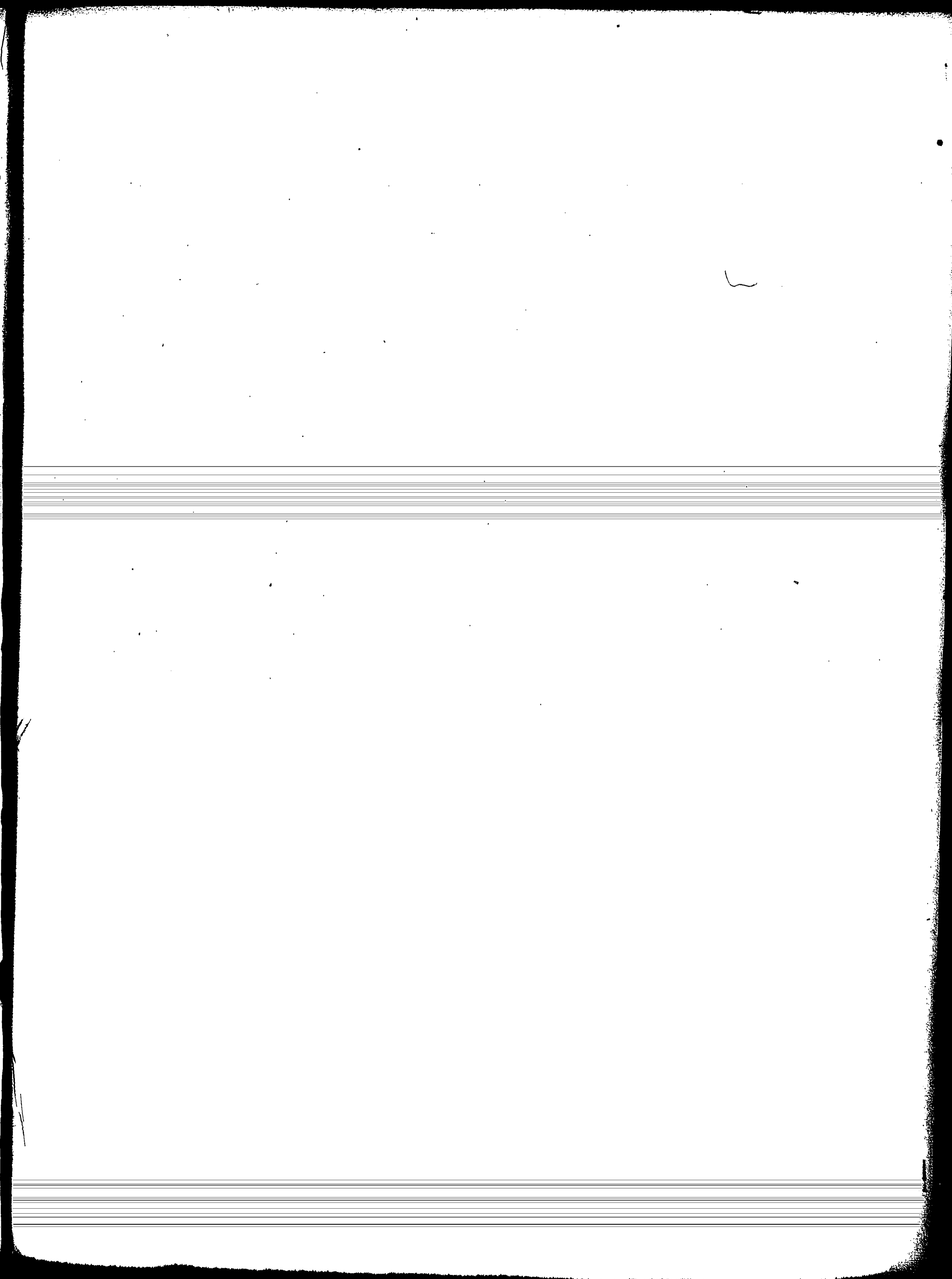
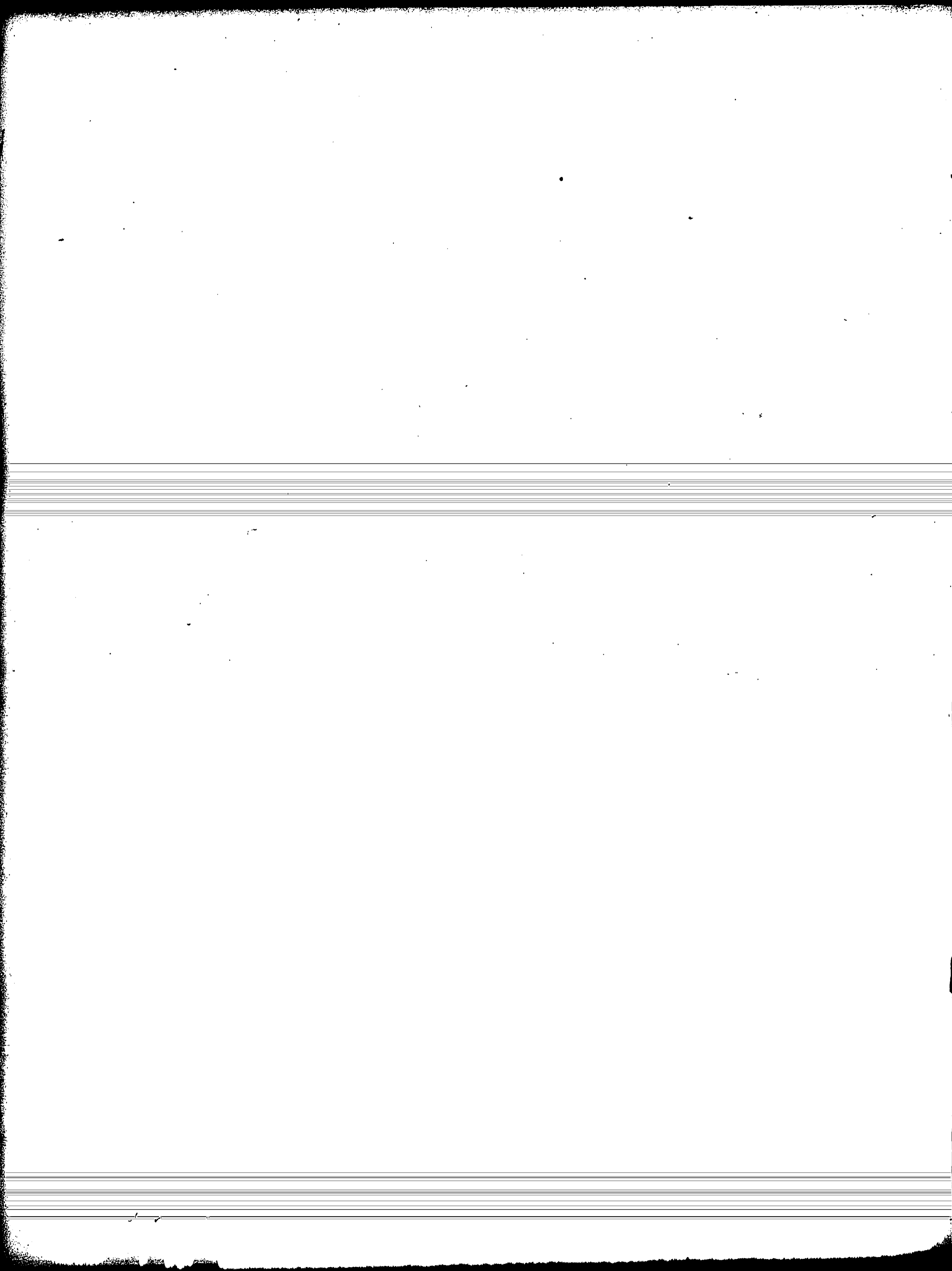


START

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Sendivogius his Epistles

Epistle the 1st

Greeting to my most honoured Friend, & most worthy companion,
Lon, of our Society of unknown philosophers.

Honoured & renowned Sir, you & yo^r patron our fellow brother
Briscius his letters, have been very Acceptable to mee; by which I have
if you are certainly admitted into o^r Society: & that there is a design on
foot to settle & enlarge our Society in France, to effect which I have a
long time ^{had} a very ardent desire; not doubting but if it will succeed since
God hath endowed you with such excellency of Judgement & good mo-
rally as Briscius doth testify to mee; & by what I may see in

perceived by yo^r most ingenious letters.
Therefore according to yo^r desire I have sent you in Latin y^e Statutes of
our Society: the which lett bee sacredly observed & obeyed by you; and
lett them bee always recomended as such to our future Brethren

Moreover I doe cordially promise you a free & real communication of
larger notions than yo^r Patron hath imparted to you: touching both y^e
practical & Theoretical knowledge of our Alchemy. which notions
must bee improved by yo^r own continuall labor in reading, speculat-
ing, & working, & by yo^r own Industry you may add to those things w^{ch}
are revolved into your mind as far as knowledge of y^e right use of so^o
requirement w^{ch} yo^r own mind & yo^r own industry shall be able to attain

For yo^r own sake I have sent you a list of books which I think you
may find usefull to your study, & which I think you may find usefull
to your study, & which I think you may find usefull to your study.
I have also sent you a list of books which I think you may find usefull
to your study, & which I think you may find usefull to your study.

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to your study, & which I think you may find usefull to your study.

B
Feb. 9 1610

M. L. L. L.

Epistle 4^o 2^o

Dear Companion you doe not without good reason desire to know w.
 books you should chuse to read; seeing those are such an infinite number
 both of Antient & modern Authors; many of which write very darkly
 & seem for y^e most part to contradict themselves; though in reality they
 doe all mean to teach one & y^e same thing; but withall in hyeroglyphic-
 icall stile according to our Cabala; for our Art is moostly Cabalistical
 therefore to profite it inconsiderately, to wicke & unworthy men
 would bee highly unjust & wicked
 Lett then yo^r Care bee to gett out of soe great a number of books those
 of small name to you; & mind not others as being uselesse Unprof-
 itable; for if you can but once possess y^e little fish called Echinus;
 there being but one of y^e sort & swims in y^e vast Ocean of y^e world;
 if withall you know how to boyle spise & dress it you have fish
 for no^t other

Amongst y^e Antient Authors, these are the best for yo^r use viz
 The whole workes of Hermes, but Especially two small books of
 his the one intituled by his Commentators: *Transitus maris*
Rubri. The other *Appellus ad Terram promissam*. Lett these
 two bee preferred to you before any others. but they are very rare & por-
 tions scarce to bee had in Europe. I found them at Constantinople
 amongst some of y^e martians where I purchased them & copied them
 to helpe my memory.

Next to these are *Parabolas* by Aurage, his *Radicals*, heretofore
 called *Altorum* *hymicum* in *Manuale* *hymicum*, in these you shall
 finde displayed all y^e secrets of our art & y^e knowledge of our
 Chymicall doctrine; this booke is not soe common as y^e former for I met
 with it at Rome in y^e Vatican library; in read all the places in
 any of Cabalistical writings but it being not very common I refer
 to yo^r copy of it. These works I would not singly be contented to
 read but if I intended to teach you y^e art I should direct you to
 method in my Epistles; besides these booke of *Parabolas*
Puerco for his booke is a tract to be rejected Amongst
 the writings of *Lully* his booke intituled in French *Le grand*
livre intituled *Le grand* for his instruction in *Radicals* is
 with y^e rest of his writings; the writings of *Yehon* to be kept
 y^e best. And *Arnoldus* or *vicar* more; which by reason of their
 Cabalistical & false receipts are never to be expressed; but truth
 picked out to us of y^e first of all newe justified instructions;
 there also extant other misallanda of Antient writers but

They are soe interminged with sophisticall tricks, & filled up with
 y^e opinions of Authors, & it makes it very difficult to discern y^e truth
 from falsehood.

Amongst y^e writers of y^e middle age *Dionysius* *Zacharias*, *Bernardus*
Previfanus. *Roger Bacon* & one *Anonymus* whose booke is called *Ros-*
arium philosophorum, are good & seem to me to have been men
 of integrity, & good doctrine.

Amongst men of latter age I esteeme none soe faithfull as one
Faber a french man only in his latter published booke for his
 first are Erroneous & false; though they contain somethings Ortho-
 dox especially his booke intituled *physica restituta*, but this also is
 interwoven with a quantity of false receipts, fallacies, & errors.

But if you desire at y^e first entrance upon this study, to have a full
 knowledge & sincere account of our alchemy then apply yo^r self to
 our *Novum Lumen* *hymicum* with its annexed treatises concerning
Sulphur, & y^e *Dialogus* between *mercury*, & y^e *Alchymist*, for in this
 booke nothing is wanting y^e necessary to bee known; and if it must
 bee read over & over again. but also take notice y^e many propo-
 sitions things of y^e Antient philosophers, are alledged & many things
 are voluntarily insinuated in it, contradictory one to y^e other; &
 reconciliation of all which places & y^e solution of those insinuated
 Doubts you shall finde in other places in express termes though
 in dispersed sentences, make doubtless that soe far as
 Brussels Feb 21 1646

Epistle 3^o

These booke...
 ing of the whole into its parts, & y^e...
 my right of teaching I have...
 I see y^e thought of y^e...
 shall...
 as y^e desire...
 shall...
 Brussels Dec 21 1640

Epistle 4th
Dear Companion our last did promise your judgment upon
... .. what

NOTE

This volume has a very tight binding and while every effort has been made to reproduce the centres, force would result in damage.

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Epistle y^e 4th

Dear Companion our last did promise your judgement upon Pagotius his doctrine we shall therefore examine as well what is false & erroneous in his doctrine as touch upon y^e which is true in this & our following letters as frequently as may be wthall we shall for a more ample application of his true doctrine which is here & there dispersed add to it what is necessary to be substituted in place of his false Canons.

Yo^r Pagotius then doth ^{very} well, according to y^e true method of all wise philosophers, y^e whole matter in hand into two Chapters In y^e first hee speaks of nature in general: y^e is of y^e naturall production of all things but especially of minerals.

In y^e second hee speaks of Art y^e is of what state a naturall disposition ^{these things} may acquire by Art, & consequently how y^e philosopher stone may be made, by y^e means of which other imperfect mettals are transmuted into gold & silver.

As for what hee teacheth in y^e first Chapter it cometh near to y^e truth: but his expressions are too narrow to give y^e reader a sufficient knowledge of nature's principles.

