



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



A SPAGYRICAL
PHARMOCOPOEA
SEVENTH PART

THE
SEVENTH PART
OF THE
SPAGYRICAL PHARMACOPOEA

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

The Preface to the Reader.

Well-meaning Reader,

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

That Men (if they themselves will) may gain much, yea as much as they please, by the benefit of this my free and ample Revelation of such an inestimable SALT, I am easily able to prove; especially, so soon as I, in the following Praxis, shall exhibit a SPECIMEN of those Subjects, the abundance of which is in all parts of the World, every-where offered, no less to the Poor, than to the Rich, without any expence of Money, or other Charges; but it is known by very few, prively hated by

that proud Step-Dame the World, trod under foot, and for its exterior vileness cast out upon the Dung-hill, and thrown away in the corners of Streets.

But, some One may ask, how those needy People can from Urine only, acquire things necessary for Life, although they should know, that in it is contained a Treasure? To such an One I thus answer: It may very well be effected, because in this little Book I have explained, not only that in it is an abstruse Treasure, but also how it may easily be extracted. Insomuch as I doubt not, but that some of the Lovers of the Poor will do their endeavour to extract that Treasure from the same. Which being done, if the World (which will believe nothing but what it sees) take notice of it, and finds the verity of our Assertion proved in Fact, then many more will use a like endeavour to get their living from such a Subject, every-where to be had, and preparable for little or no charge. If such Operators shall need more Urine, than they themselves make, they must necessarily buy it of poor Families, abundance of which you will every-where find, readily desiring to gather the same for their daily Bread, and to bring it to the Artist: that way one hand cherisheth and helpeth another. For by this means every Re-publick might be brought to a flourishing state, so as no Man (unless he will himself) needs to want Bread in what part of the World soever he lives. I indeed have not buried in the Earth my five Talents graciously granted to me by God, but have put them into the publick Bank. What if the mad and blind World will neither see nor hear, it may for all me follow its own desperate humour. It is sufficient for me that I have divulged such Mysteries for the safety and well-being of Mankind, as no other Philosopher before me hath ever discovered the like. For since the Subject is so very vile, vulgar and obnoxious to vast contempt and hatred among proud Fools, many of them did involve its genuine Name in the secret Cabinet of Silence. But, that I may speak my mind freely, I openly confess and aver, that in Urine is contained a MERCURY, by the help of which very much may be effected in Chymistry and in Medicine; and which is especially very conducent to deduce Metals to their first Matter; and thence may be reaped a notable Fruit of Utility, as well universally as particularly. For whatsoever I have now writ, I composed the same in the extremity of my discomposure and sickness, that this admirable Secret might not be buried with me in the Earth, where even all the highest Arts of the most most excellent Artists seem to putrefie together with them, not being by them (before their death) communicated to Mankind remaining; that so I

may say with the Vulgar (not rightly understanding) ALL HABITS OF UNDERSTANDING ARE NOT SO MUCH HOSPITED IN THE MORTAL BODY, AS RETAINED IN THE IMMORTAL MIND.

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

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

necessary to be premised, touching the difference of either Secret SAL ARMONIACK, that no Man may err through mistake.

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

But that every unskillfull Man may be rendred more skillfull in the Knowledge of this Definition, it is good for him to learn, that Urine is no other than the volatile Salt of those Meats and Drinks, which we receive for the nourishment and sustentation of the Body; and which are so digested and separated by the Stomach, viz. that the Sulphur, as a superfluity, is by Nature discharged by the Bowels; but the Urine, as a volatile Mercurial Salt, seeks and finds for it self an Exit through the Bladder: Now, it is more than sufficiently manifest, that the greatest part of Men live of Vegetables, as of Bread, Beer and Wine; also for Nutriments they use Flesh, Fish, Butter and Cheese; which kinds of Meat and Drink, so soon as put down into the Stomach by a certain natural Coction and Fermentation are so inverted, as some natural Mercury is thence progenited. Whence, it is clearly enough apparent, that the before mentioned Mercury (which we with the assistance of Art know how to extract out of Urine) must necessarily have been an invisible Mercury in Vegetables, before it passed into Urine, and when it was not inverted in our Body. Which is a thing most surely true, and is confirmed to us by experience, viz. that in all Vegetables (no one of them excluded, whether Wine or Grain, Honey or Sugar, or other fat. Fruits, in which our vegetable MERCURY is most copiously abundant; also by what name soever those Fruits or Vegetables are called) the same MERCURY is hospited; yea, it may be extracted from all Fruits, Trees, Herbs, or any common Grass of the Fields or Meadows, and from all Boughs and Leaves of wild and manured Trees, if after you have cut them small, you pour on them hot water, and then ferment the same.

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

This ARCANUM of preparing a true Universal Medicine of all

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

Whilst I lay diseased in my Bed, and afflicted with a grievous Disease (after I had by a long and serious speculation day and night

