



THE COMPLETE WORKS
OF

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GLAUBER

trans: Chris. Packe



A SPAGYRICAL
PHARMOCOPOEA
FIFTH PART

THE
FIFTH PART
OF THE
SPAGYRICAL DISPENSATORY

Discoursing of the true Universal Medicine, and of those most Eminent ARCANAS, as well Universal as Particular, which are hitherto unknown unto the World; by the help of which unheard-of and almost incredible Operations may be effected, not only in Medicine, but also in Alchemy. Proposed by way of QUESTION and ANSWER.

Question I.

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

Answer.

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

Question 2.

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

Answer.

The Art is not to be blamed, because of the fruitless endeavours of so very many men that so greedily gape after so great a treasure; but

the fault is to be imputed to their own selves, for they are hereto driven and stirred up by their insatiable covetousness and unjust intentions, to make their search after so divine a gift, and their design is to scrape up to themselves, by the help thereof, great Riches and Honours, little thinking that God always hath and still doth bestow his gifts upon such as are upright and sincere, and who do not only daily pray unto him for the same, but do also search after them with uncessant Labours. This the Apostle himself doth witness in express words, saying, IT IS NOT OF HIM THAT WILLS, NOR OF HIM THAT RUNS, BUT OF GOD THAT SHEWS MERCY. And yet the extremely blinded World believes it not, nor proposeth unto it self any other Scope than the scraping together of Gold and Silver right or wrong, and fain would as it were wrest this so great a treasure out of the hands of God; and having gotten it, add fuel to their malace, pride, and impiety; And so by this means, more nearly approach (even in this life) to the Devil the Father of all wickedness, and be at last plainly like him. And this now is the primary and principal cause, why so very many as are busied about the search of so great a treasure, do lose both their labour and expence.

Question 3.

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

Answer.

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

Question 4.

What are those impediments, I pray?

Answer.

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

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

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

Besides, there are not a few of this sort, that briefly and cursorily running over the Writings of the Philosophers without any serious meditation upon the thing they read, or without understanding of the same, do think themselves masters of a great deal of Wisdom, and firmly perswade themselves, that if they have a little smatch of Learning, and have but the knowledge of a Tongue or two, and have but by

some Anagrams pleasantly tingling in the Ears of some great Men, soothed their minds a little, and wiped them of some of thier Silver, the finding out of so great a mystery cannot possibly escape their profound Scholarship, but they must needs catch it. But yet (by their leave) they are quite out, and full well are they known unto God, who with-holds from those proud deriders, and envious contemners of the truth, his benediction, and leaves them wallowing in their courtly past-times so long, until at length (after their turning and applying themselves from one foolish deceived man to another, and so on) they do themselves lay open their own gross ignorance and most filthy shifts, which they have wrapt over with such a detestable babling, and by the fruitlessness of the event shew that their large promises of golden Mountains are most vain and idle. And hereupon their hopes of having the Philosopher's Stone (which they seek for meerley to advance their pride, and the more easily to suppress the truth) vanishing away with the smoke, they lose all their credit and their good report, and can find no more such credulous persons that will suffer themselves to be soothed by their most vain promises. And this is another kind of those that bestow their labour in vain about this so great a work, who do thereby add a great load to their wickedness, by wasting other mens goods, and deceiving the too credulous, and ruining others as well as themselves. There are yet a third kind of erroneous searchers, and who deceive themselves with their vain labour, and they are such as being a little too credulous and simple when they have lighted upon some of the Philosophers Writings, and read what vast treasures are to be gotten by Chymical Labours, do presently feel an itching desire after Gold, and being inflamed with the covetous desire of such hungry treasures, do apply themselves with unwashed hands (as we may say) to the reading of the same, and then follow the bare letter in their operations. From whence it comes to pass, that (all things being obscure and dark to them, being ignorant and unskillfull, and the light of nature not shining upon them) they wander from the right path, and immerse themselves in the fruitless attempts of vain Labours. Some there are that have indeed some kind of knowledge of managing the Fire, and who do very diligently read over the Writings of the Philosophers, but yet are quite confounded by their reading them, seeing that they cannot find out the true Fire, and true matter of the Stone, which the Philosophers have so obscurely and so variously written of. For some of them teach the making of the Stone out of fixt Gold and Silver, and not out of the other immature and volatile

