

T H E
H O L Y G U I D E

LEADING THE WAY TO THE WONDER OF THE WORLD

A compleat Physician teaching the knowledge of all things, Past, Present and yet to Come, *viz*, of Pleasure, Long Life, Health, Youth, Blessedness, Wisdom and Virtue, and to Cure, Change and Remedy all Diseases in both Young and Old.

WITH ROSIE CRUCIAN MEDICINES, WHICH
ARE VERIFIED BY A PRACTICAL EXAMINATION OF PRINCIPLES IN THE GREAT WORLD,
AND FITTED FOR THE EASIE UNDERSTANDING,
PLAIN PRACTICAL USE, AND BENEFIT OF
MEAN CAPACITIES.

By John Heydon, Gent., *Φιλοσοφος*, a servant of God, and a Secretary of Nature.

"And he took the golden Calf which they had made, and burned it in the Fire, and ground it to powder, and strewed it upon the Water, and made the Children of Israel drink of it". EXO. 32, V. 20.

LONDON

Printed by T.M. and are to be sold by Thomas Whittlesey at the Globe in Cannon Street near London-Stone, and at all Booksellers and Shops. 1682.

THE
HOLY GUIDE

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To the Learned

JEREMIAH

Mount, Esq;

Caelestial and Terrestrial Bliss and happiness be wished.

SIR,

Your own worth and their attendants have in ways of Civility, to whom I hold my self obliged for your Favour to me, forced this publick Action, which perhaps you may think strange, that a Person so wholly a stranger as I, should tender you such a piece as this: Yet will, I doubt not, acquit me of rudeness and incivility in so doing, when you consider the present discourse, as there is no humour at all in it, so I hope there is less hazard of Censure: For here's no Lavish mirth, no Satyrical sharpness, no writing or distorting the Genuine Frame and Composure of mine own mind, to set out the deformity of Anothers; no Rapture, no Poetry, no Enthusiasme, no, no more then there is in EUCLIDS ELEMENTS, or HIPPOCRATES his Aphorismes, but though I have been so bold as to recite what there is not in this Book: yet I had rather leave it to your wisdom to judge what there is, then be put upon so much modesty my self as to speak any thing that may seem to give it any pre-exellency above what is already extant in the world about Philosophy and Physick: Only I may say thus much, that I did on purpose abstain from reading any Treatises concerning this Subject, that I might the more undisturbedly write the easy EMANATIONS of mine own Mind, and experienced Medicines;

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and not be carried off from what I knew to be true, which should naturally fall from my self, by prepossessing my thoughts by the inventions of others: I have writ therefore after no Copy but the Eternal Characters of the mind, and the safe, easy and effectual Medicines for all diseases in the known Phenomena of Nature. And all men Consulting with these that endeavour to write sense in these Matters, though it may be not done alike by all men, it could not happen but I should touch upon the same heads that others have, that have wrote before me, who though they merit very high commendations for their learned achievements; yet I hope my indeavours have been such, that though they may not be Corrivals or Partners in their praise and credit, yet I do not distrust but they may do their share towards that publick good, under your protection and patronage I aim at.

For that which did embolden me to publish this present Treatise; and dedicate it to you, was not as I said before, because I flatter'd my self in a Conceit, that it was better or more plausible, then what is already in the hands of men: but that it was of a different sort, and has its peculiar serviceableness and advantages apart and distinct from others, whose proper preheminencies it may aloof off admire, but dare not in any wise compare with. So that there is no Tautology committed in recommending what I have written to the publick view, nor any lessening the Labours of others by thus offering the fruit of mine own, for considering there are such several complexions and tempers of men in the world, I do not distrust but that as what Dr. CULPEPPER and others have done, has been very acceptable and profitable to many, so this of

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mine may be useful to some or other, and so seem not to have been writ in vain. Such as it is, I shall leave it here under your Patronage: and submit it to your judgement, if you shall think it worth the while to take cognizance of it, whether to peruse and consider the truth of it, (which by Reason of your good accomplishments in these, as well as in other parts of Learning, you are well able to do) or to lay it by for those that will: as being unwilling by any importune solicitation to trespass upon your Leasure, or divert your thoughts from matters of more Concernment, to consider of such things as these, desireing meanwhile your Favour so far as to give me leave to honour you, and (though I have not hitherto had the honour to be well known to you) to subscribe my self,

June, 11, 1662.

Sir,

Your most humble

Servant,

John Heydon.

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The
Holy Guide.

Book V.

Chapter I.

Of Projection and preparing Rosie Crucian Medicines.

1. Of the Original of Gold. 2. Of Sperm. 3. Of the first matter of Metals. 4. Of the difference of Gold. 5. Of the difference of Climes. 6. What Salt, Sulphur, and Mercury, are. 7. Of the virtue of Sulphur of Metals. 8. Of the Nature of Mercury. 9. Of Salt. 10. Of Gold. 11. Of Silver. 12. Of the Preparation of Gold. 13. Of Aurum potable, and Oil of Gold. 14. How to make them. 15. The second process. 16. Etc. 17. The third process. 18. The true oil of Gold. 19. The Child of Gold. 20. The Sun of Gold. 21. The Moon of Gold. 22. The Star of Gold. 23. The Rainbow. 24. How to make Aurum Fluminans.

1. I shall now endeavour to shew whence Gold had its original, and what the matter thereof is. As Nature (saith SENDIVOGIUS) is in the will of God, and God created her: so nature made for her self a seed, (i) her will in the elements. Now she indeed is one, yet she brings forth divers things: but she operates nothing without Sperm: whatsoever the Sperm will, nature operates; for she is as it were the instrument of any artificers. The Sperm therefore of every thing is better, and more profitable then nature her self: for thou shalt from nature without

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a Sperm, do as much as a goldsmith without fire, or a husbandman without grain or seed. Now the Sperm of any thing is the Elixir, the balsom of sulphur, and the same as HUMIDUM RADICALE is in metals: but to proceed to what concerns our purpose, Four elements generates a Sperm, by the will of God, and imagination of nature: For as the sperm of a man hath its center, or the vessel of its seed in the kidneys: so the four elements by their indeficient motion (every one according to its quality) cast forth a Sperm into the center of the earth, where it is digested, and by motion is sent abroad. Now the center of the earth is a certain empty place, where nothing can rest: and the four elements send forth their qualities into the circumference of the center. As a male sends forth his seed into the womb of the female, which after it hath received a due portion casts out the rest; so it happens in the center of the earth, that the magnetick power of a part of any place attracts something convenient to it self for the bringing forth of something, and the rest is cast forth into stones and other excrements. For every thing hath its original from this fountain, and there is nothing in the world produced but by this fountain: as for example, set upon an even table a vessel of water, which may be placed in the middle thereof, and round about it set divers things, and divers colours, also salt, etc. every thing by it self: then pour the water into the middle, and you shall see the water to run every way, and when any stream toucheth the red colour, it will be made red by it; if the salt, it will contract the taste of salt from it, and so of the rest: Now the water doth not change the places, but the diversity of places changeth the water. In

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like manner the seed or Sperm being cast forth by the four elements from the center of the earth unto the superficies thereof, passeth through various places, and according to the nature of the place is any thing produced: if it come to a pure place of earth and water, a pure thing is made.

2. The Seed and Sperm of all things is but one, and yet it generates divers things, as it appears by the former example. The Sperm whilst it is in the center, is indifferent to all forms; but when it is come into any determinate place, it changeth no more its form. The Sperm whilst it is in the center, can as easily produce a tree, as a metal, and an herb as a stone, and one more precious then another according to the purity of the place. Now this Sperm is produced of elements thus. These four elements are never quiet, but by reason of their contrariety mutually act one upon another, and every one of its self sends forth its own subtilty, and they agree in the center. Now in this center is the ARCHAEUS, the servant of nature, which mixing those Sperms together sends them abroad, and by distillation sublimes them by the heat of a continual motion unto the superficies of the earth: For the earth is porous, and this vapour (or wind, as the Philosophers call it) is by distilling through the pores of the earth resolved into water, of which all things are produced. Let therefore as I said before, all sons of Art know that the Sperm of metals is not different from the Sperm of all things being, viz. a humid vapour. Therefore in vain do Artists endeavour the reduction of metals into their first matter, which is only a vapour. Now saith BERNARD TREVISAN, when Philosophers speak

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of a first matter, they did not mean this vapour, but the second matter which is an unctuous water, which to us is the first, because we never find the former. Now the specification of this vapour into distinct metals is thus. This vapour passeth in its distillation through the earth, through places either cold, or hot; if through hot, and pure, where the fatness of sulphur sticks to the sides thereof, then that vapour (which Philosophers call the Mercury of Philosophers) mixeth and joineth it self unto that fatness, which afterwards it sublimes with it self, and then it becomes, leaving the name of a vapour, unctuousity, which afterwards coming by sublimation into other places, which the antecedent vapour did purge, where the earth is subtil, pure, and humid, fills the pores thereof, and is joined to it, and so it becomes gold: and where it is hot, and something impure, silver. But if that fatness come to impure places, which are cold, it is made lead: and if that place be pure and mixed with sulphur, it becomes copper: for by how much the more pure and warm the place is, so much the more excellent doth it make the metals.

3. Now this matter of metals is a humid, viscous, incombustible, subtile substance, incorporated with an earthly subtilty, being equally and strongly mixed PER MINIMA in the caverns of the earth. But as in many things there is a twofold unctuousity (whereof one is as it were internal, retained in the center of the thing, lest it should be destroyed by fire, which cannot be without the destruction of the substance it self wherein it is: the other as it were external, feculent and combustible) so in all metals except gold, there is a twofold unctuousity:

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the one which is external, sulphurous, and inflammable, which is joined to it by accident, and doth not belong to the total union with the terrestrial parts of the thing: the other is internal, and very subtil, incombustible, because it is of the substantial composition of ARGENT VIVE, and therefore cannot be destroyed by fire, unless with the destruction of the whole substance, whence it appears what the cause is that metals are more or less durable in the fire: For those which abound with that internal unctuousness, are less consumed, as it appears in silver, and especially in gold. Hence ROSARIUS saith, the Philosophers could never by any means find out any thing that could endure the fire, but that unctuous humidity only which is perfect, and incombustible. GEBER also asserts the same, when he saith that imperfect bodies have superfluous humidities, and sulphureity, generating a combustible blackness in them, and corrupting them; they have also an impure, feculent & combustible terrestriety, so gross as that it hinders ingression, and fusion: but a perfect metal, as gold, hath neither this sulphurous or terrestrial impurity; I mean when it is fully matured and melted; for whilest it is in concoction, it hath both joined to it, as you may see in the golden Ore; but when they do not adhere to it so, but that it may be purified from them, which other metals cannot, but are both destroyed together if you attempt to separate the one from another: Besides gold hath so little of these corruptible principles mixed with it, that the inward sulphur or metalline spirit doth sometimes and in some places overcome them of it self, as we may see in the gold which is found very pure sometimes in the superficies of the earth, and in

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the sea sands, and is many times as pure as any refined gold.

Now this gold which is found in sands, and rivers, is not generated there, as saith GREGORIUS AGRICOLA in his third book DE RE METALLICA, but is washed down from the mountains with fountains that run from thence. There is also a flaming gold found (as PARACELSUS saith) in the tops of mountains, which is indeed separated of itself from all impurities, and is as pure as any refined gold whatsoever. So that you see, that gold although it had an extrinsecal sulphur and earth mixed with it, yet it is sometimes separated from it of itself, viz. by that fiery spirit that is in it. Now this pure gold (as saith SENDIVOGIUS) nature would have perfected into an elixir; but was hindered by the crude air, which crude air is indeed nothing else but that extrinsic sulphur which it meets with and is joined to it in the earth, and which fills with its violence the pores thereof, and hinders the activity of the Spirit thereof; and this is that prison which the Sulphur (as saith the aforesaid author) is locked up in, so that it cannot act upon its body, viz. Mercury, and concoct it into the seed of gold, as otherwise it would do: and this is that dark body (as saith PENOTUS) that is interposed betwixt the philosophical Sun and Moon, and keeps off the influences of the one from the other. Now if any skillful Philosopher could wittily separate this adventitious impurity from gold whilest it is yet living, he would set sulphur at liberty, and for this his service he would be gratified with three kingdoms, viz. Vegetable, Animal, and Mineral; I mean he could remove that great obstruction which hinders gold from being digested into the Elixir. For, as saith SENDIVOGIUS, the Elixir or Tincture of

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Philosophers, is nothing else but gold digested into the highest degree: for the gold of the vulgar is as an herb without seed; but when gold (i) living gold (for common gold never can by reason that the Spirits are bound up, and indeed as good as dead and not possibly to be reduced to that activity which is required for the producing of the sperm of gold) is ripened, it gives a seed, which multiplies even AD INFINITUM. Now the reason of this barrenness of gold that it produceth not a seed, is the aforesaid crude aire, viz. impurities: You may see this illustrated by this example.

5. We see that Orange-trees in POLONIA do grow like other trees, also in ITALY, and elsewhere, where their native soil is, and yield fruit, because they have sufficient heat; but in these colder countries they are barren and never yield any fruit, because they are oppressed with cold: but if at any time nature be wittily and sweetly helped, then Art can perfect what nature could not. After the same manner it is in metals; for gold would yield fruit, and seed in which it might multiply it self, if it were helped by the industry of the skillful artist, who knew how to promote nature, (i) to separate these sulphurous and earthly impurities from gold. For there is a sufficient heat in living gold, if it were stirred up by extrinsecal heat, to digest it into a seed by extrinsecal heat I do not mean the heat of the celestial Sun, but that heat which is in the earth and stirs up seed (i) the living spirit that is in all subterreaneal sperms to multiply, and indeed makes gold become gold. Now this is a heat of putrefaction occasioned by acid spirits fermenting in the earth, as you may see by this example related by

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ALBERTUS MAGNUS, but to which the reason was given by SENDIVOGIUS. There was saith the former author, certain grains of gold found betwixt the teath of a dead man in the grave: wherefore he conceived there was a power in the body of man to make and fix gold: but the reason is far otherwise, as saith the latter author: for saith he, ARGENT VIVE was by some physican conveyed into the body of this man when he was alive, either by unction or by turbith, or some such way, as the custom was; and it is the nature of Mercury to ascend to the mouth of the patient, and through the excoriation of the mouth to be avoided with the flegme. Now then if in such a cure the sick man died, that Mercury not having passage out, remained betwixt the teeth in the mouth, and that carcasse became the natural vessel of Mercury, and so for a long time being shut up was congealed by its proper sulphur into gold by the natural heat of putrefaction, being purified by the corrosive flegme of the carcasse; but if the mineral Mercury had not been brought in thither, gold had never been produced there: And this is a most true example that as Mercury is by the proper sulphur that is in it self, being stirred up and helped by an extrinsecal heat, coagulated into gold, unless it be hindered by any accident, or have not a requisite extrinsecal heat, or a convenient place, so also that nature doth in the bowels of the earth produce of Mercury only gold and silver, and other metals according to the disposition of the place, and matrix; which assertion is further cleared by the rule of reduction; for if it be true that all things consist of that which they may be reduced into, then gold consists of Mercury, because (as most grant, & AVENROIS affirms, and many at this day profess

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they can do) and may be reduced into it. There is a way by which the tincture of gold which is the soul thereof, and fixing it, may be so fully extracted that the remaining substance will be sublimed like Arsenick, and may be as easily reduced into Mercury as Sublimate. If so, and if all Mercury may be reduced into a transparent water, as it may (according to the process set down before, and I know another better and easier way to turn a pound of Mercury of it self into a clear water in half an hour, which is one of the greatest secrets I know, or care to know, together with what may be produced thence and shall crave leave to be silent in) why may not that water in some sense, if it be well rectified, be called a kind of living gold out of which you may perhaps make a medicine; and a menstrum unfit for the vulgar to know? It appears now from what is premised, that the immediate matter of gold is probably Mercury, and not certain salts, and I know not what as many dream of, and that the extrinsecal heat is from within the earth, and not the heat of the sun, as some imagine (because in the hottest countries there is all, or almost all gold generated) who if they considered that in cold countries also are, and as in SCOTLAND were, gold mines in King JAMES his time, would be of another mind then to think that the celestial sun could penetrate so as to heat the earth so deep as most gold lies.

6. Now having in some measure discovered what the intrinsecal, and extrensecal heat, and the matter of gold is, I shall next endeavour to explain what those three principles are, viz. Salt, Sulphur, and Mercury, of which ARGENT VIVE, and gold consist: Know therefore that after Nature had received from the most High God the priviledge of all things

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upon the Monarchy of this world, she began to distribute places and provinces to every thing, according to its dignity; and in the first place did constitute the four Elements to be the Princes of the World, and that the will of the most High (in whose will Nature is placed) might be fulfilled, ordained that they should act upon one another incessantly. The fire therefore began to act upon the Air, and produced Sulphur? The Air also began to act upon the Water, and produced Mercury: The Water also began to act upon the Earth, and produced Salt. Now the Earth not having whereon to act, produced nothing, but became the subject of what was produced. So then there were produced three principles; but our ancient Philosophers not so strictly considering the matter, described only two acts of the Elements, and so named but two Principles, viz. Sulphur and Mercury; or else they were willing to be silent in the other, speaking only to the sons of Art.