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

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

Now if you shall separate the Burning SULPHUR from the MERCURY, in the bottom will remain only a temperate, and to all Constitutions (which are vulgarly called Complexions) gratefull pure MERCURY, in the form of a clear sweet Water, which PHILOSOPHERS call their WATER OF LIFE, and that not imprudently. For the ALIMONIES OF LIFE are included in it, and this MERCURIAL WATER, or true AQUA VITAE, may be safely adhibited in all Diseases; always, provided that this Spirit be prepared of Wine, Corn, or of Herbs not stinking and venemous. But for Metallick Transmutation, every distilled Wine is conducent, of whatsoever matter it shall be prepared. Yet that, in the form of Water, is able to exercise no power over Metals, but must first be reduced into a Red fixed Powder, called by Philosophers GOLD OF PHILOSOPHERS, HORIZONTAL GOLD, TINGING GOLD, and LIVING GOLD. And, in a word, I say you cannot find any thing pertinent

to Medicine and Chymistry, more excellent than our Red fixed MERCURY OF WINE: for it is the true PHOENIX or BIRD OF TITAN, feeding its Young with its own Blood; also a true SALAMANDER, which dyes not, but is nourished and augmented in Fire: and more briefly, IT IS ALL IN ALL THINGS. Moreover, Philosophers confess that all things lye absconded in all, and in good AQUA VITAE all Metals are spiritually found; which I my self have in very deed experienced, being otherwise unable to verifie the same. O noble, Hermetick Art, and Queen of all Sciences! How basely and unworthily art thou cast down, trod under foot by stinking Swine, and contemned by ignorant proud Fools! Nevertheless, I doubt not but that this little Book of mine will open the Eyes of many blinded with ignorance, and direct many Readers unto the path of VERITY: As my Treatise lately published, intituled, OF THE SALT OF PHILOSOPHERS, hath already been the Authour of much good to many. For more than one of many, who have slighted Chymistry, having perused that ENCHIDION, according to my Information, have again fallen in love with Chymistry, set about the Work (renewing their emitted labour) and prepared the SALT of PHILOSOPHERS, gave good proofs thereof, and having wrought in it for certain Days, at length gloried of their successes in Transmutation of Metals. Which Stone notwithstanding is not to be compared with that which is made of Wine or Corn; but in comparision of that is to be reputed as a Clod of Earth to a most beautifull Pearl.

Wherefore as I before said, and always shall say, I believe that a Medicine and Tincture more sublime than the fixed and red Mercury of Wine, hath never been known by Philosophers. In the mean while, let every other Man believe as he listeth, it sufficeth me that I have written the Truth, and refused to carry hence woth me into the Kingdom of Darkness the greatest Secret of the whole World. But the Reasons why I here over-hastily break off the Thread of my discourse begun, and in no-wise discover the Method by which the Burning Spirit may be prepared, and the MERCURY latent therein be separated from the same, and reduced into a fixed Tincture, are weighty and considerable. For the whole Work, from the beginning to the end, is so very vile and easie to be performed, as every Corydon or rude Shepard (ignorant of all Chymical Arts) would understand and imitate that Method of preparing the same. Wherefore it is best to desist from any further explanation. Because, to whomsoever God will give it, he will so easily find it out, as there will be no necessity of speaking one word more than I have already spoke. Besides, for such inconsiderateness, I should be able to give no

just Account before God, the Judge of the Living and of the Dead, if this most secret Secret of Secrets should as a Grain of Salt be sowed among the ungratefull and unworthy People. But the World is too well known to me already: yet I will openly say this, viz. that the poorest Man, as well as him that is wealthy, may attain to this Supreme Work; because, for preparation of that incomparable Medicine, no chargeable Materials, nor any long time are required.

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

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

AMEN.

Of the Secret SAL ARMONIACK.

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

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

COSMOPOLITA, being about to speak of this our SALMIACK, crys out thus: *O OUR SEA! O OUR SAL ARMONIACK!* His SEA was Oil of Vitriol, and his SALMIACK, the Volatile Spirit of Urine. When these two are joyned together, they give forth from themselves our Secret SALMIACK; by the help of which, so many wonderfull Works are performed in Medicine and Chymistry, as you shall here following hear.

PARACELSUS and HELMONT called this Salt, ALCAHEST; being that, of which the former writ little, but the latter very many things; and yet both kept the same secret to themselves only, insomuch as HELMONT discovered it not, even to his own Son; and other Men, his intimates, requiring it of him, he put off, saying, *IT IS AN ENS VERY DIFFICULT TO BE ACQUIRED:* and thus he freed himself from the importunate Intreaties of many. And how little others could get out of him, is manifest by the following Saying, which is thought to be his. *THE LIQUOR Alcahest IS MADE OF BLOOD AND URINE.* It is credible that he might make such an

ALCAHEST of those Subjects. But the reason why that kind of ALCAHEST may be prepared of Blood and Urine, as well as of Oil of Vitriol and Spirit of Urine, is this: There is a great affinity and samilitude between the Macrocosm and Microcosm, viz. Man; insomuch as whatsoever may be had in the Macrocosm, may also be found in the lesser World Man. For as in the great World an Universal Acidity, viz. Vitriol, commonly is generated in Subterranean Fibres, Beds or Veins, and is there kept in perpetual Digestion by the Central Fire of the Earth, and at length ripened into Mineral and Metallick Bodies; so also, in the Body of every Man, the Blood of the Veins (as an Universal Microcosmick Acidity) is generated, and by long Digestion of the central Fire of the Heart augmented, meliorated, and at length transmuted into Flesh, Skin, and Bones. Therefore, in the Blood of Men or Animals you may find an Acidity, like to that which is found in the great World: Hence it may be said, that our Secret SALMIACK may as well be prepared of the Blood and Urine of Animals, as of Oil of Vitriol and Spirit of Urine. Nevertheless, I say there is a vast difference between these two; for Oil of Vitriol may be amended and rendred more subtile by Rectification, which Subtilation cannot be effected with the Vitriolate Acidity of the Blood of Animals. Therefore we deservedly give the Priority to this rectified Oil of Vitriol, as being that, which in every Chymical Labour is found far more efficacious than that of Blood. For this cause leaving that Blood, let us set about the Preparation of our Secret SALMIACK, with cleansed Oil of Vitriol and Spirit of Urine subtilly rectified.

The way of making our Secret SAL ARMONIACK.