Minerals, because what a Man sows, that he reaps; others tell us the quite contrary, and say that there cannot be any better thing made of fixt Gold and Silver, seeing they are already brought by nature unto that perfection as not to be reduceable into their first matter, out of which (said first matter) they affirm that their Universal Medicine is to be made, and not of fixt Gold and Silver; And therefore rejecting fixt Gold and Silver, they say that the first Entities (of the said SOL and LUNE) being yet Volatile, are the true first matter of "the Philosophers Stone, because they are as yet immature (as they phrase it) and tender, and fit for the making of those things which we are desirous to accomplish, which (they tell us) cannot be possibly made out of those two fixed bodies. And to help forward yet more confusion, the multiplicity and variety of names, which the matter of the Philosophers is stiled, is no mean impediment to the understanding. One bids us seek it in Vitriol, another in MERCURY, some in SATURN, others in MAGNESIA: And thus is that matter deciphered by various and innumerable names, insomuch that it is impossible but that he who is ignorant, and not well versed in these affairs should be hurried into various doubts and perplexities, being clearly ignorant whether or no the Philosophers mean the common Vitriol, or a Vitriol extracted out of the fixed Metals, especially seeing they too and again affirm, that their Vitriol, MERCURY and SATURN are not those vulgar Metals of Gold, Quicksilver, and Lead. Who therefore I pray could be so wise and prudent as to rid himself out of the so many confused and intricate windings of this Labyrinth? Even hence it is that the most learned diligent searchers have been wound into so many erroneous Labours, nor could by any, means get clear of those hedged up turnings.

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

You shall likewise meet with some that are so very wise as that it seems no ways likely unto them, that so divine a gift can be prepared

out of so vile abject, and contemptible things, whenas though (by their leave) every good thing (for the most part) is wont to be abject and mean, and not precious, witness SENDIVOGIUS, who tells us that he had declared the whole work to not a few, even from the beginning to the end, but (by reason of the meanness of the same) they judged it to be but of small moment, believing that no good could possibly proceed thencefrom.

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

Question 5.

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

Answer.

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

Question 6.

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

Answer.

As far forth as we can gather from the Writings, both of the

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

Question 7.

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

Answer.

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

Question 8.

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

Metals?

Answer .

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

Question 9.

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

Answer .

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

Question 10.

This seems to every body a wonder that a red colour should also be

hidden in white Silver, seeing that there are not a few who think that even Gold it self does not contain more of colour than it needs for its own self. How therefore must this be understood?

Answer .

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

Consider also the Egg of any Bird, consisting of such divers and various Members, and adorned with such delicate Feathers afore the said Bird is hatched, the Egg being ripened by an external cherishing heat.

Question 11.

This similitude of the Seed of a Vegetable, and of a Bird, doth not a little enlighten my mind and give me encouragement to believe: I do therefore firmly believe that there is hidden an abundance of colour not only in yellow Gold, but also in white Silver it self too, insomuch that I do assuredly perswade my self, that a constant and most high Tincture may easily be prepared out of Gold and Silver, and that it is a very difficult matter to prepare a permanent Fire brooking Tincture out of the imperfect Metals and immature Minerals (though they also hide within their inside bowels most exquisite colours) by reason of that imperfection and unripeness which they lie under.

Answer .

Your judgement and opinion is true. For although the lesser Metals, as also the Minerals themselves too do hide within their bowels, the most high colours, and though those very colours may easily be separated from their unprofitable bodies, yet notwithstanding there is requisite to such operations a long space of time, great expence, and hard labour, viz. to make such Tinctures constant, permanent, and fixt by the common

Fire of Wood and Coals. But yet he that knows the secret Fire of the Philosophers, will easily give unto such Tinctures that constancy in the Fire that is requisite, which otherwise, and by the common Fire, will very difficulty and hardly ever be effected. For example, common water will always remain water, and therefore will never be brought into a stony or metallick nature by the Fire of Wood or Coals. But a thing may be easily reduced into that which it was before, If an hard Stone be turned into pure water, it may be reduced (even by the help of the common Fire) out of that same Water into a more pure Stone, and so is it likewise with a Metal, if treated with the same operation.

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

Question 12.

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

Answer .

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

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

Question 13.

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

Answer .

Forasmuch as the universal Medicine is the gift of God, and not of Man, it is but just, that the same be sought for at the hands of God,

and not of Men, who (in one night and by a Dream) can reveal those things, which a Man will not get all his life long by his reading of the many intricate Books extant; And thus much doth DAVID teach us, saying, IN VAIN DO YOU RISE UP EARLY, AND GO TO BED LOADEN WITH CARES, FOR GOD BESTOWS HIS GIFTS UPON THOSE THAT LOVE HIM, EVEN WHILST THEY SLEEP.