The second Chapter hath one thing very agreeable with y^e best doctrine: viz: touching y^e generall principles of y^e Stone: where hee says y^e principles of y^e Stone are mercury, sulphur, but not y^e same mercury or that which is actually mineral, nor y^e same combustible or stinking sulphur.

NO

But a mercury y^e is not yett determined in nature for any of y^e purposes y^e bodies are either y^e mineral, vegetable, or Animal.

And a sulphur which is not determined by any of these kindes, under forme but a kind of afforgerd mixed body, which for use this kind sulphur would be more fitly called y^e afforgerd matter, by way of denomination, which hath rightly constituted the said sulphur a principle of our fire.

To yo^r first ... to be ...
Bristol 11th of June
1. 16

Epistle y^e 5th

Dear companion: I shall now examine y^e first article of Pagotius his second Chapter.

It is therefore most certain, & not to be doubted of, y^t that mercury which y^e philosophers reckon to be y^e true materiall principle of minerals, & mettalls, is a warme & moist humour, or vapour.

Therefore such a mercury Cant be generated in a cold & moist fountain of pure Elementall water as Pagotius would haue it, but on y^e contrary it must be had out of a warme & moist body or substance, which body or substance is such by reason of y^e predominancy of congealed Air.

And such a body, or substance is our matter, as you yo^r selfe well know, & therefore in this point you may easily see Pagotius his

error. But y^e how may not want his due praise, I must Confess that hitherto I haue not read any new Author which come neuer to y^e mark then hee: for y^e substance y^e hee doth point att doth in its generall qualifications, for y^e most part soe very well agree with y^e genuine substance of y^e true mercury; & it hath almost all y^e signs & Characters of y^e offspring of y^e true mercury is known, & here, & there, described by y^e philosophers. Lett this suffice as to y^e first Article. Parwell

Brussels march y^e 20. 1646

Epistle y^e 6th

Dear Companion: Pagotius in his second Chapter... in y^e beginning of extracting & preparing his mercury by Alledgeing y^e Authority of y^e philosophers, but hee... part of his magnesia which by distillation first & soe should only be reserved, kept as being y^e true mercuriell substance; & that y^e other mine which by stronger & continued distillation doth follow should be left away for this says hee: because y^e first tenth part must at least be again restored to its Earth after a comp'd distillation (which Earth hee adduntly takes to be y^e salt, & sulphur of y^e mercury) and this must be reiterated & reiterated. In humors, digestions, & sublimations be repeated again.

But hee com to forty mistakes, for that hee speaks concerning the tenth part, which contains y^e spirit & effluuia of y^e mercury in its own earth, is to be understood quite of another thing, then the

NB
he says
nature diss
vent must
of beo' of prim
ples already
imagined.
at matter
in this
as hee prim
ples must be
imagined
and say 490.
but in not
y^e p'nciple of
it to make
imagined.

Extracting or preparing of our mercury, as we shall show elsewhere. For as for y^e extracting & preparing of y^e mercury: there is no other rule to be observed then simply to distill y^e magnesia wholely y^e spirit together with its oyle, and brought over an Alombick till y^e faeces remain dry then y^e spirit is to be separated from y^e oyle, & to be often rectified, as I shall att large inform you when I come to treat of y^e manner of operating. Parwell Brussels march y^e 25th 1646.

Epistle y^e 7th

Dear Companion. I shall now examine y^e 3^e & 4th Articles of Pagotius. his 3^e Article doth very well & rightly appoint y^e minera of sulphur which is required to y^e philosophick works: neither is there any other minera for y^e said sulphur, but y^e which hee doth assigne viz y^e minera of sol & lund.

In his 4th article hee describes how y^e said sulphur is to be extracted out of y^e entrails of y^e said sol & lund. But in these hee grossly errs. For hee prescribes a heterogeneous & violent dissolvent for y^e sol & lund, which this work doth not admitt of, this dissolvent hee describes to be a certain oyle made per deliquium from quicksilver sublimed, y^e comon way, or ~~with~~ Sal Armoniack, but this is altogether against nature's intention. for in order to make the stone, nature requires y^e sol & lund should be dissolved in a benigne, homogenous water, of y^e said kind with y^e principles of these mettalls. But not such principles as are already principled or made principles, as with pagotius, doth falsely imagine.

But y^e nature of dissolvent may be more gentle, if it must be of y^e same nature with y^e matter or substance, out of which a gold & silver were most nearly, immediately made before they are conuerted or grow together into gold & silver, they being considered in the state of y^e lesser composition before they came to be such.

For there are many degrees of composition in minerals, & y^e shall beare witness, therefore they are not of y^e same nature with actual gold & silver.

For there is no fullness in sol & silver, as our mercury such a homogeneity in principles with sol & silver, as our mercury which is drawn from our magnesia, is y^e assured manner (the which magnesia you very well know) For this our mercury is a warme & moist vapour not yett determined in y^e family, fancy of y^e lower mettalls of other, mineral, vegetable, or Animal, & therefore this

Same mercury is of a more simple degree of composition then com-
 on gold, & silver, or any other lower mixed body. for all other things
 therefore comon quicksilver also (which pagotius makes use of)
 are already specified, & determined in their family: therefore
 though most of them seem to have symbolical qualifications
 with gold, & silver, yett for all that they are heterogenous to them; because
 they are not only specifically different from gold & silver but they
 are also of a contrary nature under y^e different species of y^e same
 degree of composition; in this thing y^e nature of heterogeneity
 doth consist. Soe y^e our, & not y^e vulgar mercury must be made
 use of in o^r work for an extractive dissolution of y^e sulphur of
 Sol or Lun^d; And by this you may see the grand error of Pag-
 otius. Farewell Brussells March y^e 30th. 1646

Epistle y^e 8th.

Dear companion: the fifth article of Pagotius teacheth y^e the
 philosophick egg must be made, & compounded, of about an ounce
 of y^e sulphur, of Sol, or Lun^d; & a very little quantity of his mer-
 cury; y^e spirit of which mercury hee says; will by often repeated
 distillations, & cohobations, penetrate, & enter into y^e said sulphur
 & afterwards unlock all its humidity.

Thus hee disputes against y^e light of nature which hee says y^e
 yooth of an egg or y^e ferment (which in this our work is y^e sulphur of
 Sol or Lun^d) must soe often separate from y^e white of y^e egg or y^e thing
 fermentable (which in this our work is y^e mercury) as to take
 away y^e matter which is so necessary for y^e effect of generat-
 ion; yett notwithstanding that from thence a philosophick
 chick shall be hatched. in a philosophick incubation formed
 by faste & errenous this article of pagotius is y^e I need not
 to tell you y^e any ignorant may plainly discern it
 Farewell Brussells April y^e 2th. 1646

Epistle y^e 9th.

Dear companion: the sixth article of Pagotius
 teacheth y^e what regimen of fire, requires to be kept
 most obstinately y^e those are required hardness, four different deg-
 rees of fire; & likewise to be increased
 But in this hee saith of an Uropygia, & so on, & so on
 as it appears to mee) hee doth understand an External, & not
 an Internal fire.

This makes mee change my opinion I had of him; for I thought y^e 5
 In his former Articles, hee studiously compiled most enormous errors
 onely for dissimulation sake to amuse you: but I perceive I am
 mistaken, since I observe with what earnestness, & constancy of
 mind, hee defends such absurd doctrine, how hee writes y^e fonten-
 ces of good Authors. for it is very well known, y^e when Authors
 command a four degrees of fire; it must be referred onely to
 y^e virtual contrall & Internall fire of y^e matter. which must by
 degrees in process of time overcome y^e grosse & in a Geometrical
 proportion greater, Elementall quality, of y^e mercury. & soe pro-
 ceed by degrees till it acquires such a degree of strength as is
 fitting for y^e production of y^e A principall Colors.

But as y^e External, Elementall, & Actual fire, is onely to excite
 the Internall, soe it ought to be of a most equal & allways one
 continuall degree. And thus I have shewd you the
 severall errors of Pagotius. Farewell Brussells Ap: y^e 11th. 1646

Epistle y^e 10th.

Dear companion. having now done with Pagotius: I shall
 explain to you the true Hermotickall Doctrin.
 I shall therefore just as Pagotius hath done, reduce y^e whole
 matter into two Chapters. The first shall treat of Nature
 the second of Art
 In y^e first I shall present you to (divers) principles, & w-
 ay y^e truest powers infused by god Almighty into our first
 parents; & afterwards, this naturall science descended to us not
 by writings, but by oral tradition.
 And a better method than this (but not so good for fear, that
 it will help naturall defects, the which it will do, but by nature
 of nature, it is necessary therefore to know y^e naturall opera-
 tions, & to be imitated, before you can declare its manner
 of working.
 The first Chapter shall containe two parts, & two
 the first shall treat of y^e first creation of all things,
 the second shall treat of y^e generation or regenerating
 the second shall treat of all things which were created
 of a naturall production of all things which were created
 before. Both these are necessary to be known by a phylsophy,
 who desires to learn, & know y^e true principles, & rules of nature

mentioned; But because there is but very little difference or Alteration betwixt them & y^e afforsaid Element or first principle, according to which state, or difference, each of them doth enjoy his own quality most intensively about All other more remote & symbolically joynd qualities. Therefore for this reason they are also called Elements. & Elementated. y^e Elements made from y^e Afforsaid Element or first principle.

The compound Element

Noither doth any of these 4 Elements suffer, or sustain, any thing from y^e other which are mixed with it; as to its state, condition in which they were first created.

But After y^e fall of man, y^e habit of first state of all things, which were subjected to him made for his life, began to be corrupted & soe have continued ever since to bee every day more & more corrupt. But yett y^e Archæus or soul which lyes in y^e Centre of every thing is called y^e Elementing Element, y^e is y^e Element from whence others as parts of it Come forth.

The Archæus is called y^e Elementing Element.

Now y^e naturall properties of these Elements which God hath made are chiefly these.

That they should bee in a continuall conflict one with another, & because of their unlike qualities & incompatible contrarieties, they might bee always throwing something from ^{them} which daily by y^e means of their symbolical & agreeing qualities, there should spring forth substances of a middl sort fitt for y^e second generation or production. the which should partly retain y^e naturall of those Elements, & partly y^e condition & kind of y^e mixt or compound body in which shall make it appear noe after

The nature of the compound Element

Therefore for this reason those 4 Elements are called y^e Elementing principles, of all bodies of y^e 4th generation, or principles, out of which all mixed compound bodies are made.

But noe mixed or compound body can (except y^e y^e 4th generation) be again brought back & resolved into y^e same principles, for y^e 4th generation about y^e 4th last forme, can't bee drawn or brought back, nor as to bee made into y^e forme of y^e first simple compounding Elements, nor nother. y^e contrary can these first simple compounding Elements, at any time at least not all together (as they are in one compound) mixe body because of y^e repugnancy of their contrary qualities without a mediant (but God is conceived to make to lince together)

I say all because some of them whose predominant qualities doe not strive one against y^e other, such may indeed be physically United into one naturall compound, viz into principiated principles. And thus is y^e second degree of creation. Harvard. Brasill May the 3^d. 1646.

Epistle y^e 14th

My notice what

Dear companion; God hath as it were by a mysticall Rectification separated y^e purer parts of y^e Elements (which purer part is by y^e philosophers called a quintessence) out of which hee hath made y^e Heavens, & y^e Stars, not by way of composition, or more properly spoken Coagulation, which ~~is a mixture of diverse parts~~ but by way of Concretion, or condensation, for in y^e making of y^e Heavens & Stars those purer parts of y^e Elements are not one mixt with y^e other. For y^e Heavens are made out of y^e most pure part of y^e Elementall water, but some Stars are made out of y^e most pure part of y^e Air, & others out of pellucid part of y^e fire & some others out of y^e subtil & smooth part of y^e Earth.

This doctrine is demonstrable by y^e naturall light of our Understanding, for noe man is soe void of sense but hee can judge the moon to bee an Opack body, therefore not being of her selfe lucid & bright shining but borrowing her light from y^e Sunne shee must needs bee Earthy, neither can shee bee otherwise for in y^e Earth y^e is only Opack

Soe any contrary y^e sunne being of it selfe transparent & bright shining, it must therefore be fire, for it is y^e fire alone y^e shining by it selfe y^e good light, as to y^e other way, the light being property which flows from y^e sunne, & fire, which is always concomitant to it, though it is not always appear to us, of y^e Intereposition of Opack & Dark, as often is, from hence it is y^e fire is often no more light, & on y^e contrary light being may reach in y^e denser where y^e creation of fire is opposed by y^e want of light. therefore by such like reasons as these, it may bee concluded y^e many pure Stars are fire, & may bee placed into such transparent bodies as glass, & y^e Air, which receive their light from y^e sunne, for it were not for y^e Stars, could not y^e planets their influences, sometimes of heat by y^e predominancy of hot planets, & sometimes cold by y^e Reception of cold planets, neither could they cause such cleareness in y^e lower bodies, because those proper qualities

do proceed from y^e Elements themselves & are communicated where
soever they occur: as you may see in our booke of harmony which
was hand comitted to Professor his Care to be printed.

Now y^e Dispositions or qualities of heavenly stars & orbs are, those
y^e they move incessantly according to their own motion which will
last to y^e End of y^e world; they also move equally in respect of
themselves; but in respect of other stars (at least y^e most of them)
move allways Unequally, & that for this purpose y^e According to
their various configurations, or Situations, they should also send forth
various Irradiations, & have their Influences upon lower bodies, &
concern, as y^e Upper & Universal causes, of all natural motions, actions,
generations, & corruptions, as well Universal, or original as par-
ticular, & also of all single mutations, Alterations, & variations
of time & weather; likewise of Durations, continuations, & of many
such other effects. & thus I have made an end with y^e solution &
separation of y^e First matter. Barwell Drussell, may 9th 1646

Epistle y^e 25

Dear companion: I shall now treat of y^e composition or coagi-
ulation; which is a Union of Divers, & various parts, as is aforesaid.
God then hath united y^e Upper most, or principiated principles, w^{ch}
are bodies of a middle sort, betwixt y^e Elements & y^e lower mixed bodies.
The first then of these principiated principles, is Sulphur, which is
a substance made up out of fire, & Air, & coagulated by y^e help
of heat which comon to both.
The second principiated principle, is Salt which is a mixture
of fire, & water, by y^e help of y^e same fire.
The third principiated principle, is also a mixture
of water, & Earth, by y^e help of y^e same fire.
The first y^e principiated principle, is distinguished
by their common quality, & by their singular quality.
The common qualities & properties are y^e as they are y^e principiated
principles, so they are also y^e causes of y^e forming Extractions
which are in y^e mixt y^e they by their means doo Approache
cause to agree y^e disagreeing qualities of y^e Elements in each family

Fourthly

see: cap 14

The upper
mixt or
principi-
ated prin-
ciples are
sulphur,
salt, and
mercury

of y^e mixt & compound bodies. neither could such diversity of tem-
peraments, & such various constitutions, as there are in y^e mixt bodies,
at least in things of a firme constitution, & long duration have
been made without these aforesaid mediums.