7. The Sulphur therefore of Philosophers (which indeed is the Sulphur of Metals, and of all things) is not, as many think, that common combustible Sulphur which is sold in shops, but is another thing far differing from that, and is incombustible, not burning, nor heating, but preserving, and restoring all things which it is in, and it is the CALIDUM INNATUM of every thing, the fire of Nature, the created Light, and of the nature of the Sun, and is called the Sun; so that whatsoever in any thing is fiery and airy, is Sulphur, not that any thing is wholly sulphureous, but what in it is most thin and subtile, having the essence of the natural Fire, and the nature of the created Light, which indeed is that Sulphur which wise Philosophers have in all ages with great

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diligence endeavoured to extract, and with its proper Mercury to fix, and so to perfect the great Magistry of Nature. Now of all things in the world there is nothing hath more of this Sulphur in it then Gold and Silver, but especially Gold, insomuch that oftentimes it is called sulphur, (i.e.) because Sulphur is the most predominant and excellent principle in it, and being in it more then all things besides.

8. Mercury is not here taken for common ARGENT VIVE; but it is the HUMIDUM RADICALE of every thing, that pure aqueous, unctuous, and viscous humidity of the matter, and it is of the nature of the Moon, and it is called the Moon, and that for this reason, viz. because it is humid, as also because it is capable of receiving the influence and light of the Sun, viz. Sulphur.

9. Salt is that fixt permanent Earth which is in the center of every thing, that is incorruptible, and unalterable, and it is the supporter and nurse of the HUMIDUM RADICALE, with which it is strongly mixt. Now this Salt hath in it a seed, viz. its CALIDUM INNATUM, which is Sulphur, and its HUMIDUM RADICALE, which is Mercury; and yet these three are not distinct, or to be separated, but are one homogeneal thing, having upon a different account divers names; for in respect of its heat and fiery substance it is called Sulphur, in respect of its humidity, it is called Mercury, and in respect of its terrestrial siccity it is called Salt, all which are in Gold perfectly united, depurated and fixed.

10. Gold therefore is most noble and solid of all Metals, of a yellow colour, compacted of principles digested to the utmost height, and therefore fixed.

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11. Silver is in the next place of dignity to Gold, and differs from it in digestion chiefly; I said chiefly, because there is some small impurity besides adhering to silver.

12. Now having given some small account of the original matter, first, and second, and manner of the growth of gold, I shall in the next place set down some curiosities therein, and preparation thereof. The preparations are chiefly three, viz. AURUM POTABLE, which is the mixtion thereof with other Liquors: Oil of gold, which is gold liquid by it self without the mixture of any other Liquor: and the tincture, which is the extraction of the colour thereof.

The Oil of Gold.

13. Dissolve pure fine gold in AQUA REGIS according to Art (the AQUA REGIS being made of a pound of AQUA FORTIS, and four ounces of Salt Armoniack distilled together by Retort in sand) which clear solution put into a large glass of a wide neck, and upon it pour drop by drop Oil of Tartar made PER DELIQUIM, until the AQUA REGIS, which before was yellow, become clear and white; for that is a sign that all calx of gold is settled to the bottom; then let it stand all night, and in the morning pour off the clear Liquor, and wash the calx four or five times with common spring water, being warmed, and dry it with a most gentle heat.

14. Note, and that well, that if the heat be too great, the calx takes fire presently like Gun-powder and flies away to thy danger and

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loss; therefore it is best to dry it in the sun, or on a stone, stirring it diligently with a wooden spatula. To this calx add half a part of the powder of sulphur; mix them together, and in an open crucible let the sulphur burn away in the fire, putting a gentle fire to it at the first, and in the end a most strong fire for the space of an hour, that the calx may in some manner be reverberated, and become most subtle, which keep in a viol close stopt for your use.

15. Then make a Spirit of Urine after this manner, viz. Take the Urine of a healthy man drinking Wine moderately, put it into a gourd, which you must stop close, and set in horse-dung for the space of forty days, then distill it by a Limbeck in sand into a large Receiver, until all the humidity be distilled off. Rectifie this Spirit by cohobation three times, that the Spirit only may rise. Then distill it in sand by a glass with a long neck, having a large receiver annexed, and closed very well to it, and the Spirit will be elevated into the top of the vessel like crystal, without any aqueous humidity accompanying of it. Let this distillation be continued, until all the Spirits be risen. These crystals must be dissolved in distilled rain-water, and be distilled as before; this must be done six times, and every time you must take fresh rain-water distilled. Then put these crystals into a glass bolt-head, which close Hermetically, and set in the moderate heat of a Balneum for the space of fifteen days, that they may be reduced into a most clear Liquor. To this Liquor add an equal weight of Spirit of Wine, very well rectified, and let them be digested in BALNEO the space of twelve days, in which time they will be united.

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16. Then take the calx of gold abovesaid, and pour upon it of these united Spirits as much as will cover them three fingers breadth, and digest them in a gentle heat, until the Liquor be tinged as red as blood; decant off the tincture, and put on more of the aforesaid Spirits, and do as before till all the tincture be extracted; then put all the tinted Spirits together, and digest them ten or twelve days, after which time abstract the Spirit with a gentle heat, and cohobate it once; and then the calx will remain in the bottom like an Oil as red as blood, and of a pleasant odour, and which will be dissolved in any Liquor. Whereof this Oil may be the SUCCEDANEUM of true Gold. If you distil the same solution by Retort in sand, there will come over, after the first part of the menstruum, the tincture with the other part thereof, as red as blood, the earth which is left in the bottom of the vessel being black, dry, spongiuous and light. The menstruum must be vapoured away, and the Oil of Gold will remain by it self, which must be kept as a great treasure: and this is Dr. ANTHONY'S AURUM POTABLE.

Four or eight grains of this Oil taken in what manner soever, wonderfully refresheth the Spirits, and works several ways, especially by sweat, and cures all Diseases in young and old.

The True Oil of Gold.

18. Take an ounce of Leaf-gold, dissolve it in four ounces of the rectified water of Mercury, expressed page 75. digest them in horse-dung the space of two months, then evaporate the Mercurial water, and at the

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bottom you shall have the true Oil of Gold, which is radically dissolved.

Another process hereof you may see page 71.

The Child of Gold.

19. Dissolve pure Gold in AQUA REGIA, precipitate it with the oil of sand into a yellow powder, which you must dulcifie with warm water, and then dry it; (this will not be fired as AURUM FULMINANS) this powder is twice as heavy as the Gold that was put in, the cause of which is the salt of the flints precipitating it self with the gold. Put this yellow powder into a crucible, and make it glow a little, and it will be turned into the highest and fairest purple that you ever saw, but if it stand longer, it will be brown. Then pour upon it the strongest spirit of salt (for it will dissolve it better then any AQUA REGIS) on which dissolution pour on the best rectified Spirit of Wine, and digest them together, and by a long digestion, some part of the Gold will fall to the bottom like a white snow, and may with Borax, Tartar and salt Nitre be melted into a white metal as heavy as gold, and afterwards with Antimony may recover its yellow colour again; then evaporate the spirit of Salt, and of Wine, and the gold Tincture remaineth at the bottom, and is of great virtue.

The Sun of Gold.

20. Take of the aforesaid yellow Calx of Gold, precipitated with

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Oil of sand, one part, and three or four parts of the Liquor of sand, or of crystal; mix them well together, and put them into a crucible in a gentle heat first, that the moisture of the Oil may vapour away (which it will not do easily, because the driness of the sand retains the moisture thereof, so that it flyeth away like molten Allum, or Borax) when no more will vapour away, encrease your fire, till the crucible be red hot, and the mixture cease bubbling; then put it into a wind furnace, and cover it that no ashes fall into it, and make a strong fire about it for the space of an hour, and the mixture will be turned into a transparent Rubie. Then take it out, and beat it, and extract the tincture with spirit of Wine, which will become like thin blood, and that which remains undissolved, may be melted into a white metal as the former.

The Moon of Gold.

21. Hang plates of Gold over the fume of ARGENT VIVE, and they will become white, friable, and fluxable as Wax. This is called Magnesia of Gold, as saith PARACELSUS, in finding out of which (saith he) Philosophers, as THOMAS AQUINAS, and RUPESCISSA, with their followers, took a great deal of pains, but in vain; and it is a memorable secret, and indeed very singular for the melting of metals, that are not easily fluxed. Now then Gold being thus prepared, and melted together with the Mercury, is become a brittle substance, which must be powdered, and out of it a tincture may be drawn for the transmuting of metals.

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The Star of Gold.

22. Take half an ounce of pure Gold, dissolve it in AQUA REGIS, precipitate it with Oil of flints, dulcifie the Calx with warm water, and dry it, and so it is prepared for your work. Then take REGULUS MARTIS powdered, and mix it with three parts of salt Nitre, both which put into a Crucible, and make them glow gently at first, then give a strong melting fire, and then this mixture will become to be of a purple colour, which then take out, and beat to powder, and add to three parts of this one part of the calx of Gold prepared as before; put them into a wind furnace in a strong crucible, and make them melt as a metal, so will the NITRUM ANTIMONIATUM in the melting take the calx of gold to it self, and dissolve it, and the mixture will become to be of an Amethyst colour. Let this stand flowing in the fire till the whole mass be as transparent as a Ruby, which you may try by taking a little out and cooling of it. If the mixture do no flow well, cast in some more salt of Nitre. When it is completly done, cast it forth, being flowing, into a brazen Morter, and it will be like to an oriental Ruby; then powder it before it be cold, then put it into a Viol, and with the spirit of Wine extract the tincture.

This is one of the best preparations of Gold, and of most excellent use in Medicine.

Lib. 5.

The Rainbow.

23. First make a furnace fit for the purpose, which must be close at the top, and have a pipe, to which a recipient with a flat bottom must be fitted: When this furnace is thus fitted; put in three or four grains, not above an ounce, of AURUM FULMINENS, which as soon as the furnace is hot flyeth away into the recipient through the pipe like a purple coloured fume, and is turned into a purple powder; then put in three or four grains more, and do as before, till you have enough flowers of Gold (that which flyeth not away, but remaineth at the bottom, may with Borax be melted into good Gold) then take them out, and pour upon them rectified spirit of Wine tartarized, and digest them in ashes till the spirit be coloured blood-red, which you must then evaporate, and at the bottom will be a blood-red tincture of no small virtue.

AURUM FULMINANS.

Take the purest gold you can get, pour on it four times as much AQUA REGIA, stop your glass with a paper, and set it in warm ashes, so will the AQUA REGIA in an hour or two take up the gold, and become a yellow water, if it be strong enough: (be sure that your Gold hath no Copper in it, for then your labour will be lost) because the Copper will be precipitated with the gold, and hinder the firing thereof) then pour on this yellow water drop by drop, pure Oil of Tartar made PER DELIQUUM, so will the Gold be precipitated into a dark yellow powder, and the

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water be clear. Note that you pour not on more Oil of Tartar then is sufficient for the precipitation; otherwise it will dissolve part of precipitated Gold to thy prejudice. Pour off the clear Liquor by inclination, and dulcifie the calx with distilled rain-water warmed. Then set this calx in the Sun, or some warm place, to dry, but take great heed, and especial care, that you set it not in a place too hot; for it will presently take fire and fly away like thunder, not without great danger to the standers by, if the quantity be great. This is the common way to make AURUM FULMINANS, and it hath considerable difficulties in the preparation. But the best way is to precipitate Gold dissolved in AQUA REGIS by the spirit of Salt Armoniack or of Urine; for by this way the Gold is made purer then by the other, and giveth a far greater crack and sound. Note that the salt of the spirits which is precipitated with the Gold, must be washed away, and the Gold dulcified as before.

A few grains of this being fired give a crack and sound as great as a Musket when it is discharged, and will blow up any thing more forcibly far then Gunpowder, and it is a powder that will quickly and easily be fired.

This is of use for Physick as it is in powder, but especially it is used in making the foregoing tincture.

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Chapter II.

1. Of Acetum Philosophicum. 2. Of Aqua Mars Scorpio. 3. Of Aqua Mars Subtilitatis. 4. How Filius Solis Celestis is made. 5. How Stella vitae is made. 6. How Filia Lunae is made. 7. How Ignis vitae is made. 8. Of Adjustrix vita. 9. Of Salus vitae. 10. Of Sanguis vitae. 11. Of Amicus vitae. 12. Of Succus vitae. 13. Of aqua Venus, Virgo. 14. Of aqua Mars Aries. 15. Of aqua Sol, Cancer. 16. Of aqua Saturn, Libra. 17. Of Medulla vitae. 18. Of aqua Mars Luna. 19. Aqua Mars, Cancer. 20. Aqua Venus, Libra. 21. Aqua Venus, Scorpio. 22. Aqua Sol, Virgo. 23. Aqua Jupiter, Taurus. 24. Aqua Mars Cancer. 25. Aqua Mercury, Virgo. 26. Aqua Jupiter Luna. 27. Puella Sol. 28. Acquisito Luna. 29. Aqua Luna, Scorpio. 30. Fortuna Major Sol. 31. Rubeus Sol. 32. Puer Sol. 33. Aqua Jupiter. 34. Sol Mars, Aries. 35. Of making spirits. 36. To make a Vegetable to yield his spirit; and of the wonderful virtues of these waters.

Acetum Philosophicum.

1. Take Honey, Salt melted, of each a pound, of the strongest spirit of Vinegar two pounds; digest them for the space of a fortnight, or more, then distil them in ashes, cohobate the Liquor upon the feces three or four times, then rectifie the spirit.

Note that they must be done in a large glass-gourd.

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Aqua Martis Scorpio.

2. Take of the best rectified spirit of Wine, with which imbibe the strongest unslaked Lime, until they be made into a paste, then put them into a glass-Gourd, and distil off the spirit in ashes: This spirit pour on more fresh Lime, and do as before; do this three or four times, and thou shalt have a very subtile spirit, able to dissolve most things, and to extract the virtue out of them.

Aqua Martis Subtiliatis.

3. Take oil of Olive, Honey, rectified spirit of Wine, of each a pint, distil them all together in ashes, then separate all the flegm from the oil, which will be distinguished by many colours, put all these colours into a Pelican, and add to them the third part of the Essence of Balm, and Sallendine, digest them for the space of a month. Then keep it for use.

This Liquor is so subtile that it penetrateth every thing.

Filius Soli Celestis is made thus.

4. Take of Cinnamon, Cloves, Nutmegs, Ginger, Zedoary, Galingal, Long-pepper, Citron-pill, Spikenard, Lignum-Aloes, Cububs, Cardamums, Calamus aromaticus, Germander, Ground-pine, Mace, white Frankincense, Tormentil, Hermodactyls, AUR POTABLE, the pith of Dwarf-elder, and ounce

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of each: Juniper Berries, Bay Berries, the seeds and flowers of Motherwort, the seeds of Smallage, Fennel, Annise, the leaves of Sorrel, Sage, Felwort, Rosemary, Marjoram, Mints, Penny-royal, Stechados, the flowers of Elder, Roses red, white, of the leaves of Scabious, Rue, the lesser Moonwort, Egrimony, Centory, Funitary, Pimpernel, Sowthistle, Eyebright, Maidenhair, Endive, red Saunders, Aloes, of each two ounces, pure Amber, the best Rhubarb, of each two drams, dryed Figs, Raisons of the Sun, Dates stoned, sweet Almonds, Grains of the Pine, of each an ounce, of the best AQUA VITAE to the quantity of them all, of the best hard Suger a pound, of white Honey half a pound, then add the root of Gentian, flowers of Rosemary, Pepperwort, the root of Briony, Sowbread, Wormwood, of each half an ounce. Now before these are distilled, quinch Gold, being made red hot often-times in the foresaid water, put therein oriental Pearls beaten small an ounce, and then distill it after twenty four hours infusion.

This is very Cordial water, good against faintings and infection.

Stella vitae, is made thus.

5. Take of the rind of Citrons dryed, Oranges, Nutmeg, Cloves, Cinnamon, of each two ounces; the roots of Flower-deluce, Cyprus, Calamus Aromaticus, Zedoary, Galingal, Ginger, of each half a pound; of the tops of Lavender, Rosemary, of each two handfuls; the leaves of the Bay-tree, Marjoram, Balm, Mints, Sage, Thime, flower of Roses white, Danask, of each half a handful, AURUM POTABLE a dram, Rose-water four pints, the

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best white wine a gallon: Bruise what must be bruised, then infuse them all twenty four hours, after which distil them.

This is the same virtue as the former.

Filia Lunae Celestis, is made thus.

6. Take of Cloves, Galingal, Cubebs, Mace, Cardamums, Nutmegs, Ginger, of each a dram, the juice of Celendine half a pint, spirit of Wine a pint, White wine three pints: infuse all these twenty four hours, and then distil off two pints by a Limbeck.

This water is very good against wind in the stomach and head.

Ignis vitae, is made thus.

7. Take a gallon of Gascoign wine, Ginger, Galingal, Cinnamon, Nutmegs, Grains, Anniseeds, Fennel seeds, Carroway seeds of each a dram, AURUM POTABLE, an ounce, Sage, red Mints, red Roses, Thime, Pellitory, Rosemary, wild Thime, Cannonile, Lavender, of each a handful: Beat the Spices small, and bruise the Herbs letting them macerate twelve hours, stirring them now and then, distil them by a Lembeck or copper still, with its refrigeratory, keep the first pint by it self, and the second by it self.

Note that the first pint will be the hotter, but the second the stronger of the ingredients.

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This water is well known to comfort all the principal parts.

Adjutrix vitae.