Question 14.

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

Answer.

By daily praying unto him, and by accompanying your Prayers with daily and diligent Labour. For Prayers alone wont serve turn, unless the reading of good Authors, and continued Labour be also adjoined thereunto God reveals his good things to mortal Men, by their serious Prayers, and continual Labours.

Question 15.

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

Answer.

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

Whosoever therefore has a desire after great things, let him throughly search his heart, and see if it be upright and sencere towards God, or no, and it is necessarily expedient for him well to examine

himself, (before he sets about the Labours of so great an ARCUNAM) for this reason, lest it should happen to him, as it did to that ambitious and proud Guest, who (as Christ teacheth) fate himself down in the chiefest place of the Feast, which he was not worthy of, and was afterwards constrained (to his great shame and reproach) to yield the same to a worthier and honester Man than himself.

Question 16.

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

Answer.

First of all an ARCANUM of so great an importance requires a free Man, and such an one as is not bound to any other, not intangled with any other humane affairs, that so being in a quiet and silent posture, he may by his daily Prayers sue unto God for his Blessing, and may be at leisure continually to read good Authors, and to let no time slip wherein his Labours are required. Then farther, such a Man must likewise be pious and liberal, and forward in helping of the Poor: he must also be no Tatler, he must have a good and sound mind, and be given to temperance and sobriety. He must not do as the ROVING MOUNTEBANK doth, insinuating himself one while into this Man's Acquaintance, another while into that Mans: He must not be over credulous, presently to believe every ones pretension: He must not mind his sole benefit nor be prone to coverousness, and aim at grasping all unto himself. He must not be of an unconstant mind, but expect and wait for (with a patient and constant Resolution) the end of that which his desire inclines him to, and therefore he must not be presently enraged, or be affected with a wearisomness if it should so happen unto him as not to have every thing presently answering his expectation. He does not propose unto himself the getting of great honours in the World, and of having in his hands power and authority, but rather aims at the honour of God, and the helping and succouring the poor sick and distressed ones. Farther yet, he must be furnished with necessary means, lest he be constrained through the want of Coals, Materials, and other necessaries, to leave off the Work he has begun. But he must especially have God always before

his Eyes, and expect the happy event from him alone, and attribute nothing at all to his own peculiar Wisdom, and be daily at his Prayers, and labour without ceasing and with a patient mind wait on the Lord for a successful end.

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

Question 17.

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

Answer .

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

Question 18.

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

Answer .

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

Question 19.

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

Answer .

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

Question 20.

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

Answer.

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

The greatest difference is about the matter only of the Stone, one part of them saith that the common and fixt SOL and LUNE is the matter of the Stone, and lays by or rejects all other Subjects. Another part

affirms that a volatile and unripe Gold is the Master of the same, and that the common SOL and LUNE are to be wholly waved as being unprofitable for the matter of the Stone. Moreover the Philosophers in their discription of making the Stone mention a dry way and a moist way, a long way and a short way, a common Fire and a secret Fire, which they used in the ripening of their Tinctures. And now (on this accompt) it could not otherwise be; but that they should publish such unlike, dubious, and thwarting Writings, which have rendered the way of finding out the truth so difficult and intricate, and have led the Lovers of the Arts into such abundance of Errours, and if he can but at last arrive unto the wisht for end, and reap the multiplied and manifold Fruits of his Crop. Thus much was I willing (and indeed ought) to communicate of my opinion (concerning the universal Medicine) unto the Disciples of HERMES, but yet without prescribing (or obtruding my thoughts) upon any one, but leaving every one to his own Conceptions.

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

Question 21.

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

Answer .

For my part, I would not advise any one to do thus. For when a work of so great a moment is to be undertaken, and to be accomplished by the common mutual Expense and Labour of others, the Affairs are then obnoxious to no small hazard, and for the most part come short of the

hoped for event, by reason of the most different Opinions amongst men, concerning which the Comoedian said very right, so many heads so many opinions, every one hath a peculiar fancy.