For though it may be thought y^e y^e agreeing qualities in any
mixt body, might have power enough to reconcile y^e contrary &
repugnant qualities, of y^e same body: yett according to Gods Law given
to nature: it was not convenient y^e contraries should come together
& presently conjoyn, & unite, without some previous League of Agree-
ment being first made in y^e midst of y^e body. & thus much concern-
ing y^e common properties of y^e aforesaid principles or mediums.
Barwell Drussell, May 15th 1646

Epistle y^e 26

Dear companion: y^e singular properties of y^e aforesaid principles
are diverse & are to be well considered.

And first the singular properties of y^e Sulphur are these: that
it is y^e seat of y^e naturall heat, & nutriment, & foment of y^e in all
things; it immediately receives y^e hot & fiery impressions of y^e In-
fluences of y^e heavenly bodies, & doth communicate them to y^e other parts
of y^e body in which it doth reside: It also contains y^e soule, & structure
of all things; it likewise receives y^e Actions of y^e soule & structure
of all other bodies.

Secondly y^e singular properties of y^e Salt are these: it is y^e root
of coagulation, & consolidation, in all bodies, & it aides coagulation,
or consolidation, of the principles of y^e mixed bodies. It hath also this
property y^e it opens y^e pores of other bodies if it be applyed with
a due quantity of moisture w^{ch} is contrary to
y^e nature of y^e more powerful Actions of other salts. And y^e world is y^e
dissolution of these mixed bodies, w^{ch} the property is also to con-
tain y^e Part of many things & communicate it to others, & also
to receive the communication from others.

Thirdly & lastly the singular properties of y^e Mercury are these: it is the
seat of raduall moisture & is the medium in which it is reflected
all things. it is also its propriety to receive y^e cold & moist influences

property
the sulphur

property
the salt

property
the mercury

The Chief name by which we shall call it hereafter: is the Universall spirit: because although it hath a body and a most officious soul; yett its body being very subtiler almost wholly spirituelle, it may therefore rather be called a spiritt then by y^e name of a body: & also because y^e its soul which is y^e Archæus doth not appear to y^e senses.

NB why these principled principles are ranked among the simple mixts or Principled atmings principles.

Now All those principled affords; though they are more compound bodies than y^e principled principles which are only Elements. yett they are ranked & placed among simple bodies. For truly such are their conditions like unto those of y^e Elements: viz: they can't be reduced back or resolved again to their former singleness, which they had before they came under a specific form of a mixt of whatt family soever, soe as y^e substantial forms of y^e said mixt can be wholly laid aside or put away. Therefore whattsoever any Sophisters against this they contradict themselves: when as they affirm y^e medicinall facultys of their principles viz onely y^e Sulphur, salt, & mercury doe remaine really exist in y^e same species as they were in y^e mixed bodies from whence they were taken, without any difference or alteration, onely that as they think, they are there in a more intense degree then here: which identity of faculty is impossible they should have: If they did not also keep the substantial forms of their bodies.

Five those facultys, or qualitys which they gott left are inseparable accidents, which always remaining in y^e bodies argues, that there remains a few of their former substantial forms.

But suppose if y^e said principles could be reduced back into nothing or by such simplification that they must remain in y^e substance without a subject, which is naturally impossible.

Doth not arguunt my doctrine in case of any y^e mixed bodies y^e destruction without y^e destruction of form: for in mixed bodies y^e destruction of form is y^e production of another for in y^e same substance y^e old form is destroyed & a new one is introduced either y^e same degree of composition or of a more intense degree, but none of a simpler or lower degree of composition, soe as that y^e subject of y^e former form should suffer any damage, or be any thing altered in y^e degree.

For could it be said y^e it wanted but one moment of its competent degree of being a mixt; or y^e it had been reduced back again to a more simple & complet substantial form: this condition is required for y^e supposed annihilation of forms: y^e which we doe not allow: for we speak now of a Complet forms: for there are some incomplete substantial forms. Such is y^e rationall soul of man, for when it is separated from its subject, & matter y^e body. then it doth lose a degree of its state of composition.

NB.

But though we can't allow of an absolute separation of the said principles: yett we can't deny but in some sort there may be a separation made: although it is improperly called soe: For daily Experiences in distillation doth teach. by which some substances, in some manner like unto y^e said principles, & unmixt things their number are found out & discovered. But this is done in a retrograde order, yea, it is necessary y^e this should be soe: for otherwise we should look in vain for y^e sulphur of Sol, & Luna, which sulphurs are necessary for y^e making of y^e philosphers stone: (Barthol. Brasiliensis in y^e 1646.

Epistle y^e 19

Now considering God out of y^e last affords y^e mixture made immediately (it being y^e nature matter) all those mixed or compound bodies y^e are in y^e world, in all y^e these families, to be resolv'd & reduced together into that their numerable parts which do long agoe, & is directed to one family, in this world. For out of a part of y^e said mixture, as it is directed to y^e sulphureous degree, to compose out, God finding to y^e mixture that substance of his ideas, he did all the numerable kinds of all kinds in each family, he then did his subjected species. hee they say for each, or rather.

~~But~~ Out of these foods (but not all) hee did make y^e spirit being lost empty, & with a part of y^e said mixture, hee did make y^e digested to a more simple degree of composition, & in each family are framed & made to be made, famals.

To y^e males h^{ave} hath comitted y^e secondary & particular
food by which its species is multiplied. And to y^e females
h^{ave} hath comitted y^e menstruum and Hyle, as y^e proper ma-
terialle principle for y^e generation of its species. & thus to
each family h^{ave} hath ordered y^e multiplication should be
made in each species betwixt male & female. Paronell
Brussell June y^e 9th 1646

Epistle y^e 20th

Dear Companion. God hath ordered y^e multiplication
of species should be either primary or secondary.

Primary mul-
tiplication, w^h

Secondary mul-
tiplication, w^h

The primary or primitiv^e multiplication, is that which
happens & is produced by y^e power & Action of y^e foresaid originale
foods. The secondary is y^e which happens & is produced by y^e
power & Action of particular foods of y^e afforesaid particula
kinds of each family. concerning which I have shortly discou
The Aim, End, or Intention is comon to both the primary
& Secondary multiplication.

The first End
of multiplicat-
ion

The first aim or End is that whereby onely y^e menstruum are
multiplied, that is whereby y^e afforesaid universall spirit
is assimilated by y^e food & is converted into food of y^e said na-
tures; or y^e by y^e menstruum converted into a menstruum of
y^e said condition

The second End or intention of nature by y^e multiplication
is y^e whereby y^e universall spirit is converted, & is
lodged into y^e said food & menstruum, but into an other
and particular species, according to y^e generation, & the
y^e particular nature of y^e said food & menstruum, & the
nature of y^e said spirit, & is perfected

The third End or intention, of nature by y^e multiplication
is y^e whereby y^e said spirit is converted, & is
lodged into y^e said food & menstruum, but into an other
and particular species, according to y^e generation, & the
y^e particular nature of y^e said food & menstruum, & the
nature of y^e said spirit, & is perfected

For y^e first

not by concurrence, therefore they can't be said properly to
be accomplished betwixt male & female; y^e by a concurrent
operation betwixt male & female, their offices being either private
or comon.

Their comon offices are that they should com^e together, & be cop-
ulated.

Their private offices: first y^e of y^e males is y^e h^{ave} contain in him
y^e sperm; & secondly y^e of y^e females y^e sh^{ould} contain in her y^e menstruum
& receive from y^e male y^e sperm, food, & give it its due menstruum
both for y^e production & nutrition of a new Individuall of y^e said
kind with y^e species from whence she received y^e seed.

Therefore whatsoever y^e followers of vulgar philosophy may pretend
to be assur'd y^e both y^e primary & secondary multiplication, with
the three ends or Intentions, belong to y^e three afforesaid
families of y^e lower mixt, but not equally.

Primary mul-
tiplication, be-
longing
properly
generally
secondary
unless
both assist

For y^e Primary multiplication belongs properly to minerals
according to which they are dayly multiplied in y^e bowells of
y^e earth.

It also happens to some vegetables especially y^e perfect ones
but not y^e imperfect & Excrementious. but this doth not hap-
pen so frequently & easily as it doth to minerals.

But it belongs y^e least to y^e Animal family because by this
manner of production, too few but seldom you almost never all
the best ones of y^e perfect ones are brought forth

But y^e secondary multiplication belongs most properly to the
Animal family it is also frequent amongst vegetables, but not
so frequent amongst animals.

But it never happens to minerals, & not with y^e perfect
Neither doth the way of multiplication belong to all the
families in an equal manner, because in
each family there are many differences by reason of y^e diversity
of their faculties of which as my next Epistle will
July y^e 10th 1646

Epistle y^e 21st

The first End or intention of nature by y^e multiplication
is y^e whereby y^e universall spirit is converted, & is
lodged into y^e said food & menstruum, but into an other
and particular species, according to y^e generation, & the
y^e particular nature of y^e said food & menstruum, & the
nature of y^e said spirit, & is perfected

By vertue of which they come together & discharge their office
But y^e vegetables & mindrally because their species wants y^e said
movable faculty soe y^e they can't come together & be copulated
by themselves. therefore god hath given them one common female
every where meeting them & equally proper for both families.

But like to neither of them according to species: but only acco-
rding to their Genus, & such a one which is upward above
both those families: viz y^e subalternate genus of y^e mixt
The which female or subalternate genus: is y^e Affordaid
Universal spirit: viz: *

* digested to a
mercuriall de-
gree of 10 upon
a mount: vid p: 19

Therefore as many Original foods as there are in Every Reg-
ion of y^e Elements. & as many as there are Individuals in y^e
two affor. said families: soe many there are males. & only
this one female is comon to all.

The second Difference consists in y^e diversity of y^e office, of both
families. which is very great in y^e said families: Especially as to
y^e Common office of copulation

For Animals, of themselves, only by y^e Impulse of y^e Archais
(without any Artificial Industry) doe copulate whilst their
naturall Appetite (which is on purpose given to them for it)
stirs up & provokes them most vigorously to it. & for this end
god hath given to each sex of them, peculiar Instruments for
y^e execution of it, serving as for copulation & generation.

But y^e vegetables, although they in some manner seem to doe y^e same
when they permitt y^e seed of their ripe fruits to fall into y^e womb of
their wife or female: every where meeting them, yet they doe
require y^e help of Art to Act well & fecundly

And y^e mindrally though in respect of primary multiplication
they are copulated without y^e help of art. yet in respect of y^e second-
ary multiplication it is absolutely necessary y^e y^e hand & operation
of y^e Artist. doo^e Ant: word

And therefore neither y^e said instruments, nor y^e know-
ing instruments, given them for y^e purpose of generation: but water
is y^e wife or matric, & Earth is their husband or husband: which
showe us the difference in their particular offices: but because
they make nothing to y^e purpose, soe putt them by for brevity sake
Razwell Brussett Junr y^e 21-1646

Epistle y^e 22

Dear Companion. y^e third difference is to be referred to the
disposition & preparation of y^e Universal spirit: which must goe
before y^e multiplication.

As to what concerns y^e primary multiplication & its Ends Inten-
tions; there is no difference at all: for in this there is nothing re-
quired in y^e preparation of y^e Universal spirit for y^e effecting
& accomplishing y^e three ends or Intentions; besides y^e degree
of its digestion before mentioned.

For y^e Universal spirit is comon to all y^e three families in the
primary multiplication. for if it shall have acquired a suffi-
cient digestion while it is copulated y^e original food, then it
comes to be assimilated with them & is turned into food also.

vid p: 19

But if it have acquired only a mercuriall degree of dig-
estion when it is copulated with y^e original food, then it
multiplies y^e species. & is it is formor & converted into a spe-
cifick Individuall according to y^e root & original food, or
Character of y^e seed of that species.

vid p: 16

But as to y^e Effect of y^e secondary multiplication & its Inten-
tions or ends: here y^e preparation of y^e Universal spirit
very much differs in y^e said families.

vid p: 20

For besides y^e precedent digestion to be made in y^e spirit
of the Intentions or Ends: In Animals, it requires a further
in Animal digestion which is done in the stomach
of the Animal: for this reason god hath put upon them y^e nature
of respiration by which y^e spirit is raised in
y^e (raised into y^e pre. said state) & then it is digested in y^e
stomach where it is very copious) & then it is digested in y^e
Animal: soe every y^e seed of its substantiall part: after word

operation of it is mixed with y^e seed: & transfused into it on purpose
to obtain y^e Effect of y^e first Intention or End. And for to Effect
y^e second End it is mixed in y^e Entrails of y^e female with her
monstruous humor into which it is also transfused: And lastly
to effect y^e 3^d End, it is mixed with y^e humors of the male: & being mixt
with Animal spirit, it is raised: & then, by y^e same transfused
& there with at last all is converted into Chyle: & then into blood

And at last into y^e substance of an Animall.
In y^e same manner in y^e family of vegetables it requires a vegetable digestion for y^e effecting of either End or Intention. y^e which is finished in y^e heart of y^e vegetable.

magnesia
what, in ve
getables.

And for this Cause god hath created in all plants a magnesia (which is vulgarly called y^e heart or modulla) which draws to it self as it were by a magnetical power y^e said Universal spirit out of y^e Earth. where it always plentifully abounds. it being forcibly driven into y^e pores of y^e Earth by y^e daily Agitation of y^e wind & water.

which ends
you may see
in page 20.

But as to minorall multiplication the Universal spirit requires not other specific preparation, than an Artificiall purgation, & separation of its magnesia for to gain y^e Effect of y^e first End. But to y^e gaining y^e Effect of y^e second & third End, it requires a precedent metallick digestion. *Trarivall Brussell June 26 1696*

Epistle 23

Dear Companion: y^e fourth difference is y^e Effect of y^e second Intention or End. which also varies in y^e said family. For in Animalls, & vegetables if it be referred to y^e first Act it doth Augment y^e quantity; because y^e seed, as well as y^e blood & such like substances (which are rather instruments of vital Actions, than parts of y^e vivont; or at least they are parts separated do not in themselves as parts of y^e vivont.

