; and since we possess such Spirits, we also, remote from Mountains, may effect the same. I cannot believe that any other can (if he would) teach us the way of preparing such spirits, besides ELIAS THE ARTIST.

In what relates to me, I say, that this gradation of Iron may be the better performed, Copper, Silver, and Gold must first be reduced

into Vitriol, having power to effect gradation, and that indeed by the benefit of the SALT OF ART. I have more than once, by the help of the SALT OF ART, changed silver or gold into a green Vitriol: I need not speak of Copper, the mutation of which is far more easie, yet the other is not very difficult, and indeed in an. humid way. For I have not eel-dome (when it happened that the Iron. being consumed, my labour was to no purpose) had one end of an Iron Wire changed into Copper, and the other into Gold. If time will permit, for my Friends sake, and that they may be mindful of me, I will repeat the same labour. But the principal thing, which infers difficulty in this Operation, is a too great corrosion of the Iron by the Vitriol,

Note. Besides this, there are other things, which cause difficulty, and so render the labour invalId, in the dry way as well as in the humid, viz, the aptness of Glasses to break in the humid; and of Crucibles in the dry way;. whence it comes to pass, that the SAL MIRABILE cannot be kept in them a due time, but runs out,

The gradation of iron into gold, in what way soever made, without gold can very difficultly be perfected; and if a glass happen to break, Who shall be able to gather up what runs out? The loss of one gradation, by the breaking of the Vessel, and outflowing of the Liquor, will scarcely be repaired with 5 or 6 other gradations compleated without loss. Therefore it Is best to desist from such Works.

Of that Operation, which is performed by the dry way, the reason is the same, For here the gold which is added for gradation, is almost all lost, without regard to the breaking of Crucibles, which by that

means cannot contain the SALT OF ART its due time: And besides all this, the substance of the Crucible will imbibe some of it, and together with the same part of the Gold; and, Who can without loss extract it thence? Yea, we think the Crucibles drink in a greater quantity of the gold, than we acquire by the gradation, although our Work succeed well. By Experience it is manifest to me, that when there are eight parts of Gold, but one part of Iron in gradation is changed into Gold, which way soever the Work is performed. What will it avail to spend our time in perfecting those things, the event of which is very uncertain? This is the reason why very many with me have refused this profitable Operation.

We considering the possibility of the matter, whether it was possible to prevent those difficulties, began to labour, but to no purpose, a great while, until at length it pleased the Highest Giver of all Good things to hear our Prayers, and opened to us the way of preparing such Glasses, as (although not luted, are able to bear the vehemency of Fire without coating; and Crucibles also we know how to harden so, as they will continually keep Metals in Flux. I now hope, if GOD hinder not, for better success.

A man not fearing the breaking of Glasses and Crucibles, might perform egregious things, this way handling Metals, according to his will instituting gradations and fixations, and so reduce Metals to due maturity, even as the sun, by continual digestion, ripeneth Fruits: For no man, if he fear breaking of his Vessel, and loss of his matter, is able to keep the same till its final compleatment in a Glass or Crucible.

By the benefit of either of these inventions, such things may be effected in Medicine and Alchemy, as before were impossible to be done.

Yet let no man sollicite me (considering the great labour and vast charge I have expended thereon) to divulge this secret, Nevertheless, that it may not be buried with me, I purpose to communicate that to two of my most loving Friends, adding (besides many other ARCANUMS) a succinct Explanation of this second part of the MIRACLE OF THE WORLD. It will concern these men to use the same for the Honour of GOD, and good of their Neighbours. I did not this to profit our selves, because they are rich enough and I live contented with what I have, but only that the sustentation of the Poor might be chiefly regarded,

Iron may also another way be changed Into Gold or Copper, viz, by the help of fiery spirits, which SALT-PETRE (the Cousin-German of our SALT OF APT) exhibits, and of which I have very plainly discoursed in a special Treatise, not yet published, That you may see the possibility, I will declare the matter by example.

Make a Fulmen of Tartar, Sulphur, and Nitre mixt, to this add of the MINERA (or Ore) of Copper, Silver, or Gold, never exposed to the vehemency of Fire, but still endowed with its own Sulphur, endowed with power of tinging and perfecting Gradation an eight part. Put 1 ounce or 1/4 ounce of the mixture Into a Crucible at one time, and set this Crucible under the Receiving Vessels of our fifth Furnace, and with a live Coal kindle the Fulmen, and then the Orifice being well closed, you will find and observe the Gradation of Iron into Copper, Gold, or Silver, according to the diversity of matter added to the Fulmen. Here most

commodiously may be used Steel-Needles; these I have often drawn out of a Crucible, wholly changed into Gold.

Note. He who intends to make Gradation with Gold, must necessarily apply Receivers, in which he may collect the volatile Spirits of Gold. If a man be contented with a very small quantity, he needs not use Receivers, afterward (being first assured of the certainty of the Operation) he may build a Furnace fit for It. I built such a Furnace, in which the last Summer, for my Friends sake, I performed this Operation.

Note. If a sufficient abundance of good Metals be wanting, that your labour may not be in vain, it will be requisite to make the same spiritual with Salt-Petre, before they be added to the Fulmen, If you would make trial of graduating into Gold, to 1 ounce of the Fulmen, you may add 1/8 ounce of fulminating Gold (precipitated with spirit of Urine, not with LIXIVIUM) and your endeavour will have good success, if you proceed right.

By help of this Fulmen, all Metals may be changed into Gold or Silver; that is, the true Regal Cement of ancient Philosophers, which they always kept secret; only PARACELSUS, in his Preface to the Book of Cements, was willing to make some small discovery; YOU MUST NOT (saith he) SO MUCH REGARD THE INGREDIENTS OF THE CEMENT, BUT THE WAY OF CEMENTING IS ONLY TO BE CONSIDERED, THE FIRE ONLY, WHICH IS IN IT, MUST BE ENDOWED WITH POWER OF FIXING AND GRADUATING. Yea, in his Book of Vitriol he almost speaks the same.

But some one may say, What is that Regal Cement, or what is the way of using the same? Although this hath been always kept as a Secret,

yet I in these last times communicate the same to All. There is indeed no Metal, which may not (even without the addition of any other thing having power of perfecting Gradation) by the help of thIs only, be turned into gold; as in our work of SATURN we largely shew. Yet this Operation is not done with so great profit, as that which adds Powders perfecting gradations to the Cement; nevertheless It is sufficient to shew the possibility.

But that Doctrine of ELIAS THE ARTIST may be more manifest by the aforesaid PARACELSTJS, we thought good here to subjoin his own words at large, which take as follows.



THE COMPLETE WORKS
OF

RUDOLF
GLAUER

trans: Chris. Packe



THE BOOK OF
PARACELSUS



THE BOOK
OF
PHILIP THEOPHRASTUS BOMBAST

Of HOHENHEIM, Monarch of Philosophers, Prince of Spagyrist, Chief of Astronomers, Paradoxical Physican, and great Master of Machanick Secrets.

TOUCHING

The TINCTURE of Natural Things,

Against Sophisters born since the Flood, in the Age of our LORD JESUS CHRIST the Son of GOD.

THE PREFACE.

Since thou, Sophister, with foolish and lying Words, bast reproached me in all places, because I was born in HELVETIA, that I am rude, and understand or know nothing; also, that being one Letter more than a Physican, I rove and wander about from one Region to another: Therefore I propose in this small Treatise to discover and lay open to the World, ignorant and unexperiericed men; also that in the first Age good Arts were in being; and what your Art is able to effect against mine and mine against yours, and what is to be judged of either, and how Posterity in the Age of Grace will imitate me.

Consider HERMES, ARCHELAUS, and others in the first Age, what

SPAGYRISTS they were, and how great Philosophers. That they were such, is witnessed even by their Enemies, who are thy Patrons, (or Idols rather at this time) O Sôphister. But if this had not been testified by your Authentick Fathers and faisly-reputed Saints; yet the ancient SMARAGDINE-TABLE discovers more of Art and Experience in MEDICINE, ALCILEMY, MAGICK, and other like Sciences, than can ever be taught by you and all your Tribe. If from the Precedent you do not yet understand what, and how great Treasures these be, tell me why no Prince or King was able to subjugate the EGYPTIANS? Then why did DIOCLESIAN the Emperour command all Books of Chymistry (how many soever they were he could come by) to be burnt? For their Books being destroyed, they were long since compelled to bear such an intolerable Yoke, as will in time fall upon the neck of thee and thy Collegues, O Sophister.

In this Middle Age the Monarchy of all Arts is at length derived to me, THEOPRNASTUS PARACELSUS, Prince of Philosophy and Medicine; for unto this am I chosen by GOD, that I may extinguish all Phantasies of devised, putatitious, and false Works, and presumptuous Words, whether they be the Placets of ARISTOTLE, GALEN, AVICEN, MESUE, or any other foller of them. And my Theory proceeding from the Light of Nature, shall never fail through its unconstancy, nor be changed, but begin to flourish in the 58th. year of the following Age. Then the Practice following, it shall be proved by admirable and incredible Signs, so as it shall be openly manifest to Mechanicks and the common People, how constant and unmoved the PARACELSICK ART stands against the Trifles of Sophisters; in the mean while that Sophistick Art hath need of Papal and Imperial

Privileges, to strengthen and uphold its Impertinencies. But whereas I am by thee, O Sophister, accounted a Begger and Vagabond, the DANUBE and the RHtNE, I being silent, shall answer for me to thee. Often hath those impertinently-devised Calumnies of thine against me, displeased many Princes and Earls, also Imperial Cities, Noblemen, and Knights; for I have a Treasure in a certain City of FORUM JULIJ, called WEIDEN, hid in the Hospital there; which neither thou LEO the ROMAN, nor thou CHARLES THE GERMAN, with all your Substance, are able to purchase. Although a signate Star fell upon the ARCANTJM of your Names, yet it was known by none but the Sons of the Divine SPAGYRICK ART. Wherefore since, thou Verminous and Lowsie Sophister, judgest the Monarch of Secrets to be an ignorant Fool and prodigal Decocter, I will now, in the middle Age, openly discover (as an honourable prosecution of those things I have asserted) the Virtues and Preparation of that Tincture, for the profit and honour of the Lovers of Truth, and that the Contemners of true Arts may be reduced to Beggary. The latter Age will be illustrated and honoured with this ARCANUM, as the Gift of GOD, and manifest Endowment of the true Spirit, so as from the Beginning of the World the like sprout of Understanding and Wisdom was scarcely ever heard of. In the mean while, vice shall not be able to suppress the Just, nor the Riches or power of those that are evil, be any Damage to the Upright.

OF PHILIP THEOPHRASTUS PAPACELSUS

His Tincture of Natural things, & etc.

Chapter I.

I PHILIP THEOPHRASTUS PAPACELSUS BOMBAST, say, That (after the manifestation of Divine Grace) many ways to the Tincture of natural things, were found out, which did all finally tend to the same scope and end: For HERMES TRISMEGISTUS the EGYPTIAN set about this Work, according to his own Reason. OPUS the GRECIAN observed the same Process. HALL the ARABIAN persisted in his own order; but ALBERTUS MAGNUS followed a Process very prolix. Every one of these proceeded in his own manner, yet they all attained to one and the same end at last, viz, to long Life, and an honest sustentation and Conservation of the same in this vale of miseries. At this time, I THEOPHRASTUS PARACELSUS BOMBAST, Monarch of Secrets, am endowed with peculiar Gifts of GOD, viz, in such a manner, as every searcher of this high natural Work must needs imitate and follow me, whether he be an ITALIAN, POLONIAN, FRENCH-MAN, GERMAN, or whatsoever he is, and whosoever he is. Hither must you all, Philosophers, Astronomers, and Spagyrist, how high soever you be, come after me. I by my own immense Labours, will shew and open to you, Aichymists and Doctors, that corporeal Regeneration. I will teach you that Tincture, Arcanum, or Quintessence, in which the Foundations of all Mysteries and Works are latent: For every man may and ought to give credit to another in those things only, which he hath experienced by Fire. If any one,

otherwise than by this experience, offer any thing in Chymistry, he is not to be believed, because the true must be separated from the false by Experience in Fire. Assuredly the Light of Nature was created for this end, viz, that by it the trial or Proof of every thing should appear; yet to those only who walk in that Light. With this Light we shall be taught by the best demonstrations, That all those who ever before me entred this so difficult Province, with their proper phantasies and acute speculations, have made trial to their own hurt. Therefore, by my Foundation, many Rusticks have been made Noble-men; but on the contrary, by the putatitious and opinionative Art of those men, of Nobles, many have been transmuted into Rusticks; because they could bear golden Mountains in their Heads, before they had put their Hands into Coals. But first are to be learned DIGESTIONS, DISTILLATIONS, SUBLIMATIONS, REVERBERATIONS, EXTRACTIONS, SOLUTIONS, COAGULATIONS, FERMENTATIONS, FIXATIONS, and every Instrument requisite for this Work, is to be known by use, as Glasses, Cucurbits, Circulatories, Vessels of HERMES, Earthen Vessels, Balneums, Wind-Furnaces, Reverberatories, and other such like; as also a Marble, Morters, and Coals; so may you at length proceed in ALCHEMY and MEDICINE.

But as long as you by phantasie and Opinion adhere to your Fictitious Books, you will be apt for, and predestinated to none of these.

Chapter II.

Of the Definition of the Subject and Matter of the TINCTURE OF NATURAL THINGS.

Before I come to the Process of the Tincture, it is convenient I should discover to you the Subject thereof; for this was always kept secret (with a peculiar concealment) by the Lovers of Verity. Therefore the matter of the Tincture (here you must understand me in a Spagyrick sence) is a certain thing, which from three passeth into, or remains in one Essence, by the Art of VULCAN. But that I may signifie the same to you by its Name; according to ancient use, it is by many called the RED-LION, but by few known. This, by the help of Nature, and the Art of the Artist, may be transmuted into a white Eagle, and of one two be made; yet then the golden splendour shines not so much to the Artist, for they two kept in one shine more. Wow, if you understand not the use of Caballists and ancient Astronomers, thou art not born of GOD for the SPAGYPICK ART, nor by Nature chosen for the VULCANICK WORK, nor created to open thy mouth in ALCHYMISTICK ARTS. Therefore, the matter of the Tincture is a very rich Pearl, and a most precious Treasure, and the noblest thing (next to the manifestation of the most High) and most worthy of humane considerations, that can be in the earth. This is the LILI of ALCHEMY and MEDICINE, which Philosophers have so diligently sought, but through defect of intire knowledge, and perfect Preparation, they attained not to the perfect end thereof. By their

Searches and Experiences, a Beginning only of the Tincture is given to us; but the true Foundation which my Collegues should imitate, was left to me; wherefore no man must mix his Vizors with our Intentions. I, after my long Experiences, deservedly correct Spagyristis and separate the false or erroneous from the true, having by continual Searches found out those things, by reason of which I may justly reprehend and alter many and diverse things. Yet had I found the Experiments of the Ancients more excellent than my own, I would not have sustained so great Labours, as I willingly undertook for the sake, profit, and honour of all good Aichymists, & etc. Therefore, since the subject of the Tincture is so sufficiently declared, as a more faithful discovery cannot, nor must be made between two Brothers, I will enter upon the Preparation thereof; and after I have posited the Experiences of the First Age, I will also add my own Inventions, unto which, in time to come, the Age of Grace will adhere, whomsoever thou (SOPHISTER) from thy own Philoshphy in the mean while shalt constitute Patriarchs or Principals.

Chapter III.

Of the Process of the Ancients in preparing the Tincture; and of a more short way found out by PARACELSUS.

Ancient SPAGYRISTS putrefied LILI for a Philosophick Month, and then distilled from it the humid Spirits, so long as until the dry were elevated: The CAPtJT MORTUIJM they again imbibed with the humid Spirits,

and from it, by distillation, often abstracted them, and continued this Operation so long, as until the dry Spirits were wholly elevated. Then they united the abstracted humours and dry spirits by a Pellican together, 3 or 4 times, until all the LILI remained dry in the bottom.

Although the first Experience followed this Process before fixation, nevertheless our Ancestors often obtained their wished end perfectly. But they would have had a more short way of coming to the RED-LION'S Treasure, if they had learned the Concordancy of Astronomy with Alchymy, as I have demonstrated it in the APOCALYPS OF HERMES. Yet since every day (as Christ spake for the comfort of the faithful) hath its proper Care, the Labour of SPAGYRISTS before me was vast and great, which now by help of the Holy Spirit assisting, will be eased and lightned by my Theory and Practise, and declared to all those, who abide constant in their Labours with patience; for I am experienced in the Property of Nature, and know the Essences and Conditions thereof, and the conjunction as well as resolution of the same. Which is the highest and greatest thing in Nature, never yet known to Sophisters.

When the first Age had the first Experience of the Tincture, SPAGYRISTS of one simple made two; but afterward, when in the middle Age that Invention was lost, their Successors, by diligent search, at length happened on the two names of that simple, and with one denomination called it LILI, as the subject of the Tincture: Then the Imitators of Nature putrefied this matter (no otherwise than as Seed in the Earth) for its due time; because before this Corruption, nothing could of it be produced, nor any ARCAWUM discover it self; and after putrefaction,

they abstracted the humid spirits from the matter, until by the force of Fire they were dried and sublimed; that this way (no otherwise than as the Kusdband_man waits on the Seasons of the year) the said spirits might come to maturity, as one thing is wont to rise and fall after another. And lastly, as after Spring the Summer appears, they incorporated those Fruits and dry spirits, and brought the Magistery of the Tincture so far, until it should come to its Harvest, and dispose it self to ripeness.

Chapter IV.

Of the Process of preparing the TINCTURE OF NATURAL THINGS, abbreviated by PARACELSTJS.

Ancient SPAGYRISTS would have not undergone so prolix a Labour, and made such tedious Reiterations, if they had learned their Work from my School, and in their labour followed the Rules of the same, but would full as well have obtained their end with much less Labour and Charge. At this time, in which THEOPHRASTUS PARACELSUS, the Monarch of Secrets, comes, is the Season of Inventions, which was hid from all Spagyrist before me. Wherefore I only say; Take the Blood of a Rosie colour from the Lyon, and the Gluten from the Eagle, which, after you have joined them together, coagulate according to the old Process. Thus you will have the Tincture of Philosophers, which infinite men have sought, but very few found.

Whether thou wilt or no, Sophister, this Nagistery is in Nature, and is a wondrous Work of GOD above Nature, and the most precious Treasure in this Vale of Miseries. If you consider it externally, it appears to be that which transmutes some vile thing into another much more noble than it was before. Yet that Miracle is produced by a Spagyrist, because he had patience, and was not weary, and by the Art of his Preparation did corrupt the vile extrinsecal Body, and from thence raised up another and most precious Essence. If thou hast learned, or knowest any thing similiar by the light of ARISTOTLE, or from the Rules of SERAPIO, produce it here, and bring it to light by experience. Now keep the Law of the Schools, as becomes a Lover of Honour, and a Doctor. But if thou knowest nothing, or art able to do nothing, Why dost thou contemn me, as an irrational HELVETIAN Calf, and accuse me, to be a Vagabond-Circulator? Art is another Nature, and a peculiar World, as Experience witnesseth and demonstrates against thee and thy Idols. Therefore the Aichymist sometimes compounds certain Simples, which he afterwards, according to his necessity, corrupts, and thence prepares another thing. For so, very often of many, one thing is at length made, which effects more than Nature PER SE is able to do; as is sufficiently manifest in GASTAYNUM, where of SATURN, VENUS is made; in CARYNTHIA, of VENUS, LUNA; and in HUNGARY, OF LUWA, SOL. Not to mention other Transmutations of Natural things (sufficiently known to Magicians) which bring greater wonders to Light than OVID speaks of in his METAMORPHOSIS.

But that you may rightly understand me, seek your Lion in the ORIENT, and your Eagle toward the SOUTH, which are to be assumed for this Work.

You cannot find better Instruments than HUNGARY and HISTRIA produce. But If you would deduce that from Unity, through Duality into Trinity, with an equil permutation of either, then you must direct your Journey towards the SOUTH, for in CYPRUS thou canst not obtain all thou desirest; yet here we must discourse no farther than at present we have declared. Of these ARCANUMS, which exhibit transmutations, there are many more, although known by few; and should they be by the Lord GOD be manifested to any one, the rumour of this Art would not therefore presently break forth, but the Omnipotent, together with it, would give understanding to conceal these and other things, until the Coming of ELIAS THE ARTIST, in which time nothing shall be so hid, as not to be revealed. You very clearly see (although there is no need to speak of this here, which may be by some be taken in derision) in the fire of sulphur, is a great Tincture of GEMMS, which indeed exalts them more sublimely than Nature PER SE is able to do. But this Gradation of Metals and Gemms must in this place be omitted by me, because I have very sufficiently writ thereof in my SECRETS OF SECRETS, In THE BOOK OF VEXATIONS OF ALCHEMISTS, and in other places. As I have begun our Ancestors Process of the TINCTURE OF NATURAL THINGS, so I will perfectly conclude the same.

Chapter V.

Of the Conclusion of the Process of the Ancients, made by PARACELSUS.

Lastly, the ancient SPAGYPISTS, by a certain orderly augmentation

of Fire, long continued, fixed their pellicanate and dry LILI, until from blackness, through a change of all colours, it became red as Blood, and with its colour had put on the condition of a SALAMANDER. Rightly indeed did they proceed in such a Labour; and it is equil and fit, that every man, who would compass this Pearl, should proceed after the same maimer. To declare this more clearly to thee, would be very difficult for me, if you have not in the school of Aichymists learned to observe the degrees of Fire, and also to change your Vessels. If you have done this, then you will see, that as soon as your LILI shall be made hot in the Physical Egg, it will with wonderful apparitions become blacker than a Crow, afterward in success of time, whiter than a Swan; and lastly, passing through yellowness, become more red than any blood. SEEK, SEEK (saith the first Spagyrist) AND YOU SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. It would be an impious and uncomely thing to put Meat into the mouth of so perfidious a Bird. He should rather be suffered to flie out, as I, and all others before me were compelled to do. Therefore follow the true Art; for this will lead thee to the perfect knowledge of That. There is no reason to set down any thing here more amply or clearly than I have already done; let thy PHARISAICK Schools teach thee what they will, from their own unstable and tottering Foundation, it will not reach their end or scope; but after you shall, as accurately as is possible, have learned Alchymistick Industry, nothing then in the nature of things will be so difficult, but it, by help of this Art, may be manifest to thee. Indeed, Nature her self brings forth nothing to light, which is brought to its highest perfection; as in

this place may be seen by the Unity or Union of our Duality; but Man should, by Spagyrick preparations, deduce it to that, unto which it was ordained by Nature.

Thus far have I said enough, of the Process of the Ancients, and of my correction of THE TINCTURE OF NATURAL OF NATURAL THINGS, as to its preparation.

Now, we having this Treasure of the EGYPTIANS in our hands, it concerns us to convert the same to our profit, which is twofoldly offered to us from this Spagyrick Magistery. In the first way, how it may be applied for Renovation of the body; in the second, how it is to be used for Transmutation of Metals: Therefore, since I THEOPHRASTUS PARACELSUS am experienced in both diversly (according as the signs of the Work, both in experience and proof, have appeared better and more perfectly to me than any other) I will describe and propose the same.

Chapter VI.

Of the Transmutation of Metals by Projection of the Medicine.

If the Tincture of Naturalists be to be used in Transmutation, one pound of it is first to be projected upon a thousand pounds of SOL in Flux; then your Medicine will be prepared for transmuting the Leprous humour of Metals. This is a wonderful Work in the Light of Nature, viz. that by this Spagyrick Magistery or Operation, that which before was such a Metal, should perish, and become another Metal. That renders

ARISTOTLE, with his evilly-founded Philosophy, a Fool: The Countrymen in HTJNGARIA casting Iron for a convenient time into a certain Fountain called ZIPFERBRUNNEN, find it consumed into a FERRUGO (or Iron scarf) which melted in a strong Fire with Bellows, is presently pure Copper, which never more returns into Iron. Likewise, in the Mountain KtJTTEBURG (as it is commonly called) they strain a LIXIVIUM from MARCASITES, in which Iron is presently changed into the best Copper, highly graduated, and more malleable than other natural Copper. These, and many such like, are better known to simple men than to Sophisters, for these men transmute one species into another; yet these Arts remain for the most part absconded, by reason of the notable contempt of Ignorant men, and also partly by reason of the just Envy of Artificers. In ISTRIA I have often brought Venus beyond the 24 (alias 38) degrees, so as the colour of Sol could not ascend higher, and it was constant in Antimony, or in the Quartal Examen; this indeed I used in all Cases, as the other.

Although ancient Artists were earnestly desirous of this ARCANUM, and sought the same with very great diligence, yet very few could after perfect Preparation. deduce it to its end. For the Transmutation of a Minor-Metal into a better, brings with it many difficulties and hinderances; as when Tin is to be transmuted into Silver or Copper into Gold. Perhaps GOD will have the Magnalla of Nature hid from many men by reason of their Sins. For sometimes it hath happened, that when this Tincture hath been prepared by Artists, and they could not bring Projection to effect, that the same (through their neglect and carelessness

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in keeping of it) hath been devoured by Hens, whose Feathers afterward fell off, and grew new again, as I my self have seen. This way, by abuse, through negligence of Artists, came Transmutation into Medicine and Alchymy. For when they could not use that Tincture according to their own desire, they converted the same to Renovate Men, as you shall hear more at large in the following Chapter.

Chapter VII.

Of the Renovation of Men.

Some of the first and ancient Physicans in EGYPT, by this Tincture, lived 150 years. Also the Life of many was produced and prolonged for several Ages, according as we find it clearly recorded in divers Histories, which seems a thing almost incredible. For its Virtue is so admirable, as it extends the strength and vigour of the Body further than is possible by Nature, and conserves it in that degree so firmly, as it lives safe from all Infirmities. And although it be grown aged, yet it appears as in a youthful Constitution.

Therefore this Tincture is an Universal Medicine, like an invisible Fire consuming all Diseases, how soever they are predominant. Its Dose is very small, but the Operation of it most potent. With it, by me, the Leprosie, Venereal Lues, Dropsie, Epilepsie, Colick, Rosy-drop, (GUTTA ROSACEA) and like Diseases, have been cured and healed; also, the Wolf, Cancer, NOLI ME TANGERE, Fistula's, and other internal

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Diseases, more certainly, than can be believed; of which GERMANY, FRANCE, ITALY, POLONIA, BOHEMIA, & etc. will give a Testimony large enough.

Now, thou Sophister, behold THEOPHRASTUS PARACELSUS, and consider how your APOLLO, MACHAON, and HIPPOCRATES, natural Physicans, sought this Tincture for resisting Diseases, because all Physicans aim at long Life, and by this Universal, they, for the most part, obtained it, and that very efficaciously; and according to their own Arbitriment, named it the Tincture of Naturalists. For in all Medicine, what can be greater, than such a cleansing of the Body, by which every Superfluity is totally eradicated, and transmuted? The Seed being found, all things are perfect. What profits the evilly founded purgation of Sophisters, since it removes nothing of that, which should be taken away? Wherefore the most excellent Foundation of a true Physican is, Regeneration of Nature, and Restoration of Youth: Then, that new Essence, expels all whatsoever is adverse to itself. For this Regeneration, the Powers and Virtues of the Tincture of Naturalists were strangely found out, and until our time used by true Spagyristis, and absconded as a Secret.