Now then, from one desiring this thing another that, there can't arise ought else but confused actions and operations, which are so far from forwarding the work, as that they retard and obstruct the same. Many Workmen disagreeing amongst themselves, can never build an House agreeable to the right dimensions of building. And therefore it is far better for every one to apply himself single and alone to the performing of so great a work, and quietly to attend upon the same, and invoke God's help alone, and leave off his expectations from man, amongst whom fidelity and love, are like the rare Bird in the Earth, and as scarce as a black Swan! Nay even the friendship of brethren is wondrous rare, and (which is worst of all) the bond of friendship is too often broken asunder betwixt Parents and Children. The Golden Alphabet doth, likewise in its beginning teach us the very same, saying, trust in God only, and in him place thy hope, give not any credit to the promises of man, God only is faithfull, fidelity is banished out of the World.

'Tis sufficiently evident, what kind of doings there is in the Courts of great men, you'll there find 2, 3, 4, or more Chymical Operators busily imployed about making the Philosophers Stone, for they seek after nothing less, but yet by reason of their ignorance, they effect but very little or nothing at all, for the main thing that they mind is to strut it bravely out in their Silks and gay Apparel, and to have their Tables furnished with plenty of various Dishes, and generous Wines and Drinks, whereby they may stuff their Bellies; and this is clearly testified by daily experience; and as for taking to ones self an Operator, that is more hazardous than the other, where the work is attempted by a confederacy, at their common mutual Expences and Labour. For seeing you cannot make an inspection into any man's heart, whereby to know what Monster he there cherisheth, and what good or evil he has hidden in the inside of his heart, you cannot possibly promise your self any certainty of his taciturnity or fidelity, and therefore plainly ignorant must you needs be whether the man you would take to assist you be faithfull and no tatler. Verily even the common Labour cannot be committed to such men without hurt and damage, but great Arcana's cannot be left to their care without assured loss of all. 'Tis wondrous rare to find a Servant so faithfull, who (after he hath slyly gotten the

knowledge of one or two Secrets though but trifling ones too) does not presently perswade himself, that now he's a skillfull Artist enough, and no longer needs the instructions and manuductions of any other. These kind of perverse men being by thus (evilly perswading themselves) seduced, are presently wont secretly to withdraw themselves, or if haply they do stay yet longer with their Master, they behave themselves so malepertly and unmannerly, as that they spoil the things committed to their Charge merely to accomplish this end that their Master may dismiss them. If therefore you will not wink at and suffer them to spoil and destroy, by their saucy regardless Labours the things they have under their hands, but are constrained to put away these most ungratefull and plainly unmindfull men of the benefits they have received, yet will they not acquiesce here with an honest dismissal and parting, but will every where gnaw and wound thy good name by abundance of reproachfull Stories, as being now thus opiniated that they far excel you, their Master in Wisdom, Skill and Knowledge. But yet I except in this place those Servants that are honest, pious and diligent, and that love virtue, and make a conscience of their ways. For the Devil has not got the possession of all men's hearts, for there are some Chymical Operators to be found who are so faithfull unto their Masters, as that could they of a farthing make a Florin for their Masters, they would most cheerfully do it. But yet these men are so very rare, that scarce one in ten can be found that you may give credit to, and trust. And my own thirty years of experience hath taught me, and therefore I tell you no more than what my self have to my own detriment experienced. Read but what PARACELSUS hath written of these perfidious Knaves, amongst other things he confesseth, that thirteen of his Servants came under the Hangman's lash, and that of them all he found but one faithfull, (and that was OPERINUS) and yet he (after PARACELSUS his death) did manifestly enough bewray his dissimulation and unfaithfullness; for he did not only load him with reproaches, but also published slanderous Writings of him. This is the thankfulness the World is wont to repay for the good that is done it, shun therefore such as these the most you can, for they neither fearing God nor reverencing men, make no matter at all of either opposing the most apparent truths, or of defending it by most manifest and evident Lies. And although the malicious wickedness of a man, be not presently known, yet notwithstanding, it bewrays it self by the slanderous reproachfull lies, with which it requites the good turns done him by his Neighbour.

Thus much I judged worth while to communicate to all the Disciples of the Hermetick Art, that so they may learn to beware of these kind of Harpies.

Question 22.

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

Answer.