Recipe of Oil of Vitriol excellently well deflegmated, and rectified, one pound; upon which Oil of Vitriol, leisurely pour on so much highly rectified Spirit of Urine, as until there is no more action each upon other, but they be mortified and still. In that Conjunction, from two Contraries, ariseth a middle Salt. This Operation being rightly performed, you will find a sharp penetrating Liquor, in which is a power of carrying upwards with it self the purest Essences from Animals, Vegetables, and Metals; which is what no other Entity in Nature is able to perform, as we purpose to shew. Therefore if any one, desirous to make of this Salt Liquor a dry SALMIACK, do in gentle heat of BALNEO abstract the unsavoury Water thence, in the bottom will remain a fair

white Salt, which is our Secret SAL ARMONIACK: by the benefit of which wonderous Works, may be performed in Medicine and Chymistry, as hereafter you shall hear. Now follows:

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

How or shich way the Ancient and Modern SPAGYRISTS prepared their Essences of Vegetables, is now long since well known throughout the World, viz. by Spirit of Wine. Which way of Extracting is indeed of it self a Work very chargeable; yet Spirit of Wine readily extracts the Essences of Vegetables and Animals, leaving the unprofitable Faeces behind. Also, it is not unknown to us, that Spirit of Wine in extraction so notably changeth the Virtues of things extracted by it, as the Extract is of less force than the Simple whence it was made, and that most manifestly in CATHARTICKS or Purging Simples, insomuch as commonly the Dose of the EXTRACT must be greater than of the SIMPLE it self. The reason is, because all Purgers acquire the greatest part of their Cathartick faculty from that crude and immature Substance, with which they oppose the Stomach, and therefore are not entertained by it, but presently expelled, during which Expulsion the Excrements also are cast out. Therefore the stronger Crudity is predominant in Purging things, the more impetuously do they move the Stomach; and the more strongly the Stomach casts out and expells that, so much the more vehemently also are the noxious Humours of the Body cast up. If a Cathartick be too crude, rough and immature, the Stomach rejects it much more strongly, because the whole of Nature is thereby disturbed, and with all its might endeavours wholly to expell such a rude guest. In which violent expulsion, the Radical Humours are expelled out of the Body, together with the Excrements, that the Body may be totally freed and disburthened of the pernicious filth of them.

The Stomach so abhors some Vegetables, and is so impatient of giving them any time to abide there, that they may by little and little be expelled downward by Seidge, as it (enraged with so great nauseating and loathing) violently casts them up. In which Excretion a tenacious viscous Choler, always hurtfull to the Stomach, is expelled, which would difficultly otherwise be cast our by gentle Purgations, as is seen in ASARABACCA and HELLEBORE. For as often as they are taken by a sick Man, without any previous Preparation, they continually excite Vomiting; but

if extracted with Spirit of Wine, they vomit not, but only work downward.

By all which it appears, that Spirit of Wine, in extracting the Essences of Vegetables (by its natural power) so notably changeth the Virtues of Herbs, as it is not fit to be used for all kinds of Extractions; and that by reason of its Nature varying or altering the property of things. Nor can you, in some Diseases, safely use those Extracts, which are made by Spirit of Wine, because Extracts are heighned in their Heat by the Spirit of Wine, and therefore should be avoided in acute or burning Diseases. On the contrary, our MENSTRUUM, viz. our Secret SAL ARMONIACK, in Extraction, alters not the Virtues of Species for which it is used, but extracts from them only what is most pure, and carries over with it by Alembick, a certain most sweet Essence, which Spirit of Wine can in no wise perform. Therefore we deservedly give Priority to our Liquor ACAHEST in extracting the Essences of Vegetables and Animals. Yet we would by no means labour to bring Spirit of Wine into contempt, since it, in some subjects, so excellently exerciseth its power, as it gives place to no other thing. But the Water of our Secret SAL ABMONIACK perfects its Extraction in a far differing manner; because, by the help of Art, that conjunction of two sharp penetrating Entities (viz. ACID OIL OF VITRIOL, AND ALCALISATE SPIRIT OF URINE) is reduced into one temperate middle Salt, which Salt is almost of the same disposition as common SALMIACK, except that in all its Operations it is found to be more sharp, more penetrating and more efficacious than it.

Now let us come to the matter itself, that we may see of how great use our ALCALISATE VITRIOL, or VITRIOLATE ALCALI, is for preparing some famous Medicine. I suppose it will be worth my while, if I first of all begin with that Medicine which PARACELBUS taught to be made of ALOES, MYRRH, and SAFFRON, and is by vererable Antiquity, and by all Authors of long life highly commended, and named ELIXIR PROPRIETATIS. And since PARACELBUS in describing so noble a Medicine, used few words, but enlarged them much in extolling his ELIXIR PROPRIETATIS, it will not be amiss for us, in this place, to transcribe his own Words following this:

So also Nature sheweth us an ELIXIR, is that which of Natural things may be made compleatly perfect in its proper Essence. Such is the ELIXIR of MYRRH, SAFFRON, and yellow EPATICK-ALOES. But whence they have this power, we have shewed in the generation of them. But we come now to

the Process, (omitting their beginning, of which we spake before) which runs thus.

Recipe of Myrrh, Epatick Aloes, and Saffron, of each one part, which digest together in a Pellican placed in Sand, for two Months with gentle heat. Then by Alembeck separate the Oil from the Faeces without Adustion. This Oil digest together with an equal Weight of the Circulate for one Month, afterward keep it.