Of Vitriol.

Nature generates a Salt, called VITRIOL. This is a peculiar kind separated from all other Salts, possessing also Virtues different from them. Its Virtues are so many, and so famous, as of right they ought to be described in this Book. For, a perfect Cure of the Jaundice is latent in Vitriol, also of the Gravel and Stone in the Reins or Bladder,

of all Feavers, Worms, Falling-sickness, & etc. And in Constipations of the Body, it is a famous Deopilative: In the mean while of other Virtues in this Chapter to be mentioned, I here am silent. The Description of this is to be directed both to Medicine and Alchemy. For in Medicine, it is an excellent Remedy; in Alchemy it is profitable for many other things. But the Art consists in the Preparation of Vitriol for Medicine and Alchemy. For Vitriol crude, is no such thing. It is like Wood, of which all things may be made. It is profitable for Medicine of the Body; it profits also in Chirurgery, or External Diseases, as the Psora, Tetter, Hereditary Leprosie, and others; where all other Remedies are ineffectual, and as it were dead to the Disease. Vitriol assaults Diseases of this kind powerfully, and cures them fundamentally. Therefore the true Preparation of Vitriol is in a special manner to be known by Physicans. For its Virtues when crude are other, than when dissolved; and other when calcined, than when converted into a green, red, or white Oil. This is the condition of it, that as often as it is reduced into another form, so often it is made a peculiar ARCANUM.

This confounds all Apothecaries, and Writers, both ITALIANS and GERMANS. For this part is such, as it alone PER SE can fill a fourth part of all their Shops, and cure Diseases proportionally. This being present, there is no need of so many Boxes, Pots, Glasses, & etc. set all of a row, and disposed in order in Shops. It concerns a Physican, not to take care for somany Boxes, and Beyond-Sea Medicines, but to be circumspect, provident, and wise as a Virgin; since in such numbers of Vessels adulterate Remedies are for the most part contained. If he use

the aforesaid circumspection, at his own doors he will find more choice Remedies, against all Diseases, than INDIA, EGYPT, BARBARY, or GREECE can afford.

Let every Physican follow this Basis, for it is now known even to plain Country-men, that meer Frauds are contained in those Boxes: Which, as they are for the most part of Wood, so are they that use them Wooden Doctors and Apothecaries: But like with like do very well agree.

Of the Species of Vitriol.

There are many Species of Vitriol, for they vary according to the Pits out of which they are taken. The common Probation of this is, as Coperas is proved upon Iron, but this is not true. The Genuine Probation is, that it be used crude against the Worms, in that manner as we will now explain; and accordingly as it expels Worms, so is it more or less excellent in Medicine. In Aichymy, another Probation by Cuprosity is more available; yet it may also be thus proved. If Vitriol change Iron into Copper, and that speedily, and the same be perfectly well gradated and soft under the Rammer, then is that Vitriol best in Medicine and Aichymy. For there is a Conjunction of Iron and Vitriol, where of Iron it makes Copper good and excellent. Of the best Vitriol the best Copper is made. Let no man wonder, that Copper can be made of Iron by Vitriol; for there is also this virtue in Nature, viz, that the Water of Borax. makes Quick-silver of Lead. Also experience teacheth, that CACHYMIA'S transmute all Metals into other, no otherwise than as

Vitriol changeth Iron into Copper. Nor is Vitriol, only the transmuter of one Metal into another, but there are also other things, which have like effect upon all Metals. The reason why we know not them all, is, because Sophisters pervert Arts for their private benefit, using them only to supply their Purse and Kitchin.

In HUNGARY is a River proceeding from Vitriol, or PER SE consisting of Vitriol, not coagulated into Crystals. If Iron be put therein, and left for its due time, it turns to a Rubigo, or Rust. If that Rust be melted by a Wind-Furnace, it is presently made pure and constant Copper, not convertible into its own Nature of Iron. There are infinite Mines of Vitriol found throughout GERMANY, all which cannot be described apart. Yet the aforesaid Probations are to be used both in Medicine and Alchemy. There is besides these another Probation (not profitable in Medicine, but in Aichymy only) and that is: If the Colcothar of Vitriol do from it self by Fire, give or yield Copper. If it give Copper, then in Medicine it is weak, but in Alchemy strong Vitriol. Likewise the Colours of Vitriol are to be observed: That which is all over blue, mixed with no other Colour, is not so good in Medicine, as that Vitriol, which is (as it were) parted, and all over filled with red and yellow Lines and Veins. What in the Air inclines to whiteness, is efficacious, and fit for the green and white Oil of Vitriol: what turns to a redness and yellowness is more excellent for the red Oil. There needs no more to be said touching the Species of Vitriol, than what is suggested by Probation; which every Physican and Aichyunist should make, according to the use he intends it for. Lastly, this Probation

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is never fallacious. If mixed with Galls, or Oak-Apples, it makes good Ink, then it may be used in all Cases: But if it maketh an aqueous, or waterish Thk, that needeth many additions, it is not so good.

Of the Virtues of VITRIOL in Medicine: first, of it Crude, and its Colco thar.

In explaining the virtues of Vitriol, I will first speak of the virtues of it Crude, and of its Colcothar. Therefore, know ye, Vitriol is a famous Purgation, in grievous and difficult Diseases of the Stomach. For it sometimes happens, that the Stomach is distempered by Meats and Drinks, and falls into a Diuturnal Disease, which continues unto death, and by depraved Meats and Drinks, it often comes to pass, that the Sick are either contracted in their Members, or die.

Also among Soldiers, through Immoderation, it frequently happens, that burning Feavers, Dysenteries, and other Diseases arise. In all these Evils, the highest, and most excellent Remedy is a Purgation by Vitriol, which rightly and Allegorically is called GRILLUM. Its Dose is as much as you can take up at six times upon the point of a Knife. If that Operate not, repeat the same Dose, and if not this Dose neither, give it a third time, and it will be sufficient. To the Weak, give it in Wine or Water; but to a strong Man, that is not easily Laxative, in rich Wine. It so exhibited, will throughly purge upwards and downwards. Indeed Hellebore, both the Spurges, Coloquintida, & etc. do famously purge also; yet not with virtues equil to Vitriol. The Reason of this

is, because in Vitriol is a certain sowreness, which hath a conjoined Sharpness, Acrimony, and Detersion; by which saline sowreness the Operation obtains a full and perfect power, which neither Hellebore, nor Coloquintida, & etc. hath. For in Nature, or way of Purgation is here two-fold: One purgeth PER SE, the other by Saitness. Therefore here the two virtues are better than the only one in Hellebore. In Saitness is a Specifick Form is latent, and that of such a Nature, as all Worms touched by it die. And that is a singular power, which destroys Worms, being what none of the aforesaid doth. Therefore it is evident to every one, that a Purgation, which hath in it self sowreness and saitness, together with a Laxative virtue, doth in a double way and manner exquisitely cleanse, evacuate and purge. Wherefore, for Internal Diseases, it is twice more noble, and more excellent than other Purgations. But because I intend at large to declare to you the Nature of Vitriol, there is no need I should also explain those Internal Diseases: Yet in general I say, that a Purgation of this kind in all Vices of the Stomach, in the Falling-Evil and Vermination, is most profitable and most safe, if it be used according to the condition of time, Disease, Person, & etc.

Touching Colcothar you are to know, that it is not inwardly to be taken, but only to be applied in Chirurgick Diseases, viz, in putrid Ulcers, which admit not to Sanation: For in these it discovers the way to perfect healing. Yet there are many Chirurgick Diseases, as Grievous, Malignant, Worse and Worst. Against the Worse and Worst, Colcothar is not conducent, yet is effectual against those, which consist in the first degree; and therefore to be applied to them. For the Worse and

Worst of all, its Oil is to be used according to the degree of the evil, and of the Oil. All ulcers of this kind, how many soever they be, are cured by Vitriol; but according to the degree, the use of it is, that it be reduced to good Colcothar, which must be certain times extinguished in Vinegar; and being dry, be sprinkled on, or permixed with some Plaster, which by the Physican shall be judged apt and fit for that evil. So it makes an Escar, which taken off by Fatness, a good and easie Cure follows. But the Evil, which is not obedient to this Cure, of it YOU shall thus judge, viz, that there is yet more venom latent, which must, thenceforth be searched out with Oils applied; because the Basis of the Ulcer cannot sufficiently be amended with Colcothar for an intire Sanation. If crude Vitriol be dissolved In Vinegar, and the Solution thickened with Colcothar into a Powder, and so applied, it soon cleanseth the bottom of the Ulcer much more potently, than of Colcothar is said. But the best way of reducing it to Colcothar is to extract the water thereof, and therewith to imbibe the CAPUT MORTUUM, until it be consumed, afterwards to dry it leisurely in the Air. If this be used, it induceth a better bottom in Ulcers. But whatever you do, mind the degree of Ulcers, Tettors, & etc. Whatsoever of these Is not cured, set about the Cure of, with its separated Oil and Water of which afterwards.

Although Colcothar answer not the desired end, yet by reason of that the Cure must not be despaired of, but you must think of correcting it in distilling. For by Preparation the Medicine is brought to the highest degree, so as it even cures all Ulcerous Affects, as the Wolf, Cancer, and the like. These are explained more at large where we speak of the Preparation of them.

Of the Water of Vitriol in Chirurgick, and Internal Diseases.

Alchymy discovers many excellent Arts to Physicans; by which, wonderful Sanations of many Diseases are made. For this cause in the beginning of Medicine, Physicans always used Alchymy; because this was the Mother and Genetress of many Commodities. These two Faculties, (viz. Medicine and Alchyiny) as SOCRATES so long kept together, as until Deceivers and Humorist Sophisters arose, who mixed Venom with Medicine, and made her a Strumpet. Such Medicine as this, will always remain, as long as Humorists live. These things I thought good to premonish you of, that henceforth you may give the more diligent heed to this head Chapter, by reason of Its famous Medicinal Utility.

But this is always to be premised, viz. That as often as unskillful Men take in hand any Art, so often do they every way defile and corrupt it, and of a Pearl make a stinking Puddle. The very same is also committed In Vitriol. At first, the Spirit from Vitriol extracted, was wont to be gradated to the highest. By this exalted, the Ancients did perfectly cure the falling-Evil, whether Recent or Inveterate, both in Men and Women, of what Condition soever they were. But here unskillful Laborators rushing In, attempted otherwise to reduce the Virtues of Vitriol, and thus failing of the first way and ARCANUM, they suffered that to expire, and then sought an Oil in the Colcothar, which could not any way be made to that end, or have such a Use. For what is to take away the Epilepsie must have a subtile, sharp, and penetrable Spirit. In that consists a faculty of piercing through the whole Body,

and of leaving no one thing untouched therein. And by that pervasion, or penetration, the Disease Is assaulted in its own place. For it cannot be known certainly and indubitably, whence comes the Seat, or Centre, or Period thereof. Hence we conclude, that a Physican hath only need of such Remedies, as can penetrate the whole Body. This is the Reason, why sordid Humorists heal none, but prostitute all their Doctrine and Profession. Therefore, I positively affirm, that In the Oil, which those Laborators seek, is no penetrating Spirit. A meer Terrestreity (as I may call it) Is by them used, which penetrates not at all, but where it falls there it lies. Wherefore it Is generally and greatly to be bewailed, that the true Process is suppressed by the unskillfull-ness, and a false substituted in its stead. But I am perswaded, the Devil contrived that, to the end the Sick should not be cured, and the Sect of Humorists might thenceforth spread the more.

Let us return to the beginning; how the Spirit of Vitriol was found out. The Humid Spirit of Vitriol was at first distilled from its Colcothar; then it was gradated, by distilling and circulating PER SE, as the Process teacheth. This way the Water began to be used for many Diseases, both Internal and External, as for the Falling-sickness, & etc. and thus a marvellous Sanation was effected. But in the extraction they were wonderful diligent; for they took the Spirit of Vitriol corrected, as above, and distilled it from Colcothar eight or ten times, with a most strong fire; so the dry Spirits were mixed with the Humid Spirits, and the Work so long continued, as until the dry Spirits came forth together with the Humid, by extracting. Afterward, both Spirits

put into a Phial were gradated to the highest. This Medicine they found to be of much more powerful Operation against Diseases, and by that Medicament effected so much, as they confounded all Humorists in General. Yet here is no Correction added to it (by Artists) by Spirit of Wine, to render it of greater Penetration. But it was of no greater degree, than as I shewed.

Now I will Communicate to you my Process, which I commend to all Physicans, especially for Cure of the Falling-Evil, the singular Cure of which, consists in Vitriol. For which cause, Charity to our Neighbour binds us to Institute a more diligent Cure in this Disease. The Process is thus.

I imbibe the Vitriol with Spirit of Wine, and afterward distil it from the dry and humid Spirits: This being done, I find the following Addition to be very profitable, viz. If Spirit of Tartar, corrected, be mixed to a third part of the Vitriol, and Spirit of Treacle-water Camphorate, be added in a fifth part, with respect of the Vitriolate Spirits. Thus I administer it, before the assault of the Fit, or certain times of a day. This Medicine is famously efficacious against this Disease; yea, so excellent, as a better cannot be desired from Nature.

Therefore, the first Process invented by the Ancients, is to be retained with the said Correction, viz, by imbibing with Spirit of Wine before distillation, and by adding the Spirits of Tartar and Treaclewate after distillatloü, as is said. For so is attained the Heart of Nature, and every Virtue.

I hope I shall not be blamed, but commended rather by every good

Man, that considers the horridness of this Disease, which would even move a stone to Commiseration. Since so great is the vehemency and horridness of this Disease, as almost any Man may lawfully say, Cursed be all Physicans, who passing by such Sick, yield them no relief, but like the PRIEST and LEVITE in JERICHO, who forsaking the wounded man, left him to be cured by the SAMARITAN. I pray here give your judgement, what Condemnation were that PRIEST and LEVITE worthy of, who passing by the distressed, STOPPED THEIR NOSE, as the Proverb is; surely they were worthy of Hell Fire, from which is no Redemption.

And who can judge any other of all Physicans, none excepted, that look upon this Disease, and yet pass by with their Nose etopt? Who can otherwise say, than they must render an account of it at the last day? Notwithstanding, all these men are generally so disposed, as they will not wag their hand, or bestow one penny, for acquiring a more certain Foundation for the cure of this Disease. Did they not, as it were, by compact Imitate PRIESTS and LEVITES, but would rather study to imitate the SAMARITAN, GOD certainly would recompense their fidelity with a manifestation of the Secrets of Nature, with which they might be helpfuJ. to the Sick. And if such Virtues were not incited in Nature, the Almighty would undoubtedly create them anew, Therefore I testifie, together with you noble and ignoble men, that all Doctors generally have basely erred and deviated from the Truth. Whatsoever those Seducers, GALEN, AVICEN, & etc. foolishly devised, to that they adhere, and relie upon those Lyes, so far are they possessed with the Devil, that they cannot exercise Charity towards their Neighbours; and in this

manner they make themselves the Sons of Damnation; for their only study and drift is to heap up Wealth. The Kingdom of GOD Is first of all to be sought, yet not after the fashion of the PRIEST and LEVITE, but according to the SAMARITAN nature, If we be merciful, and follow the example of the SAMARITAN, GOD is with us, who will presently help us with a Remedy not yet created In Nature. In the mean while, since Physican.s deal with the Sick LEVITICALLY and PRIEST-like, the most Wise GOD withholds Medicine, and reserves it to himself. The Sick flie to the Kingdom of GOD, but Physicaris to the Infernal Abyss, prepared for LEVITICAL Doctors of the same sort. Therefore open your eyes and look, the way is two-fold, one leads to infernal shades, this the LEVITES follow; the other way leads to Heaven, unto which the SAMARITAN directs his Feet.

That Vitriolate ARCANUM, and its extraction, is not only excellent in the FALLING EVIL, but Is also conducent in other species like unto it, as in SWOONINGS, EXTASIES, & etc. Also it Is after the same manner beneficial in all Oppilations and inward Imposthumes, and is no less efficacious in precipitation and suffocation of the Matrix. Yet in it are many more Virtues acquirable than are here commemorated, if greater diligence in inquiring be bestowed thereabout, and Physicans themselves would be better men. But the Devil, whom they serve, possesseth them, and stirs them up to the hating of Him who loves Verity. Even thus things are acted about the Health of Good Men.

It is further to be known, that the aforesaid Receipts of the preparation of the humid spirit of Vitriol cannot more clearly be described;

for to understand that, a sufficient Artist is required; those sordid Decocters cannot understand a thing of so great moment. Therefore you are only to expect all-sufficient Information from true ARTISTS, and ALCHEMISTICK LABORATORS; so also by them you must be fully instructed about the correction of spirit of Wine. For the Doctors of Academics are so very rude, as they can scarcely discern AGARICK and MANNA. Yet this kind of Asses are created Doctors. You have Treacle-Water contained in my practise, in the Chapter of the Cure of the FALLING-EVIL; what others there are of this kind, are not here to be recited. By this Chapter you may learn, That the Art and all Virtue of Vitriol, consists in well-extracting the Spirit, and graduating it to the height, and by addition deducing it to Penetration, whereby It may search out the centre, root, and seed of the Disease. For 'tis impossible so exquisitely to find the places, as those Doctors babble of Humors. Certainly, the Foundation is not yet known, as what it is that makes a Disease, or where that lies, or what that is, which casts a man into so grievous a Fit. Therefore every Operation is only to be committed to that ARCANUM, which Nature hath directed to the Disease; that ARCANUM searcheth out his Disease, as the Sun penetrates all the Angles of the World. Briefly, I say, whosoever endeavours to be a true Physican, ought first of all to learn to be a SAMARITAN, not a PRIEST or LEVITE. If he be a SAMARITAN, all things he hath need of will be given him; nothing will be occult to, or hidden from him. But to him who will first be a PRIEST or LEVITE, nothing will be given, unless it be Infidelity, which he also had before. Thus are such men paid in their own Coin.

Of the Red Oil of Vitriol.

You are also to understand, how of the COLCOTHAR by a Retortive Distillation, In a Chymical manner, a blood-like and most sowre Oil may be prepared. This Oil Laborators have judged more efficacious in the aforesaid Diseases than the Spirit, but that their judgerment was erroneous, The vulgar Process of preparing it I think not to mention here; for every thing of moment Is cited in manual Operation and diligent Inspection, also in convenient Instruments. As touching the Virtues you are first to understand, that it is a sowre thing, so far exceeding all sowreness, as nothing than it Is more sowre. It likewise contains a corrosive nature, for which cause it had need be used circumspectly and warily, viz, not PER SE, but In a good Concordancy and suitable mixture, with respect to that against which it Is exhibited. We will explain this by Example: The Viper is a Serpent most venomous, therefore of no use alone, but in Composition it is most excellently useful; for of it Treacle is made. The very same is also to be judged of this Oil, viz. That it is not to be used alone, but in a Composition suitable and fit, as of Treacle we have said. By reason of its sowreness, it profits a Stomach free from Choler and an Imposthume; but if either an Imposthume or Choler be present, it is manifest by Experience, that it hath no good effect. For the Imposthume is intraged by it, and exasperated by such sowreness, passeth into an unquit matter. And if Choler be present, a mutual Ebullition and Strife is caused, no otherwise than as is seen between AQUA-FORTIS and TARTAR, neither of which

can remain or persist with the other. Therefore diligently and circumspectily consider, lest you err to the damage of the Sick. In Composition this Oil Is profitable for other Affects, as in all Fevers and want of Appetite, if given in the aforesaid manner, viz. in a good concordancy. There are many other Virtues said to be in this Oil, but Experience confirms few of them. I have seen and proved those to be egregious Lyars, who have boasted, that they could do Wonders with this Oil. It is true, It is useful in the STONE and GRAVEL, yet I have known no man cured by it. In all it doth something, but not to purpose: Yet in my Practise, in the Chapter of the Cure of GRAVEL, you shall find a Composition thereof, for this and other diseases. But as I said of the Corrosion of this Oil, used by it self, so I do also affirm, that the same Corrosion hath power of diminishing or breaking the STONE, and expelling GRAVEL; yet that is done with so great difficulty, as there is need of some other Invention, than hath hitherto been practised; for otherwise it may not safely be used. As much as any man hath gained by Experience, so much I allow of. This Medicine is new; wherefore it daily ought to be proved anew, and as oft as need is permixed with new Compositions.

But as to Chirurgery, of this Oil you are to note, it doth indeed excite great dolours, yet it inferrs present Health, even in the most difficult diseases. For in the Hereditary Scab of the Read, called ACHORES, it is so effectual, as it takes the same off in one whole piece, as a Man pulls off an Helmet from his Head. With this Oil the whole Head is to be anointed with a Feather, where it is hairy, for 3 days

continually; then expect its Operation. If you see it not sufficient, anoint it more often, according as the Scab shall be. The same Oil may also be co-tempered and mixed with Water of SELANDINE, and the Head often washed therewith, Yet he who would be healed, must not think that his Cure can be effected without dolour; for the condition of the Sick Is the same as of a pregnant Woman, which brings not forth without exceeding great pain. So Meat, without pain, cannot be prepared for us; with dolour and sweat also we are freed from diseases. This way all TETTERS, SCABS, and ITCH, together with all other Vices of the akin, howsoever arising, are healed; and likewise the depraved TENTIGO, by anointing herewith, Is cured, and the WOLF and CANCER expelled and mortified; yet in this case you must diligently observe, If the Evil be very forcible (that the Venom so deeply penetrate, as the quick and sound flesh be in success of time like to be eaten away and fall off) to apply a good OPPODELOCH for a defensive.

But in whatsoever estiomenous Ulcers, other Remedys be deficient, this Medicine yields relief, by reason of the degree it holds. It will not be improper to mix this Oil with some fat Unguent, and so apply it. This way it will cause less pain, but it is not so swift in operating:

DOLOUR can by no means be avoided, no more than a Woman in Travel can be delivered without pains. The best, and most sublime way of preparing this Oil, is to distill It into spirit; so a very small weight will be sufficient in all the aforesaid diseases, which are then removed with little trouble.

These things I have found out by experience of the Red Oil of Vitriol,

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which in grievous diseases is an excellent and famous Medicine; for fetid and contagious diseases of this kind, as are the SCAB, ITCH, TETTER, ACHORES, and other like Affects, which are of affinity to the LEPPOSIE, may be cured by this great Gift of Nature, which is here offered to the Physican, by which he may effectually cleanse and heal diseases men. There is not an abundance of Remedies of this kind, therefore I will carefully preserve this Oil, & etc. for all other Coctures are nothing worth, nor do they remove these loathsom diseases, but with their fatness do cause them to be reincrudated and encreased,

Of the White and Green Oil of Vitriol.

It Is worthy of consideration, that from crude Vitriol an Oil is distilled by descent, sometimes white, and sometimes green, according to the condition of the Vitriol. This Oil deserves a singular commendation; for since it is prepared of crude Vitriol, therefore it also contains the spirit of the same, touching which I have above treated. This Oil, made by descent, demonstrates by those its Virtues that it is an excellent and admirable Remedy for the before-mentioned internal diseases. The same Oil whether it be white or green, (but the green is better) if circulated and mixed with the above-commemorated spirit of Vitriol, is a certain and indubitate Remedy against the Falling-Evil, and all its species. But it is worthy your observation, that this disease is seldome so solitary, as not to have other Evils concurrent with It. Indeed, that such a concurrency is, is evidently manifest by all

diseases. Hence it Is now clear, that a Remedy against the principal Evil Is not sufficient, but Secrets against concurrent symptoms are also required. For this cause In my Practise I have designed a peculiar Chapter of the Falling-Evil, not for the principal Remedy sake, which in this place Is sufficiently described, but only for the understanding of those things, which concurr together with the first Affect. If other Accidents do not concurr together with the first Affect, there is no need of exhibiting other Medicaments than the principal, which is sufficient. Therefore, touching the green Oil, thus do ye: Graduate it to the highest, that it may be separated from Its terrestreity and faeces, In BALNEO first, afterward In dry Fire. So in BALNEO the phlegm is taken away, and the terrestreity removed by dry Fire, and the spirit of the Oil only is collected, which in It self Is circulated. Afterward you may make addition with spirit of Wine, but there is no need of adding more, if It be only to be used as a Primary Remedy, without Medication of coherent diseases.

It is also given in Water of Paeony, always before the coming of the Fit, whether it be frequent or seldome, & etc. Therefore mind the Paroxisms. As soon as the spirit of the Oil finds out the center of the disease, then the Fit is pacified, and thenceforth waxeth more and more gently. But when it exerciseth a power of Healing, it first of all excites a VERTIGO sensible to the Sick, who notwithstanding do not fall nor foam, nor are ihaken, or quake, nor deprived of reason, but are seized with a gentle sleep, and are much better presently. At length the VERTIGO also ceaseth, and the sleep is ended; yet in the

mean while the Medicine must continually be applied, several times reiterated, according to the condition of the Disease and Patient. This way the Cifre is to be followed, and all things diligently administered. This belongs not to a drunken Physican, or DOCTOR LEVITE.

Of the Vitriolate Oil to be used in ALCHEMY, and also of the Crude.

Now to speak of the Alcbymistick Virtues absconded in Vitriol: I will first propose to you the Virtues of Crude Vitriol: How every Crude Vitriol of Iron makes Copper. For the Alchymist doth not this, but Nature, or Vitriol, by the Operation of the Alchymist performs the same. And this Is the sublime power of Nature. And in the light of Nature it is done, but not without admiration; to see any Metal, as it were put off it self, and become another, which is almost, as If of a Man, a Woman should be made. But In these things Nature hath her singular Privelege granted by GOD, for the sake of Man. I speak this of Transmutation, that you may understand, that the foolish Philosopher ARISTOTLE, was not well grounded in his Philosophy, but was meerly fatuate. Now I will give you the Receipt, that you may know how, in all places of GERMANY, to make Copper of Iron; whence we may easily gather, what the power of Transmutation is, and that many other Transmutations may be made; although they as yet be unknown to Us.

To change Iron into Copper, is not so great moment, as to turn Iron into Gold. Therefore, what is least, GOD manifests, but the greater is yet hid, until the ELIAS OF SCIENCES shall come: For Arts also, want

not their ELIAS. The Receipt of this Transmutation is thus.

R. Of the Scales, or Filings of Iron (without all other Metals, as Copper, Tin, & etc.) 1 lb; Quick-silver, 1/2 lb. Put both into a large Iron Pan, or Pot, and pour on them one Measure of Vinegar, and of Vitriol 4 ounces; Sal Armoniack, 1 ounce. Boil them together, and continually stir them well with a Wooden Spatula. If the Vinegar vapour away, pour on more, and add new Vitriol.