8. Take of red Poppy-cakes (after the water hath been distilled from them in a cold still) not over dryed two pound, pour upon them of the water of red Poppy a gallon and half, Canary wine three pints; add to them of Coriander seeds bruised four ounces, of Dill seed bruised two ounces, of Cloves bruised half an ounce, of Nutmegs sliced an ounce, of Rosemary a handful, three Orenge cut in the middle, distil them in a hot still; to the water put the juice of six Oranges, and hang in it half an ounce of Nutmegs sliced, and as much Cinnamon bruised, two drams of Cloves, a handful of Rosemary cut small, sweet Fennel seeds bruised an ounce, of Raisons of the Sun stoned half a pound, being all put into a bag which may be hanged in the water (the vessel being close stopt) the space of a month, and then be taken out and cast away, the Liquor thereof being first pressed out into the foresaid water, and of AURUM POTABLE a dram.

This water is of wonder virtue in Sursets and Plurises, composeth the spirits, causeth rest, helpeth digestion if two, or three, or four ounces thereof be drunk, and the patient compose himself to rest.

Salus vitae.

9. Distil green Hysop in a cold still till you have a gallon and

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half of the Water, to this put four handfulls of dried Hysop, a handfull of Rue, as much of Rosemary, Horehound, Elecampane-root bruised, and of Horse-radish-root bruised, of each four ounces, of Tobacco in the leaf three ounces, Anniseed bruised two ounces, two quarts of Canary wine, let them all stand in digestion two days, then distil them, and in the water that is distilled put half a pound of Raisons of the Sun stoned, of Licorish two ounces, sweet Fennel seeds bruised two ounces and a half, Ginger sliced an ounce and a half, and let them be infused in FRIGIDO the space of ten days, then take them out.

This water sweetened with Sugar-candy, and drunk to the quantity of three or four ounces twice in a day, is very good for those that are Ptisical, it strengtheneth the Lungs, attenuates thick flegm, opens obstructions, and is very good to comfort the stomach.

Sanguis vitae.

10. Take of Wormwood bruised eight ounces, the shavings of Harts-horn two ounces, of Peach-flowers dried an ounce, AURUM POTABLE a dram, of Aloes bruised half an ounce, pour on these the water of Tansie, Rue, Peach-flowers, and of Worm-wood, of each a pint and a half, let them being put into a glass vessel, be digested the space of three days, then distil them; cohobate this water three times.

This water is very excellent against the Worms; it may be given from half an ounce to three ounces, according to the age of the Patient.

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Amicus Vitae.

11. Take of ROS VITRIOLI (which is that water that is distilled from Vitriol in the calcining thereof) two quarts, in this put of Rue a handful, of Juniper berries bruised an ounce, of Bay berries bruised half an ounce, Piony berries bruised six drams, Camphire two drams, Rhubarb sliced an ounce, AURUM POTABLE two drams, digest these four days in a temperate BALNEO, then distil them in a glass vessel in ashes, and there will come over a water of no small virtue.

It cures Convulsions in Children especially, it helps also the Vir-tigo, the Hysterical passion, and Epilepsie, it is very excellent against all offensive vapours and wind that annoys the head and stomach.

It may be taken from two drams to two ounces.

Succus Vitae.

12. Take of Wormwood, Broom blossoms, of each a like quantity, bruise them, and mix with them some Leaven, and let them stand in fermentation in a cold place the space of a week, then distil them in a cold still till they be very dry: take a gallon of this water, and half a gallon of the spirit of Urine, pour them upon two pounds of dried Broom blossoms, half a pound of Horse Radish roots dried, three ounces of the best Rhubarb sliced, two ounces of sweet Fennel seed bruised, and an ounce and a half of Nutmegs; let them digest a week being put into a glass vessel in a temperate BALNEO; then press the Liquor hard from the feces, put

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this Liquor in the said vessel again, and to it put three ounces of sweet Fennel seeds bruised, Licorish sliced two ounces, digest them in a gentle heat the space of a week, then pour off from the feces, and of AURUM POTABLE, two drams, and keep it close stopt.

This water being drank from the quantity of an ounce to four ounces every morning, and at four of the clock in the afternoon, doth seldome fail in curing the dropsie; it strengtheneth also the Liver, is very good against gravel in the back, stone, cures the Scurvey, Gout, and such diseases as proceed from the weakness and obstructions of the Liver.

AQUA VENUS VIRGO.

13. Take of Aniseed three ounces, Cumminseed three drams, Cinnamon half an ounce, Mace, Cloves, Nutmeg, of each a dram, Galingal, three drams, Calamus Aromaticus dried, half an ounce, the dried rind of Oranges two ounces, Bay berries half an ounce, Aurum Potable an ounce.

Let all these being bruised, be macerated in six pints of Mallago wine 48 hours, then be distilled in BALNEO till all be dry.

This water being drank to the quantity of an ounce or two at a time do ease the gripings of the belly and stomach, very much.

AQUA MARS ARIES.

14. Take of black cherries bruised with their kernels, a gallon, of the flowers of Lavender three handfuls, half an ounce of white Mustard

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seed bruised, mix these together, then put some ferment to them and let them stand close covered the space of a week, then distil them in BALNEO till all be dry.

This water being drank to the quantity of an ounce or two or three, doth much relieve the weakness of the head, and helps the Vertigo thereof, as also strengthen the sinews and expell windiness out of the head and stomach.

AQUA SOL, CANCER.

15. Take the root of the great Burre, fresh, Swallow wort, fresh, Aurum Potable an ounce, The middle rind of the root of the Ash-tree, of each two pounds; cut them small, and infuse them 24 hours, in the best White wine and Rue vinegar, of each five pints, then distil them in BALNEO till all be dry, put to the water as much of the Spirit of Sulphur PER CAMPANAM, as will give it a pleasant acidity, and to every pint of the water put a scruple and a half of Camphire cut small, and tyed up in a bag, which may continually hang in the water.

This was a famous water in GERMANY against the plague, pestilence and Epidemical diseases; it causeth sweat wonderfully if two or three ounces thereof be drank and the patient compose himself to sweat.

AQUA SATURN, LIBRA.

16. Take of the best Spirit of Wine a gallon, Andromachus treacle,

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six ounces, Myrrth two ounces, the roots of Colts-foot, three ounces, Sperma Ceti, Aurum Potable, Terra Sigillata, of each half an ounce, the root of swallow wort, an ounce, Dittany, Pimpernel, Valerian root, of each two drams, Camphire, a dram. Mix all these together in a glass vessel, and let them stand close, stopt the space of eight days in the Sun.

Let the Patient drink of this a spoonful or two, and compose himself to sweat.

MEDULLA VITAE.

17. Take three pints of Muscadine, and boil it in Sage, and Rue of each a handful till a pint be wasted, then strain it and set it over the fire again, put thereto a dram of long Pepper, Ginger and Nutmeg of each half an ounce being all bruised together: then boil them a little, and put thereto half an ounce of Andromachus treacle, and three drams of Mithridate, and a quarter of a pint of the best Angelica water, an ounce of Aurum Potable.

This water (which, as saith the Author, must be kept as your life, and above all earthly treasure) must be taken to the quantity of a spoonful or two, morning & evening; if you be already infected, and sweat thereupon, if you be not infected, a spoonful is sufficient, half in the morning and half at night: all the plague time under God (saith the Author) trust to this, for there was never man, woman, or child that failed of their expectation in taking of it. This is also of the same effacacy not only against the plague, but pox, measles, surfeits, & etc.

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AQUA MARS, LUNA.

18. Take of Andromachus Treacle, five ounces, the best Myrrth, two ounces and half, the best Saffron half an ounce, Camphire two drams, Aurum Potable an ounce. Mix them together, then pour upon them ten ounces of the best spirit of wine, and let them stand 24 hours in a warm place, then distil them in BALNEO with a gradual fire, cohobate the spirit three times.

This spirit causeth sweat wonderfully, and resists all manner of infection.

It may be taken from a dram to an ounce in some appropriate Liquor.

AQUA MARS, CANCER.

19. Take of the roots of Bistort, Gentian, Angelica, Tormentil, of each ten drams, Pimpernel ten drams, Bay berries, juniper berries, of each an ounce, Nutmeg, five drams, The shavings of Saffafras two ounces, Zedoary half a dram, Aurum Potable a dram, White Sanders three drams, the leaves of Rue, Wormwood, Scordium, of each half a handful, the flowers of Wall flower, Buglosse, of each a handful and half, Andromachus Treacle, Mithridate of each six drams infuse them all in three pints of the best White wine vinegar the space of eight days in FRIGIDO in glass vessels; then distil them in Balneo.

This Spirit is very good to prevent them that are free from infection, and those that are already infected, from the danger thereof, if

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two or three spoonfuls thereof be taken once in a day, with sweating after, for those that are infected, but without sweating for others.

AQUA VENERIS, LIBRA.

20. Take of the middle rind of the root of Ash bruised, two pounds, Juniper berries bruised, three pounds, Aurum Potable a dram, Venice turpentine that is very pure, two pounds and a half. Put these into twelve pints of spring water in a glass vessel well closed, and there let them putrifie in horse dung for the space of three months, then distil them in ashes, and there will come forth an oil and a water, separate the one from the other.

Ten or twelve drops of this oil being taken every morning in four or six spoonfuls of the said water, dissolves the gravel and stone in the kidneys, most wonderfully.

AQUA VENERIS, SCORPIO.

21. Take the juice of Radish, Lemons, of each a pound and a half: Waters of Betony, Tonsey, Saxifrage, and Vervin, of each a pint. Hydromel, and Malmfey, of each two pounds. In these Liquors mixed together, infuse for the space of four or five days in a gentle Balneo, Juniper berries ripe and newly gathered being bruised, three ounces: the seed of Gromel, Bur-dock, Radish, Saxifrage, Nettles, Onions, Anise, and Fennel, of each an ounce and a half, the four cold seeds, the seed of

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great Mallows, of each six drams, the Calx of Egg-shells, Cinnamon, of each three drams, of Camphire two drams, let all be well strained and distilled in ashes, and afterwards an ounce of Aurum Potable.

Two ounces of this water taken every morning, doth wonderfully cleanse the Kidneys, provoke Urine, and expell the Stone, especially if you calcine the feces and extract the Salt thereof with the said Water.

AQUA SOL, VIRGO.

22. Take Plantain, Rib-wort, Bone-wort, wild Angelica, Red-mints, Betony, Egrimony, Sanacle, Blew-bottles, White-bottles, Dandelion, Avens, Honey-suckle leaves; Bramble-buds, Hawthorn buds and leaves; Mug-wort, Dasie roots, leaves and flowers; Worm-wood, Southernwood, of each one handful: Boil all these in a bottle of White wine, and as much Spring water, till one half be wasted; and when it is thus boiled, strain it from the herbs, and put to it half a pound of honey, and let it boil a little after: then put it into bottles, and keep it for your use.

Note that these herbs must be gathered in MAY only, but you may keep them dry, and make your water at any time.

This water is very famous in many Countries, and it hath done such cures in curing outward and inward Wounds, Imposthumes, and Ulcers, that you would scarce believe it, if I should recite them to you: also it is very good to heal a sore mouth.

The Patient must take three or four spoonfuls thereof morning and evening, and in a short time he shall find ease, and indeed a cure,

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unless he be so far declined as nothing almost can recover him.

If the wound be outward, it must be washed therewith, and linnen cloaths wet in the same be applied thereto.

AQUA JUPITER, TAURAS.

23. Take of Lavender flowers a gallon; pour upon them of the best spirit of wine three gallons: the vessel being close stopped, let them be macerated together in the Sun for the space of six days, then distil them in an Alembick with its refrigeratory, then take of Aurum Potable a dram; the flowers of Sage, Rosemary, Betony; of each a handful, Borage, Bugloss, Lilly of the Vally, Cowslips, of each two handfuls; Let all the flowers be fresh and seasonably gathered, and macerated in a gallon of the best spirits of Wine, and mixed with the aforesaid spirit of Lavender, adding then the leaves of Balm, Motherwort, Orange tree newly gathered, the flowers of Stechados, Oranges, Bay berries, of each an ounce. After a convenient digestion let them be distilled again; then add the outward rinds of Citrons six drams, the seed of Piony husked, six drams, Cinnamon, Nutmegs, Mace, Cardamums, Cubebs, of yellow Sanders, of each half an ounce, Lignum Aloes one dram, the best Jujubs, the kernels taken out, half a pound. Let them be digested for the space of six weeks, then strain & filtre the Liquor, to which add of Aurum Potable an ounce, prepared Pearl, two drams, prepared Emerald a Scruple, Ambergris, Musk, Saffron, Red Roses, Sanders, of each an ounce, Yellow Sanders, Rinds of Citrons dried, of each a dram. Let all these spices be tied

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in a silken bag and hanged in the foresaid spirit.

AQUA MARS, CANCER.

24. Take the leaves of both sorts of Scurvie-grass, being made very clean, of each six pounds: let these be bruised, and the juice pressed forth: to which add the juice of Brook-lime, Water cresses, of each half a pound, of the best White wine, eight pints, twelve whole Lemons cut, of the fresh roots of Briony four pounds, Horse Radish two pounds, of the bark of Winteran, half a pound, of Nutmegs four ounces. Let them be macerated three days and distilled.

Three or four spoonfuls of this water taken twice in a day, cures the Scurvey presently.

AQUA MERCURY, VIRGO.

25. Take of fresh Castoreum two ounces, flowers of Lavender fresh, half an ounce, Sage, Rosemary, of each two drams, Cinnamon three drams, Mace, Cloves of each a dram, the best rectified Spirit of Wine, three pints. Let them be digested in a Glass (two parts of three being empty) stopt close with a bladder and Cork two days in warm ashes; then distil the spirit in BALNEO, and keep it in a glass close stopt. If you would make it stronger, take a pint of this spirit, and an ounce of the powder of CASTOREUM; put them into a glass and digest them in a cold place for the space of ten days, and then strain out the spirit.

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This spirit is very good against fits of the Mother, passions of the heart which arise from vapours, etc. ✓

AQUA JUPITER, LUNA.

26. Take of the leaves of the greater Salladine together with the roots thereof, three handfals and a half, Rue, two handfals, Scordium, four handfals, Dittany of Crete, Carduus, of each a handful and half, root of Zedoary, Angelica, of each three drams, the outward rind of Citrons, Lemmons, of each six drams, the flower of Wall-gilly-flower, and ounce and half, Red Roses, the lesser Centory, of each two drams, Cinnamon, Cloves, of each three drams, Andromachus his Treacle, three ounces, Mithridate, an ounce and a half, Camphire, two scruples, Trochisces of Vipers, two ounces, Mace, two drams, Aurum Potable, one ounce, Lignum aloes, half an ounce, Yellow Sanders, a dram and half, the seeds of Carduus, an ounce, Citron, six drams.

Cut those things that are to be cut, and let them be macerated three days in the best Spirit of Wine, and Muscadine, of each three pints and half, vinegar of Wall gilly-flowers, and the juice of Lemmons, of each a pint, let them be distilled in a glazed vessel in BALNEO.

After half the Liquor is distilled off, let that which remains in the vessel be strained through a linnen cloth, and vapoured away to the thickness of honey, which may be called ?

This water is a great Cordial, and good against any Infection.

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PUELLA SOLIS.

27. Take of Ginger a pound, long Pepper, and black Pepper, of each half an ounce, of Cardamuns three drams, of Grains an ounce, powder them and put them into a glass with half an ounce of the best Camphire, distilled vinegar two pounds, digest them a month, then separate the vinegar by expression, which must putrifie a month, and then be circulated for the space of a week, then filter it, and thou hast as powerful a Sudorifick as was or can be made.

The dose is from a dram to half an ounce, and to be drank in a draught of posset-drink.

ACQUISITIO LUNA.

28. Take of the juice of the green shells of Walnuts four pounds, the juice of Rue, three pints, Carduus, Marygold, Balm, of each two pints, the root of Butter-burre fresh a pound and half, Burre, Angelica, Master-wort, fresh, of each half a pound, the leaves of Scordium, four handfuls, old Andromachus treacle, Mithridate, of each eight ounces, Aurum Potable a dram, the best Canary, twelve pints, the sharpest Vinegar, six pints, the juice of Lemmons, two pints. Digest them two days in horse dung, the vessel being close stopped; then distil them in sand.

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AQUA LUNA, SCORPIO.

29. Take of Sugar candid, one pound, Canarie Wine, six ounces, Rosewater, four ounces, Make of these a Syrup, and boil it well, to which add Aurum Potabile a dram, of Aqua Celestis, two pints, Ambergryse, Musk, of each eighteen grains, Saffron, fifteen grains, yellow Sanders infused in Aqua Celestis, two drams.

FORTUNA MAJOR SOL.

30. Take of the root of Briony, four pounds, the leaves of Rue, Mugwort, of each two pounds, Savin dryed, three handfuls, Mother-wort, Nippe, Penny-royal, of each two handfuls, Garden Basil, Crecensian Dittany, of each a handful and half, the rind of yellow Oranges, fresh, four ounces, Myrrth, two ounces, Aurum Potable, an ounce, Castoreum, an ounce, the best Canary wine, twelve pints. Let them be digested four days in a fit vessel, then distil them in BALNEO.

RUBEUS SOL.

31. Take of the best Tobacco in leaves, cut small, four ounces, Squils two ounces, Nutmegs sliced half an ounce; put these into three pints of spring water, a pint of White wine vinegar, distil them in a hot Still or Alembick.

If thou wouldst have it stronger, thou mayst put this water on fresh ingredients, and distil it again.