This advice or determination I confess seems far better and more safe than the two former, but even this too needs a provident wariness, viz. if a man should haply (by his sedulous search) acquire the knowledge of some eminent and excellent Medicaments, he must take heed lest by presently making every one partaker of the same, he pulls damage on his own head. For 'tis an usual custom amongst wicked men to endeavour (as soon as they find any one gifted by God with such a blessing) to get it out of the breast of the Possessour of the same, by most cunning Subtilties, and promise even golden Mountains, and such as they are never able to perform. And if once thou let the Art pass but out of thy hands and come within the Clutches of other men, thou may'st well fear in the first place lest it should be made publick, and so thy self be deprived of the benefit of the same, though they whom thou hast trusted with the same have bound their credit with the firmest obligations imaginable, and this now is to be understood of such men from whom such bonds as they call them may be demanded. But as for the great ones that are wont to give only their words (and stand upon that) when they have got any ARCANUM, they are wont to deliver it to their Chymical Operators to make, for themselves are partly ignorant of Chymical Operations, and partly set not their own hands to work, if their Operators be skillfull in Chymical Operations and bring the same to the expected end, you shall be presented with some small reward, and

even of this too will he (whose charge the presenting of it is committed unto) keep to himself the better half. This now is done unwittingly to their Masters, and who dares inform them of such deceitfull Servants, and purchase to himself the envy and hatred of the Courtiers: And to those who are commanded to bring thee good sweet Milk, do themselves first take away the sweet Cream, and then bring thee the sour Whey. But if for the more surety, thou sendest any Servant that may be there at the perfecting of the Operations, he will; if faithfull satisfie thee; if not, he will present thee with as much of the reward as himself pleaseth. Thus hath it happened unto me, for amongst other Servants I have had such, that in their Cups have imprudently boasted of such Kind of theft, and have prevented me of a present or two that belonged unto me, and have made themselves merry therewithall.

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

likes him. Now then well may the man that knows many Secrets be deterred by the so many and such adverse Chances, from making others partakers also of the same, and well may he esteem it much better to enjoy the few things God hath bestowed on him, with a quiet mind, than to expect many things (but with a great deal of danger) from others.

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

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

As concerning the way of preparing this Blood of Gold, it is already described in the first Dialogue, and its adjoined Corollary, insomuch that there needs no fuller declaration in this place. But yet you are to know that I have met with (since the writing the first Dialogue) a far easier and more compendious way of converting or turning any Gold, even in a moment, into Blood, by the help of our occult SAL ARMONIACK. But this Blood is not to be used in Medicine, as it is PER SE, because of the SAL ARMONIACK, which transmutes the Gold and changeth it into Blood. For these sharp Saline and Corrosive Spirits are unprofitable, and hurtfull in Medicine, and are therefore to be separated from the Gold, which is done by the pouring on of common Water or Rain-water, which imbibes the Spirits of the Salts, and precipitates the most red Powder of the Gold to the bottom of the Vessel. This Powder must be well washed by several waters, and be well freed from all its saltishness; which being so freed, may (by the addition of some Cordial Water) be reduced to the consistence of a Syrup, and so kept; the Dose whereof may be augmented or diminished according to the condition of the sick, and the disease. But commonly so much of this Golden Blood is sufficient as serves to tinge a spoonfull of Wine, Ale, or other Vehicle, with a red Colour. It is usefull in all diseases in which the Heart needs strengthening. But especially it allays the immoderate Flux of Blood both in Men and Women, and cures the Gonorrhoea, Leprosie, and

French Pox, if the Body shall be purged with due Purging and Sudorifick Medicaments. It heals those Pustules in the Skin, the Nose, and other places of the Face if outwardly anointed with a Feather several times a day. For it dries vehemently, and makes the Skin it self fair and smooth. And therefore upon this account it is exceedingly profitable for Women that have naturally pale Faces and Lips, for being laid on, it changeth the paleness into a comely and natural Colour, especially if a little white Oil made of Talk be thereto admixed, to temper and allay that most red Colour of the Gold, and it likewise is a most delicate Fucus for such Women whose Faces are not only pale, but also dyed with a duskyish or yellow Colour, and by means of this Cosmetick or Fucus may they paint their Faces of a natural Colour. For no Fucus may compare with this, for it is so commodious and durable that it cannot be distinguished or known, nor be corrupted as others are, which being done with Vinegar, sowre Wine, Lemon-juice and suchlike things do presently, by a breathing on them, turn into a filthy Colour, and bewray a painted Face. For this Golden Blood is so very constant, and doth so keep its most curious Colour, as that it remains safe from all injury of the Elements.