By this Decoction, Iron is changed Into Copper: If it be made Copper, it all passeth into the Quick-silver, the boiling being continued for ten or twelve hours. After the Cocture, is ended, separate the Quicksilver from the Iron (as much of it as is left) and well wash it, that it may be clean. Put that Quick-silver into a Bag made of Leather or Cotton, and press it out; so you will see an Amalgama left. Suffer that Amalgama to expire by Vulcanick Heat, and you will find pure and good Copper. Of this Copper, R. 1/2 ounce of Silver as much, make them flow; or melt them together, and the Silver will presently ascend to the sixteenth degree. This way you may prove, that such Copper is made of Iron: But that the degrees are fixed, is not true. Yet he, who in Regal Cement is able well to operate, may thence receive a sufficient Pecom- pence for his pains. The whole business consists in the Operation, and in Judicioius labouring: Yet in this most err. Nevertheless, by the aforesaid Process, you may always make Copper of Iron. I so often inculcate this, only to confirm the transmutation of one into another.

Also of Vitriol such Is the Nature, as if the Colcothar thereof be calcined, it with easie liquefaction is turned into Copper. For

in it is a wonderful Coppery Nature, and in Copper also a Nature of greatest Affinity to Vitriol. If Copper be dissolved in AQUA-FORTIS, and Crystallized, It makes every Copper Vitriol, and it is no more Copper: So also of Vitriol, Copper is made; and that Is no more Vitriol. Therefore the Reason of such Affinity in Vitriol and Copper is very strange. What is Cuprous or of Copper, makes good Vitriol. So Verdi-grease, which is good and highly gradated, gives a Saphyrick Vitriol.

Although it may seem ridiculous for us to discourse of these things; yet it cannot be denied, that in Vitriol a Tincture is latent, which is of greater efficacy than many can believe. Blessed Is he that understands this. But touching the Oil of Vitriol, further note. If the Oil of Quick-silver, and this Oil be conjoined, and so coagulated in their Process, a Sapphire of wonderful Nature and Condition is produced: Not indeed a Sapphire stone, but like unto it, of an admirable Tincture; of this I will say no more. Hence it is evident, that stupendious, and to be admired ARCANUMS are treasured up in Nature, and in many other things created by GOD, and produced by Nature. Now, It would be more commendable for us to search out these things with an indefatigable labour and study, than to consume our days in Luxury, Drunkenness, Whoredom, & etc. But at this time, Lascivious Whoremongers, are in greatest Honour, and so are like to be, until with these Vices one third part of Men are suffocated, and another third part destroyed by Pestilence; so as one part Of the World, will scarcely remain untainted, or uncousumed. For with this abomination the World cannot long endure, nor good Arts flourish. Therefore, of necessity those evil Courses

must be annihilated and cut off, otherwise no good can have place. But when this evil time is expired, the Golden age shall flourish; that is, Man at length shall use his own Understanding, and live as a Man, not as a Brute, nor act as a Swine, or lie in the Caves of Murtherers or Robbers.

Therefore, since I have communicated to you these things of Vitriol, out of my good affection to all; I do earnestly entreat all Physicans in general, when they shall see the unhappy and miserable sick to afflicted with that most grievous Disease the Falling-Evil, seriously to consider, what GOD the Creator, their own Consciences, and Charity to their Neighbour, command and require of them in such a deplorable State as this; and not contemn, or slightly esteem of the Virtues, which by GOD himself are insited in Vitriol. Let Charity move you night and day to be diligent in these things: Let none be found idle, but every one make it his business to help his needy Neighbour: But be not you deterred herefrom, because Lawyers do not this. Hear what Christ said: WOE TO YOU LAWYERS. Surely this Is not a light Saying. Nor take you any offence at THEOLOGIANS, because they rather seek Rewards and Salaries, than take care for the sick: These are they, which in JERICHO passed by. Be ye SAMARITANS, and press after the SAMARITAN Virtue: So GOD will conferr on you such profound and necessary Gifts, as in curing the sick you shall be sensible of no Deficiency. All things you have need of shall be given you, do you only search out this Treasure.

Thus far PARACELSUS.

An Admonition.

Although, all things we have in the foregoing Discourse proposed, touching our SAL MIRABILE, be consentaneous to Verity; and the Virtues, which we have ascribed to it in Medicine, Aichymy, and various Arts, do powerfully discover themselves, yet we find very much diversity in it, according to the diversity of matter, of which it is made. For, that which Is prepared of Vitriol, Is of a far other Nature, and endowed with far other Properties, than that, which is made of SALT-NITRE. And what is made of common Salt, agrees with neither of these: For one possesseth a greater sharpness than another; yea, this more than that, dissolves Metals, The more potent, are fit for Transmutation and Solution of Metals; the more weak subservient to Medicine; the weakest, and most sweet, profitable for multiplication and propagation of Vegetables.

These things, he who would reap the desired Fruits of his Labours, ought necessarily to know, and consider accurately of. For if any one, in hopes of future Multiplication, committed to the Earth the Seeds of Vegetables imbued with the stronger Salt, he will indeed never obtain his desired end, nor will the Earth give forth any Plants, because such sharp Salts do rather destroy, than augment Vegetables. In like manner, Metals are delighted with a convenient Salt, viz, with the more sharp, as Vegetables are with the more sweet. Therefore, when we find our labour to be frustrated, we must not impute that to the SAL MIRABILE, but to our own Irnskillfulness.

Indeed these Salts are endowed with far more noble Virtues than we mentioned in the precedent Discourse; but the high Ingratitude of Men of this Age, permit us not to discover the same. For if you communicate your Secrets to those Men, from whom you cannot require a promise of Secrecy; be assured, the knowledge of those Secrets will presently come to others, who will proudly use the same to thy Disparagement.

If you do the contrary, and keep to your self, whatsoever you have purchased by your own Labour and Costs; you will create Enmities to your self: So as which way soever you take, you will sustain loss.

The Consideration of these things, have caused me to resolve to expose my Laboratory, with all my Arcanums, to the view of others. The end of this only was to exhibit to the sight of all, the truth of those things, which I have purchased with indefatigable Labour, and communicated to the World by writing; that this way, the Mouths of the Malevolent and Ignorant may be stopped.

I could, if it were needful, give various other Reasons, by which I was moved to make my Laboratory common to those that desired it.

Now the year is past, in which I promised IN MY FOURTH PART OF THE PROSPERITY OF GERMANY, I would build a Laboratory, and exhibit the Wonders of GOD to my Friends. I then publickly and privately demonstrated various most excellent Inventions, not without labour and very great Charges, all which I value not, since I know, that by this means I have discovered the Truth to many, which they also will publickly own. to the honour of the most high GOD, and Correction of envious Detracters.

I did purpose, also, in the following years, to continue my Labours for the sake of faithful Friends, but (besides other hinderances) my Age prevented that, Nevertheless, those, to whom I have committed my Laboratory, will perform the same, and exhibit a Light to this blind World. This I was willing to signifie to all, that they may for the future cease to trouble me with Letters.

But whilst I exhibit the Virtues of my SAL MIRABILE, and to it (prepared in Glasses after the above recited manner) ascribe the virtue of changing imperfect Metals into Silver and Gold, I would not have this matter so understood, as if we could by the help of it acquire to ourselves Gold in a very great quantity, it is sufficient to have demonstrated the possibility (of Transmutation) and the same to be proved by a small quantity.

It is most certain, that very many Medicaments may be prepared, by the help of it, against various effects of the Humane Body. Also it is most certain, that it is very conducent for a particular gradation of the minor Metals into better. Believe me, that have experienced the same; if you rightly proceed, you will reap no mean Fruits,

But touching the true Universal, I do not question, whether by the help of it, it may be procured. Assuredly, if common Gold, as to its degree, can be changed above what is Natural, Why should it be judged impossible, to exalt it further, in length of time? My decrepid Age forbids me to put my haüd to this Work; yet to Posterity (better able to, than I to sustain the heat of fire) occasion is given, by prayers and Labour to search further; perhaps, GOD will grant to them, what he

hath denied to us.

This Operation, by which we peculiarly draw profit from the Minor Metals, cannot be performed in common Crucibles, as we before said; because they are obnoxious to breaking, and so the Liquors are easily lost; but in such as will not easily break, unless after a long time, and will not permit the humid Salt to run out. Here it will be needful to peruse those things (relating to this matter) which I mentioned in the Third and Fourth Parts of the PROSPERITY OF GERMANY.

To prepare these Crucibles is a great Work, greater to make some Pounds of Salt, or rightly to use the same; but greatest of all, (and in which the sum of all consists) to know what Metals are to be joined, or in what quantity. Here many will have enough to do, and be at a loss, although they enjoy my Secret Furnace, and know how to make the Salt of Art in abundance.

Besides all these, we must needs crack the hard Nut, if we will eat the sweet Kernel. It is required of us to know an easie way of separating Gold or Silver from fixed Metals; for such a Metallick Mass, altogether untameable, cannot be separated by the help of Lead, PER SD, as Ductile Metals; but here is need of another Separation; which is the principal thing.

Nor should any Man perawade himself, that all things are here so clearly written by us, as he can by their literal sense most easily institute the Operation. For there is need of a long time, and a skillful Master. It would be a very inconsiderate thing to set about those things, of which we have no knowledge.

Although this is my Admonition, here often repeated, yet there will be some, who neglecting it, will set about the said Operation, and perhaps find out various profitable things: In like manner, there will be various found, who following my Prescripts, will reap much benefit from the Minor Metals.

Who can deny, but that MARY RANTA, A BPITTAIN, hath Prophesied truly, viz, That true Alchemy should flourish in the Year of Christ, 1660? I my self have not seen this Prediction, but have it from the Relation of others, whereunto I refer the Reader. And add, that if such a Prediction were not, daily Experience doth abundantly witness, that egregious things are here and there performed in Metallicks, by help of my SAL MIRABILE. And there is no doubt, but that all Darkness will daily more and more be dissipated by the power of this Light.

I have unto some communicated the use of this Light for their proper benefit; but these, contrary to my Intention, have caused what I thought to have kept secret, to be spread abroad in publick and many have hit on the right way leading to Verity. If this be done without my knowledge, what would not have been done, if my Laboratory had been Open for a year longer? Certainly the World would have shewed it self other than it is, and altogether new; which the new and great Star extending it self from the South to the West, seems to indicate,

Let the most high GOD grant what are necessary, and salutary for us, turn the Ungodly into the right way, and give to his own Children, Rest and Peace, that his most Holy Name and Truth always to be magnified, may not be totally suppressed by the Impious. AMEN.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUZER

trans: Chris. Packe



ANNOTATIONS ON
MIRACULUM MUNDI



A N N O T A T I O N S
 UPON THE
 C O N T I N U A T I O N
 OF
 MIRACULUM MUNDI.

Explaining and Defending the SECRETS therein contained; As also the True AURUM POTABILE therein mentioned.

It is truly said, that He who builds an House by the Highway exposeth his Building to the Judgments of all sorts of men, and to their censure especially who have not skill enough in Architecture, to erect a Country Cottage. The same is wont to happen to those who write concerning things not common or unknown. For you shall presently hear People saying, WHO KNOWS WHETHER THIS BE TRUE OR NOT? Thereby signifying that they cannot perceive those things which exceed their Capacity; but nevertheless they will not altogether reject them, be cause they are yet in doubt concerning the truth of them. This their doubtless is not to be taken ill, because it proceedeth from ignorance, but not from envy. On the contrary, there is another sort of perverse men, who being puffed up with their own putatitious knowledge, despise unknown things, not out of simplicity or ignorance, but out of a meer diabolical envy to those who have a greater knowledge and experience of things than themselves.

This hath also happened, and doth daily happen to me, especially

since the publishing of my MIRACULUM MtTNDI, in that I have there disclosed Secrets of great moment, of which the Vulgar, nor yet the bubbles of Envy, have plainly no knowledge; and therefore out of meer Envy, reproach them for Unprofitable and False.

But to stop the mouths of such persons, I intend shortly to build a spacious and well-furnished Laboratory, and in it to place a good Laborious Operator, who being occupied therein with continual Labours, shall shew the Divine Wonders to those who desire to see the same. Which being done, I shall have no further need to defend my Writings against every Calumniator; seeing that I know there will be those (GOD willing) hereafter, who will defend the truth which they have seen with their eyes and handled with their hands.

In this Laboratory shall be seen not only those Artificial distilling Furnaces, and my Press for Wocxd, with the circulatory Instruments necessary for the easie making of Salt-Petre; but also those things shall be skewed, which I have treated of in my MIRACULUM MUNDI, and its Continuation, yea, and much more than I have there declared.

Those things also which I have ascribed to my AtTRUM POTABILE shall be demonstrated to be the very truth, viz. That crude Mercury, in an hour or two's time, may be by it converted into pure Gold. Nor shall this only be proved, but also that after my AURUM POTABILE hath tinged and changed the MERCURY into pure and constant Gold, that nevertheless it hath yet great Virtue, viz, that any Arsenick, whether white or yellow, being digested in it for some hours, is so changed, that Its poisonous quality passeth into a good Medicine, resisting all Poison. Nor

doth it only become a powerful Medicine against venomous and incureable diseases, which cannot be eradicated by purging, bleeding, sweating, and the like Remedies, whilst it Tinctureth the evil Rumours in the Blood, and other parts of the Body, and changeth them into good Rumours. But this also being changed into Medicine, and its Venom converted, sheweth its power in Metals; if it be cast upon melted Copper, then the Copper poured out and proved on a Cupel with Saturn, leaveth behind it some good Silver and Gold. These two proofs are sufficient for the defence of my AURUM POTABILE, But that any one may yet be rendered more certain, after those two Experiments, viz, the coagulation and transmutation of Mercury into pure Gold, and the conversion of poisonous Arsenick into a safe Medicament, he may yet try a third, and that indeed incredible, with the same AURUM POTABILE that hath been twice used, as before, and this not upon mild or slight Poisons, but upon the most dangerous, and indefensible both to Men, Beasts, and all living things, to wit, Mercury sublimate, which being digested for some hours in the said AURUM POTABILE, layeth aside all its horid and formidable Venom, and passeth into a safe Purging and Diaphoretick Medicine, and losing its former white Colour and corrosive Venom, it becomes a sweet red Powder, purging out the GOUT, POX, LEPROSIE, and other detestable diseases, and impregnateth Saturn in some measure with a Golden Tincture, So also white Arsenick, after digestion, putteth off its white colour, loseth its corrosive faculty, and is changed into a sweet and yellow powder.

These Experiments and Proofs ought not to be hidden to the Studios

of good Medicines, but to be made manifest to the everlasting and immortal testimony of the Truth, against all ignorant Sophisters whatsoever.

I have, for my defence, the most sharp Sword of Truth, whose edge, If any desire to feel, let him come forth; the defence of the Truth will be grateful and easie to me, although the malice of the whole world should oppose me. I here challenge all those Calumniators who being moved by a diabolical envy, have endeavoured to oppose my most true Writings; let them come forth with their Lyes into the open light, and into the view of the whole World, and shdw any Experiment like to those which I here promise to shew, that we may see how filthily or basely they will appear, like the darkness vanishing by the light and splendour of the Sun. If they cannot, as indeed it is not in their power, (for he that hath any knowledge of things never contemneth a good one) nor will be possible for them to do; forasmuch as they know nothing, it is but reasonable that for the time to come they should restrain their virulent tongues, and cease to calumniate those things which they neither know, nor understand.

I do not wonder that those Slanderers, attempting the coagulation of Mercury into Gold, have erred, seeing that it hath sometimes happened to my self, that I have erred two or three times together, and could not effect that Transmutation, until the cause thereof was known to me: For if through too such haste the humidity of the AURUM POTABILE shall exhale or evaporate too fast, the Mercury being dried up, cannot be sufficiently penetrated, nor throughly tinged.

An error also may be committed, if the glass containing the Mercury and the AURUM POTABILE grow hot too fast, so that the Mercury with the AURUM POTABILE boil, and leaps, disperseth it self by too much motion, and exhibiteth it self in form of a powder, when it ought to remain in the bottom, concreted into a round mass. So will he also greatly err, who shall use Mercury that is not pure and clean, but adulterated, and defiled with many sordes or impurities, which Impediments deny ingress to the Tincture, and render the trial uncertain and precarious. Therefore it is necessary that the Mercury be first well ground with Salt and Vinegar, in a LIGNUM VITAE, or Stone or Glass Morter, and by a diligent washing freed from all its blackness; whereby it more easily admitteth the Tincture, I have found that Mercury very fit for this Operation, which is sublimed by the FIJLMEN OF JOVE, into which my AURUM POTABILE hath a swift Ingress, and tingeth the whole of it.

Truly it shews the great Ignorance and boldness of those Calumniators, to dare to spread such false clamours and rumours, saying, THAT MERCURY CANNOT BE INDEED TINGED INTO GOLD BY MY AURUM POTABILE, BUT THAT THE GOLD WHICH WAS BEFORE IN MY AURUM POTABILE APPLIETH IT SELF TO THE MERCURY, AND IN SOME SORT COAGULATETH IT, BUT DOES NOT RENDER IT FIXT AND CONSTANT. But this is indeed a very rude and ignorant Assertion, which every one but meanly versed in the handling of Gold and Mercury, is able to detect of Folly.

For if common Gold, dissolved in Water, would readily coagulate Mercury, what Should we further seek or desire? But this is greatly wide of the matter, seeing that in all such Solutions the Gold in

digestion adheres to the injected Mercury by precipitation, and passeth with it into a white AMALGAMA, the Mercury constantly perserving in its pristine Nature, not admitting the least transmutation into Gold, the which exceedeth not the knowledge and capacity of Rusticks, but is difficult to be understood by those putatitious Doctors, who believe such things to exceed all Belief.

It is well known, that the purest Gold hath no more of perfection than what it needeth for its own defence; that hath not the least power to amend any other metal, and to render it fixt and constant, much less that it can coagulate Mercury, (the derider of all Aichymists and Soph- isters) into Gold. O both is made a white AMALGAMA, but not hard yellow Gold constant in the Fire. He that believeth not me, let him make trial himself, and he shall find it answerable to my words. Besides, all corporeal Gold refuseth solution by fixt Nitre, of Which my AURUM POTABILE is prepared, the which, if it were yet possible, the Gold would not be hid in it, but the solution would be yellow, and would colour the skin with a subrubid or blackish colour, which my AURUM POTABILE doth not. Therefore its tinging Virtue consisteth not in corporeal Gold, but in a golden Tincture, from the first ENS of Gold, converted into an Astral Essence, by the benefit of Art. By a like reason the ASTRUM of LUNA impresseth Mercury with the nature of Silver, the ASTRUM of VENUS transmuteth it into Copper, the ASTRUM of MARS converteth the same into hard Iron, the ASTRUM of JUPITER of it maketh Tin, and the ASTRUM of Saturn Investeth it with the nature of Lead. For Mercury is transmuted into that Metal, whose ASTRUM it shall receive.

So the ASTRUM of Mercury changeth all the metals into a running ARGENTVIVE, although this transmutation brings little or no profit. Nevertheless, I intend to prepare the ASTRUMS of all the metals, and thereby to skew the power of Nature and Art to the studios of the Truth, and so to manifest it to the World. The ASTRUMS of metals being extracted from their first ENS, they are no longer metals, but their tinging Anima's which at length with Mercury, become corporeal metals.

This is the true and genuine Foundation, upon which the whole structure of my AURUM POTABILE is built. Therefore, as pure Gold, cannot render Mercury partaker of its own golden nature; so neither Silver, nor Copper, nor any other metal, will Communicate its nature to Mercury, but being precipitated, attracteth it to it self, but in no wise changeth it. Hence the Philosophers say, That the Tinctures of Metals are not to be sought in the metals themselves, but in their first ENS. As
 BASIL VALENTINE;

Quod prima Entia non efficiunt,
 Hoc Aurum & Argentum non faciunt.

Which is to be well regarded by him who desires to attain his wishes.

From all these things it appears, that my AURUM POTABILE being made of the first ENS of Gold, by Art, into an Astral Tincture, ought to be an excellent Medicine; as also that it is such, I have largely demonstrated: For if it were not better than a common Solution of Gold, it would not change Mercury into true Gold, neither also would it have the power of transmuting a most potent Poison into an excellent Medicine. Without doubt, such Medicamenta, which by the help of my AURUM

POTABILE, from most violent Poisons, are changed into salubrious a nature, as Antidotes, do powerfully resist other Poisons, and pertinacious Diseases, and may be used in Physick with great admiration. What would it profit, if the Body should be purged by an hundred stools, and at the same time the Disease doth not consist in the matter of stools, but still keeps its place, and gives no way, except it be attacked in its own quarters? Neither will it avail any thing to let all the blood out of the body, if the seat of the Disease be not in the blood. Yea, if it were fixed, and the whole mass of blood wholly corrupted, it would be in vain to undertake to amend the same by bleeding; for all the blood cannot be drawn out, without peril of Life. And if, for example sake, two or three pounds of twenty should be left in the body, to be amended by sanguifying Meats and Drinks, and good Blood to be encreased, yet the event would not be answerable, because the encreasing blood would be corrupted by the former. E. G. An Hogahead of sharp Vinegar, out of which, if you should draw all the Vinegar, leaving only the Lees, and should by degrees pour into it noble and generous Wine, the Wine would be plainly corrupted by those few faeces. Even so it is with those fixed Diseases, which have taken such deep root in the humane body, that they cannot be taken away neither by Purging, Bleeding, nor Sweating, nor by outward Anointings. Therefore they are to be tinged and amended in those places, to which they pertinaciously adhere, by the help of Tinctures or Astral Medicines, as above is done with Mercury, and Mercury sublimate, that remaining there, they say put on a better nature and quality, and no farther molest the humane body.

And this is the true and genuine way of Curing radicated and incureable Diseases. Yet I would not be so understood, as If I condemned all Purgation; fok Purging being used at a due time, brings no small profit. Blood-letting also being seasonably used, wants not Its utility; but being often abused, is the cause of great mischiefs, and not seldom hastens on untimely death.

Moreover, the following Experiments, for the trying the Truth of my AURUM POTABILE, is not to be contemned. Rub some ARGENT-VIVE upon a small Silver Plate, and what is superfluous, and doth not adhere, wipe off with a Linen cloth, after the manner of Goldsmiths, (or Gliders) who gild with the AMALGAMA of Gold and Quick-silver: Digest the Silver Plate in my AURUM POTABILE, for half an hour, or an hour, then take it out, and you shall see with how fair a Golden Colour it will be gilt. For in this digestion the Mercury is not so heated, that it can vanish in smoak, and therefore adhereth to the Silver Plate, and is tinged by my AURUM POTABILE into the best Gold. Now try the same operation with another Silver Plate, rubbed over with ARGENT-VIVE, and digest it in a solution containing corporeal Gold, to see if that Plate will be gilt like the other. For the Plate coming out white, you will see a very great difference.

I could here add more such Experiments, if I thought It needful. If Goldsmiths (or Gilders) could gild their Silver Vessels, by such a coction (or digestion) in a solution of corporeal Gold, without doubt they would soon leave the common way of gilding by the AMALGAMA of Mercury and Gold, because by its poisonous Mercurial fume, affecting the

bodies of those who handle it, it is wont to cast them into dangerous and lasting Diseases. But because they can effect nothing by such golden solutiofis, they are forced to supersede their Use, and to acquiesce in the old usual way.

These few things of my AURUM POTABILE, which is the Fourth and Last Article in my CONTINUATION OF MIRACULUM MUNDI, I am constrained to publish for its defence, that every one may know I have not attributed too much to it, but that it can perform much more; the truth of which I am ready to exhibit. Therefore this is a Medicament most worthy to be presented to Great and Noble Men, as a precious Gift.

As for the Third Process in the same Work, which is offered to Physicans and Citizens, that they may by an easie labour obtain good Medicines for Man-kind, and an honest livelihood; it is openly and clearly described, so that in It not the least thing is hidden or concealed, I cannot force any to believe or try the matter; I have enough to do with my own affairs; but if in my Youth I could have obtained such a Manuduction, as I have hitherto and still do administer to others, I should not have been forced to the searching out of Nature with so great charge and labours, heavy stinks, and great danger of my Life, as I have. I here again assert that which I have often asserted, viz. That by the fulminating of Salt-Petre with Tin and Mercury, much Gold and Silver is acquired; which thing I have often done, and as yet can do it, and do promise that in due time I will demonstrate it publickly in my Laboratory to Friends. The other point, in which I have taught how Rich men may augment or improve their Gold and Silver, much safer than

they are wont to do by putting it to Usury, I have truly and candidly revealed, and have kept back nothing. N. B. But that there are other ways of acquiring Riches, without great Cost and Labours at the Fire, the troublesome Exercise of Merchandise, or other things, disturbing or hurting the mind, I doin no wise deny. For the like things are everywhere obvious, in divers places of my Writings, especially in the 2, 3, and kth. parts of THE PROSPERTY OF GERMANY, where mention is made of an Excellent Work, by means of which an honest livelihood may be obtained in tranquility, without noise, melt- ings, and blowings of Bellows, and that by the help of a certain Water extracting Gold and Silver from Sand, Earth, Clay, Stones, and Minerals, without great labour and costs. And although there should not be at hand any such Earth, Sand, or Stones, which contain Gold and Silver, from which these cannot be elicited by common melting; (yet there is hardly any place in the World, where these matters do not occur) nevertheless there is no want of Lead and Tin, from which two at all times, and in all places of the World, Gold and Silver, by the help of the said Water of Salt-petre may be extracted; which is an excellent and profitable Art, the which, lest it should die with me, I have already shewed It to some Friends.

I also here promise, that in my publick Laboratory I will shew and demonstrate various Secrets. But let no man perswade himself that I will do this to all men, without descrimination, or admit every unknown Person to this demonstration, but only those whose Piety and Candour I my self have long known, or such as shall be recommended by them, or other known Friends.

Moreover, besides my publick Labatory, I will also have a private one, in which shall be skewed to my Friends the more curious and excellent things which I have mentioned in my Writings.

There shall be skewed rare and hitherto unknown Wonders of Nature, as Vegetable and Mineral Plants. As for example.

VEGETABLES OF A METALLICK NATURE; of whloh we have spoken in the Treatise Of THE NATURE OF SALTS.

HERBS SPRINGING UP OR GROWING OUT OF HARD FLINTS, YEA, OUT OF PIECES OF IRON.

METALS IN A FEW HOURS GROWING UP LIKE VEGETABLES, BY THE HELP OF A CERTAIN WATER; concerning which, see my Description of the Liquor of Flints, in the Second Part of Furnaces.

METALS IN A FEW HOURS SPACE, LIKE HERBS, WITHOUT THE ADDITION OF ANY FOREIGN MATTER, GROWING UP, SO THAT THEY LOSE NOTHING IN THE TRIAL OF THE CUPEL.

Also divers manual Operations, and Compendiums not common in the Distillation of excellent Spirits, profitable both in Aichyiny and Physick, such are Spirit of Nitre, Spirit: of Salt, AQUA-FORTIS, AQUA-REGIS, and the like, by which they are so easily and swiftly distilled, that with two or three pound of Coals, by a Body and Head, in Sand, every hour may be distilled one pound of spirit, and that so pure, sweet, and clear, that it needs no rectification.