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A little quantity of this water is a most safe and effectual vomit, and may be taken from the eldest to the youngest, if so be you proportion the quantity to the strength of the Patient.

You may dulcifie it with sugar or syrup if you please.

PUER SOL.

32. Take green Walnuts gathered about Midsummer, Radish roots, of each bruised two parts, of distilled Wine vinegar four parts, digest them five days, then distil them in BALNEO.

This being taken to the quantity of two spoonfuls or three, causeth easie vomiting.

AQUA JUPITER.

33. Take of Scammony an ounce, Hermodactyls two ounces, the seeds of Broom, of the lesser Spurge, of Dwarf Elder, of each half an ounce, the juice of Dwarf Elder, of wild Asses cucumber, of black Hellebore, the fresh flower of Elder, of each an ounce and half, Polypodium six ounces, of Sene three ounces, Red sugar eight ounces, common distilled Water six pints.

Let all these be bruised, and infused in the water twenty four hours, then be distilled in BALNEO.

This water may be given from two drams to three ounces, and it purgeth all manner of humours, opens all obstructions and is pleasant to

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be taken, and they whose stomachs loath all other physick, may take this without any offence.

After it is distilled there may be hanged a little bag of Spices in it, as also it may be sweetened with sugar, or any opening syrup.

SOL, MARS, ARIES.

34. Take of oil of Cloves well rectified half an ounce, in it dissolve half a dram of Camphire, add to them of the Spirit of Turpentine four times rectified, in which half a dram of Opium hath been infused, half an ounce.

A drop or two of this Liquor put into a hollow tooth with some lint, easeth the tooth-ache presently.

The Spirit of any vegetable may suddenly, at anytime of the year be made thus.

35. Take of what Herb, Flower, Seeds, or Roots you please, fill the head of the Still therewith, then cover the mouth thereof with a course Canvas, and set it on the Still, having first put into it sack, or low Wines. Then give it fire.

If any time thou wouldst have the spirit be of the colour of its vegetable, then put of the flowers thereof dried a good quantity in the nose of the Still.

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To make any vegetable yield its Spirit quickly.

36. Take of what vegetables you please, whether it be the seed, flower, root, fruit, or leaves thereof, cut or bruise them small, then put them into warm water, put yeast or balm to them, and cover them warm, and let them work three days as doth Beer, then distil them, and they will yield their spirit easily.

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Chapter III.

1. Of the Essence of a Herb. 2. Of the appearing of the Idea of a Herb in a Glass. 3. Of a wonderful famous Medicine experienced by the ROSIE CRUCIANS. 4. Of its virtue. 5. How to turn Quick-silver into water without mixing any thing with it, and to make thereof a good purgative and diaphoretick Medicine. 6. Of the Fragrant Oil of Mercury. 7. It virtues. 8. Its use. 9. To make a Spirit of Honey. 10. Of the Quintessence of Honey. 11. Of the Oil of Honey. 12. Of the Essence of Honey. 13. Of its virtues. 14. Use. 15. Fortuna Veneris, and of the virtues, and use. 16. Aqua Magnanimitatis. 17. The Famous Restorative of PLATO and PYTHAGORAS. 18. Of PARACELSUS HOMUNCULUS. 19. The Process. 20. The Second rule. 21. The Third Rule. 22. Of the virtues and use of it. 23. How to make artificial flesh, and of its virtues.

To reduce the whole Herb into a liquor, which may well be called the Essence thereof.

1. Take the whole Herb with flowers and roots, make it very clean, then bruise it in a stone Morter, put it into a large glass vessel, so that two parts of three may be empty: then cover it exceeding close, and let it stand in putrefaction in a moderate heat the space of half a year, and it will be all turned into a water.

5. Make an Essence of any Herb, which being ~~put~~ put into a glass, and held over a gentle fire, the lively form and Idea ~~of the Herb~~ Idea of the Herb will appear in the Glass.
2. Take the foregoing water, and distill it in a gourd glass (the neck being well closed) in ashes, and there will come forth a Water and an Oil, and in the upper part of the vessel will hang a volatile salt. The oil separate from the water, and keep by it self; with the water purifie the volatile salt by dissolving, filtering, and coagulating. The Salt being thus purified imbibe with the said Oil, until it imbibe no more; digest them well together for a month in a vessel hermetically sealed. And by this means you shall have a most subtil Essence, which being held over a gentle heat will fly up into the glass, and represent the perfect Idea of that Vegetable whereof it is the Essence.
- wonderful famous Medicine experienced by the ROSIE CRUCIANS.
3. Take Calx of SATURN, or else MINIMUM, pour upon it so much Spirit of vinegar as may cover it four fingers breadth; digest them in a warm bath for the space of twenty four hours, often stirring them, that they may settle not to thick in the bottom; then decant the MENSTRUUM, pour on more; digest it as before, and this do often until all the Acidness be extracted: Filter and clarify all the MENSTRUUM being put together, then evaporate it half away, and set the other part in a cold bath till it crystallize. These Crystals dissolve again in fresh spirit

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of Vinegar, filter and coagulate the Liquor again into Crystals, and this do so often, until they be sufficiently impregnated with the salt Armoniack of the Vinegar as with their proper ferment. Digest them in a temperate BALNEO, that they may be resolved into a Liquor like Oil. Then distil this Liquor in sand in a Retort, with a large Receiver annexed to it, and well closed, that no spirits evaporate, together with the observation of the degrees of the fire; then there will distil forth a spirit of such a fragrant smell, that the fragrancy of all flowers, and compounded perfumes, are not to be compared to it. After Distillation when all things are cold, take out, and cast away the black feces which is of no use. Then separate the yellow oil which swims on the top of the spirit, and the blood red oil which sinks to the bottom of it: Separate the phlegm from the spirit in BALNEO. Thou shalt by this means have a most fragrant spirit that even ravisheth the senses; and so balsamical, that it cures all old and new sores inward and outward, and so cordial, that the dying are with admiration revived with it.

4. They that have this Medicine need scarce use any other either for inward or outward griefs.

How to turn Quick-silver into a water without mixing any thing with it, and to make thereof a good Purgative and Diaphoretick medicine.

5. Take an ounce of Quick-silver not purified, put it into a bolt head of glass, which you must nip up, set it over a strong fire in sand for the space of two months, and the Quick-silver will be turned into

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a red sparkling Precipitate. Take this powder, and lay it thin on a Marble in a Cellar for the space of two months, and it will be turned into a water which may be safely taken inwardly; it will work a little upward and downward, but chiefly by sweat.

Note that you may set divers glasses with the same matter in the same Furnace, that so you may make the greater quantity at a time.

I suppose it is the Sulphur which is in the Quick-silver, and makes it so black, that being stirred up by the heat of the fire fixeth the Mercury.

A fragrant Oil of Mercury.

6. Take of Mercury seven times sublimed, and as often revived with unslaked Lime, as much as you please, dissolve it in spirit of Nitre in a moderate heat, then abstract the spirit of Salt, and edulcorate it very well by boiling it in spirit of Vinegar; then abstract the spirit of Vinegar, and wash it again with distilled rain water; then dry it, and digest it two months in a like quantity of the best rectified spirit of Wine you can get. Distil them by Retort, making your fire moderate at the beginning, afterwards increasing it; then evaporate the spirit of Wine in BALNEO, and there will remain in the bottom a most fragrant oil of Mercury.

7. This oil so purifies the blood by sweat and urine, that it cures all distempers that arise from the impurity thereof, as the venereal Disease, etc.

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8. The truth is, they that have this Medicine well made, need but few other Medicines; the dose is four or five drops.

To make a spirit of Honey.

9. Take good strong stale Mead, otherwise called Methegln, as much as thou please, distil it in a Copper Still or Limbeck, with its refrigeratory, and it will yield a spirit like AQUA VITAE.

The Quintessence of Honey is made thus.

10. Take of the purest Honey two pounds, of Fountain water one pound; boil these together till the water be boiled away, taking off all the scum that riseth; then take the Honey and put it into a glass, four parts of five being empty, close it well, and set in digestion a whole year, and thou shalt have the Essence of Honey swimming on the top in form of an oil being of as fragrant smell as anything in the world; the flegm will be in the middle, and the feculent matter in the bottom, of a dark colour, and stinking smell.

Some make the Quintessence of Honey after
this manner.

11. Take as much Honey as thou pleaseth of the best, put it into a Gourd of glass, first distil off the plegm in BALNEO, then extract

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the tincture out from what remains, with the said water, then calcine the remaining feces, and extract from thence the salt with the fore-said water, being distilled off from the tincture, calcine the salt and melt it in a Crucible, then let it dissolve in a Cellar; then again evaporate it away, and thou shalt have a most white salt, which let imbibe as much of the tincture as it will; digest them for three months, and thou shalt have an Essence of Honey.

An Essence of Honey may be made thus.

12. Take of Honey well despumated as much as you please, pour upon it as much of the best rectified spirit of Wine as will cover it five or six fingers breadth, digest them in a glass vessel well closed (the fourth part only being full) in a temperate BALNEO the space of a fortnight, or till the spirit be very well tinged, then decant off the spirit, and put on more till all the tincture be extracted, then put all these tinctures together, and evaporate the spirit till what remains begin to be thickish at the bottom, and of a golden colour.

13. This is a very excellent Essence of Honey, and is of so pleasant an odour, that scarce any thing is like to it.

14. It is so cordial, that it even revives the dying, if two or three drops thereof be taken in some cordial water.

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Fortuna Veneris.

15. Take of Pismires or Ants (the biggest, that have a sourish smell, are the best) two handfuls, spirit of Wine a gallon, digest them in a glass vessel close shut the space of a month, in which time they will be dissolved into a Liquor, then distil them in BALNEO till all be dry. Then put the same quantity of Ants as before, digest and distil them in the said Liquor as before: do this three times, then aromatize the spirit with some Cinnamon.

Note that upon the spirit will float an oil, which must be separated.

This spirit is of excellent use to stir up the Animal spirit; in so much that JOHN CASIMIRE Palsgrave of the RHENE, and SEYFRIE of COLLEN, General against the Turks, did always drink of it when they went to fight, to encrease magnanimity, and courage, which it did, even to admiration.

This spirit doth also wonderfully irritate them that are slothful to Venery.

It also provoketh Urine even to admiration.

It doth also wonderfully irritate the spirits that are dulled, and deaded with any cold distemper.

This Oil doth the same effects, and indeed more powerfully.

This Oil doth, besides what is spoken of the spirit, help deafness exceedingly, two or three drops being dropped into the ear after it is well syringed, once in a day, for a week together.

It helpeth also the Eyes that have any film growing on them, being now and then dropped into them.

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Aqua Magnanimitatis is made thus.

16. Take of Ants or Pismires a handful, of their Eggs two hundred, of Millepedes, i.e. Wood-lice one hundred, of Bees one hundred and fifty, digest all these in two pints of spirit of Wine, being very well impregnated with the brightest Soot. Digest them together the space of a month, then pour off the clear spirit, and keep it safe.

This water or spirit is of the same virtue as the former.

The famous Restorative of PLATO and PYTHAGORAS used by
PARACELSUS.

17. First we must understand that there are three acceptions of the word HOMUNCULUS in PARACELSUS, which are these.

1. HOMUNCULUS is an image made in the place or name of any one, that it may contain an Astral and invisible man; wherefore it was made by Numbers.

2. HOMUNCULUS is taken for an artificial man, made of SPERMA HUMANUM MASCULINUM, digested into the shape of a man, and then nourished and encreased with the essence of mans blood; and this is not repugnant to the possibility of Nature and Art, but is one of the greatest wonders of God, which he ever did suffer mortal man to know. I shall not here set down the full process, because I think it unfit to be done, at least to be divulged; besides, neither this nor the former is for my present purpose.

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3. HOMUNCULUS is taken for a most excellent ARCANUM, or Medicament, extracted by the Spagyrical Art, from the chiefest staff of the natural life in man, and according to this acception I shall here speak of it: But before I shew you the process, I shall give you an account why this Medicament is called HOMUNCULUS, and it is this.

18. No wise man will deny that the staff of life is the nutriment thereof, and that the chiefest nutriment is Bread and Wine, being ordained by God and Nature above all other things for the sustentation thereof. Besides PARACELSUS preferred this nutriment for the generation of the blood and spirits, and the forming thence the Sperm of this HOMUNCULUS. Now by a suitable allusion the nutriment is taken for the life of man, and especially because it is transmuted into life: and again, the life is taken for the man; for unless a man be alive he is not a man, but the carcass only of a man, and the basest part thereof, which cannot perfectly be taken for the whole man, as the noblest part may. In as much therefore as the nutriment, or aliment of life, may be called the life of man; this nutriment extracted out of Bread & Wine & being by digestion exalted into the highest purity of a nutritive substance, and consequently becoming the life of man, being so potentially, may Metaphorically be called HOMUNCULUS.

19. The process, which in part shall be set down allegorically is thus: Take the best Wheat, and the best Wine, of each a like quantity, put them into a glass, which you must hermetically close: then let them putrifie in horse-dung three days, or until the Wheat begin to germinate, or to sprout forth, which then must be taken forth and bruised in a

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Morter, and be pressed through a linnen cloath, and there will come forth a white juice like milk; you must cast away the feces: Let this juice be put into a glass, which must not be above half full; stop it close, and set it in horse-dung as before, for the space of fifty days. If the heat be temperate, and not exceeding the natural heat of a man, the matter will be turned into a spagyricall blood, and flesh, like an Embryo. This is the principal, and next matter, out of which is generated a twofold sperm, viz. of the father and mother, generating the HOMUNCULUS, without which there can be made no generations, whether humane, or animal.

20. From the blood and flesh of this Embryo let the water be separated in BALNEO, and the air in ashes, and both be kept by themselves. Then to the feces of the latter distillation let the water of the former distillation be added, both which must (the glass being close stopt) putrifie in BALNEO the space of ten days, after this distil the water the second time, (which is then the vehiculum of the first) together with the fire, in ashes, then distil off this water in a gentle BALNEO, and in the bottom remains the fire, which must be distilled in ashes. Keep both these apart. And thus you have the four Elements separated from the Chaos of the Embryo.

21. The feculent earth is to be reverberated in a close vessel for the space of four days: In the interim distil off the fourth part of the first distillation in BALNEO, and cast it away; the other three parts distil in ashes, and pour it upon the reverberated earth, and distil it in a strong fire; cohobate it four times, and so you shall have a

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very clear water, which you must keep by it self: Then pour the air on the same earth, and distil it in a strong fire; and there will come over a clear, splendid, odoriferous water, which must be kept apart; After this pour the fire upon the first water, and putrifie them together in BALNEO the space of three days, then put them into a Retort, and distil them in sand, and there will come over a water tasting of the fire: let this water be distilled in BALNEO, and what distils off keep by it self, as also what remains in the bottom, which is the fire, keep by it self. This last distilled water pour again upon its earth, and let them be macerated together in BALNEO for the space of three days, and then let all the water be distilled in sand, and let what will rise be separated in BALNEO, and the residue remaining in the bottom be reserved with the former residue. Let the water be again poured upon the earth, be abstracted, and separated as before, until nothing remain in the bottom, which is not separated in BALNEO. This being done, let the water which was last separated be mixed with the residue of its fire, and be macerated in BALNEO three or four days, and all be distilled in BALNEO, that can ascend with that heat, and let what remains be distilled in ashes from the fire, and what shall be elevated is aerial; and what remains in the bottom is fiery. These two last Liquors are ascribed to the two first principles, the former to Mercury, and the latter to Sulphur, and are accounted by R. CRUCIANS, not as elements, but their vital parts, being as it were the natural spirits and soul, which are in them by nature. Now both are to be rectified, and reflected into their center with a circular motion, that this Mercury may be prepared

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with its water, being kept clear, and odoriferous, in the upper place, but the Sulphur by it self. Now it remains that we look into the third principle; let the reverberated earth, being ground upon a marble, imbibe its own water, which did above remain after the last separation of the Liquors made in BALNEO, so that this be the fourth part of the weight of its earth, and be congealed by the heat of ashes into its earth, and let this be done so often, the proportion being observed, until the earth hath drank up all its water. And lastly, let this earth be sublimed into a white powder as white as snow, the feces being cast away. This earth being sublimed and freed from its obscurity, is the true Chaos of the Elements; for it contains those things occult, seeing it is the salt of nature, in which they lye hid, being, as it were, reflected in their center. This is the third principle of PARACELSUS, and the salt, which is the matrix, in which the two former sperms, viz. of the man and woman, the parents of the HOMUNCULUS, viz. of Mercury and Sulphur, are to be put, and to be closed up together in a glazen womb, sealed with HERMES SEAL, for the true generation of the HOMUNCULUS, produced from the spagyric Embryo: and this is the HOMUNCULUS or great ARCANUM, otherwise called the nutritive Medicament of PARACELSUS.

22. This HOMUNCULUS or nutritive Medicament, is of such virtue, that presently after it is taken into the body, it is turned into blood and spirits. If then Diseases prove mortal because they destroy the spirits, what mortal Disease can withstand such a Medicine, that doth so soon repair, and so strongly fortifie the spirits, as this HOMUNCULUS, being as the oil to the flame, into which it is immediately turned,

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thereby renewing the same? By this Medicament therefore, as Diseases are overcome, and expelled, so also youth is renewed, and gray hairs prevented.

An artificial way to make Flesh.