But if it be referred to y^e second Act of y^e quantity, with y^e mind, by an inward assimilation of y^e functional quality of nature, is raised.

In minerals if it be referred to y^e first Intention, it doth Augment y^e quantity, in like manner augmented by Extrapolation and y^e Intermixt matter is also increased.

But if it be referred to y^e second End, it is for the first time y^e quantity of it rather lessens it, but y^e quality of it is raised.

As to y^e difference about y^e second Intention, it varies in y^e said family. For in Animalls, & vegetables it is for the first time y^e quantity of it rather lessens it, but y^e quality of it is raised.

sidp: 20

Are perfected by a single Assimilation; because y^e which is fermented, gets to it selfe all y^e conditions & parts of y^e fermenting form, viz. y^e either y^e of y^e seed or of y^e menstruum.

But y^e second End, or Intention, doth not end in a single Assimilation because y^e in y^e End or intention: y^e fermented thing acquires or gets some other condition: viz. y^e of y^e seed besides y^e form of y^e thing fermenting. for it can't be said y^e seed of a man (seed of other things) is a man.

But in y^e minorall family either y^e first or second End or Intention is perfected by a single assimilation; because y^e y^e ferment which is y^e seed, hath in it selfe Actually all formall conditions which it doth impress into y^e fermented thing: by reason y^e all parts of homogeneous substances (such as almost all minerals, but especially y^e metalli are) do contain y^e conditions of y^e whole, its nature.

But they produce y^e forms variously affected, or disposed, by Accident in y^e two first Ends or Intentions, of their multiplication. y^e which proceeds from y^e various disposition of y^e mercury or Universal spirit which they have assimilated to themselves, y^e which varies very much in the said Intentions or Ends.

Hitherto concerning y^e first creation of all things.

As the first generation or naturall production of things created at first or before that is a multiplication and increase in each kind. to witte y^e first partle the 24th in the world so multiply & increase each one in his own kind. Dear companion, y^e generall Law which god hath created things, they have y^e their own propriety, & being placed in their proper season, Receive their naturall naturall Nature. And this Law, y^e nothing should stand, remaine, growe without working. But if all things should presently stand & growe, & drive God drinke, Act & be Acted upon or impelled according

* vid: p: 14
 * vid: p: 16
 * vid: p: 19

To y^e Intention & Inclination of y^e substantial forms: by these motions, vicissitudes, of Action, passion Causation & Affection after this manner. viz: y^e Superior body should have power & influence upon them y^e are in y^e middle region. & those in y^e middle region upon the inferior bodies which are the mixt of y^e three families. but y^e these & their species subject to each family as also y^e Individually of all species should mutually Act among themselves in such a manner as is proper to each of them that for this reason y^e hereby in y^e kind of mixed bodies, a perpetual & never failing new production of things may be procured & multiplied. & a reparation made of bodies & meet to y^e End of the world.

And this is Gods Eternal decree on purpose y^e the integrity of the things in y^e world equally corruptible. (By reason of a continual succession of decreas^e & run) might not be waikend & quidd^e & stroyed before their due time.

Besides this General Law or Order: God hath given Peculiar Order to Each species, or kind for its own Conservation & multiplication. which Order we call Nature Naturalized.

By vertue of which they doe not onely agree with y^e Actions of superior & subalterate causes, but they also contribute to it by their own strength according to y^e faculty of their own condition. But the govern^r of this naturalized nature is

And thus by y^e most unwearely apparent (y^esp^{er} of y^e heavens & elements, doe daily produce & multiply salt sulphur & mercury & those again produce & multiply y^e instruments & springs of things of y^e whole world, & again from the spring & instrument is produced y^e unwearely spirit. The unwearely spirit again according to its degree of dryness sometimes produceth moyst. some sometimes food & sometimes individ^{uals} of each family which lastly multiply each one their own species or kind. except under the which last effect this without y^e help of art. I as I have given you a short Exposition of y^e second generation or natural production of things ordered by Gods Eternal Decree
 Farewell Brussel July y^e 30 1646

Epistle y^e 25th

Dear companion: Before we treat of y^e rules & precepts of our Art, we must premise some things of its Intention & Power y^e may be suitable to y^e former principles of nature.

The Intention then of our Art in general is to perfect nature in her naturall productions.

First part
 ay y^e art
 helps nature

And this our Art effect two ways. first by helping nature that shee may obtain her ordinary End of specifick perfection of those things which shee produceth in what manner soever shee in her ordinary Course is wont to doe it. & to which end she had not been by ^{some} Accident hindered & disturbed in her works. she would have come.

As for example: in absence of a hen a chicken is often hatched out of a hens egg onely by an Artificiall heat y^e egg being kept continually warme. & thus many other such things when nature could not Art hath helped & perfected.

Art can also accelerate natury productions before her usuall & ordinary time & term. & thus by such cunning Artifices the coming forth of many things are often hastened.

NB

But although this be an ingenious intention of art, yett it doeth not reach some Metallick works: because it doeth not take so well with y^e inferior mixt, of y^e mineral family as it doeth with them of y^e higher families.

Second part
 ay y^e art

As for the second part of our Art which is to perfect things from an ordinary degree to a far higher degree of specifick perfection. this shee doeth againe two ways. first without changing y^e species or kind, but onely by the intrinsic specifick vertue.

As besides y^e ordinary ~~degree~~ size found in nature, shee hath given extraordinary & almost infinite degrees of perfection to each thing, but especially in y^e vegetable & mineral family but to the height of perfection that is if her selfe cannot attain without y^e help of Art. as I have often said in my former

part. As for example, when we see a rose by its nature grow to a certain perfection by y^e burden of which we see it transplanted out of a garden into a new garden for the more y^e ministerall vertue & proferty of y^e same & its branches is increased by this its transplantation.

iii: pag: 20

And this manner of helping nature belongs chiefly before the rest to y^e minerial family. & this is y^e first End & Intent of minerial multiplication spoken of before. & this is by y^e multiplication of food for it Cant be done otherways.

But take care you doe not mistake & take y^e Union & Contraction of dispersed vertue; for an Exaltation of specifick power & vertue.

As for Example when spirit of wine, (& soe many other things) is by distillation once freed from a great deal of tartar & phlegm in which y^e spirit was dispersed, it seemes to become much more powerfull & strengthened as to its inward vertue: but nothing in reality is added to its degrees of formall strength. but only its dispersed particles are more united & compressed together, by y^e separation of y^e heterogenous excrement, which lay confused with y^e spirit, but were not united substantially with it, but only lay placed together in y^e body of y^e wine, from which separation indeed though y^e spirit of wine attains soe much y^e sooner & easier y^e End of its operation & Action when it acts upon its passive subjects. but by such a separation it gets not higher a degree of specifick perfection, & vertue, by which it can doe any thing above y^e degrees of its naturall, genuine vertue, & ordinary power, or by it can thereby multiply its species.

The Assurance of this hath deceived many gross sophisters who have worried themselves in vain with infinite & various operations upon mettals & the minerals whose assistance they expect altogether. like to y^e spirit of wine? For they greatly owning thought thereby to exalt mettals. or to produce extraordinary Effects, as thereby to give a power to multiply y^e species.

Indeed it is not to be denied but that this is an operation not usefull & unnecessary to y^e philosophical works. But undly soe far as they are means to obtain our End & purpose for y^e Artificer industry must not end in these operations, for y^e obtaining the effect & intention of proceeding y^e Universal agent. either by y^e Accidentall alteration of sensible qualities to be taken for y^e said increase of specifick vertue & strength by y^e putting together of heterogeneous things of diverse kinds y^e outward parts, only changed but not y^e inward nature or y^e Activity & State of the

9
nd by

nd p: 20

nd p: 18

substantiall forme. And in this point alsoe Ignorant sophisters are deceived. secondly art helps nature by changing y^e lowest species into y^e highest the which it effects two ways.

first by y^e help & benefitt of a Universal Agent. which Agent is some minerial being multiplyd, according to y^e above mentioned first End or intention, of multiplication. by which it is soe Exalted in its vertues y^e it is able to transmute all those species y^e are subalternate so it is also able to assimilate them according to a proportion of a greater inequality & that to infinity. soe y^e least portion the Agent can in a moments time convert an infinite portion of each species subjected to it. which effect belongs only to our stone & it is y^e last form or End of minerial multiplication.

secondly by vertue of Particular Agents, which Act only upon one or few species y^e are subjected to it & converted after y^e manner above said, & of which I shall speak more hereafter, and this is y^e effect of simple transmutation.

Now from what hath been said we shall divide our Chrysopaeia or Transmuting Art, into two parts. viz: into Universal & Particular.

The Universal Chrysopaeia tends to y^e preparation of y^e said Universal Agent, or y^e multiplication of y^e seeds of sol, & Luna: its application & use.

The Particular Chrysopaeia tends to y^e preparation of particular Agents, their use, application. according to this division I shall divide y^e next opsted into two parts. Facula
Bristol July 10th 1646

Epistle y^e 26

I am your subject of Chrysopaeia... The Agent... to be prepared... The Agent... to its quantity but to its power... & it is soe highly exalted as its inferiour vertue or activity

of its substantial forme. as if least part of it by reason of its
exuberant tincture or force is able to give substantially y forme
of sol, e. Lund, to a great quantity of all other imperfect metall,
by a quick Action.

This definition is regular for y Afforesaid multiplyed food
is of y nearest kind to a Golden or silver nature

This Agent differs from simple gold & silver as they appear in
a state of mineral constitution & from all other things whether
mineral Animal or vegetable y are multiplyed or multiplicable
according to quantity.

It also differs from Agents of particular transmutation which for
y most part act upon quantities less or equal to their own. whereas
this universall agent transmutes almost an infinite quantity
more than its own.

Now y sol or Lund is of y same kind with y universall
agent is manifest from hence. Because as its required to trans-
mute imperfect metall, into gold or silver. so to effect this it
is necessarily required y natural, true, & substantial forme
of gold & silver should be in it. for nothing can give & contin-
ue y to another which it hath not in it selfe.

Neither is it to any purpose is object, or from hence to conclude,
y because y same substance is y Stone is y very seed of sol.

epist. 11.

of y therefore it can't be sol or Lund in substance.

the same is objection & answer. answered in y 25 Epist.

of all y parts of homogeneous body, and of y same nature, y parts
as their whole is, & therefore y seed of sol must needs be formally

sol, also: like as any other vitriol draw out of any part of
metall (it being their seed - spore) doth not differ from y
substantial metall it selfe, but only in some accident.

in admixture out of its essential, but only accidentall
quality, such as susceptibility or Ductibility, or Extension it is

in use and he is in essential quality in his Action,
whereas it is said to be y ~~seed~~ y seed of sol.

in Lund multiplyed. Now there is a twofold Stone; one fit
to make sol, y other to make Lund yet it is true y y
Agent which is fitted prepared for y make y Gold.

also be made of which lower the

2

But yett if the Artist intends his work for sol, hee must make the
subject of his work to be sol. that the stone which hee hath made
may improve y Golden forme. But if y Artist intends his work for
Lund then hee must take Lund for y subject of work, y y Stone may
communicate y Lunarish forme. And all this is to verifie y afforesd
Axiome: y nothing can give what it hath not in it selfe.

Neither is it against our doctrine y there are some Causes y produce
different effects from themselves, that therefore sol is not so neces-
sary an Ingredient required to make y Gold, which y see may be Inferred
to Lund.

For as to those causes which produce different effects this can only
be said to happen to Universall & equivocal Causes which are de-
minated, & made for y into diverse effects; such are y heavens, y stars &c.

B

But in Particular & Univocal Causes which by necessity produce
Effects in nature like to themselves, which do act by y power of
specifick seed (as this in our work) in this it is quite otherway.

~~the~~ Now y Stone must be, though not simple, but
multiplyed sol or Lund, that according to y seed & intrinsic vertue
of its substantial forme is plain from hence. Because it could not
otherway, equally alike transmute all metall, of soe different a
degree of perfection in some quantity, as y see doth, unless
it be by a most intense & perfect vertue, & in some y imperfectness
of the metall, y see may transmutation happens in proportion of
quantity.

But y quantity of y seed is not the same in all, y see may
be y seed of sol, y see may be y seed of Lund, y see may be y seed
of all, all was for y seed, but y see may be y seed of sol, y see may
be y seed of Lund, y see may be y seed of all.

But y quantity of y seed is not the same in all, y see may
be y seed of sol, y see may be y seed of Lund, y see may be y seed
of all, all was for y seed, but y see may be y seed of sol, y see may
be y seed of Lund, y see may be y seed of all.

But if however y seed is not the same in all, y see may
be y seed of sol, y see may be y seed of Lund, y see may be y seed
of all, all was for y seed, but y see may be y seed of sol, y see may
be y seed of Lund, y see may be y seed of all.

But if however y seed is not the same in all, y see may
be y seed of sol, y see may be y seed of Lund, y see may be y seed
of all, all was for y seed, but y see may be y seed of sol, y see may
be y seed of Lund, y see may be y seed of all.

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this a particular transmutation which doth not properly happen y

way of generation by y^e strength of seed, neither is it occupied about y^e greatest quantities of things transmutable;

But you would have it meant of a universal transmutation then I doe absolutely deny y^e proposition. because a universal transmutation requires three things or conditions in its Agent.

Firstly it bee able to transmute all kind of mettals with equal right though not with equal weight in all.

Secondly y^e least part of y^e Agent bee able to convert any sensible quantity of any metall.

Thirdly y^e it may finish this Action of transmutation in a few minutes time only by a bare projection upon them when in fusion or other way

All which, but especially y^e disproportion in y^e quantity doe lesson y^e proportion which might bee in y^e simple sol, in reference to any inferior metall: & on y^e other side they doe heighten y^e resistency of that inferior metall.

For y^e disproportion of quantity hath this effect (though it bee not of it selfe an active quantity) y^e it either augments or diminisheth the actions or resistency of y^e Active or passive quantity, by soe many degrees, as there are Excesses or defects, of y^e same; above y^e true & just measure. And this not intrinsecally by intention or commission of quantity but extrinsecally by multiplicity or division of y^e parts in things mixed as otherwise, as the quantity of

By this I doe understand that the quantity of one part may be divided into many parts and each part may be divided into many parts and so on. And this is the reason why the quantity of one part may be divided into many parts and each part may be divided into many parts and so on.