But seeing that this is a thing unheard of, and therefore will be looked upon by the common Chymists as a thing incredible, I cannot forbear here only to point at the way, by which it may appear possible to be done.

Suppose that I have need of some pounds of spirit of salt, and want the opportunity of preparing it in a long time, by the force of fire, I use the following preparation. Instead of a great and continual fire, I use a separatory Art, severing the pure from the impure, dissolving common Kitchin-salt, or salt-petre, in common Water, and adding to the solution put into a Cucurbit a separatory sulphur. The Cucurbit, with a Head or Retort, (by which also the Distillation may be made) being set in sand, I kindle a fire, by which the water containing the salt may boil, and so by the sulphur, in the boiling, the pure parts are separated from the impure; the purer parts are rendered very fugacious and sweet clear spirits; the grosser, more earthy and fixt salt, remaineth In the Cucurbit or Retort, of a very wonderful Nature and Property. And after this manner, from one pound of salt or salt-petre, may easily be distilled one pound of spirit of salt, or spirit of Nitre. From a pretty large Cucurbit, in ten hours, may be made ten pounds of spirit of salt, or spirit of Nitre, which two spirits being mixed together, make an AQUA-REGIA. The quantity of your spirit in each Distillation will be greater or lesser, according as your Cucurbit is larger or smaller. He that desireth to make AQUA-REGIA by the same distillation, must dissolve equil parts of salt and salt-petre in Water, and destil by a Body or Retort.

This is indeed an excellent Compendium for all those that need a great quantity of those Spirits. Gold, Silver, as also all the other Metals, may be dissolved without AQUA-FORTIS, or AQUA-REGIS, and the like spirits, by the help of certain salts dissolved in water,

which truly is also a famous Invention. So also it is with those other rare Experiments above mentioned; as for example, If a metal ought to grow in height, something contrary is to be added to it; for this, while it flieth from its contrary, arising out of the mass, groweth up as well in the dry as the moist way.

If we would have an hard Metal or Flint bring forth an Herb; the Metal, whether it be gold, silver, copper, iron, tin, or lead, are first to be reduced into a tender Powder by salts, and that Powder being put into an Earthen Vessel, is to be moistened with a certain peculiar Water, and the seeds of the Herbs to be sowed or set therein, which after they are grown to perfection, are to be no longer moistened, but the powder is to be exposed to the Rays of the Sun, which again becoming a metal or an hard stone, plainly like to another metal or stone, containeth the inhering Roots of the Herb, and causeth the Ignorant to admire how an Herb should grow out of a piece of Gold, Silver, Iron, Copper, or an hard Flint. This is also certain, and not to be doubted, that the said Herbs so growing out of the Metals, do obtain the nature and properties of those out of which they arise.

Although these Experiments of Herbs thus growing afford no profit, yet they are noble Operations of Nature and Art, having more in them than they promise at the first sight, therefore I have not here brought them in vain, inasmuch as they are of no small moment.

But that I may here (at least) mention somewhat of this growing faculty of Vegetables and Metals, be it known to every one, that in my publick Laboratory shall be seen the seeds of all sorts of Herbs,

and especially of Grain, as Wheat, Barley, Oats, and others, viz, by what means they may be so prepared, as to acquire a swift faculty of growing, and that one grain may produce ten, twenty, or thirty strong stalks, with full ears, and fruit an hundred fold.

In like manner shall be skewed to some Friends, how Salt-Petre, as the only promoter and helper of the growing faculty, may be sowed it self, so that it shall recompence the labour an hundred fold; for salt-petre multiplieth it self, and groweth up out of common salt, like other Vegetables; whence that old Proverb of sowing of salt might perhaps take its Original.

It behoveth that I here make mention of yet another wonderful thing concerning the growig faculty, to be shewn (God willing) in my private Laboratory. And it is this, that Gold and Silver do grow, are encreased and multiplied out of gross Saturn, even as the seeds of Vegetables, out of a dunged and salt Earth, so that in fifty ounces there is daily an augmentation of one ounce, if not of two. He that shall be here a good Husbandman, and skillful in ploughing of Saturn, and rendering him fertile, and of sowing or planting in him a fit seed, he will have a plentiful Harvest, answerable to the seed which he sowed, and will easily gain three or four times as much.

Therefore, because the growing faculty of Vegetables, Animals, and Minerals, or Metals, taketh its rise from the only and Universal Salt of the Earth, and this from the Salt of the Sea, and the Sea Salt, from the Sun, if the Divine Goodness shall grant me Life, I will shew to my Friends, how by small labour and charge, the Universal

Salt fatness, fit for the rendring all barren and sandy ground fruitful, instead of Dung, may be copiously separated from Sea Salt. Yea if need require, I can easily demonstrate, that also the natural Seed of Gold, the true Universal Medicine may be prepared of the same, or that it may be acquired from the visible Ocean which is known to every Man. But seeing that belongs not to this place, we refer the Reader, desirous of such subtile knowledge, to the Treatise of the Nature of Salts, where he will find those things which will satisfie his desire.

These, and the like Experiments shall be shewn in my Laboratory, among all which, that is the most excellent, by which a Man, without the incommoding of another, and with great quietness and Tranquility, may honestly get his Food and Raiment. There shall be also demonstrated those four ARCANUMS treated of in THE CONTINUATION OF Miraculum Mundi, and many other things treated of in my Writings, which many believe cannot be effected. That so I, by giving an ocular Demonstration, may vindicate my Writings from the Injuries and Reproaches of the ignorant, and also leave behind me somewhat for the good of Posterity.

A
T R E A T I S E
of the
NATURE OF SALTS:

or, A

Clear Description, declaring by a perfect Explanation, the Nature, Properties, and use of such Salts as are commonly known, as also of a certain other very wonderful Salt, hitherto unknown to the World; by whose help all Vegetables, Animals, and Minerals, without diminution of their weight, or change of their form, may be transmuted into hard and incombustible Bodies:

WITH

A most firm Demonstration that Salt (after God and the Sun) is the only Beginning, Original, Propagation and Augmentation of all things; from which the greatest Treasure of the whole World; and the greatest Riches may be obtained.

THE PREFACE.

The manifold and various sorts of food, whether prepared of Flesh, or Fish, if brought to the Table not seasoned with Salt, are not grateful to the Palat; in as much as they neither exhibit a pleasant relish, nor conduce to the health of the Body. Every man will readily assent to the truth of this trite and vulgar Maxim, if he shall consider with an accurate mind, that among all the Seasonings and Sauces

of food, Salt holdeth the chiefest place, and that there is no other equil to It, so that among so many, there is no one to be preferred to it.

Therefore what great and excellent Treasures, admirable Virtues, and most worthy Endowments, in which, by diligent search, and inquisition the minds of men may be occupied, are contained therein, I have determined in this present Treatise to enquire into, and declare; inasmuch as for the space of fifteen or sixteen years, I have endeavoured nothing more, than that by all my Labours I might serve the Divine Glory, and the publick good. For by my first endeavours I published a Work, treating of PHILOSOPHICAL FURNACES in five parts, and I discovered five Furnaces, adapted to the various modes of Distillation; I also shewed the way of preparing (by an artificial manner) excellent Medicines which drive away various and divers Diseases affecting the Humane Body, which profitable and artificial Inventions, no man before me hath revealed.

Next follows my MINERAL WORK, shewing the Original, and emendation of Metals and Minerals: To which succeedeth my PHARMACOPOEIA SPAGYRICA, in three parts, treating of Vegetables, and by what means effjcaclous Medicines may be prepared of them.

Next after these, was my WORK of THE ADMIRABLE NATURE AND PROPERTIES OF SALT-PETRE, in which is solidly demonstrated, that that Miracle of all sorts, is the true Universal Solvent of Philosophers, which is subservient to the use of all men, high and low, rich and poor. That little Treatise I have called by the name of MIRACTTLUM MUNDI,

which I have augmented by an Explication and Continuation, and fenced it with a defence and Apology, against the wicked Insults of Envy and Scorn. In all these I have set before the Eyes of this blind World, the Divine Miracles and Mysteries of Nature.

After this, came out another Treatise, under the Title of the PROSPERITY OF GERMANY, in four Books, the two latter of which are not yet Printed, but shall be published In a short time, if God shall prolong my life, which contain very profitable Precepts of the Oeconomy and Administration of things familiar.

Then another little piece, called, THE CONSOLATION OF SAILERS; teaching how they may defend and preserve themselves in all long Voyages, as to the East-Indies and other parts, against Hunger, Thirst, and other incommodities of that kind, to which they are wont to be Obnoxious.

Moreover, A TREATISE OF TARTAR, VINEGAR, and SPIRIT OF WINE, shewing their easie attainment and preparation.

To these I have adjoined, A TREATISE OF AURUM POTABILE, and another of true AURUM POTABILE, or the UNIVERSAL MEDICINE, and other Apologetical Writings, in which I have not only set forth the perfidious unfaithfulness of men, but have also revealed many excellent Sciences, that by all these Writings I might illustrate the Divine Glory, and contribute to the benefit and profit of my Neighbour, by giving him as it were wholsom and excellent food, whereby both his Body and mind may be equally refreshed.

And although the said Meats be wholsome, of a good Savour, and

contain their own Salt; nevertheless, it seems to me necessary, to salt them as it were afresh, and to season them with a certain Sauce, that they may be tasted with so much the greater appetite and pleasure. And I have so much the more a mind to do this, as I more studiously endeavour to observe that precept of the ancient Doctors, that no Meat should be brought to the Table without Salt. For it was a received custom in former time in well ordered Families, to set the Salt first upon the Table before any other Dish, and not to take it away till other Dishes were first removed: The which indicates, that Salt is a most profitable thing, and an highly necessary gift of God, therefore of right claimeth the precedency of other Meats in setting upon the Table, and of remaining there, till they are again removed. But that this most Noble and Divine Gift, may the better be understood by the ignorant, and may be made more known than hitherto it hath been, I cannot pass by, but I must indulge myself, as my time will allow, in a few words, and as it were by the bye, to shadow out, and depict its great and admirable efficacy, for the profit of Mankind. But here I shall speak but of few things, and that very compendiously, the studious of Divine Wonders may find the rest in the Writings of other pious and diligent Men, if he hath a desire to know more.

As for the Original of Salt, which is drawn out of the Ocean, as an Universal Storehouse, Writers are divided into divers parts and Opinions. Some think that those Salt Fountains, which in many, and various places of the Earth break forth from their Springs, and by the help of boiling, yield their Salt, do not take their beginning

from the Ocean, but from a Salt peculiarly generated, and brought forth in many places of the Terrestrial Globe, like Metals. And they establish their Opinion by this Argument; That the Water of those Fountains much exceedeth, oftentimes, that of the Sea in saltness; and on the contrary, the Sea Water being brought by long and tedious Passages through the Earth, necessarily looseth its saltness, and therefore leaving its Salt, it ought to come forth plainly sweet, or insipid. This reason, at the first sight, seemeth so agreeable to truth, that one can hardly think the matter to be otherwise. But most Springs of sweet Water, in their first rise were Salt, which penetrating the passages of the Earth, have deposited their Salt in the same, to nourish the Earth, and that they might come forth sweet for the daily use of Man. Whence they have given rise to so many, and such various Rivers, which again return to that Universal Store-house the Sea, or Ocean, by which incessant and Reciprocal Flux, they are impregnated with Salt, and Communicate the same to the Earth, that it may never labour under a want of due nourishment, but may render Minerals, Stones, Trees, Grass, Beasts, and even Men also, partakers of the same perpetually, and so may serve as well for the Sustentation, Propagation, and Conservation of Irrational, as Rational Animals, the which no man of a sound mind can deny, except he will also deny the Circulation of the Blood in the Body of Man, or MICROCOSM, which is plainly unknown to not a few, and will say, that the blood in the little Toe, or little Finger, or left Ear, or other places, doth not arise from the Liver, the Universal Fountain of Blood, but that it is particularly

generated and produced by the Vital Spirit, in those very parts, which savoureth not a little of Absurdity.

Seeing therefore, that the constant Circulation of the Blood in the MICROCOSM, can be in no wise denyed, why should not also such a Circulation in the MACROCOSM be admitted as true? For as the Blood of the Human Body arising from the Liver, diffeseth it self through all the Passages and Veins of the Body, as well, small as great, and Conserveth the life of the whole, nourisbeth all the parts, and aug- menteth the good juices, which are changed into Flesh, Bones, Skin, and Hairs in the Members themselves, and leaving the unprofitable Phlegm to be expelled by the Pores of the skin: So also is it with the Nutriment and Universal Aliment of the great World, while the Salt water without intermission, of the great Sea, or Ocean, encompassing the whole Globe of the Earth, by many small and great passages or Veins, passeth through all the parts of the Earth, and nourisheth and sustaineth them with its Salt, that Minerals, Metals, Stones, Sand, Clay, Shrubs, Trees, and Grass may be nourished and grow, and in growing take their encrease. The rest of the Water being freed from all saitness, is exterminated as a superfluity in the Superficies, and being diffused into various Springs, as well small as great, is expelled, no otherwise than the superfluous sweat of the Blood in the MICROCOSM, by innumerable passages and pores. But that in many places of the Earth, the Water doth not leave its Salt, but carrieth it along with it self, that may very well come to pass for divers reasons. For first, the most excellent Governour, by His Divine Providence,

hath most wisely ordained and appointed, that a salt water of this kind, which men could in no wise be without, should break forth out of the Earth, and it is thus effected: The Sea-water every where passing through the passages and clefts of the Earth, in some places is dried up by the Central fire, and coagulated into hard and great pieces, which being digged up by men, and dissolved by the help of Water, and freed from its faeces, is boiled up in fit Vessels, and reduced into a pure SALT.

But if it bappeneth that other Water passing through those passages, findeth pieces of Salt of this kind, it dissolveth so much of the same as it can carry along with it, and afterwards is boiled into Salt after various manners, according to the greater or lesser quantity of Salt it hath carried along with it.

But that one Salt Fountain is richer in Salt than another, the cause of the difference is in the Water, which passing by, doth more or less associate it self with the Salt, and so is made stronger or weaker.

These few things are sufficient for the repelling of their Opinion, who assert, that Saline Fountains do not draw their original from the Sea, but are generated and produced in a peculiar manner in the Earth, by the help of the Stars.

But if this should seem credible, nevertheless it would seem more credible, that the Sun and Stars casting their Rays and Influences into the Ocean or Seas, should there generate Salt, which afterwards penetrating through the pervious passages of the Earth, should convey

due nourishment to the same.

This reason may also be assigned of the greater or lesser quantity of Salt in Fountains or Salt-springs, that those passages which receive salt water from the Sea, differ in situation of place, and are also differently disposed or allotted by the sea-water it self, which being various and manifold (in respect of saltness) differs much in one place from another.

For by how much the nearer the Sea-water is to the NORTH, it contains so much the less salt, so that oftentimes it scarcely holds the tenth or twelfth part of Salt. But the nearer it is to the SOUTH or the EAST, it is enriched with so much the more salt. For this reason, in many places of the EAST and WEST INDIES, the sea aboundeth and swelleth with so great a force of salt, that when it is stirred up by the vehement impetuosity of Tempests, it casts out with its surges a copious spume or frothy scum upon the shore, which being afterwards dried by the Rays of the Sun, the Inhabitants are wont to use for the salting of Flesh and Fish. Experience teacheth, that in places of this sort, four pounds of Sea-water yield one pound of salt, and the fertility of those Lands also indicates the great quantity of salt, which without any cultivation or human labour, both Winter and Summer, enrich the Inhabitants with most excellent Fruits. But those Regions situated near the Artick Pole, or North, do not enjoy so great a fertility, because they want the greater and more penetrating Beams of the Sun, and do not exhibit so great a quantity of Salt, which is the cause of all fertility, and therefore those Regions are denied so large and spontaneous a fruitfulness.

But that Salt which the Unskillful have been accustomed to have in little or no regard, may be had in greater honour, I neither could or would any longer pass by its due Name in silence, and therefore I have called it the greatest Treasure, and most ample Riches of the World.

Moreover, that I may prove and demonstrate, that this common abject salt, known to every man, (in which the life, conservation, growth, and propagation of all the Creatures consisteth, and which is the beginning and end of all things) doth deserve this title, and that a greater Treasure is not found in the Earth; it will be necessary to do this, that I make manifest the infallible Verity of the Mysteries of GOD and Nature.

But I desire of the unprejudiced Reader, that he will not be offended at the vileness of abject and contemptible salt, nor think that I, in giving this Title to it, and calling it the greatest Treasure and chiefest Riches of the whole World, have exceeded or given it too great honour. For so great and honourable a Title doth of right belong to it, and should as yet be insignized with a greater, if a greater by me could be attributed. And I easily perswade my self, that if those who are captivated by the hunger of Gold, shall see this Book, and read the Title, they will conceive no other thing in their minds, than the description of the great Universal it self, or the revelation of great Riches and massy Treasures, which they will hope to find in this Treatise, never dreaming that poor abject and contemptible salt should be set before them, and therefore will say, What is all

this noise about a handful of Salt? Who could have thought that GLAUBER would have dared to have given such a Title to Salt? But I earnestly require of thee, my Friend, that thou wouldst patiently read those things which in this Writing I have put before thine eyes, concerning Salt, and that thou wouldst accurately examine them, that thou maist apprehend me to have written the pure and sincere truth. If they exceed the capacity of thy mind, and thou hast not hitherto learned or understood the same from the Books of others, I would have thee to understand that all men have not knowledge of all things, and that the Omnipotent GOD hath left many SCIENCES to Posterity, which he hath hitherto concealed from the proud and haughty. Read over and over the true Writings of the ancient Philosophers, that thou maist know, and throughly know, that those men have searched the most intimate Pene- trials of Nature, had salt in great estimation, to have industriously concealed Its Mysteries and ARCANUMS from the ingrateful World, which now in these last times are brought to light, for thee and all others, to be received as incomparable Gifts, with a grateful mind.

Therefore Reader bend thine Ears, and open thine Eyes, overgrown with blindness and darkness, attend to those good things which I shall discourse to thee of salt; if thou wilt make trial, and will search them throughly by an accurate examination, whether they agree with God, Nature and Truth, I doubt not, but thy mind will be enlightned with a great light, and thou wilt become as a man renovated; but if with a proud mind thou shalt refuse to learn and understand those things, or scoff or mock at them, thou shalt be reckoned amongst the number

of Fools, and perpetually abide in the same, although ARISTOTLE himself, and all the Professors and Doctors should sit upon thy long Ass-ears, and thou with the same shouldst endeavour as an Ass with a sack to cover thy foolish Pride and proud folly. It is much better for a man to know many things, and measure or estimate himself in his own way or manner, than to know nothing, and bear himself out with the vain pride of his own ignorance. I have never seen any man endowed with true knowledge, who hath preferred himself to others; on the contrary, I have found very many, who being stirred up by envy, hatred, and inhumane malice, do nothing sooner or more readily, than, insult and make a mockery at pious men, to whom the Divine Bounty hath granted his sifts, and as it were, devour them with their Wolf-like Teeth, which diabolical wickedness the Divine Justice in its own time will not suffer to escape unpunished.

Thus much I was willing to say to the proud Caviller; now therefore attend to those things which I shall speak concerning Salt.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUER

trans: Chris. Packe



A TREATISE OF SALT



A
TREATISE
OF THE
NATURE OF SALTS, & ETC.

1. Of the Nature of SALT.

That it may be demonstrated in a Compendium, how many good things, as first the Tranquility of our mind, the chiefest Temporal Good, the Conservation of our Bodily Health, the great Riches and Treasures, and other things which are necessary for humane use, are latent or hidden in the despicable Body of Salt; in the first place let us hear what our Saviour Christ himself saith, who is the Truth, the Light, and the Life, in the Gospel of ST. LUKE, Chap. 14. Ver. 35. and in MARK, Chap. 9. Ver. 50. Salt (saith he) IS A GOOD THING. And in LUKE, Chap. 18. Ver. 19. NO MAN (saith he) IS GOOD, BUT GOD ALONE. But he calleth his Disciples the Salt of the Earth, and addeth, IF THE EARTH WANTETH SALT, IT IS UNPROFITABLE, NEITHER DOETH IT BRING FORTH FRUIT. And Dung it self, without Salt, is of no use. This is as if he should have said, Salt is the most noble thing of the whole World; and yet amongst Fools the most abject and contemptible, Be ye like to this, and do the Will of God, and as Mediators, lead Sinners to GOD, which otherwise cannot be done. I AM YOUR HEAD, YOUR MASTER, AND GO BEFORE YOU; TREAD YE IN MY FOOTSTEPS, FOLLOW ME, I AM THE WAY, & etc.

But to return to Salt, we will hear the opinion of others concerning it: There is here no need to cite the Writings of Philosophers at length, seeing they are at hand, and from them it may be manifest to every man, that next after GOD, the Sun, and Fire, they have esteemed it the most Noble Creature, and have given to it Honours as it were Divine. The Heathens would not sacrifice to their gods without Fire and Salt. If you read the Old and New Testament, you shall find that God himself hath commanded to have regard to Salt. In the Gospel of ST. MARX you shall find that all men are to be seasoned or preserved by Fire, and all sacrifices with salt, and that the Lamp or Light upon the Altar was never to be put out, but to be kept in continual Burning. In the Christian Church, this manner is still observed, that no Infant is baptized, without some Light or Candle be present, and the Priest sprinkles a little salt upon the mouth of the Baptized, with these words, RECEIVE THE SALT OR SEASONING OF WISDOM; as if he should say, LEARN TO UNDERSTAND AND KNOW GOD, AND BE NOT LIKE THE BEAST, WHICH HATH NO UNDERSTANDING. These Ceremonies are observed in some places at this day. The Greek Church baptizeth with fire and water, by that Rite indicating the Holy Ghost to be like to fire, because he warmeth the cold hearts of Men, enliveneth them, and turneth them to GOD. God Himself calleth himself a consuming Fire; and the Holy Ghost hath always appeared in the form of Fire, and shewed Himself to the Disciple of Christ in fiery Tongues. The ABYSINI professing the Christian Religion in AFRICA, under the most Potent King and Priest PRESTER JOHN, baptize with Fire and Water, and make a sign or mark in the

Foreheads of the men which are baptized, by Burning. In short, there is not any man among the Heathens, Jews, Turks, and Christians, who doth not highly value Fire and Salt, of which notwithstanding he knoweth no more than a mad-man, or than a Swine, or an Ox, or other irrational Beasts, which pass their life without understanding. But these two Creatures of God, to wit, Fire and Salt, are one and the same in the foundation of Nature; for Fire produceth Salt, and Salt is again converted into Fire, and Fire into Salt, so that by a mutual conversion, they are always changed one into the other. Therefore HERMES the Father of Philosophers saith, THAT WHICH IS ABOVE, IS AS THAT WHICH IS BELOW, AND THAT WHICH IS BELOW, AS THAT WHICH IS ABOVE; as you may read in his SMARAGDINE Table. The Sun or Fire is above, Salt is below, which is by an easie way rendered combustible, like the sun or fire; as I have taught in many places of my Writings, and all Philosophers, with an unanimous consent, do confess, that the greatest Secret lieth hidden in fire and salt. Hence in the word Aichymy from fire and salt, which penetrate all things, and Fire is the Symbol of GOD, who hath always exhibited himself to mortal eyes in the form of Fire: But Salt is the Symbol of Eternity, inasmuch as it defendeth and preserveth all things from Corruption.

There are some who determine the Evangelist JOHN to have understood Hermetick Philosophy; and there is yet extant an Hymn, composed and sung by the ancient Fathers, in honour of the same JOHN, in which occur these words: WHO MAKETH GOLD OF RODS OR TWIGGS, AND GEMMS OF STONES. Nevertheless I leave those things to every man's judgement,

and here I only say this, That both Heavenly and Earthly Mysteries were biown to the Prophets and Apostles.

But although I have never taken in hand so great a Philosophick Work, nevertheless it is so known to me from the Writings of the Prophets and Apostles, and from the Light of Nature, that by comparing things Divine and Humane, I could easily subject it to the Eye, but that power is not allowed me, and therefore I trust that no man will make an evil Interpretation of what I have said, seeing that thereby I aim at nothing but the glory of God, and the profit of my. Neighbour.

There is no need for any man to seek many things from the Old and New Philosophers, seeing that by reading and considering the Divine Writings of MOSES, the Prophets and Apostles, he may obtain his die-ire, and may without doubt, in them, find the Stone of Philosophers described, provided he shall have but a little knowledge of Nature. I will say no more, but that the infallible Truth occurs in those. All these things are to be taken so, that things Divine may be understood in a Divine sence, and Natural things in an Elementary sence, without changing or mixing, seeing that they have no Communion among themselves.

But lest it should seem to any, to be absurd, that ST. JOHN. the Evangelist should make Gold of Sticks or Twiggs, and Gemins of Stones, as the said Hymn teacheth, by an Art indeed great, and to be admitted, I have thought it necessary to open and shew to the Unskillful by what means that might be done.

In the first place, this was possible to ST. JOHN, as he was a

man abundantly gifted with the Holy Spirit, and seasoned with the Salt of Wisdom, so that he might perform this action supernaturally, as well as naturally, seeing that he was endowed by the holy Spirit, without doubt he had also the natural Light in his possession.

By which of those powers he effected this, is not for us to know, nor doth it behove us to know. But because few will believe that ST. JOHN wrought the same by natural means, and many not believing in Nature and Art, will only say, that it could never be that Wood should be transmuted into Gold, and Stones into Gemms. And although the later should be in some sort credible, by reason of the alliance or likeness between Stones and Gemms, nevertheless the former, by reason of the great disagreement between Woods and Metals, inasmuch as they belong to divers Kingdoms, they object, exceeds all Belief, and other Objections of this sort, may be found among the Unskillful, by reason of the external species of place. But such things are wont to move no admiration in Philosophers, much less any doubt, seeing that they are not ignorant bow great familiarity there is of the Vegetable Kingdom with the Mineral, both which have their Rise from the same Subjects, viz. Salt and Fire, which their Anatomy doth clearly demonstrate.

And although this may exceed the Capacity of some, yet it doth not thence follow that it is not true. If all things were to be spoken truly and openly, I confess there would be found a very small number of those who rightly understand Nature, seeing that almost all men who have but frequented a School for some years, and obtained any thing of Latin, whether they understand Nature, or are ignorant of her,

will be taken for Philosophers, traduce those Philosophers who are illuminated by the Light of Nature, with strange Cavillings and wicked Lyes, every where setting forth themselves by their own ignorance. Therefore it is no wonder that the Secrets of Nature should lie hid, and by the ignorance and unskillful of this sort be all taken for Fables and foolish Whimsies, which their Sheeps Brains cannot reach. But who is able to cure this Evil? Perverse manners are to be left with a perverse World. But that I may prove and demonstrate that it is not altogether impossible for Art to transmute Wood into Gold, I will point out by what means it may be done.