23. Take of the crums of the best wheaten Bread as soon as it comes forth out of the Oven, being very hot, as much as you please, put it into a glass vessel, which you must presently hermetically close. Then set it in digestion in a temperate BALNEO, the space of two months, and it will be turned into a fibrous flesh.

If any Artist please to exalt it to a higher perfection, according to the Rules of Art, he may find out, how great a nourisher and restorative Wheat is, and what an excellent Medicine it may make.

Note that there must be no other moisture put into the glass besides what is in the bread it self.

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Chapter IV.

1. The way to raise a dead Bird to life.
2. Of generating many Serpents of one, etc.
3. To purifie and refine Sugar.
4. To make a Vegetable grow and become more glorious then any of its species.
5. To make a Sallet grow in two or three hours.
6. To make the idea of any plant appear in a glass, as if the very plant it self were there.
7. To make Fir-trees appear in Turpentine.
8. To make Harts-horn appear in a Glass.
9. To make Golden Mountains to appear in a glass.
10. To make the world appear in a Glass.
11. To make four Elements appear in a Glass.
12. To make a perpetual Motion in a Glass.
13. To make a Luminous water that shall give light by night.
14. Of a room that shall seem on fire, if you enter with a Candle.
15. To make a powder that by spitting upon it shall be inflamed.
16. To make a Loadstone draw a Nail out of a post.

The way to raise a dead bird to life, and for the generating many Serpents of one, both which are performed by putrefaction.

A Bird is restored to life thus, viz. Take a Bird, put it alive into a gourd glass, and seal it up hermetically, burn it to ashes in the third degree of fire, then putrifie it in horse dung into a mucilaginous flegm, and so be a continued digestion that flegm must be brought to a further maturity (being taken out, and put into an oval vessel of a just bigness to hold it) by an exact digestion, and will so become a renewed bird: which saith PARACELSUS is one of the greatest wonders

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in Nature, and shews the great virtue of putrefaction.

2. Cut a Serpent into small pieces, which put into a gourd glass which you must Hermetically seal up, then putrifie them in horse dung, and the whole Serpent will become living again in the glass, in the form either of worms or spawne of fishes; Now if these worms be in a fitting manner brought out of putrefaction, and nourished; many hundred Serpents will be bred out of one Serpent, whereof every one will be as big as the first. And as it is said of the Serpents so also many other living creatures may be raised, and restored again.

To purifie and refine Sugar.

4. Make a strong Lixivium of Calx vive, wherein dissolve as much course Sugar as the Lixivium will bear, then put in the white of Eggs (or 2 to every part of the Liquor) being beaten into an oil; stir them well together, and let them boil a little, and there will arise a scum which must be taken off as long as any will arise, then pour all the Liquor through a great Wollen cloth bag, and so the feces will remain behind in the gab, then boil the Liquor again so long till some drops of it being put upon a cold plate, will, when they be cold, be congealed as hard as salt. Then pour out the Liquor into pots, or moulds made for that purpose, having a hole in the narrower end thereof, which must be stopped for one night after, and after that night be opened, and there will a moist substance drop forth which is called Molosses, or Treakle; then with potters clay cover the ends of the pot, and as that

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clay sinketh down by reason of the sinking of the Sugar, fill them up with more clay, repeating the doing thereof till the Sugar shrink no more. Then take it out till it be hard, and dryed, then bind it up in papers.

To make a vegetable grow and become more glorious then any of its species.

4. To reduce any vegetable into its three first principles, and then joyn them together again being well purified, & put the same into a rich earth, and you shall have it produce a vegetable far more glorious then any of its species.

Note how to make such an essence; look into the first book, and there you shall see the process thereof.

To make a Plant grow in two or three hours.

5. Take the ashes of Moss, moisten them with the juice of an old dungil being first pressed forth, and strained, then dry them a little, and moisten them as before, do this four or five times, put this mixture being neither very dry, nor very moist, into some earthen, or metalline vessel; and in it set the seed of Lettice, Purflain or Parsly (because they will grow sooner then other Plants) being first impregnated with the essence of a vegetable of its own species, (the process whereof you shall find Book 1. page 32, 33.) till they begin to sprout forth, then I say, put them in the said earth with that end upwards which sprouts

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forth: Then put the vessel into a gentle heat, and when it begins to dry, moisten it with some of the said juice of dung.

Thou maist by this means have a Sallet grow whilest supper is making ready.

To make the Idea of any Plant appear in a glass, as if the very plant it self were there.

6. The process of this thou maist see, page 32. and therefore I need not here again repeat it; only remember that if you put the flame of a candle to the bottom of the glass where the essence is, by which it may be made hot; you will see that thin substance which is like impalpable ashes or salt send forth from the bottom of the glass the manifest form of a vegetable, vegetating and growing by little and little, and putting on so fully the form of stalkes, leaves and flowers in such perfect and natural wise in apparent shew, that any one would believe verily the same to be naturally corporal, when as in truth it is the spiritual idea, endued with a spiritual essence: which serveth for no other purpose, but to be matched with its fitting earth, that so it may take unto it self a more solid body. This shadowed figure as soon as the vessel is taken from the fire, returns to its ashes again and vanisheth away, becoming a Chaos, and confused matter.

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To make Fir-trees appear in Turpentine.

7. Take as much Turpentine as you please, put it into a Retort, distil it by degrees; when all is distilled off, keep the Retort still in a reasonable heat, that what humidity is still remaining may be evaporated, and it become dry; Then take this off from the fire and hold your hand to the bottom of the Retort, and the Turpentine that is dried (which is called Colophonia) will crack asunder in several places, and in those cracks or chips you shall see the perfect effigies or Fir-trees which will there continue many months.

To make Harts-horn seemingly to grow in a glass.

8. Take Harts-horn broken into small pieces, and put them into a glass Retort to be distilled, and you shall see the glass to be seemingly full of horns, which will continue there so long till the volatile salt come over.

To make golden mountains as it were appear in a glass.

9. Take of Adders eggs half a pound, put them into a glass Retort, distil them by degrees; when all is dry, you shall see the feces at the bottom turgid and puffed up, and seem to be as it were golden mountains, being very glorious to behold.

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To make the representation of the whole World in a Glass.

10. Take of the purest salt Nitre as much as you please, of Tin half so much, mix them together, and calcine them Hermetically, then put them into a Retort, to which annex a glass receiver, and lute them well together; let there be leaves of gold put into the bottom thereof, then put fire to the Retort, until vapours arise that will cleave to the gold: augment the fire till no more fumes ascend, then take away the Receiver, and close it Hermetically, and make a lamp fire under it, and you will see presented in it the Sun, Moon, Stars, Fountains, Flowers, Trees, fruits, and indeed even all things, which is a glorious sight to behold.

To make four Elements appear in a glass.

11. Take of the subtile powder of Jet an ounce and a half, of the oil of Tartar made PER DELIQUIMUM (in which there is not one drop of water besides what the Tartar it self contracted) two ounces, which you must colour with a light green with Verdegreece, of the purest Spirit of Wine tinged with a light blue with Indigo, two ounces of the best rectified Spirit of Turpentine coloured with a light red, with Madder two ounces. Put all these into a glass, and shake them together, and you shall see the Jet which is heavy and black fall to the bottom, and represent the earth; next, the Oil of Tartar made green, representing the element of water, falls: upon this swims the blue Spirit of

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Wine which will not mix with the oil of Tartar; and represents the element of air: uppermost will swim the subtile red oil of Turpentine which represents the element of fire.

It is strange to see how after shaking all these together they will be distinctly separated the one from the other. If it be well done, as it is easy enough to do, it is a most glorious sight.

To make a perpetual motion in a glass.

12. Take seven ounces of Quick-silver, as much Tin, grind them well together with fourteen ounces of Sublimate dissolved in a cellar upon a Marble the space of four days, and it will become like oil Olive, which distil in sand, and there will sublime a dry substance; then put the water which distils off back upon the earth, in the bottom of the Still and dissolve what you can; filter it, and distil it again, and this do four or five times, and then that earth will be so subtile, that being put into a vial, the subtil atoms thereof will move up and down for ever.

Note that the vial or glass must be close stopt, and kept in a dry place.

To make a Luminous Water that shall give light by night.

13. Take the tails of Glo-worms, put them into a glass still, and

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distil them in BALNEO, pour the said water upon more fresh tails of Glo-worms, do this four or five times, and thou shalt have a most Luminous Water, by which thou maist see to read in the dark night.

Some say this Water may be made of the skins of Herrings; and for ought I know it may be probable enough: for I have heard that a shole of Herrings coming by a ship in the night have given a great light to all the ship.

It were worth the while to know the true reason why Glo-worms, and Herrings and some other such like things should be luminous in the night.

To make a vapour in a chamber, that he that enters into it with a candle shall think the room to be on fire.

14. Dissolve Camphire in rectified AQUA VITAE, and evaporate them in a very close chamber where no air can get in, and he that first enters the chamber with a lighted candle, will be much astonished; for the chamber will seem to be full of fire, very subtle, but it will be of little continuance.

You must note that it is the combustible vapour, with which the chamber is filled, that takes flame from the candle.

Divers such like experiments as this may be done, by putting such a combustible vapour into a box, or cubboard or such like, which will as soon as any one shall open them having a candle in his hand, take fire, and burn.

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To make a powder that by spitting upon shall be inflamed.

15. Take a Load-stone, powder it, and put it into a strong calcining pot, cover it all over with a powder made of Calx vive, and Colophonia, of each a like quantity, put also some of this powder under it; when the pot is full, cover it, and lute the closures with potters earth, put them into a furnace, and there let them boil, then take them out and put them into another pot, and set them in the furnace again, and this do till they become a very white and dry Calx. Take of this Calx one part, of salt Nitre being very well purified four parts, and as much Camphire, Sulphur vivum, the oil of Turpentine, and Tartar; grind all these to a subtle powder and searse them, and put as much Spirit of Wine well rectified as will cover them two fingers breadth, then close them up and set the vessel in horse-dung three months, and in that time they will become an uniform paste: evaporate all the humidity, until the whole mass becomes a very dry stone: then take it out and powder it, and keep it very dry.

If you take a little of this powder and spit upon it, or pour some water upon it, it will take fire presently, so that thou maist light a match, or any such thing by it.

To fortifie a Load-stone that it shall be able to draw a nail out of a piece of wood.

16. Take a Load-stone, and heat it very hot in coals, but so that

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it be not fired, then presently quench it in the Oil of CROCUS MARTIS made of the best steel, that it may imbibe as much as it can.

Thou shalt by this means make the Load-stone so very strong and powerful, that thou maist pull out nails out of a piece of wood with it, and do such wonderful things with it that the common Load-stone can never do.

Now the reason of this (as PARACELSUS saith) is because the Spirit of Iron is the Life of the Load-stone, and this may be extracted from, or increased in the Load-stone.

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Chapter V.

1. To make Quick-silver Malleable in seven hours. 2. To reduce glass into its first principles, viz. Sand and Salt. 3. To write or engrave upon an egg, or pebble, with wax. 4. To make Pearle. 5. Make ARABIAN perfume. 6. To make strange Oils and Liquors. 7. To make Steel grow like a Tree. 8. To melt any Metal in the hand without burning of it. 9. Secret observations. 10. To extract a white Milkie substance from the rays of the Moon.

To make Quick-silver Malleable in seven hours.

1. Take of the best lead, and melt it, and pour it into a hole, and when it is almost congealed make a hole in it, and presently fill up the hole with quick-silver, and it will presently be congealed into a friable substance; then beat it into powder, and put it again into a hole of fresh melted lead as before; do this, three or four times, then boil it being all in a piece in Linseed oil the space of six hours; then take it out and it will become malleable.

Note that after this, it may by being melted over the fire be reduced into quick-silver again.

A thin plate of the said Mercury laid upon an invenerate Ulcer takes away the malignity of it in a great measure, and renders it more cure-able then before.

A plate of the said Mercury laid upon tumours would be a great deal

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better repercussive then plates of lead, which Chirurgeons use in such cases.

The powder of the friable substance of Mercury before it be boiled in the oil is very good to be strewed upon old ulcers, for it doth much correct the virulency of them.

To reduce glass into its first principles, viz. Sand and Salt.

2. Take bits or powder of Glass as much as you please, as much of the salt which Glass men use in the making of Glass: melt these together in a strong fire: Then dissolve all the melted mass in warm water, then pour off the water and you shall see no Glass, but only sand in the bottom, which sand was that which was in the glass before.

This censures the vulgar opinion, viz. that the fusion of Glass is the last fusion and beyond all reduction.

To write or ingrave upon an egg, or pebble, with wax or grease.

3. Make what letters or figures you please with wax, or grease, upon an egg or pebble, put them into the strongest Spirit of Vinegar, and there let them lye two or three days, and you shall see every place about the letters or figures eaten or consumed away with the said Spirit, but the place where the wax or grease was, not at all touched: the reason whereof is because that the Spirit would not operate upon the said oleaginous matter.

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To make artificial Pearls, as glorious as any oriental.

4. Dissolve mother of Pearl in Spirit of vinegar, then precipitate it with Oil of Sulphur PER CAMPANAM (and not with Oil of Tartar, for that takes away the splendour of it) which adds a lustre to it: when it is thus precipitated, dry it, and mix it with whites of eggs, and of this mass you may make Pearls of what bigness or fashion you please: before they be dryed you may make holes through them, and when they be dryed they will not at all or very hardly be discerned from true, and natural Pearls.

To make a Mineral perfume.

5. Dissolve Antimony, or Sulphur in the Liquor or Oil of flints or pebbles, or Chrystals, of sand, coagulate the solution into a red mass, pour thereon the spirit of urine and digest them till the spirit be tinged, then pour it off, and pour more on, till all the tincture be extracted, put all the tinctures together, and evaporate the Spirit of urine in BALNEO, and there will remain a blood-red Liquor, at the bottom, upon which pour Spirit of wine, and you shall extract a purer tincture, which smells like garlick; digest it three or four weeks, and it will smell like balm; digest it longer, and it will smell like Musk or Ambergriss.

Besides the smell that it hath, it is an excellent Sudorifick, and cures all diseases that require sweat, as the plague, putrid feavers, Lues venerea, and such like.

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The Oil or Liquor of Sand, flints, pebbles, or Chrystals, for the aforesaid preparation, is thus made.

6. Take of the best salt of Tartar being very well, by two or three dissolutions and coagulations purified, and powdered in a hot mortar, one part, of flints, pebbles or crystals being powdered, or small sand well washed, the fourth part, mingle them well together; put as much of this composition as will fill an eggshell into a Crucible set in the earthen Furnace, (expressed page 83. (and made red hot, and presently there will come over a thick, and white spirit, this do till you have enough, then take out of the Crucible whilest it is growing hot, and that which is in it like transparent glass, which keep from the air.

The Spirit may be rectified by sand in a glass Retort.

The Spirit is of excellent use in the gout, stone, ptisick, and indeed in all obstructions, provoketh sweat, and urine, and cleanseth the stomach, and by consequence effectual in most diseases.

It being applyed externally cleareth the skin, and makes it look very fair.

Take that which remains at the bottom in the crucible, and beat it to powder, and lay it in a moist place, and so it dissolveth into a thick fat Oil: and this is that which is called the Oil of Sand, of flints, and pebbles or chrystals.

This oil is of wonderful use in medicine, as also in the preparation of all sorts of Minerals.

This oil being taken inwardly in some appropriated Liquor, dissolves

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tartarous coagulations in the body, and so opens all obstructions.

It precipitates metals and makes the calx thereof more weighty then oil of Tartar doth.

It is of a golden nature: it extracts colours from all metals, is fixed in all fires, maketh fine Crystals, and Borax, and matures imperfect metals into gold.

If you put it into water, there will precipitate a most fine white earth, of which you may make as clear vessels as are China-dishes.

Note that all sand, flints, and pebbles, even the whitest, have in them a golden sulphur, or tincture, and if a prepared lead be for a time digested in this oil, it will seem as it were gilded, because of the gold that will hang upon it, which may be washed away in water. Gold also is found in sand and flints, etc. and if you put gold into this oil, it will become more ponderous thereby.

To make Steel grow in a glass like a tree.

7. Dissolve Steel in a rectified Spirit of Salt, so shall you have a green and sweet solution, which smells like brimstone; filter it, and abstract all the moisture in sand with a gentle heat, and there will distil over a Liquor as sweet as rain-water; for Steel by reason of its dryness detains the corrosiveness of the Spirit of Salt, which remaineth in the bottom like a blood red mass, which is as hot on the tongue as fire; dissolve this red mass, in oil of flints, or of sand, and you shall see it grow up in two or three hours like a tree with a stem and

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branches; prove this tree at the test, and it yieldeth good gold, which this tree hath drawn from the aforesaid oil of sand, or flints, which hath a golden sulphur in it.

To melt any metal in ones hand without burning of the hand.

8. Take a little calcining pot in your hand, make in it a lane or course of the powder of any metal, then upon it lay a lane of Sulphur, Salt-peter and Saw-dust, of each a like quantity, mixed together, put a coal of fire to it, and forthwith the metal will be melted into a mass.

An observation upon the beams of the Sun and heat of fire, how they add weight to Minerals and Metalline bodies.

1. Take any Mineral Liquor and set it in an open vessel in the sun for a space, and it will be augmented in quantity, and weight. But some will say that this proceedeth from the air: to the which I answer and demandeth, whether the air had not this impregnation from the sun, and what the air hath in it self that proceedeth not from the sun and stars.