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

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

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

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

1. A white penetrating Aromatick Spirit, of a most fragrant Odour according to HELMONT'S words.

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

3. Lastly toward the end (after all the moisture is ascended, and

the Fire is a little somewhat encreased) a strong scented Red oleaginous alkalisate Liquor; which is such as serves instead of a Balsam, most excellent, presently helping or very salutary in all green Wounds and fistulour Ulcers. The subtile Spirit should be administred inwardly, for comforting or suppling the Body with all its internal Members, and for preserving the same magistrally from all vitious affects. Such a most present Remedy is earnestly desired, by the aged and weak. The Ingredients are of a Balsamick Disposition, and the preparation of them is artificial and subtil, so as a famous Medicine cannot choose but be made of them. For our SALMIACK is of such a Nature, as by it all Virtues of Vegetables, Animals and Minerals are exalted, amplified and meliorated, and that by reason of the Exaltation by it inferred on the Subjects in elaborating; as may more exactly be learned, when any one goes about to prepare the same, and shall as it were with his hand, palpably touch the virtue, and discern the verity thereof. Therefore here is instituted a Process of preparing Saffron, Aloes and Myrrh, by which you may know how to work with other Vegetable and Animal Subjects, so as we have no necessity of prescribing a peculiar Process for every Medicine. Here only it is to be noted, that an accurate Regard is to be had of weight and measure in mixing the Subjects with the Liquor Alcahest. For if less of the Armoniack Liquor than is fit be added to a dry matter, all the Liquor so includes it self in the dry matter, as little of the Spirit can ascend in distilling. But if more of the Liquor be poured on than is fit, the ascending Spirit will not be efficacious enough, because the virtue of that Subject diffeseth it self too largely into that abundance of Spirit. Wherefore in all things measure and weight are to be observed. Dry SPECIES, such are Herbs, Roots, Seeds and Flowers, drink up much Water; but Woods not so much, Stones and their like, much less than they. Therefore, if any one, in labours of this kind would do something to purpose, he had need to be wary, that he do neither too much, nor too little, but in all things observe a mean; so doing, he shall suffer no loss, nor ever labour in vain. For it is almost impossible to describe all ARCANUMS so evidently, as every Clown may comprehend the same without any search.

I have here laid Foundations with reason sufficient, every one may build, or not build upon them as he pleaseth. Also he may read HELMONT, who did indeed of this matter write largely enough, yet he is not always to be understood according to the Letter; for in most places of his Books, he concealed his manual Operations, especially in his Book of the

Tree of Life, where he treats of the Cedar Wood. The preparation of the same requires no tedious long space of time, but it may be performed in a few hours. Indeed it would be the part of good Physicans to introduce this Preparation of more noble Medicines into their Apothecaries shops, and thence to exclude some part of their corrupted Remedies. For this being done, so many men would not be basely neglected, nor untimely hurried out of this Life, by the use of unprofitable Medicaments, as too often now are.

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

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

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

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

Touching that Mercurial Water, which AVICEN commended so much to his Son, for making (of it) the Universal Medicine, we shall here following (JEHOVAH assisting) somewhat more largely speak, viz. how it, by our SALMIACK may be extracted from Metals, and then be coagulated into an Universal Medicine.

Indeed, particular Medicaments are not to be contemned but to be esteemed as good things, to tham that make a good use of them. But Universals are sought by Physicanis, being such, as by which they can get more Honour and Riches, than, by Particulars, because they are known even to every old Woman. Universals are not to be used, after the manner of Particulars, particularlyly to serve for this or that Member of the Body, or to resist and heal this or that Disease only; but they seek out

every CHACBEXY (which lies privily dispersed through all parts of the Body, impairing Health) and having sought it our, cast it forth of the Body, as well visibly as invisibly through all Emunctories, as shall seem good to Nature, and will be most conducent to health. Universals consume occult Diseases hidden in the Body of man, as Fire consumes Wood. Also Universals tinge every vitious Habit of the Body (which otherwise can be expelled by no particular Medicine) and transmute it into a better State, so as the Evil of the Distemper is inverted and converted into good, in the place where it is hospited, no further expulsion being required. Of like Universals, we will afterwards (God giving leave) speak more at large. Now the time admonisheth us to return to our SAL ARMONIACK, to contemplate what farther fruit of Utility it is able to effect in Medicine. HELMONT, in his Treatise of the Stone makes mention of a certain Medicine, which by his Alcahest he prepared of PARACELSUS, his LUDIUS, which would resolve the Stone in the Bladder, and expel it in fourteen Days. PARACELSUS ascribes to his LUDUS wonderfull Virtues, which it exerciseth in breaking and expelling the Stone of the Reins and Bladder. In which HELMONT posits his Foundation, shewing where such a LUDUS may be found, and how by his Alcahest it may be prepared into a Medicine so admirable, as it becomes the supream Remedy against the Stone.

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

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

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

If any one apply to the Seeds or Roots of those Herbs, which are commonly wont to be adminstred, for expelling Urine and the Stone, (the Seeds or Roots being first reduced to Powder) a little of our SALMIACAL Water, and digest it in gentle heat of BALNEO for 24 hours, and afterward distill it, a most efficacious Spirit will ascend; which Spirit I have found to be more excellent in expelling the Stone, than the LUDUS. In like manner those insects, which strongly provoke Urine and the Stone, I have also digested and distilled with our Liquor of SAL ARMONIACK, and got a Spirit more strongly expelling Urine, than any Spirit prepared of Herbs. Wherefore this is to be warily used, and such forcibly expelling things well observed, among which more forcible than all other are the fat evilly smelling black Worms of MAY, and Cantharides.