Epistle 27
I have by explained
I shall briefly consider it
by y^e function of force may be
the quantity of force may be

I shall begin with y^e Efficient Cause which twofold viz the principall Cause & y^e ministering cause.

The principall Cause is nature her selfe, without which nothing can bee produced soe as to have naturall conditions & facultys for Artificiall machines are not properly productions of naturall bodies.

The ministering Cause is Art which can't be rightly said to produce but onely to help nature in y^e production & exaltation of things

About y^e terms or Ends of her ordinary intent & power as I have said before And how Art Effects this you shall learn in our following Epistles

Francis Bacon, Brussell, July 7th 1619
Epistle 28

Dear companion y^e next in order is the final Cause, for every Agent Acts for some End or other, & therefore since nothing can Act to a certain purpose or End except that End bee known to y^e Agent

the nearest intention or End of y^e stone is y^e affore said first term or End of mineral production viz: y^e preparation of y^e Universal transmutative Agent or (which is y^e same) y^e multiplication of the

the remote End of y^e transmutation it selfe of mettals in which y^e last End of y^e said multiplication is contained.

the nature of the matter (as the stone is not rational y^e proper way of nature is to be prepared to produce naturall productions, it is fit that should just like nature may be put in the same way

But that which is the nature of the matter is to be prepared to produce naturall productions, it is fit that should just like nature may be put in the same way

same living mercury with y^e food & sulphur of y^e body y^e is dissolved in it that truly by y^e Action of y^e fire but not the Elementall or corosive fire, but by y^e Action of y^e inward contrall fire y^e is y^e sulphur. but indeed this fire is excited or stirred up to action by an external heat either of y^e sun, stars, or a real Elementall fire & thus much of the final & exemplar Cause (Paracelsus Brissoll) July y^e 27. 1646

Epistle y^e 29th

Dear Companion! now follows y^e material Cause. for as soon as the Artist hath considered y^e Idea or example, or pattern for his work hee takes y^e matter in hand out of which hee is to make what hee designs in likeness unto his modell.

*vid: p:30
they are of y^e same kind as the stone are y^e subject which must receive its form.

Now as it is sufficiently verified & made appear y^e Sol or Luna is y^e matter of y^e Saphire Stone, for they have been assigned for y^e kind of y^e Stone & for y^e subject which should receive its form.

But whether y^e said Sol or Luna be y^e totall or adaequat matter of y^e Stone, or only particular, this is not enough explained

Wee doe therefore assert y^e Sol or Luna is not y^e totall matter of the Stone, but only, a partiall. because (as it is afforesaid) y^e making of y^e Stone is y^e first form or End of mineral multiplication, which consistes in y^e assimilation of a certain thing with y^e seed of Sol or Luna.

as in p: 20

And therefore some may object is to be admitted for a partiall matter of y^e Stone. Consider Sol or Luna

But this is contrary to what we have said before, that the matter of the Stone is not the matter of the Sun or Moon, but that the matter of the Stone is the matter of the Sun or Moon, and that the matter of the Sun or Moon is the matter of the Stone.

But if you say that y^e matter of the Stone is the matter of the Sun or Moon, and that the matter of the Sun or Moon is the matter of the Stone, then you are in the wrong, for the matter of the Stone is not the matter of the Sun or Moon, but that the matter of the Sun or Moon is the matter of the Stone.

imp: 20

come to pass by y^e vertue & Action of y^e food but by y^e third forme or End: viz: by a completion, of multiplication of a thing already generated. which completion I have explained before, to be done by y^e power of odour of y^e substantiall forme. either in minerals, vegetables or Animals.

Neither is this to be urged y^e because we see a brood produced from diverse sorts of Animals, as for example a mule is begotten between horse & an ass, & soe of many other Creatures such broods are begotten.

But these are degenerate, & are not of y^e same species, or kind, as the Genitor, & therefore in this case y^e species is not multiplied.

Perhaps you will instance farther & say: Granted y^e second partiall matter of y^e Stone, must be homogeneous with sole Luna, it doth not therefore follow, y^e for y^e second matter our mercury & only it must be taken for there are other things which are equally, may more homogeneous with them than y^e said mercury for truly nothing is more homogeneous to Sol & Luna than Sol & Luna it selfe & their parts, or principles.

But the answer to this objection is easy & solution of it may be readily had out of what hath been said in y^e discussion of Paracelsus his works. viz:

That there is two sorts of homogeneity, the one of principles, in which two things doe agree, & have y^e same Identity or nature, out of which any thing is moderately made, in which hath a radicall aptitude to receive y^e same forme, it and kind be they.

As for example, the seed of a dogg is homogeneous with dogg, homogeneously because it hath y^e same nature with y^e dogg, in which was made, & had it hath a radicall aptitude, & fitness, to receive the same nature & forme of a dogg.

NB

Insofar as homogeneity is, they must be in one nature & one part with Sol or Luna, for it is not possible to be formed out of one nature.

The second sort of homogeneity is that which is in reference to y^e forme, & nature, in which two things doe agree, & have y^e same Identity or nature, out of which any thing is moderately made, in which hath a radicall aptitude, & fitness, to receive the same forme & nature of a dogg.

But this sort of homogeneity is not required in our mercury which is of second partial matter of y^e Stone, nay it is contrary & inconsistent with y^e intention of y^e Stone, for then if y^e formout, & y^e thing formoutable ~~and~~ would have the same formall degrees; soe they could not be formally distinguished, which is here necessary; for the thing formoutable must acquire some form which it had not before?

But if you yett object, say: this is true in reference to y^e integral & total substance, of sol, & lund, but not as to thaire separated principles.

But I answer to this: that what holds in y^e whole holds also in its parts: viz in y^e separated, as it were destroyed principles of a thing principiated. for I have before said y^e said principles can't be soe separated as that they could receive their former simplicity & form fully thro' out of y^e forme of principiated being. & Although I should grant this impossibility y^e things could bee back simplified again as to thaire principles: yett, Inconveniency would be y^e same & it would make nothing against us. because y^e same homogeneity of principles would still remain in them.

*mp: 10: c: 11
*p: 12: c: 13

Besides this: in what manner soever these principles might be separated again; they must certainly be restored again to y^e same former body, either Individually or at least specifically. both which were impossible to be done according to y^e course of nature: for then there should be a request from privation to habit.

Besides, if man nature, yett affirmed y^e naturall principles of y^e body, which being once separated & funde would be not restored again to y^e same number of the body, but be reunited again to y^e same number of parts or kind. Man nature accepted because hee is composed of y^e same kind & material form.

Epistle 12 of 30

But if you would call y^e thing in question
I have before said it will be enough explained
I have before said it will be enough explained
I have before said it will be enough explained
I have before said it will be enough explained

instr-
ments
ature
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the.

The Instruments of Nature are two viz Water, & Fire. The first is water which serves for solution. But this water is not Elementall water: but it is y^e Universal spirit, or y^e same mercury which was assigned above for y^e partiall matter of y^e Stone. But yett with this difference: for when this mercury is proposed as a solvent then it must be stripped of all its volatility & corrosivity, which doo' bind up its volatile salt, in which resides its solutive faculty. & this is to be done by reiterated distillations & rectifications, soe it being thus distilled & rectified then it penetrating & flowing through y^e pores of sol it mixeth it selfe with y^e salin part, viz: the salt of y^e soil, & then by y^e means of its adjoynd homogeneous humidity it is able to separate & dissolve their homogeneous parts, like as warme water dissolveth Ice?

But when this aforesaid mercury is taken for y^e partiall matter of y^e Stone it needs not such rectifications.

The second Instrument of Nature is a twofold sort of fire viz External, & Internal.

The first sort is y^e Internall, naturall, contrail fire or primogenial heat; which moves y^e power of y^e ferment, & every where digests & coagulates y^e mercury. This contrail fire equals it selfe to 4 degrees of predominancy of heat according as its active quality doth overcome y^e other qualities of y^e matter. Those 4 degrees show themselves by y^e colour of y^e matter, viz white, black, purple, white, red.

The second sort of fire is y^e external, naturall, contrail fire, which doth operate y^e fermentation of y^e matter, and y^e preparatory operation of y^e ferment. It requires more degrees. But the number of degrees of y^e ferment is not equalled, & the number of degrees of y^e matter is not equalled. But yett what Authors say concerning y^e degrees of fire of the ferment is not soe true, as they say that the degrees of fire of the ferment are equalled to the degrees of fire of the matter.

But if you would call y^e thing in question I have before said it will be enough explained I have before said it will be enough explained I have before said it will be enough explained I have before said it will be enough explained

of the instruments of Art. Serving for preparatory operations. & first for mercury.

Dear companion. Instruments of Art are vessels & a small furnace with other things which belong to it. & those are divided into two orders

Those of the first order are such as serve for preparatory operations. These are divided into two ranks. Those of the first rank are those which are useful for the preparation of mercury or distillate, & these are threefold.

First there are required vessels; a body or cucurbit & receiver where with our Magnesia is distilled, & mercury may be drawn out of her. These vessels also serve for Rectifying of the same mercury. Secondly you must have a small furnace to sit in sand or ashes.

Thirdly there are some things which help to the distillation of mercury. Such are: flax, Cotton, or brimstone, these curb & hinder the rising & flatulency of our Magnesia.

The Instruments of the second rank are those which are required for the preparation of the second partial matter of stone. viz: Sol or Lime, & there are three sorts of these.

First Cucurbits, stills, & Boiling dishes secondly Calcinary furnaces, or ovens with open fire.

Thirdly some things which calcine or bring to a powder. Sol is calcined with potentilla, indigo, or sulphur. Indigo may be calcined with sulphur, or with iron filings. Sulphur may be calcined with iron filings, or with copper filings. These are the best for the purpose, provided a perfect red heat be kept on them, & the calcination be continued till the matter be reduced to a powder. These are the best for the purpose, provided a perfect red heat be kept on them, & the calcination be continued till the matter be reduced to a powder.

These are the best for the purpose, provided a perfect red heat be kept on them, & the calcination be continued till the matter be reduced to a powder.

Epistle 4 32

Dear companion. Instruments of Art are vessels & a small furnace with other things which belong to it. & those are divided into two orders. These are divided into two ranks. Those of the first rank are those which are useful for the preparation of mercury or distillate, & these are threefold.

The first is a glass made in the shape of an egg with an neck about two or three inches long. Into this glass both the partial matters of the stone are to be put. viz: the living mercury, & the salt or vitriol of Sol or Lime aforementioned. These must be joined in due proportion as I shall describe hereafter, & it must be covered with the part of the glass must only be filled with which must then be hermetically sealed up. Secondly you must have a small capell or vessel to hold ashes or sand in which the philosophical glass, or egg, is to be placed, laying it upon sand about it about a thumb's breadth high. Then you must have a threefoot in which the earthen vessel or capell may hang. Thirdly there must be a furnace which is called an Athanasus with all its appurtenances, & truly it is all one what kind of furnace you have, provided it gives a very moderate, continual, & equal heat & may strike round about the egg. Farewell. Brussel August 13. 1646

Epistle 4 33

Dear companion having explained the Instruments & causes I shall now teach the Application & use of them & the manner of operating & I shall divide these into two parts

First I shall show what number of operations there are, & shall explain them in my next place. The practice I follow for all things & all the operations may be seen by collected out of our two last Epistles, yet because there may be thought some things defective in the circumstances, I will here explain them.

Heretofore as I have said that there are three sorts of operations, viz: the preparatory, the calcination, & the solution. The preparatory operations are such as are necessary to prepare the matter for the calcination, & the solution. The calcination operations are such as are necessary to calcine the matter, & the solution operations are such as are necessary to dissolve the matter.

The first sort of operations which concern the solution, are of a threefold nature. The first is the preparation of the distillate, which is the distillation of our Magnesia, & the rectification of what is distilled. The second is the preparation of the stone, which is the calcination of our Magnesia, & the solution of what is calcined. The third is the preparation of the mercury, which is the calcination of our Magnesia, & the solution of what is calcined.

ten times every part of y^e single stone made, & a hundred times every part of y^e sort of sol or lune. but after the second multiplication of y^e stone, it doth surpass a hundred times each part of y^e stone first multiplyed, & a thousand times each part of y^e said sort of sol or lune, & soe it may be multiplyed to infinity after y^e said manner.

The reason of all this is y^e white nature Acts in y^e same subject for a substantial product, the doth add ten degrees of perfection to every product besides y^e degrees of y^e foregoing degrees of perfection, soe it y^e three product with a new different species, or doth but underta to moderate y^e same species. All this we could prove by many naturall instances & examples, but y^e we knowe y^e you y^e self are capable with ease to obtain y^e truth hereoff by yo^r own speculation & observation. Farewell Brusseles August y^e 26. 1640

Epistle y^e 35

Dear companion y^e use of y^e stone is such y^e its power & vertue must be lessened with many inhibitions of our foresaid or common mercury till it hath acquired a just temperament & proportion & is fit for a medicine either for Animals or metall, especially if the stone hath been multiplyed, for otherways by reason of its most potent heat & dryness it would overcome & destroy y^e naturall heat of an Animal, or dry out y^e raduall moisture, whereas it should restore y^e same to y^e diseased. Inward as to y^e inferiour metall, it would melt the same into matter, and take to it selfe, & soe to any metall, & the like, soe we instead of making stone, we may convert it into a lump of matter. Brusseles September y^e 1. 1640

Epistle y^e 36

Dear companion y^e use of y^e stone is such y^e its power & vertue must be lessened with many inhibitions of our foresaid or common mercury till it hath acquired a just temperament & proportion & is fit for a medicine either for Animals or metall, especially if the stone hath been multiplyed, for otherways by reason of its most potent heat & dryness it would overcome & destroy y^e naturall heat of an Animal, or dry out y^e raduall moisture, whereas it should restore y^e same to y^e diseased. Inward as to y^e inferiour metall, it would melt the same into matter, and take to it selfe, & soe to any metall, & the like, soe we instead of making stone, we may convert it into a lump of matter. Brusseles September y^e 1. 1640

First there comes over a Sympid or Clear spirit, secondly a blackish oyle, & when nothing more will distill leave of y^e salt & coals. Then take y^e distilled liquor & rectifie it in a narrow Chyan vessel three or four times y^e blackish oyle may be separated but notwithstanding for many rectifications a yellow or red oyle should come over with y^e thus rectified spirit. then filter y^e spirit y^e y^e red oyle may remain in y^e filter.