2. Put this liquor in a cold cellar, or in a moist air, and you shall find that it increaseth not in weight, as it doth in the sun, or in the fire (which hath in this respect some analogie with the sun) I do not say but haply it might attract some little moisture which is soon

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exhaled by any small heat.

3. Dissolve any sulphurous and imperfect metal as Iron, Copper, or Zink, in AQUA FORTIS, or any other acid spirit, then abstract the Spirit from it, make it glowing hot, yet not too hot, that the Spirit may only vapour away, then weigh this metalline Calx, and set it in a crucible over the fire, but melt it not, only let it darkly glow; let it stand so three or four weeks, then take it off, and weigh it again, and you shall find it heavier then before.

4. Set any sulphurous metal, as Iron, or Copper, with sixteen or eighteen parts of Lead on a test made with ashes of wood or bones in a probatory furnace: first weigh the test, copper and lead before you put them into the furnace; let the iron or copper fly away with the lead, yet not with too strong a heat, then take the test out, and weigh it, and you shall find it (though the metals are gone) when it is cold to be heavier then it was when it was put into the furnace with the metals. The question is now whence this heaviness of all the aforesaid Minerals and metals proceed, if that the heat of the sun and fire through the help of the Minerals and metals be not fixed into a palpable Mineral, and Metalline body.

5. Set a test with lead, or copper in the sun, and with a concave glass unite the beams of the sun, and let them fall on the center of the metal, hold the concave glass in your hand, and let your test never be cold, and this will be as well done in the sun, as in the fire. But this concave must be two foot in Diameter, and not too hollow or deep, but about the eighteenth or twentieth part of the circle, that it may

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the better cast its beams forth, and it must be very well polished.

6. Calcine Antimony with a burning glass, and you shall see it smoke, and fume, and be made dryer then before, yet weigh it and be heavier then before.

I shall take in, for the confirmation of all this, a relation of Sir KENELME DIGBY concerning the precipitating of the sun beams. I remember (saith he) a rare experiment that a Nobleman of much sincerity, and a singular friend of mine, told me he had seen, which was, that by means of glasses made in a very particular manner, and artificially placed one by another, he had seen the sun beams gathered together, and precipitated down into a brownish or purplish red powder. There (saith he) could be no fallacy in this operation. For nothing whatsoever, was in the glass, when they were placed, and disposed for this intent; and it must be in the hot time of the year; else the effect would not follow. And of this magistry he could gather some days neer two ounces in a day, and it was of a strong volatile virtue, and would impress its spiritual quality into gold it self (the heaviest and most fixed body we converse withal) in a very short time.

I leave it now to the reader to judge whether the beams of the sun, and heat of the fire add weight to Minerals, and Metals.

To extract a white Milkie substance from the rays of the Moon.

Take a concave glass and hold it against the Moon when she is at the full in a clear evening, and let the rays thereof being united fall

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upon a sponge, and the sponge will be full of a cold Milkie substance, which you may press out with your hand, and gather more. DE-LA-BROSSE is of opinion that this substance is of the substance of the Moon: but I cannot assent to him in that, only this I say, if this experiment were well prosecuted, it might be the key to no small secrets.

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Chapter VI.

1. To condense air in summer. 2. How to fix two volatile salts.
3. Of a Rosie Crucian Medicine, and its use and virtues. 4. Another.
5. Of a Cordial Tincture, and its virtues. 6. Another of excellent virtues, and its use. 7. To reduce distilled Turpentine into its body again, and of its use, and virtues. 8. To make the distilled oil out of any herb or flower, or seed in an instant without a furnace. 9. To know what Metal there is in any Ore. 10. A pretty observation upon the Melting of Copper and Tin together. 11. Admirable observations upon the melting salt Armoniack, and CALX VIVE together. 12. A cheap powder like unto aurum fulminans. 13. To make an Antimonial cup, and to cast divers figures of Antimony.

To condense the air in the heat of summer and in the heat of the day, into water.

1. Fill an earthen vessel unglazed, made pointed downward, and fill it with snow-water (which must be kept all the year) in which is dissolved as much Nitre as the water would dissolve; Let the vessel be close stopt. Hold this vessel against the sun, and the air will be so condensed by the coldness of the vessel that it will drop down by the sides thereof.

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How two sorts of volatile Salts will be fixed by joining them together.

2. Take a strong Lixivium made of unslaked Lime, and evaporate it, and whereas you would expect to find a salt at the bottom, there is none; for all the salt in the Lixivium is vapoured away, and the more the Liquor is evaporated, the weaker the Lixivium becomes, which is contrary to other Lixiviums: Also if you take spirit of Vinegar, and evaporate it, you shall find no salt at the bottom. Now if you take the clear Lixivium of Lime, and spirit of Vinegar, of each a like quantity, and mix them together, and evaporate the humidity thereof, you shall find a good quantity of salt at the bottom, which tastes partly hot, and partly acid.

This salt being set in a cold cellar on a marble stone, and dissolved into an oil, is as good as any LAC VIRGINIS, to clear and smooth the face, and dry up any hot pustles in the skin, as also against the Itch, and old Ulcers to dry them up.

To make an Unguent, that a few grains thereof being applied outwardly, will cause vomiting or looseness, as you please.

3. Take LAPIS INFERNALIS, mix therewith of distilled oil of Tobacco as much as will make an Ointment: Keep it in a dry place.

If you would provoke vomiting, moist the pit of the stomach with five or six grains thereof, and the party will presently vomit, and as much, as with taking of a vomit.

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If you would provoke to looseness anoit about the navel therewith, and the patient will presently fall into a looseness.

Note that you must give the patient some warm supplings all the time this medicine is working.

Note also, and that especially, that you let not the ointment lye so long as to cauterize the part to which it is applyed.

To make a medicine that half a grain thereof being taken every morning will keep the body soluble.

4. Take of the distilled oil of Tobacco, of which let the essential salt of Tobacco imbibe as much as it can. Then with this composition make some Lozenges by adding such things as are fitting for such a form of medicine: Note that you put but such a quantity of this oily salt as half a grain only may be in one Lozenge.

One of these Lozenges being taken every morning, or every other morning, keepeth the body soluble, and is good for them as are apt to be very costive in their bodies.

Note that you may put some aromatical ingredient into the Lozenges that may qualifie the offensive odour of the oil, if there shall be any.

To make a Cordial, stomachical, and purgative tincture.

5. Make a tincture of HIERA PICRA with Spirit of wine well rectified, and aromatized with Cinnamon of Cloves.

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Two or three spoonfuls of this tincture being taken in a morning twice in a week, wonderfully helps those that have weak and foul stomachs; it openeth obstructions, and purgeth viscosities of the stomach and bowels, cureth all inveterate headaches, killed worms, and indeed leaveth no impurities in the body, and is very cordial; for it exceedingly helps them that are troubled with faintings. There is nothing offensive in this medicine but the bitterness thereof, which the other extraordinary virtues will more then ballance.

Another.

6. Dissolve Scammony in Spirit of Wine, evaporate the one moiety, then precipitate it by putting Rose-water to it: and it will become most white; for the black and fetid matter will lye on the top of the precipitated matter which you must wash away with Rose-water. Then take that white gum being very well washed, and dry it; if you please you may powder it, and so use it; for indeed it hath neither smell nor taste, and purgeth without any offence, and may be given to children or to any that distaste physick, in their milk or breath, without any discerning of it; and indeed it doth purge without any manner of gripings. I was wont to make it up into pills with oil of Cinamon or Cloves which gave it a gallant smell, and of which I gave a scruple which wrought moderately and without any manner of gripings; then dissolve it again in Spirit of wine being aromatized with what spices you please, and this keep.

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This tincture is so pleasant, so gentle, so noble a purgative that there is scarce the like in the world; for it purgeth without any offence, is taken without any nauseating, and purgeth all manner of humours, especially choler, and melancholy, and is very Cordial.

It may be given to those that abhor any medicine, as to children, or those that are of a nauseous stomach.

The dose is from half a spoonful to two or three.

Note it must be taken of it self; for if it be put into any other Liquor, the Scammony will precipitate and fall to the bottom.

After this manner you may prepare Jollap by extracting the gum therefore, and then dissolving it in Spirit of wine.

By this means Jollap would not be so offensive to the stomach, as usually it is; for it is the gum that is purgative, and the earthliest that is so nauseous.

Jollap being thus prepared is a most excellent medicine against all hydropick diseases; for it purgeth water away without any nauseousness or griping at all.

To reduce distilled Turpentine into its body again.

7. Take the oil of Turpentine, and the Colophonie thereof (which is that substance which remains in the bottom after distillation) which you must beat to powder. Mix these together and digest them, and you shall have a Turpentine of the same consistency as before, but of a very subtile nature.

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Pills made of this Turpentine, are of excellent use in obstructions of the breast, kidneys and the like.

To make the distilled Oil out of any herb, seed or flower in an instant without any furnace.

8. You must have a long pipe made of tin, which must have a bowl in the middle with a hole in it as big as you can put your finger into it; by which you must put your matter that you would have the Oil of. Set this matter on fire with a candle or coal of fire, then put one end of the pipe into a bason of fair water, and blow at the other end, and the smoak will come into the water; and there will an oil swim upon the water, which you may separate with a funnel.

To prove what kind of metal there is in any Ore, although you have but a very few grains thereof, so that as you cannot make proof thereof the ordinary way with lead.

9. Take two or four grains (if you have no greater quantity) of any Ore that you have, put to it half an ounce of Veniceglass, and melt them together in a crucible, (the crucible being covered) and according to the tincture that the glass receiveth from the Ore, so may you judge what kind of metal there is in the Ore; for if it be a copper Ore, then the glass will be tinged with a sea-green colour. If copper and iron, a glass-green, if iron, a dark yellow; if tin, a pale yellow; if silver,

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a whitish yellow; if gold, a fine skie colour; if gold and silver together, a Smaragdine colour; if gold, silver, copper, and iron together, an amethyst colour.

A pretty observation upon the melting of Copper and Tin together.

10. First make two bullets of red copper of the same magnitude, make also two bullets of the purest tin in the same mould, as the others were made: weigh all four bullets, and observe the weight well: then melt the copper bullets first, upon them being melted put the two tin bullets, and melt them together, but have a care that the tin fume not away. Then cast this molten mixture in the same moulds as before, and it will scarce make three bullets, but yet they weigh as heavy as they did before they were melted together.

I suppose the copper condenseth the body of the tin, which was very porous, which condensation rather adds then diminisheth the weight thereof.

A remarkable observation upon the melting of Salt Armoniack, and Calx vive together.

11. Take Salt armoniack, and Calx vive, of each a like quantity, mix, and melt them together. Note that Calx of it self will not melt in less then eight hours with the strongest fire that can be made; but being mixed with this salt melts in half an hour, and less, like a metal, with an indifferent fire.

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This mixture being thus melted becomes a hard stone, out of which you may strike fire as out of a flint, which if you dissolve again in water, you shall have the Salt armoniack in the same quantity as before, but fixed.

Note that hard things have their congealation from Salt armoniack, as horns, bones and such like; for little fixed salt can be extracted from them, only volatile and armoniack.

An ounce of any of these volatile Salts, (as of horns, bones, amber and such like) reduced into an acid Liquor by distillation, condenseth, and indurateth a pound of Oily matter.

An easy and cheap powder like unto AURUM FULMINANS.

12. Take of salt Tartar one part, Salt-peter three parts, Sulphur a third part, grind these well together, and dry them. A few grains of this powder being fired will give as great a clap as a musket when it is discharged.

To make an Antimonial cup, and to cast divers figures of Antimony.

13. Take the best crude antimony very well powdered, Nitre, of each a pound, of crude Tartar finely powdered two pounds, mix them well together, and put them into a crucible, cover the crucible, and melt them, and the regulus will fall to the bottom, and be like a melted metal, then pour it forth into a brass mortar, being first smeared over with Oil.

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Or,

Take two parts of powdered Antimony, and four parts of powder of crude Tartar; melt these as aforesaid.

This regulus you may (when you have made enough of it) melt again and cast it into what moulds you please; you may either make cups, or what pictures you please, and of what figures you please. You may cast it into forms of shillings or half-crowns, either of which if you put it into two or three ounces of wine in an earthen glazed vessel, or glass, and infuse in a moderate heat all night, you may have a Liquor in the morning which will cause vomit: of which the dose is from two drams to two ounces and a half.

Note that in the Wine you may put a little Cinnamon to correct and give a more grateful relish to it.

It is the custom to fill the Antimonial cup with Wine, and to put as much Wine round about betwixt that and the little earthen cup where it stands, and so infuse it all night, and then drink up all that Wine: but I fear, that so much Wine will be too much as being three or four ounces when as we seldom exceed the quantity of two ounces of the infusion of Antimony.

These cups or pictures will last for ever, and be as effectual after a thousand times infusion as at first: and if they be broken at any time, (as easily they may, being as brittle as glass) they may be cast again into what forms you please.

Note that he that casts them must be skillful in making his spawde, as also in scouring of them, and making them bright afterwards: for

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if they be carefully handled, they will look even as bright as silver.

The ROSIE CRUCIANS give this Rule for the Gout: To be taken in this order.

The Pultasie.

1. Take of Manchet about three ounces, the crum only, thin cut, let it be boiled in Milk till it grow to a Pulp. Add in the end a drachm and an half of the powder of red Roses, of Saffron ten grains, of oil of Roses an ounce; let it be spread out upon a linnen cloth, and applyed luke-worm, and continued for three hours space.

The Bath or Fermentation.

2. Take of Sage-leaves half a handful, of the root of Humlock sliced six drachms, of Briony roots half an ounce, of the leaves of red Roses two pugils; let them be boiled in a bottle of water, wherein Steel hath been quenched, till the Liquor come to a quart; after the straining put in half an handful of Bay-salt: Let it be used with scarlet Cloth or scarlet Wool dipped in the Liquor hot, and so renewed seven times, all in the space of a quarter of an hour, or little more.

The Plastier.

3. Take EMPLAISTRUM DIACALCITEOS as much as is sufficient for the

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part you mean to cover; let it be dissolved with Oil of Roses in such a consistence as will stick, and spread upon a piece of Holland, and applied.

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Chapter VII.

1. Of a water to cause hair fallen to grow again. 2. A water to cause hair taken off never to grow again. 3. How to make another. 4. How to take away spots in the face. 5. A water against scabs. 6. To preserve the sight. 7. Another water. 8. How to restore the sight of an old man. 9. How to cure the Gout. 10. To cure the Web and spots in the eye. 11. How to cure Tettors, Fistulaes, Cankers, etc. 12. How to cure the redness of the face, and beautifie the skin. 13. Another. 14. Another of the same virtue.

A water to cause Hair faln, to grow again.

1. Take Mountain-Hysop, Mountain-Calamint, leaves of Southern-wood, of each two handfuls, Canary Wine, Urine, Honey, Milk, of each two pounds, Mustard seed half a pound, bruise what is to be bruised, macerate them three days, then distil them in BALNEO.

A water to cause hair taken off never to grow again.

Take seeds of Henbane bruised two pounds, lay it a while in some moist place, then add great Stonecrop half a pound, distil it according to Art.

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Another.

Take blood of Frogs, TERRAE SIGIL'ATAE, Sumach, Roses, House-leek, what is sufficient; macerate them together twenty four hours, then distil them in BALNEO.

A water to take away spots in the face.

4. Take Asses milk four pounds, White wine one pound, the inside of two new Loaves, twelve Eggs with the shells, Sugar-candy three drachms; mix them well together and distil them.

A water against Scabs.

5. Take Sorrel water two pounds, juice of Plantain, Rose-water, of each four ounces, juice of Lemmons two ounces, Lytharge six ounces, Ceruse Sublimate, of each half an ounce, Sulphure vive three drachms; bruise them that are to be bruised; then infuse them 24 hours, and after distil them according to Art.

A water to preserve the sight.

6. Take Fennel, Vervain, Eye-bright, Endive, Betonie, Red Roses, Venus Hair, of each three handfuls. Bruise the herbs and macerate them 24 hours in white wine, (as much as is sufficient) then distil them in a limbeck in BALNEO.

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Another.

7. Take Fennel, Celandine, Sage, Rosemary, Vervain, Rue, of each equil parts. Prepare as it before.

A water to restore the sight decayed.

8. Take Fennel, Celandine, Vervain, Rue, Leaves of Enula, Fullers Teesel, Milfoil, of each one handful; Camphire half a drahm, Bruise them and distil them in an Alembick.

A water against the Gout.

9. Take Licorice half a pound, Aniseeds 1. pound, Cinnamon, 3 ounces, Galingale, Ginger, Roots of Iroes, Enula Campana, Seeds of Fennel, Caraway, Anomum, Ammi, Piony, Basil, Savory, Marjoram, of each one ounce, Juniper Berries 2 ounces, Ground Ivy half a handful, Long Pepper, Calamus, Spikenard, Mace, of each 3 drahms, Valerian 1 drahm, Roots of Angelica half an ounce, Cyprus 4 ounces, Lignum Aloes half an ounce, Sugar 4 ounces, Maliga Wine, or strong Ale 32 pounds, Prepare and distil them according to Art.

This water taken inwardly strengthens cold and weak stomachs, and breaks the Stone.

Outwardly applyed it easeth the Gout, enlargeth sinews that are shrunk, & is good against all aches and passions proceeding from melancholly and cold.

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A water for the Web and spots in the Eyes.