After the same manner, as we have taught to be here done, may also be instituted an Operation for extracting (by distillation) from all Vegetable and Animal Subjects their most potent Virtues and purest Essences, by our Vitriolate Alcalick Water; viz. from Aromaticks, egregious Cordials; from Woods and Roots of Sudorifick Herbs, famous Diaphoreticks; from soporiferous Simples, admirable Anodines; from purging things most excellent Catharticks, & etc. But there is no reason I should longer insist on these things of less value, since every skillfull man can prepare himself such medicinal Spirits as he hath need of. Here he cannot easily commit error, since for all herbs, Seeds, Roots, Flowers, and Woods, there is but one only way of preparing them into most efficacious Essences, by our vitriolate Alcaly. But a better

way than any other, yet to be discovered, how by our Urinous Liquor, yet more efficacious Essences may be extracted from Vegetables and Animals, is this:

We are not ignorant, that Spirit of Wine, which is for the most part generally used for Extraction of Vegetables, doth not sufficiently extract them, nor carry upwards with it self what is extracted; but per se only ascends, and leaves the Extract in the Bottom of the Vessel. On the contrary, our vitriolate Spirit of Urine (much more sharp than Spirit of Wine) doth not only powerfully invade Vegetables, and attract to it self their Essences, but also in distillation carries them up with it self, which is impossible for Spirit of Wine to do. For although the Spirit of Urine (according to the external Face) doth as it were mortifie the corrosive Oil of Vitriol, and change it into a volatile Salt, and the Oil of Vitriol coagulates the subtile Spirit of Urine into a volatile Salt, insomuch as of two unlike Entities is made a middle Salt; yet both those unlike parts are not wholly changed in their former Nature. For the Acidity of Vitriol remains yet acid, and the Urinousness of the Urine urinous; and both also by the help of Art may again be separated each from other, so as either of them may perfectly recover its own pristine qualities, and nothing of them be found to be lost. As for example, suppose:

It be required, that I should recover my Spirit of Urine, as pure and subtile as it was when poured on the Oil of Vitriol: Then I add to our SALMIACK (according to just measure and weight) only so much LIXIVIUM as of the Acidity is mortified, and the Spirit of Urine ascends subtilly pure again, and full as good as it was before its conjunction with the Oil of Vitriol. But the Oil of Vitriol is altered, and by the Salt of Tartar reduced into a middle Salt, which also wants not its Fruit of Utility in Medicine and Chymistry. If you would from this mixture recover our Acidity with the Spirit of Urine, add to our SALMIACK a Subject easily dissolvable; mix and give a gentle Fire, for then the Acidity sets upon that Subject easie to be dissolved, and dissolves the same, and makes abundance of its concomitant Spirit of Urine to ascend, which in its ascent takes up with it self the purest Essence of the Subject added, loosed by the Acidity in Solution, and thenceforth may be used for Medicine and Chymistry, according as the Subject was. For Example, If I add red Corals beaten to Powder to my Alcahestick Liquor, the Acidity corrodes those Corals without any delay,

and lets go the Spirit of Urine, which brings over the helm with it self the Essence of Corals. But the Acidity, when you please may by distillation be separated from the Corals. If to our Liquor be added Pearls, the Spirit carries the virtue of them upward with it self. And if you add Stones, Minerals and Metals, the Spirit of Urine doth likewise carry up with it self the Essences of them. But the Acidity remains in the bottom with the Stone or Metal, and may afterward diversly be again separated from the Stone or Metal, and applied to this or another use.

Having already heard how the most pure Essences of Vegetables and Animals, by our secret SAL ARMONIACK are to be distilled by ascent, let us now also see, how Metals and Minerals may be highly purged by the same, and reduced to their first matter; which first matter is no other than a most subtil Mercurial Water, in which the purest part of the Metal is latent in the form of running MERCURY, which MERCURY is fit for preparing whatsoever Work you will of it, either SOL or LUNA particularly, or a true Universal Tincture, vastly tinging. Nature, in the Bowels of the Earth did primordially generate all Metals of such a volatile MERCURY. For when the ASTRUMS, through the Air, seminate their metallick Seed, that Seed is from the Air introduced into the Earth, where that, as matter clean or unclean offers it self, produceth Metals either pure or impure. Wherefore Philosophers rightly determine the Root of Metals to be sited in the Air, but their stem and branches in the Earth. Daily experience teacheth us to give credit to this, as often as in digging we come to the deepest scituation of Metals, great Experiments of this matter discover themselves to us, but because touching this enough hath been said already, we forbear to proceed further in such a Discourse. Here enough is said, namely, that we know the Original and beginning of all Metals to be no other, than an Airy subtile Spirit, in which are reconded the Sulphur and MERCURY of Metals. Therefore, since here my purpose is to give so great Information to every most unskillfull man, and as it were to put that in his hands, which may be done by the help of our secret SALMIACK, I think not amiss openly to discover certain Examples of Processes, evincing the power of the same. Wherefore I here offer a Possible:

Way of preparing a subtile Mercurial Water (from which a running Mercury, called by Ancient Philosophers, the Mercury of Philosophers,

may by the help of Art be ripened into a most potent Tincture) out of all Metals by the benefit of our secret SAL ARMONIACK.

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

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

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

If you pulverise the Remanency or Residue of the Metal, and boil it with Water, you will have the Vitriol of that Metal you used, viz. of MARS green, of VENUS blue, of JUPITER, SATURN and LUNA, white, of SOL yellow. The cause of such Vitriol is this: since the Acidity of our SALMIACK adheres to the Metal, in it some sort dissolves that, and in such wise prepares it, as by the help of common Water, the same may easily be dissolved.

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

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

out of that Vitriol in another certain manner, MERCURY may again be extracted, which MERCURY will be far more noble than the first, as shall

be shewed more at large here following.