Furthermore, this Blood (before it is freed from its Saline Spirits) tingeth the Hair, skin, Wool, Bones of Beasts, and Feathers of Birds, with a most delicate purple Colour; which passing into a redness, is so constant, as that no sharp Waters can corrupt it, and therefore it is far beyond all other purple Colours, what name soever called by, and worthily may it be accounted for a kingly Colour.

It would be too long to reckon up in this place its various other uses: It serves in Medicine for the tinging of divers Confections and Cordial Waters, which Colour is much nobler, and more profitable than those wherewith Confectio Alkermes and Cordial Waters are wont to be tinged. 'Tis evident that the Colour of Gold doth rather benefit than hurt the Sick, which if the said Confections or Cordial Waters are coloured withall, they become the fairer, and they are rendered yet more delicate, if the Atoms of Gold, being thereunto adjoined, fly about in the Wine or Water like so many very small Stars. For if to an AQUA VITAE, which is already tinged with the Blood of Gold, a little of the said Atoms be admixt, they will shine out of that delicate purple Colour, like the most bright AURORA (or daybreak) in the Heavens. This is a most excellent way of making AQUA VITAE'S, for the Atoms of the Gold are so very subtile, as that they easily admit of concoction and

digestion by the heat of the Stomach, and emit their Virtues, which those common Gold leaves which are mixt with CONFECTIO ALKERMES, AQUA VITAE, and such like compositions only for ornaments sake, do not do: And therefore they are no ways comparable to those Atoms of ours. 'Tis no small trivial matter that I disclose unto you, and verily it would be well worth the while for the Apothecaries shops of noble-men to esteem highly of the same: And as for what and how great things may farther be done with this same Tincture of Gold, as to the Metallick matter, may be found in the first Dialogue.

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

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

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

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

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

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

This Spirit of Wine, having the following Spices and Flowers steeped therein, and being again distilled off in a B., will give thee an efficacious Cordial Spirit of Wine, which said Spirit you may colour red, with the Tincture of the Gold, and by the apposition of as much of the Atoms of the Gold as is sufficient, make it Aureous. Now as much as there shall be in quantity of this same Spirit, you may thereto afterwards add so much sweet volatile Spirit of Gold, as will allay the overmuch heat of the said Vinous Spirit. But that this yet overmuch heat may be yet more allayed, and that the strong odour it self of the Aureous Spirit may be corrected, you may therein dissolve about some four ounces of Sugar-candy beaten into fine Powder, and this will make this truly Aureous AQUA VITAE most sweet. This most incomparable AQUA VITAE may be used in all the Sicknesses of the Body most safely and most profitably where the Vital Spirits the Heart and Brain need strengthening. For the Aromatical Spirit of Wine doth even PER SE

corroborate the Vital Spirits, and now the Spirit of Gold makes it more potent and effectual, and the Atoms of the Gold too, doth render it yet more vertuous, insomuch that this AQUA VITAE bears away the Bell from the others, nor can a better and more powerfull be prepared. For not only the red Tincture of the Gold, but likewise even the Gold it self being thus turned into Atoms, is constrained to undergo the concoction and digestion of the Stomach of Mankind: And therefore where 'tis used, the Excrements are generally black, which could not be if the Gold past forth again undigested. Seeing therefore it is an undoubted truth, that it is thus overcome and, subdued by the Stomach's digestion, it cannot be but that by its most wholesome operation it must needs prove helpfull, to the sick body. Besides too, I think it not amiss to tell you, that the very Excrements (save your presence) of those sick Patients that daily make use of this AQUA VITAE, are not to be thrown away, for they will even yet afford some small benefit, if they are laid to the roots of Vines to dung them with, for it will make the Vines produce such Grapes as have their Stones speckled with little Golden Stars, as my self have tried. And perhaps something of greater moment may be effected in the Metallick trade by such kind of Excrements, though I confess 'tis needless, seeing good may be done upon them by other ways.

The Spices and Flowers which are to be extracted by the aforesaid Alcolized Spirit of Wine, and to be used in the AQUA VITAE.

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

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

The virtue and efficacy of this Medicament is of such a large extent, as cannot be comprehended nor apprehended by humane understanding. It is prepared of the immature, and as yet volatile, and

not fire-brooking Mineral, called by the Philosophers the MAGNESIA OF SATURN.

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

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

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

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

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

As for the Dose of this Medicament, there must care be had that

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

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

cured.