10. Take Rue, Plantaine, Red roses, Red Poppies, Vervain, Celandine leaves, of each 1 ounce, Red rose water 1 pound and a half, Tutia prepared 1 drachm, Aloes Hepatick an ounce and a half, Cloves 1 ounce, Powder, prepare and distil them according to Art. Drop the water into the Eyes morning and evening.

A water for Tettors, Fistulas, Cankers, etc.

11. Take strong white Wine Vinegar 8 pounds, Wood Ashes 1 pound, infuse them three days natural, and stir them twice a day, then put thereto unslaked lime 1 pound, let it stand other three days, and stir it as before; when it is well settled, Filtre off the clear Lee, and put thereto Sal Gemme, Salt Alkali, SALIS VITAE, Salt Armoniac, Salt of Tartar, of each one dram. Calx of Eggshells, and Calx vive, of each 1 drachm; grind all these together, and temper them with the said Lee; put them into a glass lembick and distil them in BALNEO; give it the first 24 hours no more heat then will make it, and keep it warm: after that distil it off according to Art.

A water against redness of the Face, and to beautifie the skin.

12. Take Wild Purslaine, Mallows, Nightshade, Plantain with the seeds, of each three handfuls. The Whites of 12 Eggs, Lemons number 12;

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Roch Allum, 4 ounces; prepare and distil them according to Art.

Another.

13. Take Calx of Eggshells, White Coral pulverized, of each 2 ounces, Salt calcinated, and Borax, of each 6 ounces, Gum Tragagant 5 ounces, Roots of white Lillies, number 6, White sope 8 pounds, Styrax, Calamita, Belzoin, of each 4 ounces. Mix and distil them by Alembick.

Another of the same virtue.

14. Take Wine Vinegar half a pound, Lytharge of gold one ounce and a half, Ceruse one ounce, Sal Gem six drachms, Roch Alum, half an ounce, Borax, Sulpher vive, Salt Nitre, of each three drachms, Camphire half a drachm, prepare and distil them according to Art.

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Chapter VIII.

1. How to cure inordinate Flux of Tears.
2. Or thus.
3. How to cure red Eyes.
4. How to cleanse and dry a sharp ulcer.
5. How to make white teeth.
6. To take away the marks of the small pox.
7. To Cicatrize Ulcers.
8. Another thus.
9. To cure Ulcers,
10. Of hollow Ulcers and their cure.
11. Of a Cicatrizing water.
12. Of curing wounds.
13. Another water.
14. To make teeth white.
15. Of the Collick, how to cure it.
16. To cure a cold stomach.
17. Of Sage water.
18. Of Lavender water compounded, and its virtues and use.
19. A pectoral water.
20. Another.
21. AQUA SPLENETICA & its virtues.
22. AQUA FEBRIFUGA, and its virtues.
23. AQUA DAMASCENA, ODORIFERA, and its virtues.
24. AQUA HYSTERICA, and its virtues.
25. AQUA NEPHRITICA.
26. AQUA APERTIVA, and their virtues how to use them.

A water against the inordinate Flux of Tears.

1. Take ripe Strawberries as many as you please, set them to digest in Horse dung, fifteen days, then distil them in BALNEO.

Or thus.

2. Take Flowers of the white Thorn, leaves or tops of the Willow, Eye-bright, of each what sufficeth, distil them as before.

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A water against redness of the Eyes.

3. Take juice of Celandine, Rue, Vervaine, Fennel, of each three ounces, tops and leaves of Roses, of each what sufficeth, sugar candy three ounces, of the best Tutia, Sanguis Draconis, of each four ounces. Bruise them that are to be bruised, and distill them according to Art.

A water to cleanse and dry a sharp Ulcer.

4. Take Crude Allum two ounces, white of Eggs, number fifteen, Juice of Purslaine, Plantaine, Nightshade, Nicotian, Houseleek, Water of Meadsweet, Trinity grass, Roses, of each four ounces. Labour them well together and draw off the water by an Alembick of glass in BALNEO.

A water to make Teeth white.

5. Take Allum six ounces, Common salt three ounces, Myrrthe, Mastick, Cloves, of each three drachms. Mix bruise and distill them according to Art.

A water to take away the marks of the Small Pox.

6. Take Mastick, Myrrhe, Aloes Hepatick, Ward, Sanguis Draconis, Olibanum, Opopanax, Bdelium, Carpobalsamum, Saffron, Gum Arabick, Liquid Storax, of each two drachms and a handful, beat what is to be beaten ,

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then add thereto of clear Turpentine equal weight, distil them according to Art.

A water to Cicatrize Ulcers.

7. Take red Wine two pounds, Plantaine-water half a pound, Rose-water four ounces, Juice of Plaintain, Vervain, Shepherds Purse, Knotgrass, Centaury the less, Comfry the greater and lesser, of each two ounces. Crude Allum one pound, Cypress Nuts three ounces, Pomaranate flowers half an ounce, Pomgranate pills three ounces, Gals half an ounce, Bark of the Oak, Sumach, of each five drachms, Turpentine, three ounces, Crude Honey half a pound, Mastick, Olibanum, of each ten drachms, Sarcocol two ounces, Burnt Vitriol, Burnt lead, of each one drachm; Bole Armoniack three ounces, Cassia lignea, half an ounce, Round Birtwort three ounces. Powder what is to be powdered, then mix and distil them.

Another.

8. Take Mastick, Myrrhe, Olibanum, Sarcocol, Mummie, of each three drams. Frankincense one ounce, Nutmegs, Cinamon. Cloves, Cubebs, of each two drams. Cyprus Nuts half an ounce. Flowers, Barks of Pomgranates, of each one dram. Bole Armoniack one ounce; Sanguis Draconis half an ounce, Red Roses three drachms, Roch Allum one pound, Vitriol 7 drachms, Clarified Honey one ounce, AQUA VITAE a pound and half, White Wine one pound, Juice of Plantaine, Nightshade, Comfry of the greater

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and lesser, of each four ounces, Water wherein Iron hath been quenched four pounds; Powder what is to be powdered; and infuse them all night in AQUA VITAE, in the morning draw forth the water by Alembick.

A water for Ulcers.

9. Take White Wine four pounds, Plantaine water two pounds, Allum half a pound, White Copperas five ounces, Crude Honey one pound, Licorice Rasped one pound, Bole Armoniack five ounces, Camphire an ounce and a half, Mercury sublimed two drachms, Bruise what is to be bruised; and distil them by Alembick.

A water for hollow Ulcers.

10. Take Fountain water, Red Wine, of each two pounds and a half, Red Roses, four ounces, Flowers, Rinds of Pomgranates, of each two ounces and a half, Sumach two ounces; Sage a handful, Comfey the greater and lesser of each half a handful, Sarcocoll three ounces, Mastick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half, bruise what is to be bruised, and distil them through a lembick of glass with a gentle fire.

A Cicatrizing Water.

11. Take water wherein Iron hath been quenched four pounds. AQUA

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BALSAMI VERI four pounds. Turpentine a pound and a half, Crude Honey one pound, Allum ten ounces, white Copperas five ounces, Bole Armoniack seven ounces, Mercury sublimated half a drachm, leaves of Plantain, Comfrey the greater, middle and lesser, Teasil, Knotgrass, St. Johns Wort, of each a handful and a half, Frankencense two ounces, Olibanum, White Sanders, of each half an ounce, Red Roses, a handful and a half, Cassia Lignes, Cinnamon, of each three drachms for the first distillation; then take Turpentine one pound, Mastick three drachms, pure Rozen six ounces, Cinnamon, Cloves; of each two drachms, Pomgranate rinds half an ounce, Cyprus Nuts one ounce and a half, White Copperas two ounces, Allum three ounces, Olibanum four ounces, SANGUIS DRACONIS an ounce and a half, AQUA BALSAM VERI one pound, for the second distillation: Afterwards,

Take Flowers of St. Johns Wort, Sage, Rosemary, CARDUUS BENEDICTUS, Centaury, of each one ounce, Mastick, Red Sanders, of each three drachms, Wood of Aloes, two seruples, Cubebs one drachm, AQUA VITAE half a pound, Burnt Allum, white Tartar, of each an ounce and a half, Myrrhe half an ounce, Earthworms in powder one drachm, the middle Bark of the Oak six ounces, CASSIA LIGNEA three drachms, White Copperas one ounce, Rinds of Pomgranates one drachm, Guajacum four ounces, Carpobalsamum, of each 1 dram, Myrtles, Mummie, of each two drachms, Borax half an ounce, Cloves two drachms, Tormentil, Gentian, Round Birt-wort, of each two drachms and a half, This is for the last distillation, afterwards add Burds Allum half an ounce, White Copperas two drachms, Mastick one ounce in fine powder, and then keep for use.

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A water for hollow Wounds.

12. Take fountain water, Red Wine, of each two ounces and a half, Red Roses, four ounces, Pomgranate flowers, Pomgranate rinds, of each two ounces and a half, Sumach two ounces, Sage one handful, both the Comfries, of each a handful, Allum half a pound, Sarcocol three ounces, Mastick two ounces, Olibanum one ounce, Honey one pound, water of Turpentine a pound and a half. Prepare the ingredients according to Art, and then distil them all together in a glass lembick with a gentle fire.

A water for wounds and Ulcers.

13. Take Calx vive extinct in fountain water eight pounds, Plantain water four ounces, Rosewater two pounds. Heat all these together; afterwards let them stand and clear, pour forth all the clear to the limbick, and put to it Honey two pounds, Allum an ounce, Borax, Mastick, of each three ounces, Olibanum four ounces, the middle Bark of the Oak dried, three ounces, powder what is to be powdered, and distil them according to Art.

A water to make Teeth white.

14. Take the first distilled water of Honey which is white, one pound, Allum half a pound, Salt Nitre, white Salt, of each one ounce, Water of Lentisk leaves one pound, Mastick two ounces, White Vinegar,

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White Wine, of each two ounces. Mix and distil them according to Art, and reserve the water.

A water against the Cholick.

15. Take Muscadell, or Malmsey four pounds, Nutmegs, Galls, of each one drachm, Cinnamon, Cloves, Grains, of each two drachms. Powder the ingredients grossely, and infuse them in the wine 24 hours, then with a soft fire draw off the water according to Art.

A water for a cold Stomach.

16. Take Citron and Orange peels dried, of each two ounces, Rosemary, Mints, of each one handful. Cinnamon, Cloves, Cubebs, Cardamums, Nutmegs, Ginger, of each a drachm and a half, Sage, Pennyroyal, Thyme, of each one handful, Caraway seeds, Aniseeds, of each four drachms. Bruise what is to be bruised, and infuse them all the space of 24 hours in Canary wine four pints, then distil them in BALNEO according to Art.

Water of Sage Compounded.

17. Take Sage, Marjorum, Thyme, Lavender, Epithymum, Betony, of each one ounce, Cinnamon half an ounce, Ireos Roots of Cyprus, Calamus Aromaticus, of each one ounce, Storax, Benjamin, of each a drachm and a half, infuse them four days in four pounds of Spirit of Wine; then distil them in BALNEO.

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Lavender water Compounded.

18. Take flowers of Lavender, Lilly of the Vally, of each 24 handfuls, Piony, Tillia, Flowers of Rosemary Sage, of each half a handful, Cinnamon, Ginger, Cloves, Cubebs, Galingale, Calamus Aromaticus, Mace, Mistletoe of the Oak, of each a drachm and a half, Piony roots one ounce and a half, of the best Wine what sufficeth, infuse them in the Wine two days, then distil them in BALNEO.

This water is good against the Falling sickness, Convulsion fits, and the infirmities of the brain.

A Pectorial water.

19. Take the Liver of a Calf, the Lungs of a Fox, of each number 1. Liverwort, Longwort, Sage, Rue, Hyssop, of each one handful, Roots of Emula; Gladiol, of each half an ounce, Seeds of Anise; Caraway, Fennel, of each half an ounce, Flowers of Borage and Bugloss, of each two drachms, infuse them the space of 24 hours, in rich old Wine what sufficeth, water of Scabius, Carduus Benedictus of each four ounces, Hysop two ounces; then distil it in BALNEO MARIAE.

Another.

20. Take leaves of Scabius, Veronica, of each two handfuls, Venus Hair, Sage, Hysop, Horehound, Liverwort, Licorice, of each one handful,

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Flowers of Borage, Buglosse, Violets, of each half a handful, Roots of Enula Campana, Licorice, Flowers of Ireos, of each half an ounce, Aniseeds, Fennelseeds, of each one drachm, choice Cinnamon, oriental Saffron, of each half a dram, let them be bruised and cut, be digested in water of Scabius, Veronica, of each one pound, water of Hysop half a pound, white Wine three pounds, let them digest two days, then distilled in BALNEO MARIAE; add Sugar candy what suffieth.

This water openeth the obstructions of the Liver and Lungs, and strengtheneth them.

Aqua Splenetica.

21. Take roots of Fern two ounces, roots of Parsley, Polypody, of each an ounce and a half, roots of Round Birtwort, Lovage, Calamus Aromaticus, Acorus of this water, of each one ounce, chosen Rubarb; barks of Tamarisk, Copperas, Ash, of each half an ounce, Lovage, Seeds of Caraway, Cummin, Anise, of each two drachms, Scolopendria, tops of Wormwood, Fumiterrie, Dodder, leaves of Agrimony, Ceterach, of each a handful and a half: Rich Wine eight pounds, let them be digested two days, and then distil them in BALNEO MARIAE.

This water strengtheneth the spleen, openeth and provoketh Urine.

AQUA FEBRIFUGA.

22. Take roots of Vipers grass, Cinquefoil, Tormentil, Dictamum,

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of each six drachms, Seeds of Citron excorticated, Carduus Benedictus, CARDUUS MARIAE, Sorrel, of each half an ounce, of all the Sanders, of each one drachm, of the Cordial flowers, of each one handful, Goats Rue one handful, Hartshorn rasped half an ounce, pour upon them bruised water of Tormentil, Cichorie, CARDUUS BENEDICTUS, CARDUUS MARIAE, Wild Poppy, of each what sufficeth; let them be macerated three days in a glass, close shut, afterward add Citrons bruised number six, Juice of Endive, CARDUUS BENEDICTUS, Plantain, of each one pound, Borage, Scordium, of each half a pound; let them be distilled in BALNEO MARIAE.

This water is convenient in Fevers, especially malignant Fevers: because it driveth away the malignity, and resisteth putrefaction.

Aqua Damascena Odorifera.

23. Take Ireos Flowers, Cloves, Cubebs, Cinnamon, Grains of Paradise; Calamus Aromaticus, of each one ounce, Marjoram, Thyme, Bay leaves, Rosemary Flowers, Red Roses, of each a handful. Lavender flowers three drachms, of the best Wine three measures; let them be macerated and distilled: to the distilled liquor add Musk half a scruple, Civet six grains.

This water heateth, dryeth, cutteth, discusseth, and chiefly strengtheneth the Heart and head.

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Aqua Hysterica.

24. Take roots of Dictamnun, seeds of Dancus, of each one ounce; Cinnamon, CASSIA LIGNEA, Balm, of each two scruples, Oriental Saffron one scruple, New Castoreum one scruple and a half; of all these mixt make a powder, to which let be powdered water of Rue two pounds and a half: let them stand in infusion four days and then distil them in BALNEO MARIAE.

Aqua Nephritica.

25. Take roots of Enula Campana, Cammock, Pimpernel, Radish of each one ounce, Parsley, Lovage, of each seven drachms; leaves of Lovage, Parsley, of each one handful, Saxifrage CUM TOTO two ounces, Flowers of Broom, Balm, Rosemary, of each half a handful; Elder one handful, Berries of Juniper, Myrtle, Alcakengie, Aniseeds, of each two ounces, cut them and infuse them the space of eight days in twelve pounds of the best white Wine, then let them be distilled.

This water openeth and provoketh Urine: the dose is one spoonful.

Aqua Apertiva.

26. Take roots of Eringo, Vipers grass, Fern, the greater Centaury, of each half an ounce; roots of Fennel, Barks of Copparis, Tamarisk, Ash, of three drachms, Barks of Citrons two drachms and a half; Seeds

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of CARDUUS BENDICTUS, Cichorie, of each half an ounce, seeds of Endive, Cresses, Citrone, Scariol, of each two drachms, Polytricon, Adiantum, Ceterach, Dodder, Scolopendria, Betony, Endive, of each a handful and a half. Tops of Thyme, Epithymum, Hops, Flowers of St. Johns Wort, Broome, Borage, Balm, of each one handful, small Raisons, one ounce: Cinnamon one drachm and a half. STEC. DIALAC. half a drachm, CARDUUS BENEDICTUS, Water of Hops, Scolopendria, Pauls Betony, of each one pound, Rhenish Wine two pounds and a half; let them stand two days in a warm place in a vessel close stopped: afterwards distil them in BALNEO.

This water openeth the obstructions of the whole body, but especially of the liver, spleen, and Mesentery.

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Chapter IX.

1. How to make the Golden tree of Philosophers. 2. To make the Tree of the Sun. 3. To make Gold grow in the Earth. 4. Of the Golden Marcasite. 5. Of preparing of it. 6. Of the virtues of prepared Gold. 7. Of prepared Silver. 8. Of BEATA'S Medicine. 9. BEATA'S green Oil of silver. 10. To make oil of silver. 11. To make a liquor of silver, that it shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any length of time. 12. How to make silver as white as snow. 13. Of Silver Trees. 14. Of preparing Philosophers gold and silver. 15. The process of the Terrestrial Haly Celi. 16. The Process of the Pantarva. 17. The Process of the Rosie Crucian Medicines, and of their dissolving gold. 18. The Process of the Panarea, and Hermes Medicines.