First, Then it is manifest before all things, that all Wood and every Herb hath its original from a certain suiphureous salt, to which Metals also owe their Rise and greatly agree in similitude, and by an intimate agreement in the same name; so that how easily a Mineral suffereth it self to be changed into a Vegetable, and that again into a Mineral, I have signified in other places of my Writings. Indeed if you shall look upon the external difference of any Wood or Herb, and a Metal, it will indeed appear great; but being reduced to their first matter, they will not differ in any discrimination; as is manifested in my CONTINUATION OF MIRACULUM MUNDI.

Therefore if the firstmatter of Vegetables be adjoined to any metallick seed, this is nourished by that; and again, if a metal be reduced to its first matter, and any Vegetable seed put to it, that will be changed into a Vegetable; which Experience hath often shewen me. But if those two had not a great affinity with each other, they

would not so easily admit of a mutual conversion one into the other; the seeds indeed differ between themselves, but they agree in the first matter, which appeareth thus: If a sulphureous salt, not corrosive, be mixed with sand, and moistened with water, and the seeds of divers Herbs sowed in it, for every seed doth thence attract its own nourishment, every one, according to its species, producing its like, endowed with various colours, smell, and proper taste, powers, and virtues, all which proceed from one only salt, and are manifested by the heat of the Sun, and the operation of the internal Archeus, But to make the matter more clear, it is to be known that the principals of Vegetables are Water, Salt, and Sulphur, from which also Metals take their original, and not from running Mercury, as many think. For that ARGENT-VIVE, in its own peculiar nature, is also a metal arising from the same three principles, from, which the other metals, and all Vegetables draw their original, viz, from Water, Salt, and Sulphur, which their Anatomy maketh manifest. Here the root of Unskillful men will take Counsel, to repel this my opinion, inasmuch as it will seem worthy of credit to few. But the cause of this incredulity is the rudeness and unskillfulness of men of this sort, who having no Experience in Natural things, nor in no wise enlightened by the Light of Nature, are blinder than a Mole.

Those things which hitherto I have so often, and with so many words inculcated, the same I here repeat and affirm, to wit, That a Metal may be converted into a Vegetable, and that again into a Metal, and that no Vegetable is found, from which a natural and yellow Sulphur,

in all things like to the Mineral, may not be prepared; and this Sulphur prepared of any Vegetable, if it be adjoined to any fixed metallick Sulphur, it is maturated by the same, Into a metal, yet not without a MEDIUM; as I have often indicated in my Writings, and that MEDIUM I have said to be Salt. Therefore whosoever knoweth how to adjoin any immature sulphur, whether Vegetable, or Mineral, to any ripe Metal, the fixed and constant sulphur of Gold and Silver, will be nourished and encreased by the Vegetable or Mineral sulphur, not fixed, and will transmute that Into the species and property of the other, as the Ferment shall be white or red, in like manner as the seed of any Vegetable doth. So gold and silver may be made of a sulphureous salt, according to any ones will, which nevertheless requires a due time, seeing that a transmutation of this sort is perfected gradually, and by a due heat, as also in the propagation of Vegetables & Minerals it is wont to be done. From these things it appears, that this Transmutation is the meer Work of Nature, which many Experiments, which I have made, and yet am able to make do evidently demonstrate; therefore there is no reason why such things should seem so wonderful or absurd to any.

Whether ST. JOHN performed the Transmutation of which we have spoken, by the help of any natural Art, or whether he did the same by a Divine Power, we will not here dispute; but let it suffice to have demonstrated that such things may be performed by a natural reason.

For when Wood, Bread, or piece of a Bone; or also any Herb shall be adjoined to its own salt, in due manner of Art, and reduced to its first matter, that salt transmuteth the Flower, Bread, Wood, or Herb

into a sulphureous salt which increaseth the growing faculty of Vegetables and Minerals. A salt of this sort being mixed with a small quantity of white Flint reduced to powder, and melted in a strong Fire, will give a red and pellucid stone or glass, which if it be kept long in the Fire, it turneth green, and at length black, like a Coal, and acquireth so great hardness, that it may be cut and polished after the manner of other precious stones. Here the desirous of Art may see, that by one and the same way, and in one and the same time, that Gold may be prepared of Wood, and fair and pellucid stones, of various colours, of white Flints. But that the Eyes of the studious of Divine and Natural things, may be the better opened, I will more clearly expound what the first matter is.

Therefore, as to this first matter, of which we here speak, that of it Metals no less than Vegetables may be brought forth, it is to be known how easily it may be prepared by the help of Fire, and of a certain Salt not corrosive, of Metals, Vegetables, and Animals, and indeed so swiftly, that in the space of three hours, a piece of Bread, Flesh, or of any Metal, may be transmuted into a sulphureous salt. The same thing also happeneth in the stomachs of Men and Beasts, in which the Vegetables and Animals which are eaten, are consumed in the space of 24 hours, and transmuted into that sulphureous salt from which they have drawn their Rise. But Metals being too fixed and compact, those stomachs have no Jurisdiction over them, inasmuch as they are not able to reduce them to their first matter, except the same were so reduced before, and so should come into the stomach, opened by a

radical solution, and so are digested and consumed like Animals and Vegetables. But what need is there of the help of humane stomachs to perform such things, seeing that Operations of this sort may be perfected by the help of Fire and Art. A moist putrefaction without the help of Fire, performeth the same thing in Vegetables and Animals, in a long Process of time; but in Metals very difficulty, and not except in a very long time. Neither are humane Stomachs themselves alike potent, in reducing every Vegetable to its first matter, inasmuch as they exercise their power only upon those Vegetables which by a due Preparation are first, rendered fit to be digested and concocted by the stomach, and reduced to their first matter. For first they are boiled, roasted, or prepared by some other way, because those things which are admitted into the Body, contrary to humane Nature, exercise nothing but venomous Operations. By a like reason Metals and Minerals refuse to be brought to their first matter in a humane Stomach, seeing that the stomach cannot suffer them, as being averse to humane Nature, but ejects them as a certain Venome, not without great peril of Life. Here I except Gold, which Metal only, being first rightly prepared, doth not refuse reduction into its first matter in the stomachs of Man; nevertheless it doth it more easily and readily. He who knoweth not this Artificial Reduction, must be content with the Natural, which nevertheless is not desireable, by reason of the toil, stink, and length of time which it requires. For which reason it is of less account than the artificial. Some of the ancient Philosophers have indeed (not without reason) used the Dungs of Animals, by reason of the

incredible Virtues which they possess. But because we have better and fitter Medicaments at hand, not without reason we omit those, and leave them to them who labour under the want of better; which happeneth to Country people, who being remote from Cities and Medicines, are wont to use Dungs in various Diseases instead of Medicines. They purge the Bodies of Boys and Girls with Mouse-dung, Horse-dung, and Goose-dung, being dissolved in Wine or Beer, and strained through a Linen Cloth, they use in curing the Falling-sickness by Sweat. In the Cure of an ERYSIPELAS, or BURNS, or SCALDS, they use Hoggs-dung; and in all kind of SWELLINGS Sheeps-dung; in a QUINSEY white Doggs-turd, or Humane dung, as also to other Diseases of the Neck, which the rude and ignorant are wont to drink against various inward and outward defects of the humane Body.

I remember once to have seen an admirable Cure done in a moment by the help of humane dung, in a certain, long, and tedious Disease, which it plainly and swiftly removed, drawing those into admiration who were ignorant of the reason of so swift a Cure. He that understandeth the nature and properties of Dung, will easily perswade himself, that wonderful things may be effected by the same. The reason is ready, because humane Dung is nothing else but Bread and Flesh, reduced into their first matter, all their Bonds being loosened, and rendered fit for the exercising of their Virtues; and from humane Dung is elicited, without any great difficulty, a natural Burning, and like to Mineral Sulphur, of which being mixed with Coals and Salt-petre, Gunpowder is wont to be made; as also a certain Salt, not much unlike the SAL

ENIXUM of PARACELSUS. And both those, to wit, that Sulphur, and that Salt, the Humane dung containeth in it self; the which may put forth their wonderful Virtues, by admirable Operations, I think may be doubted by no man. Put a piece of Gold for a time into Humane dung, and afterwards cleanse it by washing, you shall find it equally yellow, as if it had lain in a Lixivium, in which common Mineral Sulphur had been dissolved. And that yellowness adhering to the Gold (or rather SILVER, for the better distinction) is but the Vegetable or Animal Sulphur arising from the Food which the Man hath eaten.

This I say is the cause that the Dungs of Men and Beasts produce so great effects, which Bread and Flesh otherwise cannot produce, before they are reduced into their first matter. Nevertheless, I do not therefore admit them of value in Medicine, but only shew whence they have their Virtues of resisting Diseases, that by this means I may assert Vegetables, Animals, and Minerals do highly exercise their Virtues, when they return to their first matter, not that it is at all necessary to be done in the Stomachs of Animals, seeing that the Operation of the fire alone serveth for this reduction.

In what manner soever this first matter be made, whether by the Stomachs of Animals, or by the Operation of fire, there is no great difference, only that which is made by fire is purer, and not so stinking, as that which is done by the Stomachs of Animals, although in gilding of Silver, they are found to be equall, and obtain a sulphureous nature. And hence it appears, that there lies hid in Bread, and in Flesh, a fugacious and spiritual Gold. And for this reason I conclude,

that in all things of the World born of Salt, and brought to Maturity by the heat of the Sun, there is necessarily reconded a fugacious Volatile, and spiritual Gold, yet in greater quantity in one subject than another, but not manifested till the body containing it, by the help of art, returneth to its firstmatter.

The which Art, seeing that it is out of the reach of Rusticks, it is but reasonable, that they should make use of Things, without any ill interpretation. For in the greater, and more powerful Virtues to be produced, Things are found more potent than those things from which they proceed. Bread, Wine, Flesh, and the like things destinated for the nourishment of the Body, are not Medicines, but only Nutriments, from which, after an Animate Body hath separated its Aliment, that which is left, obtaineth Medicinal Powers and Virtues; and did not I fear that this dungy discourse should lead me too far from my purpose, I could declare things to be admired of Dungs. For Metals also being prepared but once by the help of Animals, may be wonderfully Converted, and reduced to their first matter, although it is in no wise necessary that we should take that way of doing it, seeing that an easier and better way is at hand, than that by the help of Animals. But he that is ignorant of this artificial Conversion, must be content with the other, till the teachings of experience, shall bring him to better things.

That incredible Virtues are hidden in the Things of Animals, PARACELSUS at some time declared, in the presence of some Noble-Men, to some Unskillful Physicans, who being moved with anger, departed,

thinking themselves to be highly reproached by PARACELSUS, because they had asked of him some great Medicinal Secret, and he had set before them Humane Dung. But without doubt, he would have shewed them great Secrets hidden in such a matter, which exceeded their dull Capacities, but not the incomparable Ingenuity of PARACELSUS, who without doubt had revealed to them those Secrets which himself had found, had they not gone away from him with wrath and Indignation.

In another place of his Writings, he saith in express words, that he that knoweth not his own Dung, knoweth nothing at all, and is a blind Ass, to whom nothing of Heaven and Earth is manifest; which words do plainly prove PARACELSUS to have been able to perform many things with Dung. But this I assert, that this my Transmutation, and Conversion of things into their first matter, doth far excell that which is done by Dungs, in as much as being endowed with a greater efficacy, it appeareth not in the species of Dung, but of a Sulphureous Salt, and may commodiously be used by all Men, and in all Diseases. Its Virtues are not restrained to any particular Disease, but operate generally, not only in all Humane Diseases, but also in all Infirmities, and Defects of Vegetables and Minerals, as I have shewed in other places of my Writings. What I have here spoken of Dungs, I would not have any think that I have done it to the end that I would have them used in Medicines, but for this reason, that I might shew the great difference between an Herb as brought forth by the Earth, and that which being first digested, the Animal Stomach hath freed from its Bonds, and reduced it to the operation of its hidden Virtues: The which

have very clearly proved by the .Dungs of Animals. Therefore the expert and learned Physican, setting aside all Dungy Medicines, may by the Spagyrick Art, reduce his Herbs to their first matter, that is a Suiphureous Salt, and may perform by Salts of this sort, more and greater things, than by the unprofitable, and destitute of all Virtue, Barks, Shells, and empty Husks, which a multitude of Physicans are accustomed to use at this day. I have thought fit to expose to the light these few things, concerning the first matter of things, and Things, which are not distinguished, by any great difference: But let us return to the matter it self, and see how fairly the light of Nature shineth from the Divine Light.

As God formed the first Man ADAM of the Earth, and breathed into him a living Soul, and placed him in Paradise, and the Devil withdrew him from God, and Precipitated him into Eternal Damnation, using the Serpent as a Mediator: So also, Man who fell from his Creator, being deceived by Satan, by the Divine Serpent and Mediator, to wit, Jesus Christ, was again to be reconciled to God, which could no otherwise be done, and God permitted it so to come to pass, who otherwise might have bridled the Devil, so that he could not have seduced a Man, and also could have kept Satan himself in his Angelical Estate, that he should have had no hatred against God or Man. Now this Philosophick Elementry Secret may be compared, in all points, to the Heavenly Mystery. For if the Elementry Sun, in the separation made by God, in which he lifted himself on high from the rude and formless Chaos, had not ejected his earthly and corruptible Sulphur, and sent it down to

the Abyss of the Earth, the Rays of the Sun, when they now penetrated the Earth, would not be hindered to Communicate with the Solar Progeny or Issue, so that the Bowels of the Earth would produce nothing but Gold; and the other Metals, viz. Iron, Lead, Tin, Copper, & etc. should not be, which nevertheless are brought forth impure, owing their receiving impurity to that impure, stinking, and earthly Sulphur, which is mixed with a Metallick Body in the Bowels of the Earth.

But to help Metals infected with a Sulphur of this sort, that they may become like to Gold, as the Son of the true Sun, it is necessary that Sol should humble his Son, to wit Gold, and suffer him to put on a Saline nature, whereby he may become the Medium of reducing radically the imperfect Metals to perfection. Salt is the only Medium of reconciling Gold to common Sulphur, and of making of it a Tincture, changing the imperfect Metals into perfect, of which all the Philosophers, whom few understand, have written so clearly.

Concerning this matter I have written very clearly in a Treatise, which I lately published, describing a Saline Water, or AURUM POTABILE, which certainly containeth a great Mystery, although very many can neither understand or believe it. For because it wholly tingeth Mercury, it cannot be a solution of common Gold, because no Water, nor no Liquor prepared of Corporeal Gold it self, can give to Mercury a constant Tincture. It may indeed be done that Gold dissolved, may adhere to ARGENT VIVE, or that to Gold, so that both may pass together into a white Amalgama: But that such an Amalgama should become yellow and hard, or the Argent vive transmuted into Gold, will never happen,

although it should be digested or cocted an hundred years in such a Golden solution. For the snowy whiteness of Mercury never suffereth it self to be tinged or coloured by common Gold, but is obedient to any tinging and coagulating Sulphur, concerning which in the Appendix to the Continuation of MIRACULUM MUNDI, more things are declared. Let these few words be well examined, in which will be found a great Mystery; to wit the whole Philosophick work it self, provided the light of Nature shall a little shine. Nevertheless this is not so efficacious, as that it can reveal such Mysteries to a Man who wants Venus to open his Eyes, with which he may behold the light of Nature. For without God, there is no light, and without light, no life, no Understanding nor Wisdom; Obscurity is Death, and Death Eternal Destruction.

Salt speaketh thus of it self; I AM FIRE AND LIFE, AND NO COMBUSTIBLE SULPHUR CAN BE MADE GOLD, EXCEPT I BE THE MEDIATOR. Salt is the only Medium between Combustible and Corrupt Sulphur, or the imperfect Metals and Gold. The pernicious Sulphur or Satan, which lieth hid in lean Death, is first to be vanquished and overcome in Hell, then arising a Glorified Body, it occupieth its Royal Throne, and Converteth the Disease Metals into Gold.

But to delay the Reader, burning with a desire of Divine and Humane Mysteries, no longer, I will describe the whole Operation in a Philosophick manner, briefly, clearly, and truly, as I have oftentimes done it with my hands, but never yet, by reason of various Obstacles have brought it to a due perfection.

To the common Salt of the Earth well cleansed, adjoin a Terrestrial

Sulphur in a due weight, the injected Rays of the Sun being first received by the Salt; the Salt and Sulphur will fight in Hell so long, until the Salt overcorneth the Devil and Death, and ariseth a Glorified Body, by which its sick Brethren are to be Cured, or Converted into Gold.

This is the whole Operation, in which nothing is omitted, but the weight, and the name of Satan or Death. But the name of the Salt I have already manifested, and nothing here remains, but that I should express the name of Satan and Death, which for the Glory of God and profit of my Neighbour, I will not conceal.

The Death and Devil of all Metals, is that Combustible Sulphur, which having its seat in all things, is equally in Vegetables, Animals, and Minerals. Conjoin Salt and burning Sulphur, and cause them to fight until the life (that is Salt) shall overcome and swallow up the burning Sulphur, which is Death, and from both will proceed a Glorified Body, like a fair Ruby, or pellucid and red Carbuncle, by which the Diseases of Men and Metals may be cured. In this manner of operating, delivered in few words, lieth hid a mystery of great moment, which one of a thousand will scarce understand, and by reason of the vileness of the matter, it will be to many offensive, and contemptible. But we will have no regard to Fools, blinded with their own folly and madness, who seek good where it is not to be found, and neither do nor will know it when put before their eyes. If after a Sophistical manner I should have proposed some Chymical Operation with a long and tedious Circumstance of words, I make no doubt, but the blind World

would more readily have received it, than a short and compendious way of operating of this sort: Whence SENDIVOGIUS, and other true Philosophers, have not said without cause, that if the true manner of Operating should be revealed to any man, nevertheless, by reason of the vileness of the matter, it would not be believed. For this reason, some will object; I pray what good is like to be in so vile and abject a thing as Salt? And when was Sulphur wont to be made Gold? Hence also, they neither will nor can believe the truth.

But that I may clearly prove, that there are Secrets hidden in Salt and Sulphur, it behoveth, that I manifest those things more largely. Salt is the Symbole of Eternity, seeing that it Is not diminished nor altered, neither by Fire, Air, Water, or Earth, but preserveth all things for a long time from Corruption. It is a thing well known, and conversant in the sight of all the World and is a help to all other things, yet wants not the help of any thing. Burning Sulphur is the Symbole of Death, and the true Infernal Devil, which no Element, nor any other thing (one Salt excepted) is able to vanquish and overcome. For although Sulphur not yet freed from its Bonds, being surely kept in its Prison should suffer it self for many years to be tortured by the fire, yet would it not receive any sensible mutation, nor any loss of weight, provided there be no open passage for its Exit. By the like reason, if it should abide an hundred years, In the Air or Water, yet it would in no wise putrifie. Salt only overcometh it, and changeth it into a Carbuncle; I say into a Carbuncle, so called, because shining with a pellucidredness, it sheweth like a burning Coal,

and for its excellency may be accounted among Precious Stones. It is found by few, but they who have it in possession, hide it, nor do they expose it to Sale like Diamonds, or other Gemms. It is not digged out of rough Mountains, as others, but Is sought by Prayers to God, and acquired by the Labour of the Hands.

But why do I say so much? Seeing that I have already exceeded my due limits, yet I know, that what I have said will exceed the capacity and understanding of the Impious. But that no man should doubt, that salt and sulphur are most noble Creatures, although very lightly esteemed, I will prove that salt is the BEGINNING AND END OF ALL THINGS. In the Creation of the World salt was first made, from which afterwards the four Elements proceeded, so that by the Philosophers salt is called THE CENTER OF THE ELEMENTS CONCENTRATED; and by the same reason, by which it was the first, it still is, and remaineth the last. All things arise from salt, and after they are destroyed by death, do again return into the same. ET SAL THESAUROS GRANDES & POSSIDES IGNIS. IN SALT AND FIRE ARE CONTAINED GREAT TREASURES. Salt is Fire, and Fire is Salt, and they contain in themselves a third thing, to wit, an hidden Spirit. When the most Omnipotent Creator had pronounced the word FIAT, and created salt, the CHAOS was afterwards parted or divided into four portions, and divers seats or places assigned to each, and also each had its Name given to it; which being done, the Elements took their beginning, instituting in themselves mutual actions, and ordaining their generations. The most pure and subtile part became the Firmament, and gave the Sun, Moon, and Stars the more gross and

heavy, joined into a mass of Earth, and like faeces or dreggs, occupied the lowest place. The watery and airy Portions encompass the Terrene Globe.

Now when the superiour or fiery part, with the Stars operate and immit their powers upon the lower part or Sea, the Water is rendered pregnant, or as it were with young, and generateth Salt without intermission. But lest this continual generation of Salt, effected by the operation of Fire, should be produced in the Sea or Water only, and the rest of the Elements should be idle, God hath also given to each of these its proper Gift, viz. to the Air, that it should receive the seed sent from the Stars, and communicate it to the Water; to the Water, that it should distribute the received seed through the passages and clefts of the Earth, that so by this reason Minerals and Metals of every kind might as well be produced within the earth, as all kinds of Herbs, Fruits, and Trees, without it in the superficies, serving for the nutriment, encrease and multiplication of Animals. This thing is witnessed by daily Experience; for if the Sea should not disperse its salt through the earth, so many excellent Minerals could in no wise exist in its bowels, neither in its superficies could not so many and so great Trees nor so various and manifold Herbs, and such divers sorts of Grass, be brought forth. For as much Salt as Vegetables draw to the external superficies, and Minerals to the inward bowels, so much the Sea or Salt-water restoreth to them, so that the Earth may never labour under a want of its salt, of which the Indigent are to be rendered partakers. For if the Sea should not provide for the Globe of

the Earth a continual nourishment, the Earth it self being destitute of the same, would not be able to afford a due aliment and encrease to other things. For a Chest which Is continually exhausted by taking out, and nothing put in, at length being empty, retaineth nothing. But because the wise Providence of God hath appointed that the Terene Globe, without intermission, should be fertile in bringing forth good Fruit for the nourishment of Mankind, necessity requireth that a perpetual ailment should be afforded to the Earth, from the Sea, for which end the Stars never cease in animating the Air and Water with their influences, that the Elements, by mutual helps, might succour one another, and no stop or hindrence should be put to the course of Nature. For if one Element only rest, and cease to perform its office, the other would also cease from working, and fall into such a Rest.

Except the Stars should generate Salt, and the Water receiving it, should disperse it through the Earth, by what means should it come to pass, that any thing should be brought forth, grow, and encrease ? The whole Orb of the Earth would at length grow dry, and perish, which nevertheless by the perpetual access of salt, never intermitteth, but is encreased and sustained.

There is no Stone, which can want Salt, which argueth Salt to be its beginning and nourishment, and that those Mountains, in which Is a great quantity of a saline nutriment, do grow and encrease thereby, as receiving it in a plentiful manner from the nearest sea. This is no where more easily to be found, than in those places in which the Mountainous Coasts are very fertile and fruitful in Metals, for the

acquiring of which the Rocks are digged through with holes in height or depth, affording a commodious going in and out. But when in places of this sort all the Metals are dug out, or the metallick Veins are broken off (& lost) from the transverse Walls, or sides, or also from the sliding or dropping Waters, they are rendered unprofitable; and for that reason such a Mountain is to be deserted; nevertheless it doth not cease to grow, and indeed as well the Stones as the Metals, having their seat in it. Whence it is wont to happen, that those holes or passages abovementioned, through which one might have walked upright, in a long process of time, do so grow together, and become so little and strait, that he who desires to go into the most intimate Penetrals, must stoop even to the ground. This is to be understood of such sorts of Stones as abound with salt, for places not passable by salt, are found to be fit neither for the generation of Stones, or of other things, as also those which refuse to admit Water: For Water is the Vehicle which carrieth Salt through the whole Globe of the Earth, and by it disperseth its nourishment, as the Air is the Recepticle of the Astral seed, of which the Water is to be rendered a partaker.

Those things which I here write, although they may seem to be vile, and of small moment, nevertheless they are most true, and cannot be rendered more clearly and truly by any man. And although the same might be proposed by a more prolix description, yet there is no need of that prolixity, when all things may be delivered more compendiously.

Nevertheless, that I may as yet confirm by a clearer demonstration, that the Life of the whole World is Salt, and that of it all things

take their original, I will bring for witness the Universal Opinion of all the Philosophers unanimously asserting, That all things being reduced into their first matter, return into salt; from which Saying it followeth, that they have taken their beginning from Salt; and this Argument can be repelled by no man.

Now some man may say, How shall I be sure of this? Or, By what reason may all things be reduced to their first matter? To obtain the knowledge of those Labours and Operations, it behoveth thee by experience to go to clear Philosophers and Chymists, because I intend not at the present to treat of operations of this kind. Every Countryman taketh notice of the Work of Nature, who seeth daily, that every Herb, every Wood, every Man, and every Animal, after that it hath attained its end by Death, passeth by putrefaction into a sulphureous salt, hidden indeed in a putrefied Dung, but unknown to him, although with the same he dungeth his poor and barren Land wanting salt, and rendereth it fat and fertile. As long as the Herb, Wood, and Animal enjoyeth its own vital Air, it doth not dismiss its salt by which it is preserved, but superfluous faeces. But as soon as death hath taken away the vital Air, and dissolved the VINCULUM or Bond, the rest of the parts can no longer subsist, every one going out to that place whence it proceeded. Rain dissolveth the salt, and by all Rivers carrieth it back to its Mother the Ocean, from whence it had come forth; the spirit is attracted by the stars; the earthly matter remaineth in the Earth, to which it oweth its Rise. For the Fruits of the Earth do not obtain this universal nourishment from the Sea, by right of

Inheritance, but they take it only as a profitable Aliment, given them to enjoy as long as they live; after death, the universal Mother, to wit, the Sea, taketh it back, and bestoweth it upon others which she hath accommodated to it. If thou hast a mind to make trial of this thing by another way, burn any Herb, Wood, Stone, or Animal in the Fire, for so whatsoever is spiritual flieth into the air, and the salt will remain in the ashes, to be extracted with water, and separated from the dead earth. Salt therefore in all things Is THE BEGINNING AND THE END, and most worthy, which is accurately- to be noted, inasmuch as it is that which containeth great mysteries and secrets.

He that is ignorant of these things, deserveth not to be called a Philosopher, but rather a proud Ass, knowing and maintaining nothing but slanders and calumnies, with which, to conceal his own ignorance, he cavilleth at the Truth, and bringeth it into contempt. The Ancients were not ignorant of the excellent Virtues hidden in salt, so that many of the Philosophers have thought that something Divine was hidden in salt, and therefore they have expressly written, that the knowledge of God can be drawn from nothing more clearly than from Fire and Salt. Therefore they at all times adjoined to their Sacrifices and Altars Fire and Salt, as Symbols of God and Immortality. They were afraid to touch any Fire or any Salt with unwashed hands, lest they should draw the Divine Wrath upon themselves, if they should defile those most noble Creatures with impure hands: They swore by Salt and Fire, not using any greater Oath; and in any matter to be searched out by diligent examination, they proposed to the interrogated Salt and Bread,

that so he should witness the truth; whence perhaps came that Proverb, SALEM & MENSAM, NON VIPLABIS. Our Saviour Christ is called THE SALT OF WISDOM. In holy Baptism, the Priest putting a little Salt to the mouth of the Infant, is wont to add these words, RECEIVE THE SALT OF WISDOM; which custom, with the burning of Wax-Candles, always adjoined in Baptism, that Christ might be remembered to be the light of the world, is now in many places abrogated by Innovations; so that it is to be feared, if the world should continue long, the matter would come to that pass, that it would also be prohibited to name the very Name of Christ. For truly it is already come to that boldness, as to prohibit the Celebration of our Saviour's Nativity, under the injunction of a certain penalty. O the miserable condition of CHRISTENDOM at this day!