In the mean while, to the Lovers of this most noble Art, I cannot choose but demonstrate a wonderfull thing, which is this: Whensoever you shall pour Spirit of JUPITER (prepared in the above commemorated manner, and most subtilly rectified) upon the Spirit of MARS, the MERCURYS both of the MARS and JUPITER will suddenly embrace each other, and be connexed in such a bond of Love, as leaving the Water, they will conjunctively settle to the bottom in the form of a very small golden Atoms; which Atoms of Gold, in that moment in which they are formed of both the MERCURYS, you shall see converted into constant and fixed Gold. Which I take to be one of the greatest Wonders, which ever came to my hand in all my Chymical Labours. If I had tried this Experiment but once, I might my self have doubted the truth of the same. Indeed I have found out the cause of this swift fixation of MERCURY; but I should do very inconsiderately to divulge the same. PARACELSUS writes in his Heaven of Philosophers, that no melioration of Metals is to be expected, unless they be first spiritually mixed. Other Philosophers likewise say, Metals are first to be reduced to their first matter, that is, into a subtile Spirit, before they can be nobilitated and bettered: which I know to be consentaneous to verity, according to the Testimony of the following Example; which is another wonderfull Experiment, to be performed (by the Spirit of JUPITER) thus.

Dissolve a little Gold in common AQUA REGIA, into which Solution pour a little of our mercurial Water, mix it by stirring or shaking the Vessel well; then the MERCURY of JUPITER in a magnetick way, continually attracts the Gold to it self from the AQUA REGIS, and tingeth the Water with a Blood Red Colour, at length the Gold, with the MERCURY of JUPITER conjunctively will be precipitated to the bottom of the Vessel, in the form of a purple Powder; which beingedulcorated and reduced with BORAX, the greatest part of the MERCURY vanisheth, but a little of it will remain with the fixed Gold, and render that snow like and friable. By which we may see in how great Love Gold answers to Tin.

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

In both these recited Experiments to our sight is exposed so swift a Fixation of MERCURY, as every man, although but of weak Apprehension,

may easily see, that the Transmutation of Metals is truly true, and that the same (by the help of the fixed MERCURY of Metals) may be done by projection in a moment. For MERCURY fixeth MERCURY, being joined in a just proportion. Therefore if volatile MERCURY can do that, how much more will the same, when fixed perform, being that, which bears about it self its own Sulphur.

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

The Process.

Recipe of Antimony pulverised one Pound, of our SALMIACK, 1/3 pound, these well mixed, distill by Retort, and our SALMIACK will all come off, and by the Alembick carries with it self the most pure MERCURY and Sulphur of the Antimony, of a Black Ash Colour, which Sublimate is named the Head of the Crow. For if you cast a little of it into pure Water, the SALMIACK will melt, and the MERCURY and Sulphur will remain in the Vessel like a gray Powder, which if you dry, and then touch it, you will find it like to thin light Feathers, whence it acquires to it self the Name of the Crows Head. Therefore, when you shall make it hot in a Crucible, it melts into a red Stone, which indeed is nothing conducent to our purpose. Yet if you would thence make somewhat that is excellent, you must observe such a Process as this here following. Put your gray sublimate or Crows Head, which did ascend (being first reduced to Powder) into a Glass Body, and upon it pour so much of my Tartar, as shall be needfull for mortifying the Oil of Vitriol, then lute an Head

thereon, fitting a Receiver thereto, and subminister Fire in Sand, until all the Humidity shall ascend. This being done the Acidity remains with the Salt of Tartar, and the Spirit of Urine ascends alone, carrying upwards with it self the most pure invisible MERCURY of Antimony, which afterward by the help of SOL or LUNA (as above we taught of MERCURY) becomes fixed and visible. But a very small quantity of MERCURY ascends, which doth much displeaseth the unsatiabable Slaves of AVARICE; because they rather take delight in immense Masses of Gold, equal in magnitude to the Head of an Ox. Yet no good man desires that, but is content with that little, which God is pleased to give him. Nevertheless, if any one would have a great quantity of that, he may obtain the same. For the Subjects, whence it is extracted are preparable for no great charge, being such, as enough of them may always be had. From one Pound of this mercurial Water, scarcely three or four Grains of corporeal MERCURY will ascend. For the greatest part of it remains in the bottom with the Sulphur and Salt, which are fixed apart, as here after shall be taught. But in that so little MERCURY lie hid in the mercurial Water, other Philosophers also knew, unanimously teaching, that AVICEN is to be followed, admonishing (in a certain Epistle to his Son ABOALI) all that he had need of 60 Pound of most pure mercurial Water. For if the whole Water were MERCURY, there would not need have been so much. Philosophers call this not AQUA VITIS, but AQUA VITAE; because the MERCURY in it is most spaciously dissipated, as afterward (God willing) shall be discoursed more at large.

Now returning to our CROWS-HEAD, let us see whether it may be made white, by a lotion of a sharp LIXIVIUM. If you take the Glass out of the Sand, after you have once abstracted thence the Mercurial Water, you will find your black Crow turned into a white Swan; for in the Glass you will find a Snow-like Salt, which if you take out, and put into another round Glass, or Philosophick Egg, and set that into a Fixatory Furnace to be fixed, the white Colour in twenty four hours waxeth yellow, and a little after puts on a Blood like Colour. Yet it is not then so well fixed, as that it may be taken out, but must be suffered to stand for some time in burning Coals; yet with this Caution always, that the Fire be no stronger, than by which the Red Stone may be liquified, and remain liquid in, like Oil. For it will melt as easily as Wax, and neither the MERCURY, nor the SULPHUR, nor, the SALT evaporate; which is that which affects the mind with admiration. I have made trial of this in a Glass with a long neck standing out of the heat, where I could see not so much