To make gold grow in a glass like a Tree which is called the golden Tree of the Philosophers.

1. Take of Oil of Sand as much as you please, pour upon it the same quantity of Oil of Tartar PER DELIQUIM, shake them well together that they be incorporated and become as one Liquor of a thin consistence, then is your Menstruum or Liquor prepared. Then dissolve gold in AQUA REGIA, and evaporate the Menstruum and dry the Calx in the fire, but make it not too hot, for it will thereby lose its growing quality; then take it out and break it into little bits, not into powder, put those

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bits into the aforesaid Liquor (that they may lye a fingers breath the one from the other) in a very clear glass. Keep the Liquor from the air, and you shall see that those bits of the calx will presently begin to grow; first they will swell, then they will put forth one or two stems, then divers branches and twigs so exactly, as that you cannot choose but exceedingly wonder. This growing is real, and not imaginary only. Note that the glass must stand still, and not be moved.

The Tree of the Sun.

2. Calcine fine gold in AQUA REGIS, that it become a calx, which put into a gourd glass, and pour upon it good and fresh AQUA REGIA, and the water of gradation, so that they cover the calx four fingers breadth; This Menstruum abstract in the third degree of fire until no more will ascend. This distilled water pour on it again and abstract it as before, and this do so often till you see the gold rise in the glass, and grow in the form of a Tree having many bowes and leaves.

To make Gold grow and be increased in the earth.

3. Take leaves of gold, and bury them in the earth which looks towards the East, and let it be often soiled with mans urine, and doves dung, and you shall see that in a short time they will be increased.

The reason of this groweth I conceive may be the golds attracting that universal vapour and sperm that comes from the center through the

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earth (as hath been spoken in the anatomy of gold) and by the heat of putrefaction of the dung purifying and assimilating it to it self.

A remarkable observation upon a golden Marcasite.

4. There is found a certain stone in BONONIA, which some call a golden Marcasite, some a solarie Magnes, that receives light from the sun in the day time, and gives it forth in the dark. About this there hath been much reasoning amongst Philosophers, as whether light be really a body, or any kind of substance, or any accident only, and whether this stone had any gold in it or no, and what it did consist of. He that first discovered it, thought that he had found a thing that would transmute metals into gold, (by which it appears that there seemed to be something of gold in it or something more glorious then gold) but his hopes were frustrated by a fruitless labour, notwithstanding which I conceive there might be some immature or crude gold in it; for crude gold is a subject (being there is some life in it) that is most fit to receive the influences of the sun according to the unanimous consent of all Philosophers, and therefore is by them not only called Solary, but Sol (i.e.) the sun it self.

5. It is prepared for the receiving of light thus, it is calcined two ways, first it is brought into a most subtle powder with a very strong fire in a crucible; secondly, being thus brought into a powder, is made up into cakes as big as a doller, or a piece of eight, either with a common water alone, or with the white of an egg; put those cakes

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being dried by themselves into a Wind Furnace S.S.S., with coals, and calcine them in a most strong fire for the space of four hours. When the furnace is cold, take them out, and if they be not sufficiently calcined the first time, (which is known by their giving but little light,) then reiterate the calcination after the same manner as before, which is sometimes to be done thrice. That is the best which is made with the choisest stones that are clean, pure, and diaphanous, and gives the best light. With this being powdered you may make the forms of divers animals of what shapes you please, which you must keep in boxes, and they will receive light from the sun in the day time, give light in the night, or in a dark place, which light will vanish by degrees.

The virtues of the aforesaid preparations of gold, and their virtues and use.

6. With the aforesaid preparations the Ancients did not only preserve the health and strength of their bodies, but also prolonged their lives to a very old age, and not that only, but cured throughly the Epilepsie, Apoplexie, Elephantiasis, Leprosy, Melancholy, Madness, the Quartan, the Gout, Dropsie, Plurisy, all manner of Fevers, the Jaundise, LUES VENEREA, the Wolf, Cancer, NOLI ME TANGERE, Asthma, Consumption, the Stone, stopping of Urine, inward Impostumes, and such like diseases, which most men account incurable. For there is such a potent fire lying in prepared gold, which doth not only reasume deadly humours, but also renews the very marrow of the bones, and raiseth up the whole body of man being half dead.

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They that use any of these preparations for any of the foregoing diseases, must betake themselves to their bed for the space of two or three hours, and expect sweating to ensue; for indeed it will send forth sweat plentifully, and with ease, and leave no impurity or superfluity in the whole body. Note that they must take it for ten days together in appropriated Liquors.

Let young men that expect long life, take any of the aforesaid preparations once a month, and in the morning; but they must abstain from meat and drink, till the evening of the same day; for in that time that matter will be digested into the radical humour; whereby the strength of the body is wonderfully increased, beauty doth flourish most wonderfully, and continues till extreme old age.

Let old men take it twice in a month, for by this means will old age be fresh till the appointed time of death.

Let young women and maids take it once in a month after their menstrua, for by this means they will look fresh and beautiful.

Let women that are in travel take it, and it will help and strengthen them to bring forth without much pain, notwithstanding many difficulties.

Let it be given to women that have past the years of their menstrua once or twice in a month, and it will preserve them very fresh, and many times cause their menstrua to return, and make them capable, again of bearing children.

It cures the plague, and expells the matter of a carbuncle by sweat most potently.

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When I say that this, or it will do thus or thus, I mean any one of the forenamed preparations; viz. AURUM POTABLE, Oils, or Tincture of gold.

The preparations of silver in general.

7. All the several preparations of gold may, except that of AURUM FULMINANS, be applied to silver, of which being thus prepared the virtues are inferiour to those of gold, yet comes nearer to them then those of any other matter whatsoever, or howsoever prepared.

Note that silver hath some peculiar preparations which neither gold nor any other metal are capable of.

BEATA'S Gift.

8. Take fine Silver, and dissolve it in twice so much rectified Spirit of Nitre, then abstract half of the said spirit in sand; let it stand a day or two in a cold place, and much of the Silver will shoot into Crystals, and in oft doing most of it.

These Crystals are very bitter, yet may be made into pills, and taken inwardly from three grains to twelve; they purge very securely and gently, and colour the lips, tongue, and mouth black. If in this dissolution of Silver, before it be brought to Crystals, half so much Mercury be dissolved, and both shoot together into Crystals, you shall have a stone not much unlike to Allum. This purgeth sooner, and better,

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and is not so bitter; it coloureth the nails, hair, skin, if it be dissolved in rain-water, with a lovely brown, red, or black, according as you put more or less thereof.

Take of the aforesaid Crystals of silver, mix with them a like quantity of pure Salt-peter well powdered, then put this mixture into the distilling vessel, at the bottom of which must be powdered coals to the thickness of two fingers breadth, then make a strong fire, that the vessel and coals be red hot; put in a drachm of the aforesaid mixture, and it will presently sublime in a silver fume into the recipient, which being settled, put in more, and so do till you have enough. Take out the flowers, and digest them in the best alcoholized spirit of Wine, that thereby the tincture may be extracted, which will be green.

BEATA'S green Oil of Silver.

9. Take of the abovesaid Crystals of silver one part, of spirit of Salt armoniack two or three parts, digest them together in a glass with a long neck, well stopt, twelve or fourteen days, so will the spirit of Salt armoniack be coloured with a very specious blue colour; pour it off, and filter it, then put it into a small Retort, and draw off most of the spirit of Armoniack, and there will remain in the bottom a grass-green Liquor. Then draw off all the spirit, and there will remain in the bottom a Salt, which may be purified with spirit of Wine, or be put into a Retort, and then there will distil off a subtle Spirit, and a sharp Oil.

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This green Liquor is of great use for the gilding of all things presently.

If you take common rain-water distilled, and dissolve and digest the aforesaid Crystals of silver for a few days, you shall after the appearance of divers colours find an essence at the bottom, not so bitter as the former, but sweet, and in this Liquor may all metals in a gentle heat by long digestion be maturated, and made fit for medicine; but note that they must first be reduced into salts, for then they are no more dead bodies, but by this preparation have obtained a new life, and are the metals of Philosophers.

To make Oil of Silver per deliquium.

10. Take of the aforesaid Salts, or Crystals of silver, and reverberate them in a very gentle fire, then put them into a Cellar on a Marble stone, and they will in two months time be turned into a Liquor.

To make a Liquor of Silver, that shall make the glass wherein it is so exceeding cold, that no man is able for the coldness thereof to hold it in his hand any long time.

11. Take the aforesaid salt of Silver, pour upon it the spirit of salt Armoniack, and dissolve it thoroughly, and it will do as abovesaid.

With a glass, being full of this Liquor, you may condense the air into water in the heat of the summer, as also freeze water.

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To make Silver as white as snow.

12. Take of the calx of Silver made by the dissolution of it in AQUA FORTIS, dulcifie it, and boil it in a Lixivium made of Soap-ashes, and it will be as white as any snow.

To make the Silver-tree of the Philosophers.

13. Take four ounces of AQUA FORTIS, in which dissolve an ounce of fine silver then take two ounces of AQUA FORTIS, in which is dissolved half an ounce of ARGENT VIVE; mix these two Liquors together in a clear glass with a pint of pure water, stop the glass very close, and you shall see, day after day, a tree to grow by little and little, which is wonderful pleasant to behold.

To preserve Philosophers Gold and Silver.

14. I have set down several vulgar preparations of Gold and Silver, and of almost all things else, I shall now crave leave to give an account of some Philosophical preparations of the Philosophers Gold and Silver. For indeed the Art of preparing of them is the true Alchymie, in comparison of which all the Chymical discoveries are but Abortives, and found out by accident, viz. by endeavouring after this. I would not have the world believe, that I pretend to the understanding of them, yet I would have them know, that I am not incredulous as touching the

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possibility of that great philosophical work, which many have so much laboured after, and many have found. To me there is nothing in the world seems more possible, and whosoever shall without prejudice read over my HARMONY OF THE WORLD, shall almost, whether he will or no (unless he resolves not to believe any thing though never so credible) be convinced of the possibility of it. What unworthiness God saw in Gold more in other things, that he should deny the seed of multiplication (which is the perfection of the creatures) to it, and gives it to all things besides, seems to me to be a question as hard to be resolved, yea, and harder then the finding out the Elixir it self, in the discovering of which the greatest difficulty is, not to be convinced of the easiness thereof. If the preparations were difficult, many more would find it out then do (saith SENDIVOGIUS) for they cast themselves upon most difficult operations, and are very subtle in difficult discoveries, which the Philosophers never dreamed of. Nay, saith the aforesaid Author, if HERMES himself were now living, together with the subtle-witted GEBER, and most profound RAYMUND LULLY, they would be accounted by our Chymists not for Philosophers, but rather for learners. They were ignorant of those so many distillations, so many circulations, and so many other innumerable operations of Artists, now adays used, which indeed men of this age did find out and invented out of their book; Yet there is one thing wanting to us which they did, viz. to know how to make the Philosophers stone, or physical tincture, the processes of which, according to some Philosophers, are these.

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The Process of the terrestrial Hali Cali.

15. Take the mineral ELECTRUM, being immature and made very subtle, put it into its own sphere, that the impurities and superfluties may be washed away, then purge it as much as possibly you can with STIBIUM, after the Alchymistical way, lest by its impurity thou suffer prejudice; then resolve it in the stomach of an Estridge, which is brought forth in the earth, and through the sharpness of the Eagle is confortated in its virtue.

Now when the ELECTRUM is consumed, and hath after its resolution received the colour of the Marigold, do not forget to reduce it into a spiritual transparent essence, which is like to true Amber; then add half so much as the ELECTRUM did weigh before its preparation of the extended Eagle, and oftentimes abstract from it the stomach of the Estridge, and by the means the ELECTRUM will be made more spiritual. Now when the stomach of the Estridge is wearied with labour, it will be necessary to refresh it, and always to abstract it. Lastly, when it hath again lost its sharpness, add the tartarized quintessence, yet so, that it be spoiled of its redness the height of four fingers, and that pass over with it. This do so often till it be of it self white, and when it is enough, and thou seest that sign, sublime it; so will the ELECTRUM be converted into the whiteness of an exalted Eagle, and with a little more labour be transmuted into deep redness, and then it is fit for medicine.

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The process of the Pantarva; and Projection according to the Rosie Crucians.

16. Take of our Earth through eleven degrees eleven grains; of our Gold, and not of the vulgar, one grain; of our Lune, not of the vulgar, two grains; but be thou admonished that thou take not the Gold and Silver of the vulgar, for they are dead, but take ours which are living, then put them into our fire, and there will thence be made a dry Liquor: First the Earth will be resolved into water, which is called the Mercury of Philosophers, and in that water it will resolve the bodies of the Sun and Moon, and consume them, that there remain but the tenth part with one part, and this will be the HUMIDUM RADICALE METALLICUM. Then take the water of the salt Nitre of our Earth, in which there is a living stream if thou diggest the pit knee deep, take therefore the water of it, but take it clear, and set over it that HUMIDUM RADICALE, and put it over the fire of putrefaction and generation, but not such as was that in the first operation. Govern all things with a great deal of discretion, until there appear colours like to the tail of a Peacock; govern it by digestion of it, and be not weary, till these colours cease, and there appear throughout the whole a green colour, and so of the rest; and when thou shalt see in the bottom ashes of a fiery colour, and the water almost red, open the vessel, dip in a feather, and smear over some iron with it; if it tinge, have in readiness that water which is the Menstruum of the World, (out of the sphere of the Moon so often rectified, until it can calcine Gold) put in so much

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of that water as was the cold air which went in, boil it again with the former fire until it tinge again.

The Rosie Crucian Universal Medicine, and a way how to dissolve Metals.

17. Take the matter, and grind it with a physical contrition, as diligently as may be, then set it upon the fire, and let the proportion of fire be known, viz. that it only stir up the matter, and in a short time, that fire, without any other laying on of hands, will accomplish the whole work, because it will putrifie, corrupt, generate, and perfect, and make to appear the three principal colours, black, white, and red: And by the means of our fire, the medicine will be multiplied, if it be joined with the crude matter, not only in quantity, but also in virtue. Withall they might therefore search out this fire (which is mineral, equil, continual, vapours not away, except it be too much stirred up, partakes of Sulphur, is taken from elsewhere then from the matter; pulleth down all things, dissolveth, congealeth, and calcineth, and is artificial to find out, and that by a compendious and near way, without any cost, at least very small, is not transmuted with the matter, because it is not of the matter) and thou shalt attain thy wish, because it doth the whole work, and is the key of the Philosophers, which they never revealed.

The process of the Panarea and HERMES Medicines, and the Art of projection of the Elixir.

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18. True without all falsity, certain and most true; that which is inferiour is as that which is superiour, and that which is superiour is as that which is inferiour; read my HARMONY OF THE WORLD, for the accomplishment of the miracles of one thing. And as all things were from one, by the mediation of one, so all things have proceeded from this one thing by adaptation. The Father therefore is the Sun, and the Mother thereof the Moon, the Wind carried it in its belly, the Nurse thereof is the Earth.

The Father of all the perfection of the whole World is this: the virtue thereof is entire, if it be turned into earth: Thou shalt separate the earth from the fire, the subtle from the thick, sweetly, with a great deal of judgement. It ascends from the earth up to heaven, and again descends down to the earth, and receives the powers of superiours and inferiours. So thou hast the glory of the whole world; therefore let all obscurity fly from thee; This is the strong fortitude of the whole fortitude, because it shall overcome every thing that is subtle, and penetrate every solid thing, as the world is created: Hence shall wonderful adaptations be, whereof this is the manner, wherefore I am called HERMES TRISMEGISTUS, having three parts of the philosophy of the whole World. It is compleat, what I have spoken of the operation of the Sun.

These Medicines are good against all Diseases.

Now if you know the first Matter, you have discovered the Sanctuary of Nature, there is nothing between you and these treasures, the Mountain of Diamonds, the Youth and his Medicines, and all the powers of

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ASTROMANCY and GEOMANCY are at your command; but you must open the door; if your desire lead you on to the practise. Consider well with your self what manner of man you are, and what it is you would do; for it is no small matter you have resolved, to be a CO-OPERATOR with the SPIRIT of the LIVING GOD and to minister to him in his WORK OF GENERATION: Have a care therefore that you do not hinder his work; for if your heat exceeds the NATURAL PROPORTION, you have stirred the WRATH of the MOIST NATURES, and they will stand up against the CENTRAL FIRE, and the CENTRAL FIRE against THEM, and there will be a terrible DIVISION in the CHAOS: but the sweet Spirit of Peace, the true eternal Quintessence, will depart from the Elements, leaving both them and you to confusion; neither will he apply himself to the matter, as long as it is in your violent destroying hands: take heed therefore, least you turn partner with the SERPENT, for it is the Devils design from the beginning of the world, to set Nature at variance with her self, that he may totally corrupt and destroy her; NE TU AUGEAS FATUM, do not further his designs, many men will laugh at this; but on my word, I speak nothing but what I have known by very good experience, therefore believe me, for my own part, it was ever my desire to bury these secrets in silence, or to print them out in shadows, but I have spoken thus clearly and openly out of the affection I bear to some, who have deserved much more at my hands: True it is, I intended sometimes to expose a greater work to the world, which I promised in my TEMPLE OF WISDOM; but I have been since acquainted with the world, and I found it base and unworthy. I fear not Man and his noise is nothing to me; I seek not his applause, and so I end the fifth Book.