Christ himself calleth his Disciples THE LIGHT OF THE WORLD, and THE SALT OF THE EARTH, Luke 19, 9. Salt and Water, by Faith and Baptism unite God and Man: So also fixed Gold and combustible sulphur are copulated by the help of salt and water, which thing, although it may seem impossible, nevertheless it is still very well known to true Chymiats: For when they are minded to separate melted Gold and Silver, they are wont to inject a little sulphur, which interceding between both, like a Partition wall, disjoineth the gold and silver, by reason of the enmity which it kiath with the gold, disagreeing with the sulphur by so great an antipathy, that it can at no time suffer it. Nevertheless salt and water take away this Enmity, reducing both into favour with each other, no otherwise than Christ, the Salt of

Wisdom and the Divine Light, as a Mediator. reconcileth the filthy sinner to God.

Christ saith in certain places, SALT IS GOOD, or IT IS A GOOD THING: When the Earth wanteth salt, being dead, it bringeth forth no Fruit; the same is Dung, when destitute of salt.

Here I have the eternal Truth Himself my Witness, reproving my impious FARNNERIAN Enemies, who endeavour to repel my MIRACULUM MtJNDI with their false Calumnies and Cavils. In which Book I have demonstrated by manifest Arguments, that the Earth is rendered fat and fertile, not by Dung, but the Salt which is in it. These Calumnators being convicted by the true testimony of this witness of their shameful Lyes, must without doubt bridle their venomous Tongues, and for time to come, cease to tear me with their savage Teeth.

THE TRUTH MAY INDEED BE PRESSED, BUT NEVER QUITE BORN DOWN For GOD at length will bring it to light, although for some time it may be pressed and perplexed by Satan the Father of Lyes, and its capital enemy.

In another place Christ saith, NONE IS GOOD BUT GOD. Also in another place, SALT IS GOOD. This is truly a most efficacious testiaony, and famous praise, by which Salt is extolled.

Salt is also taken for Understanding and Wisdom, and for that reason a rude and ignorant man is called dull and insipid, and in the same sense a speech is said to be unsavory or witless, as if having nothing of salt, it were unhandsome and stupid; whence the vulgar Proverbs are wont to say, How heavy and insipid is this man? How dully

and unsavourly doth he speak? Also that usual saying, THAT WHICH RELISHETH, NOURISHETH; and so on the contrary, where there is no savour, there is also no nourishment. There is nothing can be brought forth in the nature of things, without the MEDIUM of salt; yea, Man himself is not born without the Sun, Man, and Salt. Therefore a certain Philosopher saith very appositely, THE VIGOUR OF SALT IS FIERY, AND OF A CELESTIAL ORIGINAL. The sun and salt are the Parents of all things, which procreate all things, and without which nothing is pro- created; Bread and flesh, which are seasoned with salt, afford more Virtues than all other Foods which are not salted. Salt being added to Wine in its fermentation, rendereth it stronger and sweeter.

N. B. That nevertheless the salt here spoken of ought not to be common and vulgar salt, which doth not give a good relish to Wine. Empty Hogsheads may indeed be purged by common salt dissolved in warm water, so that every ill taste or smell may be drawn out, and the wine preserved in its vigour. Moreover salt exceedeth wine in corroborating the heart of Man, and is therefore in many things to be preferred before it. And he that knoweth how to conjoin true salt with wine, and in the same to dissolve the Sun of the earth, (which is Gold) may from it extract a Royal Medicine, as is shewn in other places of my Writings.

For any man of understanding may easily see, that if the noble virtues of these three things Corroborating the heart, to wit, Gold, Wine, and Salt shall be 3oined together, what a noble Medicine will proceed from such a Conjunction. PARACELTUS hath not without reason

determined with the Philosophers, that no true AURUM POTABILE, can be prepared without Salt. If there were no Salt in the Earth, neither Herbs, nor Grass would be brought forth for the food of Animals, nor the life of Man sustained. All Animals also do therefore desire the Salt of fruitfulness, concerning which, you shall find more, in the description of my Green Liquor. The Combination of Gold and true Salt, restoreth decaying seeds to their pristine fruitfulness, and also restoreth to half dead and barren Trees, their faded greenness, if that Medicine be applied to their Roots. On the contrary, common salt before preparation, is hurtful to Vegetables, and killeth them by its Corosion, but after preparation it exceedeth dung in fatening them:

Nevertheless, there are some Vegetables, which are able to bear the Corosive power of salt, viz, those which grow spontaneously upon the Sea shore, as the Herb KALY, of which the Ancients prepared their SAL ALKALI; for being burnt it leaveth a very sharp salt. Also all those Fruits which are of a soure, or bitter Taste, or have soure, or bitter Rinds, do equally bear the Corrosion of salt, as Olives, Lemons, Oranges, Lentisk, and the Palm, which also rejoice in common salt; as on the contrary, the Vine, Grain, and Fruit-Trees are delighted with the sweeter Sun; concerning which, more hereafter.

I remember to have read, that in the Island SARDINIA, near the City CATAR, so great a quantity of salt hath been digged up, that it was given to the Inhabitants for their necessary uses, for nothing, and the rest was sold to Foreign Sailors and Merchants to be Exported. And the Countrymen so abounding with salt, gave it so largely to their

Cattle, that they wonderfully abounded in Milk, whence they made most excellent Cheese, which was sold all EUROPE over, but whether it be that which we call PARMASAN, I know not. But it appears, that so great a plenty of Milk and Cheese proceeded from salt only, which is also very agreeable to the Truth. The same Author (whose Name is BERNHARDUS COMESIUS) also taketh notice, that in the WEST-INDIES there is a City standing In a sandy and barren place, abounding with a great multitude of Fishes, which are there taken. And the Inhabitants cast the Heads of the Fishes into a pit, or hole in the Earth, sprinkling them well with salt, and after a certain time taking them out, they plant or sow in every Head, a Corn of some Grain, and cast the same into the sandy Earth, and those Grains growing, do again bring forth an hundred fold. That this might be so done, is not dissonant to the truth, seeing that the Heads of the Fishes preserve the salt in the Earth, that it cannot be washed away with the Rain, nor the Grain be deprived of its Alimentary Juice. But such way of sowing Grain, are tedious and laborous, I have a far other preparation of salt, which without much cost and labour, rendereth a great quantity of it fit to make sandy ground fruitful, and yet is not washed away by the Rain, salt is to be rendered sulphureous, that it may generally and universally nourish.

N. B. Here some may say, if a sulphureous salt be the effecter of Fertility, how is it that the MARE MORTUUM, or dead Sea of SODOM abounding with sulphur and salt, doth neither bring forth Fish, nor contribute any thing to fruitfulness? I Answer, because the said Sea

is full of bitter Vitriolate Minerals, which by their Venom are hurtful to all Fish, and Vegetables, and also Fishes themselves cannot live in Waters which are too salt, which is to be observed. For every thing that Is too much, is turned in to a Vice. But what Fertility salt imparteth to natural things, may be learned by Fish, many thousands of small Fishes at once, proceeding from the Spawn of one Fish, which is not granted to Birds and Animals. It was not in vain, that God would have King PHARAOH Dream first of seven fat Kine, and afterwards of other seven lean ones, descending from the earth into the Sea, thereby signifying fruitfulness to draw its Original from the Sea. JOSEPH being illuminated by God, : both by Divine and Natural light, understood this, and interpreted the Dream: To wit, that it was in the power of salt. Salt is insignized wth the Title of the Fountain of Philosopher's. HESOD, HOMER, PLATO, PHYTHAGORAS, and other Philosophers, deliver that of all things, salt, is most af fine or near to God. I assert, that by the help of salt, many become the chosen Sons Of God. If the Earth should want salt, there would not:: thence proceed any fruits affording necessary Aliment for Men, whence Mankind would perish, not being able to draw its Nourishment and Multiplication from the Air, but is constrained to take it from the Earth: Salt becometh Milk, Honey, Sugar, Wine, Bread, flesh, and passeth into all those things which we want. Salt:: is all in all things, the beginning and the endof all things which God hath created.

But some man may here ask; whether therefore do aU things arise from salt? Whether it be necessary that salt in the seeds of Herbs,

should be changed into Herbs, In the seeds of Animals, into Animals, and in the seed of Metals, into Metals? Whether such degrees may not be sooner passed by the quicker progress of Art, correcting the more slow advance of nature? I answer; yea, it may be done, it is possible for Art to bring salt to its highest perfectIon, by a far more compendious way, than nature can. But by what way that may be done, is not proper to shew in this place. This I would have you to know, that wonderful Generations do arise from the Sun or Fire, united with salt, which otherwise would not appear. For Example, in the Months of JUNE, JULY, and AUGUST, fill a wooden vessel with common water, and expose it to the Rays of the Sun, that it may night and day receive the Ast-ral influences, and be dried up, being dried up fill it again with more water, and so keep the Vessel always full, in which at length, from the salt contained in the water, there will be brought forth Vermin of all sorts without any seed; such as is accustomed to be brought forth in other putrid Waters, as Frogs, Toads, and Serpents.

N. B. That the Vessel must be made of Wood, not of Metal, least the water should suck in a Vitriolate Juice which is adverse to the life of Animals: Also beware that nothing of Iron or Copper fall into the Vessel, and corrupt the Operation. Or: fill the same Vessel with sand, and moisten it wth water, then subject it to the Sun beams, and when it is dry, moisten it again, repeating the Kumectations, and by this Operation you shall see various and unknown Herbs to come forth and be produced, without any seed, as is manifest from other places of my Writings.

Gold the most constant of all Metallick Bodies, and as it were invincible, feareth not the violent assaults of any otherElement, and subsisteth in the fire it self with no great constancy, as not to lose any thing of its weight, although for many years it should be kept in a continual torture of Fire. Nevertheless, salt draweth from it its Anima, and taketh away that fair red colour, and that Constancy, whereby it was wont to resist the fire, so that it obtaineth the colour of Lead, and the brittleness and fugacity of Antimony. A thing exceeding the credit and belief of the unskillful, although experience it self witnesseth it to be true. Hence it appeareth, that there is a greater power in Salt than in all the Elements and Elementary things, and therefore we deem it to be justly called the Center of the Elements concentrated. Gold eludeth the most potent and subtil powers of the fire, which nothing can resist, and yet is overcome by Salt, which by a stupendious Miracle of Art, attracteth its most Noble Part, viz, its Anima being separated from its more gross and earthy parts. How noble a thing the Anima of Gold is, any Man may easily imagine, and without doubt may see, that it hath the chief place in Medicine. This is like to what SENDIVOGIUS hath written concerning his CHALYBS spoiling Gold of its Anima, but although such an extraction hath divers times succeeded to me according to my wish, that the Anima being extracted, the body of the Gold hath been left brittle, fugacious, and black; yet I confess, that the same Operation hath not always answered my desire; as if God would not permit such a secret to be commonly known. Therefore I am well content with lesser things, and have sheved these things only

to the end that I might manifest the Powers of Salt, and teach them to others: Nevertheless, I would not have any Man perswade himself, that this royal Medicine may be extorted from Gold, by the help of common Culinary salt; for to this matter another Salt is required, to be prepared by Fire and Art. But of this Artificial Concentration of Gold, the fourth part of THE PROSPERITY OF GERMANY, which God willing, shall shortly be published, will shew more at large. More indeed might be said concerning Salt, which we leave for another time and place, seeing that those things which have hitherto been spoken, seem to me to be sufficient.

Therefore I conclude, and affirm Salt to be a help to all things, and on the contrary, to want the help of nothing.

Here some Man may ask me and say, Of what Salt dost thou speak, for there are many sorts of Salt? I speak of the Universal Salt, known to all men, which is boiled up from Sea water, or Salt Springs, or digged out of Pits in Mountains or other places, and put to common and familiar uses. This known Salt, I here call (and not injuriously) the Universal Treasure, and general Riches: For it adrninistreth Nourishment to the whole World, that not only the Beasts of the Earth, Fishes in the Waters, and Birds in the Air, but also all the Metals in the Bowels: of the Earth may subsist for the use of Man, to say nothing of the great and Universal Medicine, which may be obtained by its benefit. Of right therefore it meriteth the Title of the Universal Treasure of the World, seeing that nothing can be found, which doth not owe its Original to Salt. But that one salt is purer, better, and more precious

than another, I do not deny, that the:Original and beginning of all salts, is one and the same, and that their difference happeneth only from Accidents. For so long as Salt: is pure, and mixed with nothing, as it is made by the Sun in the water, it is one and the same, and possesseth one and the same Taste, and the same Virtues. But as soon as it is mixed with other things, or changed by the fire, its first nature being laid aside, it becometh either better or worse. This is taught by Wood and Stones, reduced by the fire into Coals and Ashes, in which part of the salt flieth away with the smoke, the rest remaineth in the Ashes, shewing a far other nature from that which it had before it was destroyed by the violence of fire. Indeed, by the Operation of the fire, all salts obtain a fiery and sulphureous nature, and therefore necessarily assume another Property, which being well known needs no dispute. The most known, most simple and void of all mixture is that salt which is elicited from Seawater, or salt Fountains, or Mountainous Caverns. Vitriol and Alum, are indeed also salts, but infected with Earthly and Mineral Property, and therefore unworthy of the name of simple salts.

Salt-peter is also numbered among salt, but it cannot :be said to be a simple salt, such as the Sun operateth. For it is either digged out of the Earth, being generated of the Urine of Men and Beasts, and elicited by water, and by decoction shooteth into Christals, and separateth from other Salts; or it is taken from the Morter of old walls made with Lime, or it ii taken out of Mountains and, Limy or Chalky Hills, by the help of water; or it is made by Art of common Salt, Wood,

or Lime-stones. But which way soever it cometh, it is of one and the same nature, and burneth with a flame, as my Treatise of THE PROSPERITY OF GERMANY, describeth more at large. Salts extracted from the Ashes of burnt wood, do again possess another nature and other Properties, and are called by the Name of Alkalies. Also there is another Salt prepared from Urine, common salt, Soot, and Bulls blood, known by the name of Sal Armoniack, and is used instead of another Sal Armoniack, which was digged up in certain Mountains, and brought to us, which now ceaseth to come,

These are the most noted salts, and serve for very many uses, as Sea salt, Fountain salt, Mountain salt, which is also called Sal-Gem, which are used in the Kitchin for seasoning of food, for the salting of Flesh and Fish to preserve them some time from Corruption. The use of Vitriol is chiefly in Dye-houses, for dying Silks and Cloth black, as also in Apothecaries shops, where it serveth for the preparing of Medicines: Concerning these things, see more in the first part of my Furnaces.

Alum is profitable for Dyers, Physicans, and other Artificers. Of Salt-petre is made that devilish thing called Gun-powder. Besides this it is profitable for the making of many excellent Medicines, and for the Chymical Emendation of Metals, and the inventing and utility of many Mechanical Arts, as appears by the second part of my Chymical Furnaces, and the second part of my PHAPMACOPAEIA SPAGYRICA, also MIRACULUM MUNDI, its Defence, and Continuation, as also the four parts of the PROSPERITY OF GERMANY.

Of fixed salts, those which Wood Ashes afford, have their use in Medicine and Alchymy, but they are more: frequently used in Dying of Cloth, and making Soap. Sal Armoriack is used in Medicine, Alchymy, and other Arts, but all those salts are so well known, that we shall supersede any further Declaration of them. Those therefore which we have here mentioned, are Salts, which hitherto, by a long Progress of time, and continual experience, have made manifest their own Virtues and Powers. Among those, the Culinary or Kitchen-salt is most eminent in nobleness, excellency and necessity, inasmuch as it is that from which all the rest do arise, as also by the help of Art may be made, as my Writings every where teach, and is the BASIS of all other Salts, whether known or unknown; which thing is most true, and will always remain to be true: by a very easie business, by fire and the addition of any metallick sulphur, it is turned into Alum or Vitriol; by the help of Sulphur, Fire and Air into a burning Salt-petre; and by the help of a certain peculiar strong fire, it passeth into an alkalisate salt, and being deprived of its sharpness, becometh very profitable for the dunging and fattening of Fields, and sandy and barren Land.

Moreover, the common Kitchen-salt suffereth it self to be purged and cleansed by its own spirit, and by that purgation and cleansing acquireth a clearer and whiter colour, pleasanter taste, and more excellent powers and virtues for the seasoning of Food, and salting of Flesh and Fish, for it becomes sweet, clear, and pellucid like Crystal, and ahooteeth into square Crystals like Dice, reduced into Figures so perfect, that they cannot be more perfectly formed by any Instrument.

Hence no man will deny, but that such a cleansed salt is more conducive to health than that which is gross and impure.

I admie at our supine negligence, who are so little sollicitous about our own health. We daily see with our eyes, that no man can want the use of salt, that it is subservient to the health of man, and also necessary for Cattle. And if when gross, as it comes from the pans, and as yet loaded with many faeces, it doth much good; without doubt It would do much more, if it were cleansed and prepared by an artificial preparation. It is the interest of great men (If not of others) who have the government of many Subjects, to preserve a firm health of Body, and to cause such salt to be prepared for the use of their Tables. The Cost required for the doing this is small, by which the salt is made so sweet, that by its pleasantness it will invite every one to covet it. It doth not provoke thirst after the manner of common salt, inasmuch as it wanteth those earthy faeces which yet adhere to common salt, but quencheth it, àllayeth hunger, corroborateth the heart, as also the stomach, brain, and all the: members of the body, admitteth no putrefaction in the body, presérveth it against all Diseases, and excelleth with wonderful Virtues, to which that gross salt is in no wise to be compared. Truly it is a great Treasure and high Gift of God, by which Man-kind is sustained, nourished, corroborated, and encreased, for which great thanks are to be given to God.

Besides the commomorated Purgation of salt, inversion and commutation of common Salt into Alum, Vitriol, Salt-petre, Alkalies, and the like salts mentioned in my Writings, there is yet a more secret purgation

and emendation of the same common salt, exalting it into a more noble and far more excellent estate, concerning which I do not remember that I have read any thing in any Author, except in PARACELSUS, who maketh mention of it in few words, in the Chapter of the Virtues of common salt, saying, The Virtues of Salt consist in its preparation; crude salt only doth this, that it preserveth the goodness of Flesh and Fish. But if it shall become a SAL ENIXUM, it keepeth all things in their state, safe and sound, for an incredible space of time, it turneth Wood into Stone, as also dust and sand; the Leaves of Trees remain green in it; whatsoever is besprinkled with this salt, refuseth all mutation. It preserveth like a Balsom, and: effecteth more, because in process of time it coagulateth all things.

These are the words of that incomparable Physican and Philosopher, concerning his SAL ENIXUM, but what this name signifies, I know not, but I call it SAL MIRABILE. He attributeth this to it, that it is able to preserve all things safe and Bound for an incredible space of time: Nor doth he err from the Truth, for he that can prepare rsuch a ealt, may not only perform that, but also much more.

The manner of preparing it is well known to me, because I have often made it, and found in it things incredible: Whether my preparation agrees with the preparation of PARACELSUS or not, nevertheless all things which PARACELSUS ascribeth to his SAL ENIXUM, and far more, I do in no wise doubt to attribute to my SAL MIRABILE; neither is it ny matter to me or others, whether I use or not the same preparation that PARACELSUS did, provided my salt performeth the same things which

I affirm it can perform. Also I would not give the same name to my salt, which PARACELSUS did to his, lest Calumniators and Cavillers should, out of envy and hatred, take occasion thence of calumniating me, and saying, That my salt is not the SAL ENIXUM of PARACELSUS, which hath already happened to me, when I gave the name ALKABEST to my Universal MENSTRUUM: For the proud Sophisters and ignorant haters of me, in their debauched Cups, have taken occasion to cry out against me with loud vociferous, Saying, THE ALKAHEST OF GLAUBER IS NOT THE LIQUOR ALKAHEST OF PARACELSTJS AND BELMONT; when nevertheless mine exceedeth the Liquor of PARACELSU5 and BELMONT by many degrees. For mine is at hand, and to be seen, by help of which I prepare my AURUM POTABILE, tinging Mercury into pure Gold. That LIQUOR of PARACELSUS and BELMONT is plainly invisible, and can be prepared or procured by none: A SMALL BIRD IN THE HAND IS BETTER THAN MANY THOUSANDS OF GREAT BIRDS THAT FLIE IN THE AIR, & CAN NEITHER BE SEEN NOR TAKEN. And this Is the reason why I would not call my Salt by the same name, because I would not afford my haters, the wonderful Brethren of Ignorance, new matter of flouting, scoffing, and defaming me; although I well know, that my SAL MIRABILE doth not in the least come behind the SAL ENIXUM of PARACELSUS in Virtue, and perhaps also much to exceed it; which in the following Narration I have determined to make manifest.

As PARACELSUS delivereth, that his SAL ENIXUM defendeth all things which are put into it from Corruption, for an incredible space of time, and at length, by an admirable Metamorphosis, tranamuteth them into atone; my SAL MIRABILE doth not only perform that, but effecteth ten times more.

But before I enter upon the description of the Virtues lying hid in my SAL MIRABILE, I think it necessary to indicate, That Salts of this sort do every where occur in the Earth and being dissolved by Water, are carried to the superficies, and such Fountains are ennumerated by GEORGIUS AGRICOLA, shewing in what: places they may be found, and that all things put into them are in a short time converted into a stony matter; which other Writerø also testifie, and especially CELSUS in his Book DE REBIS METALLICIS. Nor is there any reason why any man should doubt it, seeing that Fountains of this sort offer themselves in our GERMANY, although few judger them to be of any moment. There is such a one in a certain place of HELVETIA, which in a certain space of time convertetb all Wood cast into it wholly into Stone. And the of that place do very often make trial of the thing by Experiments, by cutting some Wood, and reducing it to the figure of a Whetstone, and putting it into the water of the said Fountain, in which, being converted into a stone, they afterwards use for the whetting of Sythes, and other like Instruments. I my self have seen whetstones of this sort, and had them in my hands, from the figure of which it sufficiently appeareth, that they were first wood, and have been converted into stone by so wonderful a Metamorphosis. The matter is out of all doubt, and there, are many Fountains obvious in other places, of tbe same Nature. I have not seen that in HELVETIA, but I have seen the Infant of BASIL with Dr. EXIUS, who is yet living. To this Infant, in a very large Glass, standing upon a low settle, the Signior EXIUS had poured a certain peculiar Liquor, which had preserved it plainly

uncorrupted and unhurt, to the time that it was shewed to me. And they told me, that the Infant was by the Liquor changed into stone; but I, seeing I did not touch or handle it, cannot affirm that for certain; but I: saw it sitting with a full body, as if it had been but new born, since which time it is now above Twenty years, and then it had been Ten or Fifteen years in that Water, in which also it yet remains, as I have lately heard. But no man knoweth what water that was which the Signior EXIUS had put to that Infant, whether he took it from a Fountain turning wood into stone, or whether he made it by Art. There is a Fountain of the like nature and property in AUSTRIA at NEAPOLIS VIENRENSIS, a fenced City about eight miles distant from VIENNA; I being a young man, long time since travelling towards VIENNA, fell into a burning Feaver, known by the name of THE HUNGARIAN DISEASE, which seldom any stranger escapes, and having: somewhat recovered my former health, came to the said NEAPOLIS, and suffering a Relapse, was constrained to stay there. And the Disease had so debilitated the Appetite of my stomach, that it neither desired nor digested any Food. The Inhabitants advised me to go to a Well of almost an hours Journey from the City, situated near a certain Vineyard, and to drink of the Water to recover my lost Appetite. Following their Counsel, I took a great piece of Bread with me to the Well, nevertheless I gave but little credit to their words, who told me, that I would: eat all that piece. Coming to the:Well, I ate the crumb of the Bread sopped in the water, and it relished to me very pleasantly, who before at home loathed:the greatest Dainties. I took up the same water with my hollow

crust of Bread, and drank it, which excited my Appetite to eat, that at length I also ate up my Cup, which I had made of my Bread; returning home much better and stronger, I declared to the Inhabitants the event, succeeding according to my wish, who affirmed to me, that if I could continue the use of that water, the faculties of my stomach would be thoroughly confirmed. I asked them what kind of water that was? They answered, that it was water of Salt petre, which I believed, being then unskillful in such things, but afterwards I found the contrary: For it could not be the water of Salt-petre, seeing that in no wise conduceth to the stomach, but rather occasioneth nausea and loathing. It might be, that the water of the said Fountain being evaporated to a Cuticle, might shoot into Crystals like to Salt petre, but notwithstanding was not true Salt-petre, as wanting all burning, and not taking flame, which they might easily have found, if putting a little of that salt upon a burning Coal, they had tried it after the accustomed manner of trying Salt-petre: For now it is certainly evident to me, that that Fountain contained that Salt which PARACELSUS called SAL ENIXUM, and I SAL MIRABILE; and also that it is the nature of that to shoot into long Crystals, and yet not to conceive flame. That WELL is enclosed with wood, in which many water-Mice have their Habitation, which presently will seize and swallow any crumbs of Bread cast into the water. I asked why a WELL of so great moment was enclosed and fenced with wood, and not with stone? They answered, That could not be done without damage, for the Wood being taken away, which had now passed into a stony nature, it would

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come to pass, that the sand falling into the well, would choak It up. The wood which did not touch the water was now rotten, as I then very accurately observed, being a young man of 21 years of age.

Staying in the same City the following winter, I found, that the Moors or Marshes about the same, which rendered it so strong, were never frozen into Ice by the cold of the winter; which is an Argument that a certain peculiar salt is latent in that water; which is the reason that the Planks or Piles fixed into the Marshy ground, upon which many, yea, the greatest part of the Houses of that City, do stand, or are set, in a long progress of time, are changed into meer stones, and afford a firm Foundation to the Houses built upon them.