Then divide yo^r distilled liquor into two parts, the one part you shall keep for y^e composition of y^e egg. the other you shall rectifie againe for long till noe manner of faeces remain behind, till y^e liquor become very sharp like to y^e sharpest spirit of vitrioll or common oyle of salt. this is y^e preparation of our mercury.

Then take of purified sol or lune an ounce amalgamate it with common mercury eight ounces. y^e hath been well cleansed with water & salt mix with y^e affordand amalgam six ounces of common sulphur or more if you please incorporate & grind them well together in a mortar when done put all into a Crucible & lett this mixture burn away y^e sulphur & mercury in an open fire & there will remain a pure cake of gold which wash very well with comen distilled water & then reverberate y^e cake for twelve hours long. this is my preparation of sol but if you have a better make use of it for herem doth not consist y^e magistry of our art.

But y^e preparation of lune is more than a common acclamation & purgation, & soe y^e use of y^e stone is such y^e its power & vertue must be lessened with many inhibitions of our foresaid or common mercury till it hath acquired a just temperament & proportion & is fit for a medicine either for Animals or metall, especially if the stone hath been multiplyed, for otherways by reason of its most potent heat & dryness it would overcome & destroy y^e naturall heat of an Animal, or dry out y^e raduall moisture, whereas it should restore y^e same to y^e diseased. Inward as to y^e inferiour metall, it would melt the same into matter, and take to it selfe, & soe to any metall, & the like, soe we instead of making stone, we may convert it into a lump of matter. Brusseles September y^e 1. 1640

But y^e signs if you have proceeded well in yo^r operations are those
 of yo^r liquor in y^e first circulation, getts a golden yellow color, & in the
 following circulations by degrees a redness doth succede then if the
 peacocke tail or y^e rainbow doe appear upon y^e superficies of y^e liquor.
 But y^e signs of a radical solution is when it hath bee reduced again
 into a metallick body. for this is y^e propriety ~~of~~ of y^e salt which
 is extracte out of perfect metall; & such is our Sol or Luna dissolved.
 Having y^e afforesaid materials thus prepared: Take one part of
 the said Sol or Luna dissolved as before taught, & of y^e living mer-
 cury (which you had reserved for y^e composition of y^e Egg) ten parts
 if you designe yo^r work for Sol. or four parts of mercury to one of
 Luna. If you designe yo^r work for Luna put these into a glass made
 in y^e shape of an Egg with a long neck as I have before taught lett
 two parts of y^e glass remain empty then seal it up airtight
 then have ready an earthen vessel or little pott fitted to y^e brim
 of y^e Egg fill y^e vessel with ashes bury the Egg mid way y^e after
 may surmount y^e matter about a fingers Breadth high. then hang
 this vessel in a three foot made purposely for it & so lett it stand
 or hang in y^e midst of any little furnace of what convenient figure
 beover: viz: an Athane with a Lamp: soe if you can give a very
 gentle & equal heat & which may strike & play round about y^e spot
 And if to y^e very end which is a perfect fixation. comes in an obscure
 manner after y^e solution. proceed as you are pasted
 But what that gentle degree of heat & equally working
 you may knowe by the nature of the matter. for it
 must not be made y^e solution. for it must be made
 the signs of the end degree are y^e appearing of those y^e upon
 you at every quarter of y^e year. & y^e apperance of
 verry colors at y^e end of every year. there abouts till the
 last of the year. our apperance which is y^e term of perpetuall
 fixation as y^e multiplicat. & y^e nature of the thing is
 full. But many more things may be done. by y^e use
 of the said. Bruffell. September 14. 1614.

Epistle 37

If you will have a...
 my sight...
 of which y^e stone is made. or by many other ways

vid: p: 43e: 37

proper vehicle suitable to y^e nature of y^e disease & temperament
 of y^e patient, & in a due proportion; provided you give in that liquor
 quantity but one grain of y^e Stone.
 But if y^e Stone hath been once multiplied then one grain of such
 requires a thousand grains of such proper liquor, & if it hath been
 thrice multiplied, it requires ten thousand & so forth.
 But for y^e transmutation of metall; you must take one part of the
 single Stone to ten parts of our afforesaid (but not common mercury
 But of y^e once multiplied Stone you must take one part to a hundred
 of y^e same mercury, & of the twice multiplied Stone you take one part
 to a thousand still of y^e same mercury & lett it in a digested heat which
 at first must be gentle then by degrees making it stronger & stronger
 till it getts y^e consistency of a Stone, & such Inhibitions & deficcations
 must be repeated till one part of y^e Stone converts ten parts of common
 mercury, twenty of Lead, thirty of Iron, fifty of Copper, & a hundred
 of Silver into perfect Gold, If y^e Stone bee for Sol, but if bee for
 Luna, then if it convert half y^e quantity or thereabouts of y^e
 afforesaid metall; into silver it is enough.
 But if in case you should want a sufficient quantity of our affore-
 said mercury, then you may degrade y^e Stone with common mercury
 after this following manner: viz:
 Project one part of y^e single Stone upon ten parts of common mercury
 made soft, then it will convert it into a powder of y^e same nature
 with y^e spirit, but y^e Stone will be of y^e same
 the Project it thus & so upon a hundred of y^e same
 common mercury, & so you shall have a powder, which you
 project upon a thousand parts of y^e same mercury, & so the
 powder you have made y^e by y^e first. & so on
 you may project upon y^e afforesaid, & so on
 of y^e said. The said Stone will be of y^e same
 nature as y^e first, & so on. If you will
 have a longer list I will be glad to furnish y^e particulars
 in so far as you shall desire by y^e way of y^e Stone.

Epistle 38

The said Par Chrysothala...
 for transmutation of imperfect metall;

That is all present not all hand though I have experimented it for
 oral times my self & must tell you y^e in this business one thing is
 chiefly to be noted: viz: that this operation is done by evaporating,
 or precipitating Agents. Such as are Tartar, Calc viv^e, Bolus Armen
 & such like biting, & sharpe salts; & y^e reason of this operation is this
 that whilst y^e sharpe salts corrode y^e volatile part of y^e metall the evapor-
 ating agent doth throw down y^e first resisting parts & afterwards the
 first parts being by Aqua fortis, or y^e soft united again: those first parts
 remain which before were dispersed in y^e greater volatile quantity & were
 now fast to be carried away with these volatile parts. & there is really
 some perfect & good metall may be separated this way: but the profit will
 be but small when you have counted up y^e Expenses, & you have
 been all in extracting that little quantity of good metall with so much
 labor.

Moreover it is to be noted y^e the perfect metall which is thus extra-
 cted comes forth allways by it self in its natural color & brightness if
 it be sol it will be gold color, if hard a silver color & brightness
 for the tinctures of these metalls are allways of a first condition
 or rather because these colours are an inseparable propriety to y^e
 first essence of metalls.

The second particular (but improperly so called) transmutation
 is made by condensation, or as it is commonly called fixation of metalls
 which is really but a sophisticall mutation or change: notwithstanding
 y^e metalls thus prepared do sustain severall trials & assays
 now to make this change there are two ways

The first is a subtraction which is made by the addition of
 mount, & metallall salts by way of precipitation with a certain
 ay with that what is commonly rejected in this operation

That y^e spirit of volatile metalls doth pass in y^e first operation
 had not before for this it is

those metallall matters & elements are first found to be in
 spirit, which infuse into y^e pores of y^e metall to be
 by y^e means of y^e salts dissolved, & wa^e fixed in this manner by y^e first
 degrees of y^e cementing first in an it last by means of y^e hard salts
 in this property is also to vitrify y^e soft things to wit
 fixation) y^e calcined metalls (and such as y^e metallall experiments)
 by y^e action of a continued fire and at y^e end of a mentation vitrified
 but from some y^e metalls they find some ~~fracture~~ friable &

And brittle which is an undoubted sign of vitrification or at least
 of a complexion with glass in which state it is not wonder if some
 metalls sustain & withstand corrosive waters.

The second way of such particular transmutation, is Fixation
 which again is two fold.

The first is by Amalgamating y^e metalls (which are to be conden-
 sed & fixeated) with mercury or Antimony & afterwards by burning
 the Amalgama.

For thus y^e humidity & Crudity, of any metall mixed with y^e humi-
 dity of y^e Antimony or mercury, as soon as these food y^e burning fire
 they fly away with y^e same mercury or Antimony.

The second way is by Corrosion with Corrosive salts & an ad-
 dition of metalls of a dry constitution, such as Iron is, or any other
 dry metall may be: but metalls thus condensed commonly want
 a proper tincture, for reasons alledged Above: for having
 y^e a metallall first tincture, is an essential condition of a first
 metall such certainly cant be found in a metall which is not really
 truly & naturally first: however by art there can in some measure
 be given a first tincture, especially as to y^e red, if you
 add to y^e said condensed metalls upright sol. & then when they are
 melting together if you again put to y^e mass a great quantity of
 rubifying metalls & other minerals & so doth them be often
 corroded together & in such mixtures there is (as I have already
 said) something which is really good, which doth paye with y^e
 heat & so therefore y^e tincture is augmented by y^e addition of y^e
 burning parts, though notwithstanding all such tinctures are
 weak.

But as to y^e red tincture, I have observed that y^e best
 Brassy tincture is of y^e 171040.

EPITILE 4 39

Dear my friend, I have last Epistle hath been
 thing y^e history to a particular (Prysopeia) & hath
 them very short & plain there is nothing wanting there. But only
 y^e words should conclude the whole metallall treatise, with the
 tyeall y^e metallall works y^e which waye in what order
 works are to be tryed & examined, know there first y^e there
 but two perfect metalls viz: sol & lead, though they differ

The degree of their perfection. The conditions & signs of their due perfection, are so hoity, weight, & tincture.

Now Examinations & tryalls by which we may know that these mettals have those true conditions, & signs. are two fold. viz Common to both, or private to each other.

The common examiners to both are; the Eye, Amoulding in y^e fire, Expansion, the graving tool or penknife, melting, & y^e Royall Cement or Test.

The Eye doth demonstrate the true tincture upon y^e touch stone. The amoulding in y^e fire doth y^e same & it argues a mixture if the whole outside of y^e mettall become black or foul coloured.

By Expansion or forging is found out an addition of heterogeneous things such as salts, or friable minerals, or Trimm, especially when y^e mettall can't be forged or if it cracks in y^e forging.

The graving tool, or penknife, discovers an alteration, & addition, & mixture of other mettals, & minerals, when they find y^e mettall hard & it will not easily yield to y^e Iron.

By melting is discovered a great addition of other mettals that are imperfect, if soe be, y^e it melts easily & quickly. Also if y^e mettall bee harder then ordinary to melt; it argues a great deal of vitrified, vitrified, minerals amongst it. & if in y^e melting the quantity of y^e mettall, & y^e tincture diminisheth it is a signe of a top rifest work.

The test stones also y^e same, y^e nature, & the mixture of other imperfect mettals, & minerals, it will even for histick the same marks to which they shall y^e same, full.

By y^e Royall Cement, or Test, is discovered a mixture of other mettals, & minerals, when they find y^e mettall hard & it will not easily yield to y^e Iron.

By y^e Royall Cement, or Test, is discovered a mixture of other mettals, & minerals, when they find y^e mettall hard & it will not easily yield to y^e Iron.

A gray color signifieth about y^e sol. or lastly if y^e whole undissolved substance is of a gray & not a black color, neither, if it be amoulded in the fire doth obtain a yellowness, which is true signe of y^e calce of gold. And if y^e reduced calces should, when rubb'd upon the touch stone suffer it selfe to be eaten away by Aqua fortis. & it is an ill signe.

Also by an Antimonial purgation a defect is known if after y^e evaporation of y^e Antimony y^e sol. hath left some of its substance & tincture. The difficulty of solution also is a signe of some sophistication.

NB

And here some doe admitt y^e Aqua fortis which dissolveth silver will not dissolve gold, & as soon as it is made aqua regia it will dissolve gold & not silver.

But to mee it is not wonder, for y^e Aquafortis is too gross & not subtil enough to pass through y^e pores of y^e gold, & y^e Aqua regia is too subtil to break y^e fibres of y^e mettall of y^e silver, but it flies through easily with out obstruction.

Therfore if sol is dissolved with difficulty in aqua regia it is a signe of a mixture either of lime not changed, or else certainly of vitrified bodies. & lastly it is an ill omen if y^e calce of sol being dissolved doe not make its solution yellow.

By reduction is discovered a defect if y^e calces can't be brought into a body, or if a great part of them doe vitrifye it argues a deal of heterogeneous parts & minerals, & also if its tincture be diminished.

The same marks to which they shall y^e same, full.

By y^e Royall Cement, or Test, is discovered a mixture of other mettals, & minerals, when they find y^e mettall hard & it will not easily yield to y^e Iron.

By y^e Royall Cement, or Test, is discovered a mixture of other mettals, & minerals, when they find y^e mettall hard & it will not easily yield to y^e Iron.

Now I shall show you y^e order which is to bee observed in the
affordaid Tryalls: which is threefold: viz: Right, Retrograd, and
oblique.

The Right order is that which successively follows y^e series both of
y^e comion & private tryalls above described; all which tryalls, if the
metall doth Lawfully Undergoe; then there is no doubt but that
it is Really true & approved in all its naturall conditions.

But if it doth not sustain all tryalls but halts in one or y^e other
then this happens either in y^e first & middle, or in y^e last tryalls.
If it happon in y^e first & middle con. on tryalls it is a certain sign
of a sophisticall worke & by no means to bee approved.

But y^e fault be found onely in y^e last tryalls then it is a sign of a
sufficient fixation fitt onely for mechanick worke.
Neither is this a sufficient prooff unless y^e metall have sustained
those same tryalls 3 or 4 times performed in y^e same order. for a
I above said y^e vitrified bodies which are mixed with y^e metall
can defend it against y^e first tryalls: but those tryalls bee often
repeated then those heterogeneous bodies are destroyed & vanish away
And y^e metallick substance comes to its naturall state again. but
if they doe not return to it then such a fixation of y^e metall
is sufficient as I above said for mechanick worke; though it is not
a true & naturall fixation & perfection. neither is such a metall
usefull or fitt in medicinall affaires & other naturall & proper offices
whereto an bee expected from essentially & really sol & fund.