This also is to be considered in the using of this medicament, the Sick is to lie in his Bed four or five hours at least after he hath taken it, nor must he either eat or drink all that time, and he must abide all that day in Bed, or at least in his Chamber, for the avoiding of the Air, nor must he sleep afore the Medicament hath finished its operation.

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

And this is the use of our Mineral Medicament, which if you do but accurately regard, there will no error be committed, and the said Medicament will (by its laudable operation) abundantly satisfie every ones desires. But we have now said enough of this incomparable Medicament in the form of a Powder. But if this Powder be reduced, by melting it into small Stones of the colour of Milk, it then requires another way of using it. If therefore you would use one of the said Stones, instead of the aforesaid Powder, and purge and free the Body hereby from all hurtfull humours, you must then put it for some hours in a spoonfull of Wine, and so drink off the Wine, and it will effect the same operation, that the Powder is wont to do. But yet you must be wary in the use of these Stones, that you do not waste and spend the strength of the Sick so much, but that there may be but just as much as is

requisite for them, and as they can bear. But when their strength is spent, you must put a greater or lesser Stone into the Wine to be imbibed; but an Infant is not so strong, nor can bear so much as a strong Man can, whose strength is far greater. It is therefore necessary that those, who desire happily to cure the Diseases of mankind by the help of these Stones do (for the first time) leave one of these Stones one, two, or three hours in the Wine, and then heedfully mind the operation of the said Wine when drunk off. If the operation be to his mind, he may always observe that length of time, as it lay in the said Wine. If the operation be less than what you would have it be, it may lie longer; if stronger and greater than what you would have it, it must lie less while in the Wine, and thus by this provident forecast may you so order it, as to have it just to your mind.

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

The body therefore being sufficiently purged by our said universal Medicament, it will be expedient (for the prevention of a relapse) to observe a due Diet, and to hold such a Stone in their mouths a quarter or half an hour every day, which will attract unto it self not a little vicious tough moisture, out of the Brain and Stomach, which you are to spit out so often, and so long, until there flows no more plenty of waterishness into the the mouth. This attraction will much ease the Brain and Stomach, and free it from noxious obstructions, and will take away the preternatural Appetite and Thirst, and so may a Man expect his

Dinner without any preternatural Appetite. For when the internal Vessels of the Body of Man, as the Spleen, the Liver, the Mesentery, are obstructed with tough humours, and the Stomach it self is stufft with these obstructions, insomuch that for some hours after his rising out of his Bed, he is usually troubled with a preternatural Hungar and Thirst, and with a debility and faintness of his Members; many think that these inconveniences can be averted by Food and Drink, but they are not. For experience teacheth that the weakness of such Men is increased by eating and drinking a little, so far is it from being capable of being removed and, taken away by such means.

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

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

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

The Preparation thereof is as Follows.

Take of new and strong smelling MYRRH, and of the purest and clearest ALOES, and of the best English SAFFRON, of each one, two, or three ounces. Beat them all into Powder, and pour thereupon the strong, operative, and VOLATILE SPIRIT OF MARS, (of which I have made mention in my Book of Fires) and dissolve as much thereof as will dissolve, to the Solution add a little of my SECRET FERMENT, which will presently cause it to ferment. Now before the putting your ferment thereunto, you must have an Alembick or Head ready at hand, and Paper and Paste wherewith the Alembick being put upon the Body, may be well luted, and suffer nothing to pass out.

For as soon as ever the Ferment, shall be added to the Solution, it presently begins to ferment, and the glass being placed in Bal. and feeling the heat, that volatile Spirit of Iron will ascend readily and nimbly like the Spirit of Wine, much inferiour thereunto as to its heat I confess, but yet of a far more penetrating efficacy. The Spirit being all ascended the remaining humidity is to be drawn off even to the consistence of honey, but yet so gently, that the remaining Juice may not at all smell of burning. This done, take out the glass and let it cool, and pour on upon the Juice after its refrigeration the same volatile Spirit of MARS which you separated from the matter by distillation; which Spirit will dissolve that thick Juice, which being dissolved will become a Balsom of a strong Odour, a penetrating Efficacy, and a red Colour like blood; which (by reason of its penetrative Efficacy) is to be kept well shut, and may be acecompted of as a Balsom of Life; for it takes away the obstructions of the whole body, and doth mightily corroborate and strengthen all the internal

Vessels and Members, and preserves them safe from all corruptions. Nor is there any Balsom whatever, being brought whencesoever it will, that is comparable unto this. For it does not only defend the living bodies of men from all Diseases, but likewise performs the same effects in the preservation of the dead bodies from putrefaction, as other Balsoms do, but far more efficaciously: For it penetrates all things, and by its so admirable virtue keeps them from putrifying, in somuch that no body can enough admire these so great and wonderfull works of God. Now to try the truth of this, any man may make proof thereof with a Frog, Mouse, or such like small Creature.