From all those indications I have hitherto conjectured, that all the Springs about that City abound with that sort of salt which PARACELSUS calleth ENIXUM, seeing that in the said Marshes I have seen the Grass green all winter, which is a certain indication of this kind of salt there existing. The watery Animals which are in the Fountain and Marshes near to the City, confirm the conjecture, among which the number of the water-Mice is not small, which cannot live in all waters; and the shell-Fish, or Tortoises, which are every where in an incredible quantity, in the water flowing about the City, and watering the Marshes and Gardens, although wont to be esteemed by great men among Delicacies, are here of no account at all; and for that reason both the Citizens and Countrymen put two or three of those shell_fishes into the vessel in which they save the washing off their Dishes, to give to their swine, saying, that this sort of Animals abiding in their

wash, conduceth much to the fattening them. And from these things appeareth, that water-Mice and Shell-Fish of this sort, do delight in sweet waters, tempered with a certain salt. Any man that hath a mind to take the said Shell-Fish or Tortoise, goeth into the Meadows or Pastures in a morning, which are watered with this kind of water, where they wander about in the wet Grass, seeking their Food; and also in the evening after sun set, when they return again to feed. If they perceive any body in their way, they presently betake themselves to the water, and in their entrance into the water, they retract their four feet, which with their head and tail (like to the heads and tails of Serpents) they hide and secure in their shell, which is so hard, that it can scarcely be broken with a strong and heavy Hammer. The Inhabitants, when they will boil them, prick them with some sharp Instrument, at the feeling of which, they again put their head and tail out of the shell, which they presently cut off with a knife. The body being boiled in water, the shell openeth of its own accord, out of which the Fish being taken, is purged, and prepared with Butter, Wine, and Spice, and is not much differing from Veal, nor of an ingrateful taste, and therefore reckoned amongst delicate Foods, by those who are given to feed daintily. Truly, I am perswaded, that Animals of this sort are not to be used as Food, but are rather profitable to the health of Mankind, because they abide in pure waters.

These few things my Experience hath administered to me concerning these Waters, by which Wood is changed into Stone, yea, not Wood only, but also the skin and bones of Animals. I have also seen half a Loaf

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of Bread turned into a Stone; whence any man may conjecture, how great a fixing power is latent in the said salt, concerning which there is yet more to be said.

This Transmutation of Wood and Stone will put all the Brethren of Ignorance to the blush, who with their ridiculous Mockeries laugh at and deny the wonders of Nature of this kind, that by the operation of Art emulating Nature, a Body should be spoiled of its fugacity, and be transmuted into a constant and incombustible body. All Wood being burnt by the fire, is consumed, leaving nothing behind it except a few salt ashes, which nevertheless being transmuted into a stone by a fixing water of this kind, retaineth its pristine body, and cannot be consumed by any fire. This is an infallible Argument, most clearly repelling those Ass-like Deriders of Art. Can these Bewailers be more clearly refuted by any other Argument or Testimony? I speak these things, to the end that they may be brought to a more easie belief, and not to be amazed with so great admiration, when they shall in the following Treatise hear me affirm, That any subtile Spirit of Wine, by the help of this kind of Water, may be changed into a fixed Salt, constant in the Fire.

Seeing therefore it may come to pass, that by such a Transmutation any fugacious Spirit of Wine may pass into a fixed and constant Salt, Who will deny, but that the same constancy may be afforded to fugacious Metals, by a water of this kind? But by what means such an operation, which seems impossible to every man, may be effected, may be worth the while to indicate in few words, seeing that it happened to me casually,

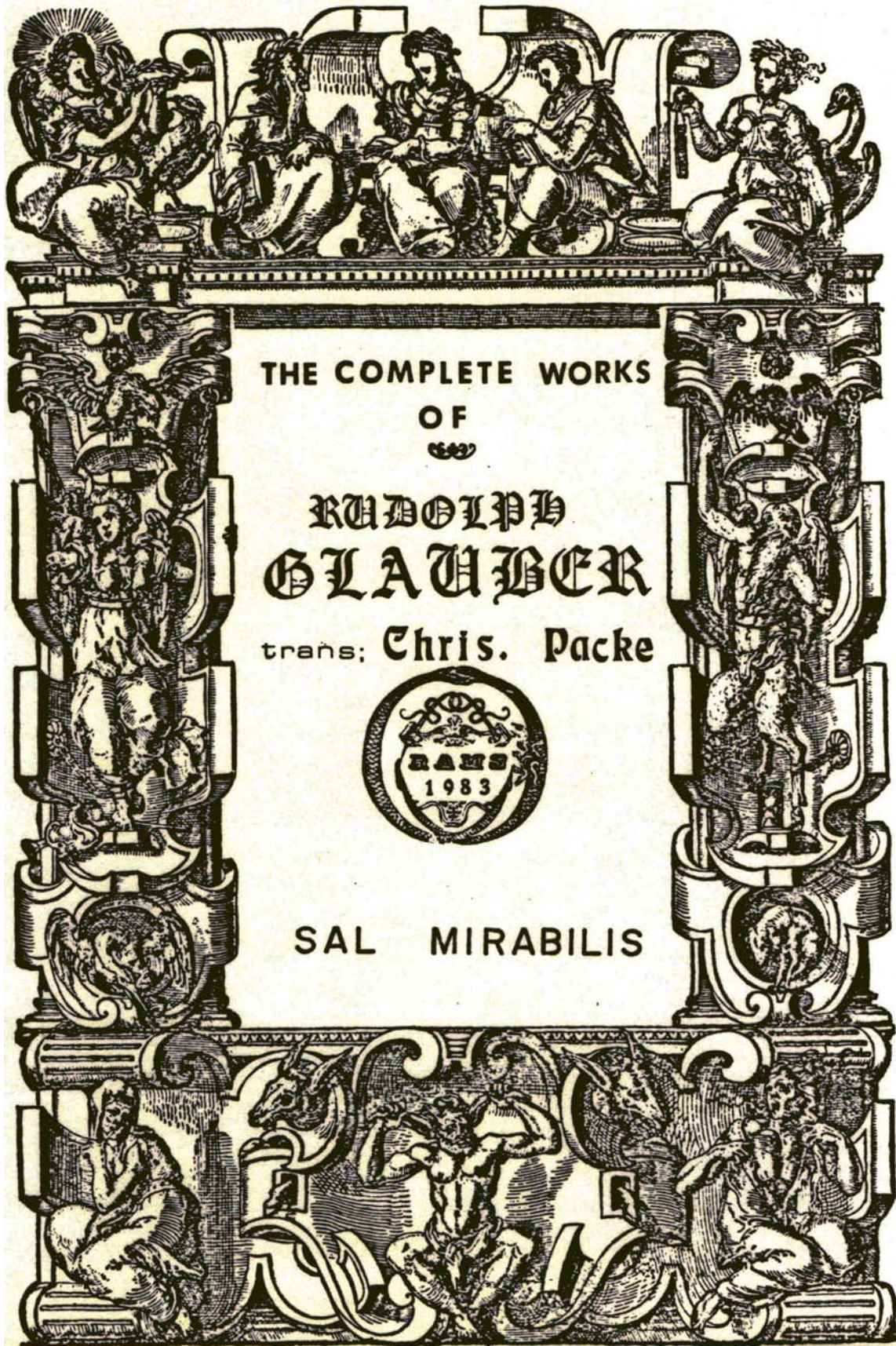
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not seeking it, and which I my self at that time should not have believed, although any one had seriously affirmed it to me.

The SAL ENIXUM of PARACELSUS, or my fixed Salt, which dissolveth all things, is endowed with that virtue and efficacy, that it dissolveth all things by Fire; at a certain time I had dissolved Gold with it by the dry way, and would make trial whether Spirit of Wine would take a Tincture from it or not: The dissolution being made, I would have poured upon it a burning Spirit of Wine, but by chance I poured upon it in the Glass Spirit of Juniper; afterwards perceiving my error, I set the Glass aside, and half a year after, I found the Spirit tinged with a bloody colour, which I filtred through a brown Paper, and put the clear Tincture into a Glass, to separate the Spirit from it by the Fire. But seeing that I obtained not a Spirit, but an insipid Phlegm by evaporation, I found that that Red Salt, in a long process of time, had rendered the Spirit fixed, and by a wonderful change had coagulated it into a fixed Salt. The same Salt afforded me another Experiment, and indeed yet worthy of greater admiration: A certain Friend gave me a glass of Oil of Citrons, prepared from mouldy or decaying Oranges and Citrions, by distillation, which Oil smelt mustily, to take away which ill smell, I would have poured upon it Spirit of Salt, but by chance put to it my SAL ENIXTJM, dissolved, and distilled it by fire, which indeed rendered me a clear Oil, but in small quantity, and scarce the one half; Therefore continuing a stronger fire, when nothing more would distill, I let the fire out, the Glass being cold, and taken out of the sand, I found all the residue of the matter turned into a

black Coal, and when I had taken it out of the Glass, I put it upon a burning Coal, to see whether or no any Oil yet remained; but the matter being consumed by the Fire, left many Ashes, and discovered the fixing nature of my Salt. And searching more accurately into the operation, I found many wonderful things, which afterwards gave me occasion to call that Salt by the Name of SAL MIRABILE, Let others search into the matter, by more exact Meditations, that they may be able to penetrate into it with a deeper sight. He that cannot see the virtues of this Salt, is destitute of Eagles eyes, beholding the Rays of the Sun with unmoved aspect, and hath the eyes of an Owl, which can see somewhat in the dark, but is blind at Noon day. Truly, it is a thing to be admired, that an Oil so combustible, in the space of a few hours, should be reduced to that state, that it should glow and burn in the fire like a Coal. Therefore let it not seem strange to any man, that any Wood abounding with much combustible Oil, should in a long progress of time, by the help of this Salt, be transmuted into a Stone. The knowledge of these things happened: to me by chance; But who doubteth, but that the studious Qf Art may, by a sedulous and accurate search, find out many more? These are enough to the wise.

Now followeth the Praxis, demonstrating the Theory, by what means this Salt is to be prepared, and to what uses it is to be adhibited, and what wonderful and incredible things may be performed by its help, as well in Alchymy as in Medicine.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



SAL MIRABILIS

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1. Of the Preparation of SAL MIRABILIS.

This my SALMIRABILE is prepared and separated from all vulgar Salts, by the help of Art, nevertheless more easily from one than another: For it may be elicited not only from the Salt of the Kitchin, but also from other salts, as Salt-petre, Vitriol, and Alum: Alum and Vitriol abound with many sulphureous and mineral qualities, and therefore occasion much difficulty and labour in their separation; and Saltpetre possesseth a fugacious and burning nature. Therefore setting those Salts aside, we prepare our SAL MIRABILE of that common salt which is used in Kitchens, separating from it, by the help of fire and Water, whatsoever is earthy and terrene; and the same being prepared, as much as in us lies, we use it to the Honour of God, and the profit of our Neighbour.

Of the external Figure, Colour, Taste, and Smell of SAL MIRABILIS.

This SAL MIRABILIS being rightly prepared, looketh like Water congealed or frozen into Ice; it appeareth like the Crystals of Salt-petre, which shoot into a long Figure; also it is clear and transparent, and being put to the Tongue, melts like Ice. It tasteth neither sharp, nor very salt, but leaveth a little astringency upon the Tongue. Being put upon burning Coals, it doth not leap and crackle after the manner of common salt, neither conceiveth flame like Salt-petre, nor being red hot, sends forth any smell; which gifts or endowments no other

salt possesseth.

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II. Of the External and Internal Use of my SAL MIRABILIS.

In the first place it is to be known, that my SAL MIRABILIS containeth many great and hidden Virtues, inasmuch as it is not so sharp and acute as other salts, and therefore its internal as well external use, is easily admitted in Medicine. Externally adhibited, it clean-seth all fresh wounds, and open Ulcers, and healeth them; neither doth it corrode or excite pain, as other salts are wont to do. Within the body it exerciseth admirable Virtues, especially being associated with such things whose Virtues it encreaceth, and which it conduceth to those places to which it is necessary they should arrive: For Salt is the Conductor and Rector both of good and evil Powers or Virtues, and carrieth them along with it self according as they shall be Joined with it. As the nourishment of Vegetables and Minerals consisteth only in Salt, so also the nourishment of Animals dependeth upon the same. For if the Herbs, Bread, Flesh, and all other things which we eat, should be destitute of salt; they could in no wise sustain, nourish, and encrease the Bodies of Animals, for by such it would forthwith come to pass, that they should consume and die: Therefore Food also nourisheth, as it is well and in due manner seasoned with salt; for a thing that hath no relish, is unfit for nourishment, according to the common Proverb, QUOD SAPIT, NUTRIT; And that which hath no taste, doth also not nourish. Therefore the Omnipotent GOD hath given salt to all His Creatures, by which they are nourished and sustained; so that there would have been no need of salting of Foods with salt,

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appointed for the use of Man, had not Sin and the Curse debilitated and corrupted all things, seeing that they were endowed with their own salt by Nature: Therefore for the succouring of Nature, those things which contain little salt, are to be salted with common and vulgar Salt, which is appointed by God for this end, that it might afford nourishment to the humane Body, corroborate and strengthen it, as we see that Bread, Flesh, and all Herbs or Sallets, may be indeed eaten without salt, but not to afford so much nourishment: For it is commonly known, that Flesh, Fish, and Sallets being salted, do far better satisfy and nourish, than if those Foods should be received into the stomach wholly destitute of salt. For this reason men that undergo hard labour eat Flesh, Fish, Herbs, and other Foods, plentifully seasoned with salt, whereby their Bodies are preserved in their due strength; but those who are not exercised with such labours, feed upon Foods not so salt, but of a more easie digestion. Salt therefore is the only nutriment not only of Vegetables and Animals, but also of Minerals; yea, it universally nourisheth and increaseth whatsoever existeth in the World.

Seeing therefore that without salt nothing can exist or live, and that the life of all things consisteth in salt alone, as is witnessed by daily experience; Wherefore do Fools think Salt to be a thing of so small moment? I answer, That this happens because very few know what Salt is, what powers and Virtues it exerteth, and what is recorded in its inward Penetrals: As is said a little before, I compare salt to a Carrier, because he carrieth or conveyeth all those things

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which are put to him, whether good or evil, thither to where they are to be conveyed, without any labour or trouble, but committing the care to him, who taketh all the burden.

In like manner, Salt being mixed with good things, which administer a good nourishment, assisteth the nutritive faculty, and is the conveyer, helper, and strengthener of the adjoined nutriment: Being mixed with venomous and hurtful things, it increaseth and confirmeth the Venom with great detriment to the Body, insinuating it into the Passages and Members, into which, without salt, the Venom could not have penetrated, therefore with the good it is good, and with the evil it is evil, and being addicted to neither part, is subservient to both, according to the will of the Artist, making good the vulgar Proverb, SALT AND WINE QUICKEN THE WIT: That is, when mixed with good things, they may be moderately used. So also the contrary is true, if it be said, that SALT AND WINE DEPRAVE THE WIT; which I could demonstrate by many Examples, which for brevity sake are here omitted. Nevertheless, that I may be the better understood, I will instance in two things: As I said but now, if Salt be mixed with good subjects, containing a good nourishment, such are Bread, Flesh, and Herbs, the same are rendered fitter for nourishment, if daily experience may be credited, which no man will deny. Why therefore should not the contrary be likely, that it should render an evil thing yet worse, and corrupt it more, if it be associated with it. As for example. Common ARGENT-VIVE is esteemed Poison, and indeed truly, and is rendered obnoxious to a greater or lesser poisonous quality, according as it shall undergo this

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or that Preparation. If one swallow half an ounce of it, it operateth nothing in the Body, and passeth away without hurt; but being sublimed with salts, and exalted in its venolous quality, being exhibited in the weight but of two, three, or four grains, is sufficient to kill a man.

In the same manner Orpiment, as digged out of the Mountains, performeth nothing of good in an humane Body, exciting frequent and intolerable vomitings and stools, if given in too great quantity; nevertheless one, two, three, or four grains of the same may be taken without any danger, causing easie vomits and stools; but being exalted by sublimation with common salt becometh so hurtful a Poison, that being drank, it forthwith killeth Men and Beasts. So also it is with white Arsenick; which being sublimed with Salt, obtaineth such a poisonous nature, as is commonly known, although the cause of that evil be known to few, as the said Examples do sufficiently declare. I will yet add one thing over and above, for the sake of the Ignorant: They Who have been versed in the Labours of the Fire, know those things, and want not my teaching, although their number be very small, but of the Ignorant and Unskillful it is large enough. Arsenick and Cobolt are indeed most vehement Poisons, but nevertheless are not hurtful to the Body, if they be taken in their corporeal form; but being exasperated by sublimation with Salts, and reduced into a more fugacious nature, arrive to that vehemence, that they are able to kill a man only by their odour. Those who have mixed Arsenick with Vitriol and Salt-petre, for the preparation of graduating Waters, as they call them, have experienced

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the Truth of this. Such Waters are so vehemently poisonous, that they smite the Heart with a trembling of any one that taketh in their odour by the Nose, and also extremely debilitate the Brain. That vulgar Proverb, which saith, That SALT CORROBORATETE THE HEART AND QUICKENETH THE WIT, is true, when wholesome and healthful things are associated with it; but if things unwholesome and poisonous be adjoined with it, it doth the quite contrary, suffocating the Heart, and weakening the Brain, both which I my self have found.

Long ago, when I was young, being occupied with Arsenical Waters of this kind, it often happened to me, that those strong saline Spirits had almost put out my Candle. Again, on the contrary, I have found, when I have mixed corroborating subjects with Salt, that it hath en-creased their strengthening Virtues, and exalted them in a wonderful manner. Therefore it is not without reason that PARACELSUS teacheth, That Gold exerciseth no power or virtue in the humane Body, but by the Spirit of Salts, which insinuate the virtues of Gold into the Members, and augmenteth them. Here some may say, Seeing that other Metals exert their powers in humane Bodies without Salt, Why should not Gold also do the same, if it hath any virtues? I answer, That this is the reason of the difference, because the other Metals being reduced into small Particles, by filing, do act in the humane Body, by reason of their own Vitriolate Salt, which they retain in melting, more easily admitting solution in the Stomach, and performing their Operations, by reason of that natural acidity, which Operations would be exasperated by the addition of Salt. But that the imperfect Metals effect nothing

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of good in the body of Jian, is witnessed by Tin and Copper, in a Vessel of which, Wine standing all night, and then drank, causeth Vomitings and Cholical pains, aa also Palpitations of the Heart; in exciting of which, Copper exceedeth Tin, which doth not so frequently excite Accidents of this kind, especially that which is not adulterated with Bismuth or Tinglass, but is pure and unmixt. Lead being swallowed, drieth, and cooleth too vehemently: But the filings of Iron are used medicinally, not without great profit, because they kill and expel the Worms in Children; and its CROCUS is also wont to be mixed with astrigent Medicines with Fruit. Silver being filed and taken, is not of use in the humane Body, because it hath in it self no salt, with which Iron and Copper are endowed. Nevertheless, being prepared with Salt, it obtains an entrance into the Members of the Body, and expelleth all hurtful Rumours, and strengthens the Brain. But being bitterer than Gall, it is so ingrateful to the Palate, that it is more difficult to be taken than Vitriol itself. Gold, the most eminent amongall the Metals,4in purity and nobility in its own nature, possesseth no Salt, and therefore hath no Operation at all in the Body, whether it be taken in filings, reduced to a subtile powder; for the ACIDUM of the Stomach is not of so great power, that it can enter and dissolve Gold, as it dissolveth Copper and Iron, but dischargeth it with the Excrements in the same form in which it was taken. Hence the Unskillful have been so bold, as to exclude Gold from a medicinal use, as a thing destitute of all Virtue, and altogetber of no use; an error truly not Philosophick, but foolish, proceeding from meer unskillfulness and

ignorance, seeing that Experience doth altogether testifie the contrary. He that believeth no Virtues to be in Gold, may be by an easie experiment find the contrary, if he shall dissolve it in Spirit of Salt well cleansed and rectified, and shall drink a little of this Solution mixed with Wine or Beer, or any warm Broth or Gruel, for he shall perceive a very swift and healthful Operation, casting out all superfluous faeces, according as they shall offend either by Vomit, Stool, or Sweat, or Urine, without any weakening of the Body, but evidently confirming its strength, as I have shewed in my Book entitled, THE CONSOLATION OF NAVIGATORS, in few words, by reason of the shortness of time, which did not allow me to treat of this matter more at large. Nevertheless I here assert, that a solution of Gold of this sort by Spirit of Salt, is able to perform very much in Medicine, although by reason of its ingrateful relish, it is not aucto be esteemed: For seeing the spirit of Salt, with which the Gold is to be dissolved, ought to be very strong from this corrosive Liquor, without which the Gold cannot be dissolved; first, this incommodity ariseth, that its use is unpleasant, it blackeneth the Lips and edgeth the Teeth; to which may be added, that a great quantity of Liquor is required for this solution, and the acidity by degrees bringeth loathing to the sick, and sometimes the sick cannot bear the sharpness. Moreover, if this solution be taken in Broth, it hindereth its operatlon, and wanteth the desired success, of which it is not destitute when drank in Wine or Beer. For this reason this Medicament, Which is it self is very noble, and of great moment, is difficultly admitted into use.

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But because we have said that Gold without Salts is able to operate nothing at all, its whole solution Consists in such a MENSTRUUM which is neither corrosive, nor of an unpleasant relish, nevertheless openeth the Gold, and rendereth it apt to become a very wholesome Medicine; which endowments I have found in no other thing but my SAL MIRABILE, which being void of all corrosion and unpleasantness, Is it self an excellent Medicament, and conciliateth a pleasant sweetness to all things, which it dissolveth: For when it dissolveth Gold, it doth not stain the lips and hands with any colour, like other solutions, which are made by AQUA REGIA, or spirit of salt; neither also doth it astringe like other solutions, but is of pleasant use, and exerteth its gift by a noble Operation. I have tried many admirable things with this Salt, and at length obtained a solution, or rather an extraction of Gold, green as Grass, and is a very wholesome and most noble Medicament: For he who hath brought Gold to a greenness, hath performed much, in praise of which, many ancient Philosophers call it THE BLESSED VIRIDITY. But what this greenness may effect in Medicine, belongs not to this place, seeing that I intend hereto treat of nothing but Salt, and to prove it to be the Beginniüg and End of all things, and that encreaseth and: exalteth the powers and virtues of all things.

And seeing that this is agreeable to Truth It self, and cannot be disproved by any man, it must necessarily be granted, that a Salt brought to the highest degree of Purity, (as mine is) must be far better, and more noble than any grOSS and impure Salt. Also because it amplifieth and exalteth the virtues of all

Vegetables, Animals, and
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Minerals, and that Gold exceedeth in nobleness all other Creatures which are found under the Sun, it is easie to conjecture, that if the purest and most noble part of Salt shall be associated with Gold, that also a most noble Medicine must thence arise: For Salt and Gold, being the Off-spring of the Sun, are (as it were) immortal and incorruptible, and therefore afford help to all mortal and corruptible things, and defend them from putrefaction and corruption.

Nevertheless, I would not have any man perswade himself, that in these words I go about to assert any Immortality, my purpose tendeth not thither, seeing that I am not ignorant that there is no Medicine against Death. I would only signifie this, that from the association of Salt and Gold, there must necessarily proceed an excellent Medicament. If Salt carrieth and promoteth the Virtues of other things, wherefore also should it not promote and convey the Virtues of Gold? Truly there is found no Herb so abject, no Stone so vile, nor no Bone so contemptible, that doth not possess its own Virtues: Who then can deny that Gold, as the most Noble-Creature of God (after the Sun and Salt, of which it is generated) should possess Gifts and Endowments, to be preferred to those of the more vile Creatures? That nothing of evil can proceed from two excellent subjects, to wit, Gold and Salt, every unskillful Rustick can understand; Wherefore then cannot those proud and idle Scoffers perceive it? I think it to be, because they would not be numbered among rude and ignorant Asses, if subscribing to my words, they should confess such a Medicine to be INVERUM NATURA, and notwithstanding to be ignorant of its Preparation. But it were

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better for them not to envy those who have received such Gifts, nor to assault the Innocent, with so many filthy Calumnies and Slanders, but to leave those things to them which exceed their own Capacities.

I now make mention of my Green-Lyon, whose wonderful Virtues are to be declared and manifested to the whole World; although I well know, that this Green Lyon will not find fewer enemies than my white or red AURUM POTABILE hath done: For the Devil can in no wise suffer, that any thing which is profitable to Mankind should be made manifest, therefore he useth all his power and arts to hinder the knowledge of the Truth, by casting stumbling-blocks in its way. What various Arts have been excogitated, to bring my AURUM POTABILE into Contempt, and indeed by such a sort of men, who might easily think that I should not grant one drop of it to such haters of the Truth, although they should petition me for it.

And seeing those Pot Companions could not ask it of me, they have endeavoured to exhort it from me, under pretence of the sick, not that they would serve the sick, but only get an occasion of contemning it, and of bringing it into an Odium with the Sick, lest by it they should recover their former Health. Have they not taken counsel together in their Meetings, one offering this, another another thing, so that by every way possible they might oppugn my AURUM POTABILE? But this Hatred and Envy, carried on against me with great study, I leave to the Divine Vengeance; and although many watery obscure Clouds may endeavour to hide the Sun, and to overspread his warm and vivifick Beams with darkness, nevertheless, they shall effect nothing; for at length

being dispersed into Vapours, and vanishing in Clouds, they will give place to the Solar Rays. There Is nothing able to extinguish the Truth, which may indeed be prest, but never overcome, and is therefore like the Light, never wholly extinguished. The Air is never filled with so many dark Clouds, but at length they being dissipated, the Sun again appears to sight. By a like reason also the Truth at length freeth it self from the snares of lyea, and cometh forth into the Light: Therefore I may without fear propose the Truth, although there be many that can but ill bear my liberty of speech; for GOD is to be obeyed rather than Men and the benefit due to Good men are not to be omitted for the sake of those which are Evil.

Therefore (in the Name of God) I will go on in declaring the Virtues of my SAL MIRABILE; because I have said in the precedent discourse, that Salt is the Rector or Disposer of all things, carrying their virtues conjoined with it self, to their due place; therefore it is not fit that evil and venomous things should be adjoined to it, but such as are good only, if any thing of good be expected from it.

But there is no Creature under the Sun more noble, excellent, and pure than Gold, nor which more resisteth the destruction of all the Elements, which without a true solution, as we have said, cannot render the Body of Man partaker of its Virtues, and all corroding solutions are found to be unfit to dissolve it; therefore such a solution is required, as may be performed by the help of a SALT which is not corrosive; therefore taking such a one in hand, we will see what good is to be expected from it.

Of the Use of my SAL MIRABILE, as well in the Solution of Metals, as in the Preparation of Medicines.

First, it is to be noted, That not only Metals, but also all Stones, and Bones themselves, refusing the solution of all corrosive Salts, may be radically dissolved by my SAL MIRABILE, and most things so dissolved, whether they be Metallick, Vegetable, or Mineral, put on a green colour, of some of which the greenness remaineth, but of others, in process of time, is changed into a yellow or red colour.