as one Grain to ascend; whence I conclude the same Operation may be done, and such Fixation made in an open Fire in a covered Crucible made of good and fit Earth well burnt. For the Salt of Tartar united with the Acidity of Vitriol, doth so embrace the whole MERCURY and SULPHUR, and as it were hold it concluded in it self, that the same is compelled to abide in the Fire, and permit it self to be ripened. Thus this volatile Salt to our MERCURY is the LUTING of SAPIENCE, and SEAL OF HERMES, with which it is so bound, as it is constrained to abide in Fire until 'tis fixed. After it shall be fixed, it may be used with admirable profit to Medicine and Chymistry. But you must rightly make trial, whether it be well fixed or no, thus: Put an Iron Wire into the liquified Mass, and with that take up a small quantity for proof. Wash away the Salt from it, and cast the Red Powder upon a Silver plate heated red hot; if it fume not but enters and tingeth the Silver, not with a black, but with a yellow Colour, then the MERCURY, with its SULPHUR, is fixed. Whosoever hath but once fixed this Stone, hath done a very great and profitable Work, although he hath spent many Weeks in preparing the same. For so soon as the MERCURIAL SULPHUR of ANTIMONY shall be fixed, some of it may presently be applied to necessary use, and instead of that as much volatile and immature MERCURY added; then the fixed MERCURY willingly admits into it self its Brother not fixed, that together with it self it may also become fixed. Therefore as many Months as the first Fixation required for its perfection, in so many Weeks may the second be absolved. Also the second Fixation being compleated, another part of the Medicine may again be taken out, and other not fixed MERCURY again be put in, and so forwards to infinity, or as long as the Artist shall think fit.

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

As we have hitherto taught the way of Preparing a particular Tincture for Metals, and an Universal Medicine for humane Bodies of despicable Antimony; so also may a Tincture be made of AURIPIGMENT,

immature MINERAL ELECTRUM, CINNABARINE SULPHUR, and all other such like, by the help of our Secret SAL ARMONIACK. Wherefore, by this one only Process is sufficiently explained, how from other like Subjects (where SULPHUR and MERCURY are conjoined) such a Medicine may also be prepared.

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

Also we are not ignorant, that those who make Tobacco-Pipes, (that they may have them purely white) do burn them in a large Pot, that they may not be touched by the Flame, and so be tinged with Redness. Whence it is sufficiently understood, that even in Fire is a Tincture, by which white Bodies are tinged with Redness. Hence I, not without reason, say: He is not ill advised who ripens his Tinctures under a certain Covering in open Vessels, because they that way are not only sooner fixed, but also exalted in their Colour; yet with this Rule always observed, viz. That the Tinctures be always sealed with HERMES SEAL, or Philosophically surrounded or luted with the LUTING OF SAPIENCE. Where note, that the LUTING OF SAPIENCE, of which I here treat, is not to be used for fixing all Subjects, and preserving them from flight: but it is an emolument and help to those Subjects, only, which are as well Sulphureous as Mercurial, and delight in the Communion of constringing themselves by these Salts, and without departure constantly remain with them in Fire, and preserve them also from flying away. That by such a way, viz. by the benefit of HERMES SEAL, Mineral Sulphurs may be fixed into Tinctures, ancient Philosophers closely concealed as a principal ARCANUM, and

scarcely any of them hath ever made mention of an Artificial Fire, except that very ancient Philosopher ARTEPHIUS, who most excellently speaks much after this manner: OUR FIRE DISSOLVES ALL THINGS, PENETRATES ALL THINGS, DESTROYS ALL THINGS, PARTICIPATES OF SULPHUR, IS EQUAL CONTINUAL: YIELDS NO SMOKE, UNLESS IT BE EXCITED, FOR MATTER IT IS TAKEN FROM ELSEWHERE, & etc. Now accurately mind, whether here is not notified such a Fire (as I speak of) PONTANUS in his Epistle saith, he travelled almost all the World over, that he might find some true Philosopher, of whom by Converse he might be taught somewhat of the SECRET OF SECRETS: and that he met with some Philosophers, but they were only erroneous Vagabonds and great Impostors; also that at length (after he had erred an hundred times, although he wrought in and with a true Matter) he perused ARTEPHIUS, and out of that Book learned the SECRET FIRE: which if he had not done, he had remained perpetually ignorant.

From all which it is sufficiently clear, how much it concerns an Artist to have knowledge of the SECRET FIRE, LUTING OF SAPIENCE, or HERMES SEAL. Our Fire is indeed insignized with three Names, yet it is no other than one Being, viz. OIL OF VITRIOL, BY THE FIXED SULPHUR OF TARTAR, COAGULATED INTO THE FORM OF A STONE.

Andrew

But why I here so clearly describe an ARCANUM of so great Magnificence, and also publish the same, I have several weighty Reasons, Yet, in the mean while, I am not at all solicitous or carefull thereabout, for fear it should become too common, because of an hundred Readers that read and peruse the same, scarce one of them hating labour will give credit to the Prescripts thereof; and some others (who loving labour would credit what is here written) yet perhaps, will want the acuteness of a Philosophick Ingeny, by the dexterity of which to institute and absolve such a fixation. Wherefore I rejoycing in that, do confidently and securely acquiesce, that the Art will not so easily be rendered familiar to every Son of the Earth promiscuously without distinction; but Art will still be and remain Art. Some years ago I did demonstrate to the sight of some of my intimate Friends the way of Preparing the MERCURY of ANTIMONY, and commended to them the Fixation of the same by our SECRET FIRE; but they unto this very day have never set

their hand to the Work to elaborate it; and that perhaps because it seemed to them, to be too vile a thing, and not such as was likely of that it could be prepared, a Medicine of so great Excellency.