The Retrograd order is y^e shorter triall, in that within y^e space
of y^e last tryalls, viz: from y^e solution of y^e bodies,
into their former calve, & then reduction into a way againe the which
tryalls of y^e metall, doe not bind, goe into more hardnes, or
more brittlenes, or more brittle tryalls alone doe but in the
tryalls manifesting its essentiall property; but if it halts
you must goe on with y^e rest of y^e retrograd. triall, & if it
faileth in y^e first & second tryalls, viz: in y^e first of y^e allianse
youe with lead it is a signe of a sufficient fixation fitt for mechan
ick worke, as I above said but especially if after lead having under
gone y^e rest of y^e tryalls they can also underpasse lead, the
right order.

The oblique order is y^e shorter triall, in that within y^e space
of y^e last tryalls, viz: from y^e solution of y^e bodies,
into their former calve, & then reduction into a way againe the which
tryalls of y^e metall, doe not bind, goe into more hardnes, or
more brittlenes, or more brittle tryalls alone doe but in the
tryalls manifesting its essentiall property; but if it halts
you must goe on with y^e rest of y^e retrograd. triall, & if it
faileth in y^e first & second tryalls, viz: in y^e first of y^e allianse
youe with lead it is a signe of a sufficient fixation fitt for mechan
ick worke, as I above said but especially if after lead having under
gone y^e rest of y^e tryalls they can also underpasse lead, the
right order.

The oblique order is y^e shorter triall, in that within y^e space
of y^e last tryalls, viz: from y^e solution of y^e bodies,
into their former calve, & then reduction into a way againe the which
tryalls of y^e metall, doe not bind, goe into more hardnes, or
more brittlenes, or more brittle tryalls alone doe but in the
tryalls manifesting its essentiall property; but if it halts
you must goe on with y^e rest of y^e retrograd. triall, & if it
faileth in y^e first & second tryalls, viz: in y^e first of y^e allianse
youe with lead it is a signe of a sufficient fixation fitt for mechan
ick worke, as I above said but especially if after lead having under
gone y^e rest of y^e tryalls they can also underpasse lead, the
right order.

As well. If the thing succeedes indifferently well after y^e retrograd
way. the tryall is uncertain for many sophisticall worke. doe hold
out all tryalls made by a contrary & propostory order. but will not
sustain y^e right tryalls made according to y^e naturall course. (Barrowe
Bristol September y^e 22. 1646.

Epistle y^e 40

Dear companion, wee have thought fitt to add to y^e affordaid try
alls some cautions, least you should one time or other be deceived
condemning good gold, when by reason of its diminution of substance
in y^e Antimoniall tryall you thinke it to be false. in which tryall
y^e purest sol may suffer some detriment: not if it flies away with y^e
Antimoniall mercury, or humidity: but because it remains in y^e
scoria, through too great an industry of y^e examiner with great
labour & unnecessary weariness of y^e body. And indeed this loss must
come to pass in y^e comion way of this tryall where they doe not leave
of purging sol till y^e whole mass of Antimony by y^e continuall blast
of great bellows be dissipated & evaporated. y^e sol which is to bee purged
be driven out of one substance into y^e other & soe of necessity some part
of it must remain in y^e dross. This which will not happen if at
first you pound & sift your Antimony fitt for this tryall & mixe
with it the eighth part of Saltpetre also powdered & sifted
then shall you loose nothing or very little of y^e Gold & y^e labour
will bee too much & loss for y^e Tartar precipitate, y^e whole subst
ance of y^e sol be y^e bottom of y^e crucible so that nothing can remain
in y^e Antimoniall scoria. thus to save labour & expense in all
And as for what is spoken of above in y^e concerning this method
of y^e tryalls, viz: in that manner it is to be practised
y^e use of y^e tryalls, in that manner it is to be practised
may stand on, and be done in the same way after ending y^e
tryalls, you must be diligent in that, and you must discharge
report y^e sol, which you have already made, in y^e crucible
under y^e bellows, then by principles
And thus y^e proff of y^e true gold, which is desired by
many a person, may be brought to pass, and y^e work
may be finished in y^e same way as above said, and y^e gold
will be so. And if you have any more questions, I shall be
pleas'd to answer y^e same by y^e returne of y^e letters, though y^e
had proceeded according to my first letter, all would be done
dod not thinke your way is wrong, for I have seen many
dod not thinke your way is wrong, for I have seen many

Our doctrine; But take ye recourse to our Theoreticall epistles
 In which wee haue explained both generations: viz: y^e first original
 Creation, & y^e second naturall production of things already created.
 Therefore steine by what is orderly stated ~~the~~ explained in this
 to make clear what seems intricate & obscure to you in y^e practice.
 Remembring that proposition which wee there laid down for an Infa-
 lible Axiome: viz: that both imitate nature, & in soe doing perfect
 nature. And that nature follows & imitates y^e type, & pattern, of this
 Creation. And therefore as many Acts as there be in one, soe many
 there be also in y^e other, few Exoptoe, which wee haue there
 Noted: And these Acts if you can't very well distinguish, pray read
 over & over again y^e very Text of y^e creation of this Inferior world
 according to y^e mosaicall exposition of y^e fabrick of corporall matter.
 Attentively considering each days works of y^e Originall work.
 For there with y^e number, order, & manner, as it is there sett down,
 Admirably well taught all y^e operations of our philosophical practice.
 And that by a true pattern & Modell giuen to all true philosophy.
 By y^e dictates of y^e holy Ghost: nothing being there left out or pre-
 posterously, ~~and~~ confusedly written. And this comfort as to this matter
 wee giue you for a conclusion. for it excels all others which can
 be giuen. Barwell. Brussells Octob^r 4th 1696

Epistle 4th

Having giuen you in my former epistles
 many methodes & wayes to be used, & the principles
 of the Philosophicall practice, & the intention of y^e
 should be applyed y^e self by reading & study of the
 Epistles & the methodes by which you shall be able to
 doe it all at all diffc. for in this I except perhaps my manner
 of expressions & subtilty of my Arguments. But since your testyfy-
 as of y^e multiplicity of y^e occupations, & being as well publick as private
 affairs, because this study requires a mind free from all such
 distractions, I thought you should be advised by the way of y^e diffc. with such
 this purpose. Rules is to be used by them to wryte & compare
 the doctrine of these Epistles with y^e light of nature, & the
 rule of y^e best Authors.

*p: 10:

And therefore wee haue thought fitt to forward you of some
 things, without y^e knowledge of which, there can't seem to be a nat-
 urall, & genuine interpretation of ours, & their writings, though
 notwithstanding y^e same might be true & also conformable to y^e
 intention of y^e will?

The Authors

Therefore first take notice of all faithful Authors & true writers,
 though they wrote & liued in severall & diuers Ages: yett they all
 as it were with one accord & y^e same subtilty haue conspired in this:
 that while they would loane to posterity, y^e monuments of Alchymicall
 truth, which they had really found out themselves, yett they would
 doe it in such a manner, that those y^e were born therunto, & destined
 by god, to enjoy this sacred knowledge, might being excited to y^e search
 thereof by y^e testimonys of those fathers & confiding in them, might
 y^e say, aske y^e knowledge from god with zealous prayers: without
 whose speciall grace, y^e knowledge can neither be acquired, nor
 when acquired be practized by any man: Although hee be otherwise
 witty, & doop, in speculations, & handy in operations.

And that those which are not worthy of soe pretious, & noe less pre-
 cious Art. (if it comes into wicked hands) or which are destined
 to other occupations might by their Amigmaticall writings & y^e
 difficulty of y^e work be terrified & averted from their purpose.
 And thus y^e reason of y^e Antient writers haue purposely left many
 things untouched, & haue left it to their followers to be added to
 them, who Act soe cautiously, y^e they neuer report what hath
 been by y^e former y^e already.

Before this they haue mentioned in the first Epistle
 & the same many places, & haue had as it were y^e pro-
 of some intention to hide y^e mystery of our Art, soe as y^e contrary
 you may observe of this, haue used alwayes y^e same generall meanes
 for to bring it to pass, that these things, as well as our methodes, should
 be sent into three hands, whereof we write Barwell B.

November 4th 1696

Epistle 7th

As I haue said in y^e former epistles of
 how these diuers and things & made many of it, & haue
 distributed of same one thing into parts, but haue also throug

58.
wired to y
making of
y stone.

But as parts of that whole suppositum, or lower mixt. as it is a
mixt, & confidered as such: And those parts are those three: salt
sulphur, & mercury. which make but one phisicall whole, & are
but one thing by it self in every mixt. & not many.

Now y grounds of this sentencc, seems to bee taken from what
my self, with divers other Authors have some where offered in
our writings: where we have said y one onely thing is sufficient
to make y stone.

But notwithstanding all this, some say that two things of one Root
may be used for brevity sake: which Brevity is by some thought
to be a new Invention, beyond y Antients Experience, & not so
necessary for y making of y stone.

opinion y
2. that two
things are
required.

There are others which hold y there are diverse things; which are
two partial matters, which y philosophes describe by y names
of sulphur & mercury, & diverse other names, as with y name
of living sol, & living lund: man, & wife: Galitius & Boja
& such like; which diversity of names findes as if there were a divi-
sity of nature with a difference of affection, & a distinction of the
supposita; & consequently in this business there is a plurality of things
because consisting in two numbers. to which numbers modern philo-
sophers have added another viz. salt.

opin y
if there are
three &

There are others y are not contented with two or three, but will
add a fourth, or a fifth, & so on, to the making of y stone. as y seven planets,
& their influences, & the influences of y elements, & the nature of
the vessel, & the place, & the time, & the manner of y operation, &
the kind of y matter, & the quality of y matter, & the quantity of y
matter, & the force of y matter, & the direction of y matter, & the
order of y matter, & the way of y matter, & the end of y matter, &
the cause of y matter, & the effect of y matter, & the nature of y
matter, & the quality of y matter, & the quantity of y matter, & the
force of y matter, & the direction of y matter, & the order of y
matter, & the way of y matter, & the end of y matter, & the cause
of y matter, & the effect of y matter, & the nature of y matter, & the
quality of y matter, & the quantity of y matter, & the force of y
matter, & the direction of y matter, & the order of y matter, & the
way of y matter, & the end of y matter, & the cause of y matter, & the
effect of y matter, & the nature of y matter, & the quality of y matter,

Epistle y 44th

Dear companion: Both y opinions & sentences of y foregoing Epistle
are true if they are taken in their due sense & under certain limitation,
& distinctions.

The first which holds y one thing is sufficient is true: if wee aim att
or mean y primordial or original production: viz. att y fermentation
of y Universal spirit, or our living mercury, & its conversion into food
of a primordial nature; through y Action of y primordial food in such
a manner as I have largely explained in my theoricall epistles, which pro-
duction may not onely happen in y bowells of y Earth, but also in Artificial-
all vessels, neither is there any other thing therunto necessarily required
besides y Afforesaid universal spirit or our living mercury.

For it can't fall out otherways, but y this Universal spirit, or mercury,
through so many Assentions & descensions, being driven into y
force of y Archans, from y lowest to y uppermost parts of this lower world
& contrary from y highest to y lowest parts: & it were by so many Distil-
lations rectifications & sublimation, prepared out of y most deep lurking
holes of y primordiale foods; should also by its magneticall vertues
attract to it self much of y seed of sol or lund: by y means of which
it may be assimilated & consequently made mineral & metallick; for
the metallick ston, is nothing else, then y multiplied seed
of sol or lund; or our mercury specified, & assimilated to y seed, of
sol or lund.

But this mercury, which is the seed of y stone, is not y same that
wee call mercury, but y same that wee call y living mercury, which
is the seed of y stone, & which is the seed of y stone, & which is the
seed of y stone, & which is the seed of y stone, & which is the seed of
y stone, & which is the seed of y stone, & which is the seed of y stone,
& which is the seed of y stone, & which is the seed of y stone, & which
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seed of y stone, & which is the seed of y stone, & which is the seed of
y stone, & which is the seed of y stone, & which is the seed of y stone,

And soe to make the mettallick stone: it is: a mettallick specificat-
ion according to y^e first intention & one of multiplication. explained
before .m. p. 20:

But yett these two Different things are of one Root, (for they are
not incompleat substances, in respect of one to y^e other) like as y^e
naturall parts of any phisicall body to its whole & own naturall body
by it selfe. Neither is it as some ridiculously hold & maintain when
they affirme y^e all y^e plurality of things here to be admitted, consist
only, in y^e separation of mercury, sulphur, & salt, from compleat
body & substance, (which they will have to be Sol or Lund.) And
hath a respect to a divided whole, & a maimed body; but not to
diverse things of one Root: as is here required: that they should be
compleat substances & not depending one upon another, but yett

*vid: p: 7: c: 3: agreeing according to homogeneity of principles, as heretofore explained
which homogeneity doth impart an Identity & Unity, in y^e offspring
or Root of both; but not a unity in y^e trunk, or body.

Therefore observe well this distinction. For there is a vast diffe-
rence between a Unity & Identity of y^e Root. As for Example
there is a great difference between y^e tree & its fruit: for both these
have their own compleat being distinct & wholly different y^e one
from y^e other, & yett they are said to be of y^e same root or offspring
that is of y^e same constitutive & seminall principles of its species or
kind, as well as the assesting of y^e Identity, or Unity of y^e whole
trunk, as y^e for y^e bark, & heart, & any tree, & any y^ett from the
time that they are being, though in several ones, yett are said to be
of one & the same body, & all as a being of it selfe.

But I shall more plainly expresse this in y^e next page.
(The intention of y^e first sentence, of y^e thing is made of
stone) may be understood either of y^e first sentence, of magistry, or
of preparation of y^e mercury, or of y^e second sentence, which is y^e
specification of y^e prepared mercury
if it be understood of y^e first sentence, it is y^e preparation
of y^e stone, & is true
But if it be understood of y^e second sentence, it is y^e preparation
of y^e stone, & is true
The Universall spirit is necessary for y^e magistry, & containing life
& y^e stone is y^e preparation of y^e stone, & is y^e preparation
of y^e stone according to y^e first diverse degrees of its preparation

2. viz: into a mercuriall, sulphureous, & salin: in which salin
temperament y^e Exaltation of y^e said Universall mercury & perfection
of y^e magistry is ended. & this is done in our Artificiall preparation
in imitation of y^e naturall digestion of y^e Universall spirit in y^e bowels
of earth, which naturall digestion to a salin temperament it hath before
it is specified to y^e originale seeds in y^e bowels of y^e earth, though
the seeds be of diverse nature, & kinds.

AB. But if y^e said first sentence be understood of y^e specification of our
mercury or y^e magistrys specifick determination to y^e nature of Sol
or Lund, then that sentence bears a double distinction.