Concerning this wonderful mutation and solution, I could write a great Volume, if I had not designed this Labour for another place, intending here only to describe the solution of Gold, because another better cannot be found. I have found the solution of the rest of the Metals which are adhibited, to be unfit either for the preservation or recovery of Health, as I have admonished a little before; but I have found Salt and Gold to be most noble subjects, of which an excellent Medicine must necessarily be prepared: For Salt exalteth the Powers and Virtues of all things to a high degree of perfection, and insinuateth them into the humane body: This seems to me not unlike the volatile and fugacious Spirit of Vegetables, as of Wine and Beer, & etc. which coming into the Body of Man, addeth strength to the Animal Spirit, that it moveth itself more readily, and with greater alacrity. Indeed every other Meat and Drink, whether it be Bread or Water, communicateth some strength to the Body, but not so powerfully and efficaciously as any generous Wine, whose Spirit is very pure, efficacious, and subtile;

so that its too plentiful use awakeneth all things that lie hid in a Man, and brings them to light. In the same manner Salt increaseth and confirmeth all things, & being united with them, maketh manifest all their hidden Virtues, which without Salt would remain in darkness. Who could have manifested to us that great Poison which lies hid in Arsenick, if Salts had not revealed it? If any melancholy Person (who otherwise in his own nature is prone to stillness, like one dead) shall drink any spirituous Wine, or strong Drink, his Spirits, that were before dull, and as it were buried in a Dream, will presently be awakened, and his Tongue set at liberty. The same doth Salt perform, which addeth an increase to the powers of all things, especially of the Metals, which it rendereth manifest and known. And indeed without Salt Poisons could not have been known, as I have said a little above, concerning Arsenick and ARGENT-VIVE: If Salt worketh those things in evil subjects, by dilating and increasing their malignity, Why should it not effect the same in good subjects, by augmenting their goodness? Therefore, because among Animal, Vegetable, and Mineral subjects, there are none more noble and eminent than Gold and Salt, which have their original from the Sun, it would be ill done to pass them by, and to seek viler subjects, for the making of an excellent Medicine, seeing that if we take Wine, Salt, and Gold, there are no other things which afford us so excellent Virtues. Therefore acquiescing in these, we will endeavour of them to make a most noble Medicament.

The Process.

Take three or four parts of SAL MIRABILE, and one part of Gold (rightly fitted or prepared for this Operation) mix them, and put the mixture into a strong Glass Retort, well luted, which place in an open fire, encreasing the fire by degrees, until the Glass be red hot, urge the fire, and continue it stronger, for an hour, then cease, and let all cool, take out the Retort, and free it from the Lute, that it may not be mixed with the matter contained in the Glass, but that may remain pure, which is to be accurately separated, from the Glass, and together with what is sublimed into the neck of the Retort, to be put into a clean glass; which matter will look of a greenish colour: To this matter pour some Rain-water, that it may be dissolved in an easie heat, and the Salt, with part of the Gold, may be mixed with the Water. Filter this grass-green Solution through Paper, and draw off some part of the water by distillation, that the greenLiquor may remain, not corroding nor tasting sharp, nor yet too urinous, but fit to be drank in all Vehicles. The Gold which the SAL ENIXUM hath not dissolved, you will find after the solution, which you may again use for the like Work; but the green Liquor you may presently use, as well in Medicine as in Alchymy; which will afford you many profitable things. He that will draw off all the Phlegm to a green Salt, and then extract that salt with an alkalized Spirit of Wine, will obtain a Medicine yet more efficacious: For the Spirit of Wine will not be tinged with a green, but a red colour, and will be very sweet, rendering the Golden Virtues

of the Salt more efficacious, and more commodiously and readily insinuateth them into the Members of the Humane Body.

N. B. This is to be noted, That the SAL ENIXUM doth not imbibe the whole mass of Gold in dissolving, but only its purer part. Now, if you repeat this Operation upon the same pure mass, as yet once more, you will extract the greatest purity, and without all doubt obtain a most noble Medicament, which no man can refute, although he be a capital Enemy to the Truth. This is the Operation, no less compendious than true, of preparing a great Medicine of Gold, Salt, and Wine, meriting the name of an AURUM POTABILE, whose great Powers and Virtues are now to be manifested to the necessitous Sick.

Of the Powers and Virtues of my GREEN-LYON, VITRIOL OF SOL, or Wonderful GOLDEN SALT.

This green golden Liquor may be safely and pleasantly used by all, whether young or old, sick or in health, without any difference of Persons, because it containeth nothing which is evil or prejudicial: For a cleansed Salt and Gold, never infer any ill, but are always profitable, exercising their wholesom Operations, as well in Vegetables, as Animals and Minerals, as in the following Treatise shall be clearly demonstrated.

First, This green liquor only by its external aspect, cheereth the Heart, Brain, and all the vital Spirits, seeing that of all colours there is none superiour to the Green in pleasantness, of which all men

are witness, who have overcome the intense cold of a sharp Winter, behold the renewing greenness of the Trees half dead, and Herbs extinct, in the Spring time, with great delight and pleasure, and feel all the Blood in their Body to be renewed and revived.

Secondly, This Golden Liquor being drank, strengtheneth and confirmeth the whole HUMIDUM RADICALE, Stomach, Brain, and all the inward parts of the body, beyond all other Medicines which I have hitherto known. Also it expelleth Melancholy, and all anxieties of Mind, taketh away Palpitations of the Heart, openeth Obstructions of the internal Vessels; it healeth the hurts of the inward parts, as Liver, Lungs, & etc. and cureth all inward Exulcerations, it cureth Gravel and Stone, whether in the Reins or Bladder, it keepeth the Body soluble; expelleth Wind, with the pains of the Cholick; preserveth the Blood from Corruption; cureth the Leprosie, Scabs, and Fevers of all sorts; in process of time it taketh away the Gout; to the insulting Apoplexy and Epilepsie it affordeth present Cure; it cleanseth the Blood infected by the Scurvy, Plague, and other contagious Diseases; it preserveth and freeth from all internal Ulcers; defendeth the Lungs, Liver, and other parts, and removeth Exulcerations already arisen, and takes them away radically. It so tingeth all the inward parts of a Man with its Balsamick Virtue, that not being easily obnoxious to Diseases, they enjoy a sound and long Life. Outwardly used, it bealeth all fresh wounds, no less than old and open Ulcers, without any Ointments or Plasters; for in curing Ulcers of this sort, there is nothing in Animals, Vegetables, or Minerals, which answereth to this in Virtue, as also inwardly it cureth Ruptures.

This is the nature and property of Gold, that it most potently taketh away all filths, and also astringeth; which two things are necessarily required in the Cure of all Ulcers. This Salt, by its own help, commodiously doth the same, and also wonderfully promotes the Virtues of the Gold: The said Liquor very quickly taketh away the Ulcers of the Mouth and Throat, with all their scorbutick infection, which are wont to give way but very slowly to other Medicines: And this it doth, although the Tongue, Uvula, and all the Palate should be full of Pustules. In short, for the taking away all internal and external Ulcers, I think no Medicine preferable to this Liquor; but all other defects of the Body which it cureth, for brevity's sake, I will pass over.

Moreover, this green and golden Liquor hath this nature and property, that beyond all other Medicaments, it conciliateth fertility to all things, as its signature, the wit, the green colour, and my diverse infallible Experiments, do truly testife. Hence the seeds of all Vegetables being macerated in the same Liquor and set in meer naked sand, they put forth golden Sprouts and Plants, having a smell much stronger and pleasanter, a fairer colour, and greater length than those which grow out of a fat Earth. Therefore this green Liquor holdeth the chief place in rendering Vegetables green and fruitful, and augmenting their growing faculty; so also among all the Medicines, I know it hath no equil in conciliating and preserving fertility in the humane body: For in all the Diseases of Mankind it bringeth great help and comfort, and effecteth more in assisting the fruitfulness both of Male

and Female, than can be believed, and is so great an exciter of Venus, that it bringeth great solace not only to old men, who being baulked by their younger Wives, are forced to lie still, but also to such Women who are barren in their flourishing age, and therefore destitute of Heirs.

I write not dreaming, but am taught by Experience, having seen some men so strengthened by this Medicine, that they have seemed to themselves never to have been weak, the which also some Women have experienced. Nevertheless such Medicaments are not to be administered too frequently to this Sex, seeing that without this sort of help they are wont to be sometimes exagitated by a more salacious itch than is convenient: Its use is more safe to Old men, inasmuch as it cannot do them the least damage. Nor ought those things which I here deliver, to seem a wonder to any, for they have their certain and undoubted causes of Operation.

Let those two subjects, of which the Green-Lyon is composed, to wit, salt & gold be inspected; they are the best of things, & necessarily required to the generation of all things; for, what herb can be brought forth without seed and salt? Not indeed the least: For if the earth or sand wanteth salt, the seed of the Herb can neither have nutriment nor production: Yea, if the seed it self be also sowed in a fat Earth, and yet be destitute of the Rays of the Sun, it can in no wise grow out of the Earth, but will be suffocated and perish; the which thing is not hid to Rusticks, who after they have sowed their seed, do ardently expect the warm Sunshine. Therefore, for a desireable

coming up of Vegetables out of the Earth, and their encrease, there Is required a fat and salt Earth, as also the warm and fruitful heat of the Sun; with necessary Rain; which also is to be understood of the generation and multiplication of Animals.

N. B. In AURUM POTABILE salt supplies the room of fatness, Gold is the Sun, and the Spirit of Wine performeth the Office of the warm and fruitful Rain; so also no Minerals are procreated but by the help of the sun, and labour of salt. They exercising their operations upon the Water, generate Minerals, as the Writings of the ancient Philosophers teach.

Some ignorant man may here object and ask, How it can be, that the Sun, by operating in the depth of the Earth, should generate Minerals and Metals of salt? Let him know, that the Sun, by his hot Rays, doth excite the central fire in the profundity of the Earth; which central fire is not unknown to those who are occupied in digging Metals out of the Earth, who sometimes feel so strong a heat, that laying aside their Clothes, they are constrained to labour very leisurely, yea, sometimes wholly to intermit it; as I have taught in THE FIRST PART OF MY MINERAL WORK. Therefore no man of a sound mind will dare to oppose these things, seeing that it is wholly agreeable to Truth, that generation and encrease in all Animals, Vegetables, and Minerals, do arise from the sun and salt, to which water is wont to be an help.

Seeing therefore that my golden Liquor is prepared of such subjects, it can operate no other thing than fertility, and thereby signed by Nature with that beautiful greenness, by which it signifieth its

endowment to render all things fruitful: God adorneth nothing with his marks and signs in vain; from which, as from His signatures, the powers and virtues may be more clearly known, than from Books. For the signature with which things are signed by GOD and Nature never erreth; but the Books and Writings compiled by Men very often err. Wherefore did the ancient Philosophers and Poets worship VENUS, the Goddess of Love and of Generation, and attribute to her a beautiful green, generated of the spume or foam of the sea? What is the foam or froth which the sea casteth out upon the shore, but salt, which being dried up by the heat of the sun, is reduced to salt? And the Poets, especially VIRGIL and OVID, who were men of great literature, would not have handled such things with so prolix an ambage of words, but that they were willing by their Fabulous writings to reveal that great Philosophick Mystery to the world: Therefore I constantly assert, That this green Liquor is the chief Medicine of all things to grow or be increased, as its pleasant Viridity and infallible Experience do testifie. The Ocean, the Mother of all fertility, sheweth also its greenness, especially in those places where it is rich in salt, and strongly irradiated by the Beams of the Sun. This is well known among Seamen, who from the change of the water into a greener colour, presently collect, that they are near to hotter Regions, in which the Sun-beams are more strongly projected; for in such places the Sea is so salt, that it shineth like fire: The Urine of those pissing out of a ship, falling into the Sea, sheweth like sparks of fire; there four parts of water are found to contain one part of salt.

The Mediterranean Sea is not so full of Salt, as that which is between SPAIN and FRANCE; and again, in this it self is found not a little difference; seeing that the SPANISH side exceedeth the FRENCH in salt mess; and the Ocean it self, by how much the nearer it is to the North, by so much it is less salt; for which reason also the salt is weaker, and of less Virtue, being more remote from the beams of the Sun. Therefore the DANES, SWEEDS, and other Nations, inhabiting the Northern parts, although they have plenty of Sea-water, nevertheless they do not make salt of it, but fetch it from FRANCE or SPAIN; which is a Testimony evident enough, that salt is elaborated in the water by the most ardent Beams of the Sun, and produced for the sake of an universal fertility.

This is indicated by the GERMAN name of the Sea, MEER, which is all one as if we should say VERMEER, that is, ENCREASE, ENLARGE. An Appellation, very well agreeing with the thing, because without the Sea nothing would encrease in the Earth, but on the contrary, all things live, and are encreased by it.

Hence the green colour is a manifest Index and Signature of Fruitfulness, which might be demonstrated by infinite examples, which, for the avoiding of prolixity, is not here necessary, seeing that the thing it self is so manifest.

Some profligate Deriders, who love to oppose the Truth, may say, That this green colour doth not proceed from Gold, but from Copper, that so they may draw honest men away from the Truth, because no Gold seemeth to them to be of use in Medicine; with which Cavil they have

before now accosted my AURUM POTABILE. That I may stop their impure mouths and obviate the frivolous Objections of this sort, I say, that I indeed confess, Copper among the Metals doth obtain a green colour, if it be dissolved in AQUA FORTIS, and other corrosive Liquors of that kind: But Gold being dissolved in the same, appeareth in a yellow colour, and not a green, which is known to every body. But who would think me to be so stupid and rude, to impose upon any so open Cheat? Who also in any wise could hide such a Cheat? For Copper being dissolved in salt waters, would presently discover the Fraud, by its evil nauseating and Vitriolick taste, of which but one drop being swallowed down, would excite violent Vomitings, and would not be a Medicine, but rather a Poison. Moreover, if you put a Knife into such a solution, it will be presently covered over with the Copper, and appear to be Coppery. The contrary plainly happeneth, if any pure Iron be dipped in my Green-Lyon; for it will presently appear to be gilt with the colour of Gold, and that more fair and eminent than any Ducat, or other piece of golden Many exhibiteth. If any Iron-Wire be put into it, and there left for a certain time, it will at length be changed into pure Gold, which is an infallible testimony, that that Liquor doth not draw its original from Copper, but from Gold. Again, it may be objected, that a vulgar solution of Gold by AQUA REGIA, also tingeth Iron with a golden colour, and adhereth to the same; therefore this is no strange thing, forasmuch as it is commonly known to every man. I answer, That such a solution, not green, but yellow, doth indeed by precipitation adhere to the iron, and dissolveth the Iron it self, and reduceth it

into a Mud, but doth not penetrate it, and preserve it in its form, as my green Liquor doth, which therefore is not to be numbered among those corrosive solutions, but that which is done by the SAL ENIXUM, is rather to be called an Extraction than a Solution: For my SAL MIRABILE is of that nature, that it doth not throughly dissolve any fine Powder or Calx of Gold, but only extracteth from it whatsoever is most pure, and leaveth the rest like a black Powder. Moreover, that Solution is not corrosive; for if it were, it would corrode and dissolve the Iron, and not tinge it with the colour, and advance it to the degree of Gold, the Iron remaining whole. By a like reason the: green Solution of Copper, made with the vulgar corrosive waters, associateth it self with the Iron, in a green colour, corrodeth it, and forsaketh the Copper. But if Copper be dissolved with my SAL MIRABILE, that solution doth not penetrate Iron, but transmuteth the whole into its own form Into Copper, yet not presently, but in a long progress of time.

From all these things may be seen the great difference between the vulgar corrosive solutions of Gold, Copper, and other Metals, and mine, void of all corrosion, which is performed by my SAL MIRABILE, dissolving the Bodies of the Metals, after a far-other manner than those corrosive solutions are made. Therefore it is not to be reckoned among vulgar solutions, seeing that it possesseth far other Virtues. The vulgar solution of Gold, made by AQUA PEGIA, hurteth all things, as a corrosive Poison; a little of it being put to any Vegetable seed, depriveth it of all its growing faculty, and throughly killeth it.

Some drops of it being drank by a Man, would corrode his throat and stomach, like Poison. A Liquor of this sort, by its corrosive and gnawing faculty, converteth the Metal put into it into a slime or Mud. That solution which is made by the rectified Spirit of Salt, may safely be taken by any, when a sufficient quantity of Water is mixed with it; but it is not sweet, it constringeth the Tongue, and staineth the Hands; this doth not my green Liquor, for it neither coloureth the Hands, nor astringeth the Tongue, nor yet corrodeth the seeds of Vegetables, but rather exciteth them to fertility.

Whence it appears, that my said SAL MIRABILE is not corrosive, but by it self is a good Medicine for all Vegetables, Animals, and Minerals, which Experience it self most evidently argueth: Therefore it can work nothing but good, because prepared without any Corrosive, and represented to the eye by a wonderful signature, to wit, the fair Green colour.

This signature is an undoubted token of its extraordinary Virtues, in rendering all living things vegete and fruitful, which lie absconded in its inward Penetrals. And this I think sufficient to be said to those foolish and idle Cavils of ignorant Scoffers, with which they may insult over me.

Whatsoever I have here ascribed to my Green Lyon, my red AURUM POTABILE, extracted with Spirit of Wine, also performeth the same, and that as well in Vegetables and Animals, as in Minerals, for the Spirit of Wine can hurt none of them, but rather insinuateth the virtues of Gold into Vegetables and Animals, and rendereth them more

efficacious. But concerning the solution of Gold by my SAL MIRABILE, and its efficacy and operation, this may suffice for the present.

As for the solution of the other Metals, there is no need to make many words, or to write a large Volume about it, seeing that from what hath been already said, any man may easily conjecture, that solutions of this sort, made by the help of SAL MIRABILE, are far better than those made by Corrosives. The Vitriol of VENUS made by its help, doth not hurt Vegetables, as common Vitriol, which killeth the same by its corrosion; but the Vitriol made by SAL MIRABILE wonderfully promoteth the growing faculty in Vegetables, so that Lunar, Veneral, Martial, Jovial, and Mercurial Herbs, may be produced, which will have wonderful effects, especially if the Vegetative faculties of Lunar Herbs be increased and promoted by the Salt of Luna; of Venereal, by the Salt of Venus, and so of the rest.

Enough hath been spoken to the Wise, but he that hitherto cannot apprehend what I have said, is an Ass, and unworthy of such ARCANUMS. From this Foundation a diligent Physican may erect a far other method of Curing, and may prepare for himself such Medicines, by which he may obtain Honour and Wealth. I have for many years observed, that Herbs are wont to acquire Martial faculties and properties, if they grow out of a reddish Martial Earth, although they were not before of a Martial nature, but of a Solar, Lunar, Venereal, Jovial, Saturnine, or Mercurial Property.

But how much more would the innate properties and virtues of Herbs be strengthened and increased, if they were not nourished by the Dung

of Animals, but set in pure sand and watered with SAL MIRABILE impregnated with the virtues of Metals, and thence acquire the promotion of their growing faculty. Truly other Herbs of far greater Virtues, and other odours and tastes, would be brought forth, than the common, which are wont to be produced by the Dung of Animals, and the simple Salt of the Earth. By this means so strong an attractive Power may be conciliated to the Seeds of all Herbs, that by a Magnetick power they may attract to themselves the Astral powers and influences, and so encrease their Virtues, that without any Preparation they might be able to cure all Diseases to admiration. N. B. That it is necessary, that he that would exactly understand the nature of Herbs, should know how to promote the vegetative faculties of Solar Herbs, with Solar Salt; of Lunar with Lunar, and so of the rest, and not that he should intermix the one with the other, without any consideration; which without doubt would be a hindrance to the desired success.

Consider these things with an accurate Meditation, as great Secrets and ARCANTJMS, which will not be revealed to the perverse World. A word to the Wise is enough; therefore I will add no more; but I make no doubt, but that this Revelation of my SAL MIRABILE, in process of time, will be accepted by diligent Physicans, and bring so much benefit, that they will by the same effect much good in comforting and curing the Sick. All things have their time, so also this Arcanum, which in its time will be in vigour; but I would not have any man perswade himself, that he may fish out of me the Preparation of my SAL MIRABILE, I will not CAST PEARLS BEFORE INGRATEFUL SWINE, but will reserve them

for Friends. But lest an occasion should be given to ignorant Deriders, and those that hate me, of calumnating and slandering me, as if I my self were ignorant of preparing of a Salt of this sort, I have determined to deliver some small portions to divers prudent men, not of this Salt only, but also of those Salts which are endued with the Virtues of Gold, Silver, and other Metals, that at any time they may be able to exhibit a clear Testimony of the Truth: And I will produce those Herbs themselves, that I may have them in readiness to shew to others.

Therefore let no man trouble me with his Letters, to ask of me this salt, or other Medicines, for I will communicate them to none, but such as I know, and with whom I am familiar.

Great Thanks are to be given to Almighty GOD, who hath made this present unworthy World partaker of such MAGNALIA. I have sought, and have opened the way to others, let another also seek, and enter by the way I have shewed, that insisting in my footsteps, he may by the easier labour, obtain a greater light of Nature.

But that I may omit nothing which pertaineth to the good Institution and Doctrine, and concerneth the glory and honour of Salt, I will yet over and above add one infallible Testimony, by which any rude and ignorant man may evidently see, that all fertility consisteth in Salt only, and that it is the most precious Treasure of the whole World, for the health of the Body, and that in it lie hid most ample Riches.

Fertility is indeed already demonstrated in many foregoing Testimonys; but because the History of the Prophet ELISHA agreeth more than

a little with these my sayings, and may be a clear Testimony to them, I have thought fit here to adjoin it. We read in 2 KINGS, 2, 19; that the men of the City said to ELISHA, BEHOLD, IT IS GOOD TO DWELL IN THIS CITY, AS MY LORD SEETH; BUT THE WATER IS NAUGHT, AND THE GROUND ABOUT IT IS BARREN: BRING HITHER TO ME (saith he) A NEW VESSEL FULL OF SALT. Which being brought, he went to the Spring into which he cast the Salt, saying, THUS SAITH THE LORD, I HAVE HEALED THIS WATER, FROM HENCEFORTH THERE SHALL NO DEARTH AND BARRENNESSE ARISE THENCE. So the Water was healed even to this day, according to the word of ELISHA, which was spoken.

That this great Mystery may the better be understood, it will be necessary first a little to consider the History it self, from which it may be known by what means the Salt of ELISHA became so strong, that it expelled Death, and rendered the Water good, and the barren Earth fruitful.

When ELIAS was to be carried up into Heaven, he said to ELISHA, Ask of me what I shall do for thee, before I am taken from thee. ELISHA asked of ELIAS, that he would grant him a double portion of his Spirit: ELIAS answered, IT IS A HARD THING WHICH THOU HAST ASKED; IF THOU SHALT SEE ME WHEN I AM TAKEN FROM THEE, IT SHALL BE AS THOU DESIREST, BUT IF NOT, THOU SHALT OBTAIN NOTHING. And when they went on together talking, behold, there cometh a fiery Chariot with Horses of Fire, and parted them asunder; so ELIAS was carried to Heaven in a fiery Chariot; and ELISHA seeing this, cried out, MT FATHER, MT FATHER, & etc. Listen therefore, Wherefore did ELIAS say to ELISHA, IF THOU

SHALT SEE ME WHEN I SHALL BE TAKEN FROM THEE, THOU SHALT HAVE THY DESIRE, OTHERWISE NOT? And why with this condition? Could not ELIAS at his own will have rendered ELISHA the possessor of his wish? Perhaps very easily, but ELIAS would not without some MEDIUM, because ELISHA was to be doubly seasoned with the Celestial Fire, by which he was separated from ELIAS, for Fire bringeth forth Salt; the Celestial Fire bringeth forth a Celestial Salt, and the Elementary Fire an Elementary.

In this History is set before our Eyes the eternal Divine Light, and also the natural, although few discern either of them, inasmuch as their hearts are hardened and obscured by a horrid blindness. And both the Old and New Testament are full of such Mysteries; so that I dare boldly affirm, That all the Treasures both of Soul and Body may be found in the Holy Scriptures, if we will; and that we have no need to read the Writings of the Heathen Philosophers. I add this one thing, That it is of God alone to open the Eyes of those who desire to understand Divine and Natural Mysteries; for without divine illumination, all things are dead and buried in darkness. This Truth putteth to flight the diabolical Cavils and Slanders of all scoffing Mountebanks and Jack-puddings. But which of them will oppose this, and seek fertility from any other thing than Salt? Truly, I believe no man, except that most profligate FARNNER, with his wretched Followers, who determine, That Salt doth not fatten, but Dung; when nevertheless this is to be ascribed to the former, and not to the latter. But those Ass-like Brethren of Ignorance, being convinced of their filthy Lyes by the most evident Truth, will I hope have their impure and shameless

mouths more than sufficiently stopped. I therefore acquiesce in this demonstration, in which I think I have evidently proved, That the Sun and Salt are the most noble Creatures of God, and that Salt is by me rightly and deservedly called the greatest Treasure, and the greatest Riches of the World; because after an earthly manner of speaking, nothing can be more desireable for fruitfulness. Salt is the Original of all Fertility, the Sun is the original of Salt, and God the Creator of all things, of the Sun, to whose Name be Honour and Glory forever, AMEN.

But although this demonstration, which doth evidently shew, that salt is the greatest Treasure in the world, be most clear, and beyond all doubt; nevertheless, I doubt not, but it will not satisfie the Covetous, who will say, Where is the STONE OF PHILOSOPHERS which we expected from thee, as the greatest Treasure of the whole world, that it being known and acquired, we might lead a brave life? But stay, my friend, until some man shall come and render sordid men partakers of so great a Gift: For thinkest thou that if I were its possessor, that I would describe so great a Mystery, in such clear words as I have described the fertility of the Earth: Not at all; nor have I the power of doing that, seeing that a man cannot give to any those things which are not his own, but God's. Nevertheless, that the pious searcher, after Truth may have some manuduction to a Work of so great moment, I cannot but hold forth to him that small Light granted to me by Divine Grace, provided he hath not Owls eyes, shunning the light of Nature, because they cannot bear its splendour; which if he hath not, it

cannot be, but he will give credit to a manifest Truth. And concerning so great a work, this is my opinion, That it is altogether possible, that the most noble, universal Pearl, to wit, the Medicine and Stone of Philosophers, restoring the diseased Bodies of Men and Metals to their pristine health and state, may be prepared of common salt: But of the Preparation, which is unknown to me, I can affirm nothing certain; but that it may be done, manifold and infallible Experience hath caused me to believe; which Experience I keep to my self, and will not part with it to any, although I could very freely, if I might or durst make pious men partakers of it: But because Faith is effected in us by God alone, it is to be sought from Him by Prayer, and not to be expected from Men.

Therefore that (according to my promise) I may demonstrate, That the Stone of Philosophers, lying hid in salt, may be got out of it by the benefit of Art, I desire only this thing of the studious of divine Mysteries, that he would search after those things, in my Writings lately printed, which I have spoken concerning the little Fish ECHINEIS, viz, by what means he may be taken with a Net out of the Salt-Sea, for there he will find a sufficient manuduction, of which it is not necessary that I should here say any more. Those are the things which I was willing to add in honour of that noble creature salt: He that will not believe the most noble Pearl, of a universal and particular Medicine, to be included in the inward Penetrals of Salt, I cannot help him; it is free for every man to seek and walk in another way.

Would it not be too tedious, I could also plainly prove, that from

marine Bodies, (as Coral, Mother of Pearl, Oyster-shells, and the like things, being dissolved into water, and precipited) may be extracted corporeal Gold, which I have done with my own hands, and therefore can boldly witness it.

But I will shut up the Tables, what I have hitherto spoken being sufficient for this time; from which I hope and believe that others will receive benefit: Which I heartily wish, together with the divine benediction to all pious men. AMEN.