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

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

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

Farther, if any one be minded to make this Balsam of Life yet more effacicious and powerfull, he may instead of the aperitive Spirit of MARS, use the Spirit of Gold, which questionless will enrich the said

Balsam with far greater virtues, but then the cost will be the more, so that this Medicament will be fit for the rich only. A man may also in the preparation of this Medicament, preserve the volatile Spirit apart, and use the same as a spiritual Balsam, or ELIXIR of Subtilty, for the conserving of the inward parts of the body, and so thou wilt most potently dissolve (by its more penetrative, more potent, and more efficacious virtues, all hurtfull obstructions, and all the most clammy and tenacious humours. And after the same manner may you reserve the simple Balsam apart for its proper use.

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

If to some common Wine, which hath already undergone its natural and accustomed fermentation, there be another fermentation given it by the help of my secret ferment, and then the Spirit thence extracted, it will be of so strong and effacicious a savour and odour (especially if some Spices, and other sweet smelling fragrant Herbs, be fermented together therewith) as that other Wines may be thereby rendered savoury and well tasted, and odouriferous too. Upon this account I dare boldly and constantly aver, that the Spirits of Metals deserve the chiefest place in Medicine above all other things whatsoever: But I do not as yet know what may be done with them in metallick matters, only thus much, viz. they, are wont to coagulate the common and running Quick-silver. Did we but know the Art of fixing them (Spirits) and making them constant, without question we should not only obtain an excellent universal Medicament in medicine for the conservation of the health of

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

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

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

Briefly, and in a word, those aforesaid Spirits would be fit for the effecting of such wonderfull conclusions, as is no ways fit so much as once to mention, much less to reveal and make known the same. And for this reason I have determined with my self to bury this so great a

Secret of Fermentation with me in my Grave, and not to disclose it to any one. In the mean while I will take care to provide a sufficient plenty of the best Medicaments, whereby I may be serviceable unto my Neighbour. And I will omit taking care about other needless affairs, unless it should chance to happen, that that Turkish Tyrant thirsting after nothing but Blood should approach too near unto us (which God forbid) against whom my wonderfull and hitherto unknown Artificial Fires, and other new inventions of mine, arising from my unwearied Labours, will be of such resistance, as that I am confident his numerous host will be rid of the care of again returning back. For it is beyond all kind of doubt, that such fiery Globes (or Granadoes) may be made, as for one pound thereof to exceed the violence even of twenty pounds, of Gunpowder. And who knows for what cause God hath vouchsafed the revealment of such great Secrets, at the nick of time? Perhaps to shew his Omnipotency, he will effect some singular and admirable work for the freeing of the Christian World by this ultimate and extream defensive way, out of the most present and imminent dangers: And though it (viz. the Christian World) be immerst and even drowned in the Labyrinths of various Errours, and is gone astray from a true Christian like life, yet notwithstanding it doth yet contain many a pious Soul. Never did God make, or vouchsafe ought without a cause; And therefore it is altogether credible, that these new Inventions did not light into the hands of men in vain, the which time will manifest.

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

About the Circle of the first Figure. The Quintessence of the Minerals, is a Universal Medicine.

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

Within the side the same Square. The Four Elements.

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

Without the side the Triangle. The Three Principles.

Within the three Angles. Salt, Sulphur, Mercury. Make the fixt Volatile. Within the Circle, In the Triangle. Two Contraries.

Within the Central Circle. The First Ens.

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

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

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

Within the side the same Square. The four Elements.

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

Without the side Triangle. The Three Principles.

Within the three Angles. Salt, Sulphur, Mercury. And the Volatile, make fixt.

Within the Circle of the Triangle. Dissolve, Coagulate.

Within the Central Circle. The Primum Mobile.

To understand the Scope of those two Figures, you are to begin with the first, in the Center, and next read the Center of the Second, for they answer one another in all their Parts. As in the Center of the first Figure are these words: The First Ens.

Which in the Center of the second is, The Primurn Mobile. And so on to all the other parts.

The End of the Fifth Part.