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

Wherefore writing, I write and will write, that no Man in very deed can call himself poor, because God hath conferred on every Man from his first Nativity, so great a Gift, as being brought forth into the Light of this World, he may have sufficient wherewith to live, provided he understands, and is able to perform what are to be performed. Philosophers affirm, that ADAM and EVE brought their STONE with them out of PARADISE. But to us is is sufficiently manifest, that they were cast out naked, without all help and comfort. Therefore you infer they bore such a Treasure in their Bodies, as is seen by that of MORIENUS, who being asked by King CALID, In what Subject that famous Stone of Philosophers lay hid? Answered; IN THEE, O KING, IT IS HIDDEN. And farther, so soon as he had prepared the Medicine, he writ about the Vessel in which it was; HE THAT CARRIES ALL THINGS WITH HIM, NEEDS NOT THE HELP OF ANOTHER: Signifying, that he needed not the help of any King, because he had all things in himself. Having done this, he returned to his Hermitage, and there blessedly passed the residue of his Life in the study of Temperance, Prayer and Fasting, always glorifying the Name of God. For if MORIENUS had not known that he had about him an inestimable Treasure, without doubt he would not have left the King so secretly, but perhaps would have waited in hope of some Magnificent

Entertainment: yet he thirsted not after this, but going away acquiesced in that only, which contained in himself, God had long before conferred on him when he entred this World. It is sufficient for me that I have not buried my five Talents (lent me by God) in the Earth, but have restored them to my Lord, and have also so improved the same, as I have gained other five Talents.

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

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

All Men and Beasts live of the Dungs of Animals; also no Corn, Wine, Apples, & etc. would be produced, if not dunged with the Dungs of Animals. But some one may object and say, Wild Herbs, Trees, Shrubs and Reeds are not dunged with the Dungs of Animals, as Vineyards and Corn-

fields. I answer. Those Plants enjoy and have another Dugging, viz. Celestial or Rain water, by the benefit of which in Autumn and Winter, Branches and leaves falling off from the Trees, do putrefie, and become Dung; which kind of Dugging, in the Spring time betakes it self to the Roots of Trees, that a penetrative Dugging and procuration of increase may there be made, since the Leaves are to be esteemed the Excrements of Trees, with which they are refreshed and renewed. Why then may not the Excrements of Man serve for the Renovation of Man also?

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

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

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

Whosoever knows how rightly to prepare, and duely to use Spirit of Urine, may easily thence get ample Riches, and reap no less profit in Medicine than in the Transmutation of Metals. Wherefore I here openly confess, that in this little Treatise I have posited certain Processes, which (as to their external face) seem to be of small moment, yet to Men skilled in the Theory and Practice of them, they will find so gainfull a Work, as no Handicrafts man whatsoever can gain so much by his Craft. So much gain may be hoped for from Urine only, if rightly and knowingly handled according to the Spagyrick Art. Because every one Man may gain not one, but several Imperials by that Art: the Processes of which are diverse, and that by the only help of despicable Urine. Hence are those frequent complaints of Ancient Philosophers, that their Matter of the Stone is cast away by Fools among Dung trod under foot and contemned, which notwithstanding ought to be honoured by every Man. I say, by EVERY

MAN, because from it the Philosopher extracts his Universal Medicine, and the Physican his particular Remedies. For the Chymist transmutes vile Metals into better, and so consequently every Mechanick Operator may expect some Fruit from the same. Wherefore Urine is not to be despised, but to be taken into use; insomuch, as every drop of it that is spilt should be bewailed. Yet I protest I would not discover this, but for the sake of those that have Ears to hear; because other Men naturally deaf to such things, can reap no profit by this my Doctrine, because HIPPOCRATES forbids to give Medicine to those that are past hope.

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

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

Indeed I confess, one pound of our SALMIACK (if a Man only follow the literal Sense, or bare letter of the Description) will cost several Imperials, because for one pound of Oil of Vitriol prepared, four or six pound of Spirit of Urine are required for coagulating the Oil with the same, which notwithstanding in respect of these famous things which are acquired by the benefit of it, it is not to be judged costly. If a Man cannot prepare his Spirit of Urine, and Oil of Vitriol himself, he must buy them of another, he then indeed may complain of Dearness. But to one perfectly well skilled, the SAL ARMONIACK will cost him little more than his manual Labour, insomuch as no Man hath any just cause to complain of charges.

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

AMEN.

A Corollary.

Well-meaning Reader,

In this small Treatise I have in few Words revealed great Secrets, such as were known to no Man before me, except PARACELSUS, who very briefly speaks of the chief of them. And HELMONT, touching the great Virtues of that, hath writ many things. And since my SAL ARMONIACK performs the same in all Operations, which HELMONT ascribes to his ALCAHEST, I am able to ascribe somewhat more to my SAL ARMONIACK, than he ascribed to his ALCAHEST, yea, many things, which may profitable be performed by the benefit thereof, among which the chief is this, viz. that by the help of it all Metals and Minerals may be reduced to their first Matter, that is, into a SPIRITUAL MERCURY, which is the highest Magistry in Chymistry.

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

Every one, as he pleaseth, may prepare most present Medicaments. For all Herbs, the way is almost one. Also in respect of Animals, Minerals, Metals and Stones, you will find but little difference. Every Man may himself more profoundly search into the Art. For my own part, I am at present so weak, as Strength faileth me to proceed farther in this discourse. Therefore, by every good Man, I shall be readily excused, because I have given sufficient occasion of searching into other high Secrets. If this my benevolent Communication suffice not any Man, he may himself search farther elsewhere. For it is easier to add to things already found out, than to become the first Authour of new Inventions.

I had purposed in this little Book to signifie the most fruitfull use of my Secret ALCALISATE Spirit of Wine; which is so great a Secret, as no Man before me did ever discover to the World; but my Sickness hath

prevented and hindred the doing of that. If God prolong my Life, that may be done in another small peculiar Book.

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

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

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

The End of the Seventh Part.