For if it be understood of y^e specification which (though but seldom
in a very long time) doth happen without any intrinsecall accession:
only by y^e power of originale seeds, (of which y^e said universall spirit
hath but a very little quantity) which doth constitute & give it a
hermaphroditical nature, & where then these seeds supply y^e place of
y^e male seed & y^e substance of y^e spirit supply y^e of y^e female seed.

If it be understood of y^e specification which happens by extrin-
secall accession & copulation either of y^e originale seeds in y^e bowels
of y^e earth; or of particular seeds in y^e vessels of an Artist, then I
say if it be understood in such a sense the first sentence is false.

For y^e specifying seed & y^e matter specificable are two real
distinct things or substances, yett they are two compleat homoge-
neous substances, in homogeneity of their principles or matter
And therefore they are said to be of one & the same kind, & all in y^e
two with their partes partes

But perhaps you will argue, that y^e said matter & seed are
homogeneous, according to y^e homogeneity of their principles, for as much
as y^e foregoing distinct matter which is subject to y^e said forme
of those principles, is homogeneous to y^e said universall spirit, & has
been taken for y^e due matter, for all facts of multiplication
for if it did not in things it would be known to be so, it must be
understood in y^e partes partes, & all parts of y^e partes partes
mercury, sulphur, & salt, & any thing that is of the same nature & y^e
upheld with y^e whole mixt
For this objection doth not hold, for y^e said matter & seed are
that it is to be used & as for the rest

But God they what they will they may see easily reconciled, by the doctrine of our former Epistles. Therefore we shall pass them by, God on to the Examination of the second matter which is passive. About this second passive matter there are great oppositions & opinions as there was about the former first matter. Active.

Concerning the second passive matter of the stone

For there are some will maintain, that the second passive matter is common or vulgar mercury: to which opinion nowadays almost the whole troop of philosophers give their assent. Being supported by probable arguments & apothegms of the wise.

2. There are others who prove it not to be vulgar or common mercury, but however a metallick one; or of the same substance out of which proceeds the first matter of Sol or Luna, or such as is drawn out of a perfect metallick substance such as Saturn, Jupiter & the rest of the metalls are.

3. There are others who less scrupulously do affirm the mercurial part of all things be it vegetable, mineral, or Animal, may with equal right serve for the second matter, & they ground their reasons from hence: because it is laid by the philosophers is in all things.

4. There are others who give their suffrages, for experiments filthy, and will have the second matter to be taken from some base substance. In which description of the second matter to be white; & more of all men and of nature to be found, & common to all men, & to all things.

Now we will not differ from the former opinion, but will proceed to search out what hath been kept secret among all things by philosophers. He that has seen the true interpretation of the former, remains three things to be considered about the nature of the second matter.

First to consider whether it be a substance, or whether it be a body out of a substance, or whether it be a body, & whether it be a certain sort of matter, & whether it be a kind of matter.

Secondly to consider whether it be a substance, or whether it be a body, & whether it be a certain sort of matter, & whether it be a kind of matter.

doth not differ from Elemental essentially; but Accidentally. by reason of its subtilization & purification, which is effected by the Artificer. And this Earth by philosophers is commonly called magesia.

3. Thirdly you must consider the manner of this spirit's Existency in this fore said earth; which is not as a substantial part of the whole, or as a portion of one physical body by itself in which it doth exist. but it is like a thing contained in an Extraneous Continent, or like an accidentall part & by Accident making up the whole. if it is to say: the whole made up only out of complete parts, each of which being lost in its being, are only compiled together; locally & being confused in the whole. As for Example.

Like as water where with a sponge is filled is not substantial part of the sponge or essential part of the sponge, but a stranger & quite another substance; different from the sponge it self, & yet it is accumulated or gathered together in it & is confusedly every where in it.

Now the nature of the subject in which this our afforesaid second matter resides; & the manner of its Existency in it, is necessarily concluded by this. & after the separation of this said spirit from its subject by distillation the caput mortuum is of a deep black colour, & hath a consummate infidelity, & natural dryness. ~~And this is the nature of the subject~~ there remains that any faith, which is a certain sign of the subject is not exempt belonging to any of the three families for there is no sign that it is not in the caput mortuum. A fact upon distillation, separation.

NB

The figure of the caput mortuum is of a black colour, & hath a consummate infidelity, & natural dryness. ~~And this is the nature of the subject~~ there remains that any faith, which is a certain sign of the subject is not exempt belonging to any of the three families for there is no sign that it is not in the caput mortuum. A fact upon distillation, separation.

And any other kind of matter, which is a certain sign of the subject is not exempt belonging to any of the three families for there is no sign that it is not in the caput mortuum. A fact upon distillation, separation.

Epistle y. 48th

Dear companion! y^e secret of y^e foregoing epistle being known & granted
y^e oppositions concerning y^e second matter are easily cleared & made plain.
The first sentence then relating to y^e opinion of those who say y^e
second matter is common or vulgar mercury. must be distinguished in a
twofold manner

1
y^e first distinction
from

first by a distinction of y^e term, or word common: For if we treat
of y^e very substance of y^e second matter: viz: of our Univerſall spirit or mer-
cury: & y^e word common, be taken improperly for vulgar, y^e is as far
as it imports a vulgar or common thing, & not y^e which is rare; then y^e
first sentence is most false.

But if y^e word common be taken in its proper & naturall signification
as it denotes, & hath relation to diverse things, & it be understood in such
a sense concerning y^e very substance of y^e second matter then y^e first
sentence is most true.

For our mercury, or Univerſall spirit, is a common principle to all
things neither is there any mixt of y^e three families to which it hath not
this kind of Relation, & respect: neither can there be any thing which
can have such a kind of relation, & respect to any of y^e mixt; Besides this
is necessary a principle to them.

But if y^e aforesaid term or word, common, be understood of y^e subject in
which this second matter lodges or dwells, & of y^e manner of its existence,
in y^e same: then both y^e word be taken either properly or improperly
without doubt y^e proposition is false, concerning common or vulgar mer-
cury. For vulgar mercury hath not precise nature of such a nature
y^e said subject hath, & must rather, without such common measure, any
thing in it self, which is not an essential part of it self.

For its nature, sulphur, fair y^e those be any mixt, & are y^e first
complete being, & then not totality, & integrity, which they had before
by themselves; neither, can they be brought back, & restored by
any means, again, as was then spoken of y^e impossibility of back transmuta-
tion (as bread which hath been eaten can't be brought back again
to be eaten, & so forth, & so forth) which reason holds also
concerning y^e substitution of y^e parts of y^e physick, composed to its former
totality & composition, & is necessary for it is equally impossible.

The second distinction is to be understood of y^e subject in which
concerning which distinction we had relation to speak before in y^e previous
articles about some other subject.

For if you speak of y^e very substance of y^e second matter, & would
have y^e term or word, to be understood of vulgar mercury Potestative.
that is: for a matter which hath dispositions (not remote) to receive y^e
form & Act of vulgar mercury, then y^e sentence is true. & this manner
of expounding is not unusefull: for in this sense corn is commonly called
y^e food of mankind: though man eat not immediately food upon raw
corn as it is yett in y^e sheel, or grain, but when this grain is ground & made
bread of. & so you may conclude of y^e other.

But if it be really taken for common mercury then y^e sentence is all-
together false. Neither can it be admitted for true if we consider
it in relation to y^e subject or body; out of which y^e said spirit is drawn
& to y^e manner of its existence in it. & that for y^e reasons which we
have alledged above. *Harwell, Brighthelm, Decemb^r. y^e 13. 1646.*

Epistle y. 49th

iff. 47.
66.

Dear companion! y^e second opinion. be it if you understand it either
of y^e second matter it self; or of its subject & y^e manner of its existence
in it: is certainly false.

For y^e Authority upon which they who hold this ground their opinion
is to be understood to point at y^e first matter viz: y^e seed of silver or lead
which seed is really a metallick mercury. but is now in y^e state of
having undergone a metallick reaction. & for this reason (as we have
often proved) it can't be brought back again to its former singleness
Neither in this manner of speaking unusefull for a solution be made
often called a dead, & is really without substance, & now formed, & is
had in the nature of a mass from which it can't be recalled again
to the nature of y^e former effect, & to form y^e same purpose as it did before.
for y^e bread which is made, can't be reformed, & walk with us, & we
yet can never be restored to y^e condition of a heat or cold again out
of which it was made: for as if from y^e same bread, salt had been made, &
yogurt, & such like bread, it was made.

But y^e what is not fully made up into bread
& being yett in its fermentable nature, & so on, & so on, & so on, & so on, & so on,
yett fermented, but only prepared to y^e same, for nutrition, and also
y^e same to be like unto it. & after this manner it may be thought of
mettally, though as y^e first y^e fermentation, & y^e manner of fermentation
different

The third opinion of those, who hold that more or less part of any of mixed bodies of either family: is our second matter is notoriously false & as it is your refer it either to the main substance of our second matter, or to its subject & manner of its existence in it.

Now the reason of this their opinion is to be considered. for as to what place it is granted, that our mercury or the universal spirit exists every where. because he is joynd with all the elements. & chiefly with the Air, which doth not only fill all the spaces of the world hindring every where all kind of vacuity: but doth also penetrate all the other Elements & Bodies: occupying them in one or other manner at least through their pores.

And this is far from contradicting us if it rather by an irresistible Argument doth confirm our doctrine: for this condition, & as it were immensity can appertain to nothing in the world besides our Universal spirit or mercury.

But as to its proper & substantial existence in all & every one mixed body, as a substantial part of such bodies: we must make a distinction.

For if we mean by the word mercury is in all things, as Actuated, & contracted into a new degree of composition or of substantial form about the degree of composition which it had before it was so actuated or contracted: then it is granted to be true.

But if it being in such a case can be useful in order to make our metallum Stone this is denyed: for to be brought to the second matter of the stone it must be back simplified from the thing in which it is actuated & contracted: and this simplification has already said in many places.

And that the same may be said of the other mixed bodies: for it is not to be taken for the second matter of the stone, but only for the matter which is actuated in all things. But many of the same things which are actuated in all things, out of which the things are regulated, so that since a thing should be sought for in the matter which is that thing had before it was actuated in it: with every other matter which is daily actuated & regulated to form it. But that is if a thing is actuated in all things, as parts of our bodies.

Tras. ed. Beuhell's. Decemb. 16. 1670

Epistle y. 50th

Dear companion! there is not small contention concerning the propriety & quality of this second matter.

For some say that the second matter is of a liquid substance & consistency not altogether fluid nor yet wholly solid, but of a middle consistency between both.

Others say that it is diaphanous or transparent.

Others say it is opaque or not transparent.

Others say it hath a heavenly Colour.

Others say it is white.

Others say it hath a sharp taste & smell.

Others say it is pleasant & sweet.

Others Attribute humidity to it.

Others siccity.

Others say it hath a golden yea an internal red Colour.

Others deny it.

Others choose the old matter.

Others the new & fresh matter.

All which are easily reconciled according to what hath been said before.

For if we question God about the main substance of the second matter whether it is fluid & liquid;

And when he doth first begin to be condensed whether it is diaphanous &

of a heavenly colour: but not of a blue or grey colour: but (as we

say) transparent, intermediate with infinite sorts of colours, as the rainbow.

And when he doth first begin to be condensed whether it is diaphanous & of a heavenly colour: but not of a blue or grey colour: but (as we

say) transparent, intermediate with infinite sorts of colours, as the rainbow.

very bitter which is an undoubted sign of its hott quality.

But if y^e question be of y^e subject of our second matter or body out of which sh^e is drawn. then y^e affore named contrary qualities agree with it.

For this subject or body is thickish, Opack of a somewhat solid consistency, sweet, of an agreeable smell; & of an Extrems^e drouth or siccity: for it is really & essentially Earthy: & then if new or fresh is to be chosen: for this matter or subject by tract of time easily looses this Universal spirit.

There are some other disagreeing qualities Attributed by Authors to our second matter. but they shall find a more proper place, when we shall treat of y^e terms, in y^e explanation of definitions or descriptions. Barwell. Brasils Decem: y^e 22. 1696.

Epistle 53

Dear companion! I now come to y^e manner of operating about which there are also many oppositions. which concern either y^e usefull or unusefull parts of y^e matter

Secondly I shall give you directions concerning yo^r work by which you may obtain yo^r wished for End. concerning which although we have sufficiently treated, & distinguished in our former Epistles: yet we shall now repeat some things in a better order & more plainly.

of y^e usefull parts of the matter.

And first concerning y^e usefull parts, some doe contend y^e only y^e more real part of our matter is usefull: others will have only y^e Sulphurous part to be usefull; & others y^e Saline part & others will have both together after they have been separated from their body or Integral substance, & afterwards reunited again into one y^e same body, y^e phlogiston being put away

NB

Now then to describe these instead of an ... too y^e ... and two sorts of parts in a complete ... of y^e ... the natural parts, & y^e experimental parts

The experimental parts are threefold: viz^t 1^o phlogiston, which is ... 2^o The caput mortuum which is a superficial portion of ... 3^o And ... sulphur, which is ... together between y^e phlogiston & caput mortuum

very bitter which is an undoubted sign of its hott quality.
 But if y^e question be of y^e subject of our second matter or body out
 of which this is drawn. Then y^e affore named contrary qualities agree
 with it.
 For this subject or body is thickish space of a somewhat solid
 consistency. sweet & in some places smoll; & of an extreme drought
 or siccity: for it is really & essentially Earth. Then y^e power of frost is to
 be ascribed to this matter: which by tract of time easily lets
 loose this universal spirit.
 There are some other inquiring qualities Attributes of nature
 to be considered. but they shall find a more proper place, where
 we shall treat of y^e manner of explanation of Definitions &
 Descriptions. Barrow's C. Book the 2^d of 22. 1696.

Spist 53

As a compression of y^e matter of manner of operating about
 which there are many oppositions. will concern either y^e usefull
 or unusefull parts of y^e matter
 Secondly I shall give you directions concerning y^e work by which
 you may attain y^e issue to End. concerning whic I shall have
 more sufficiently treated & distinguished in our 2^d part. yett
 we shall not repeat some things in a better order more plainly.

of y^e usefull
 parts of the
 matter

And to be more plain of this matter we shall not repeat y^e same
 things but shall give you such directions as shall be necessary
 to the attaining of y^e issue to End. concerning whic I shall have
 more sufficiently treated & distinguished in our 2^d part. yett
 we shall not repeat some things in a better order more plainly.



3

First of phlegme, or rather mercuriall aquosity. which in its production hath exceeded nature's weight, or due proportion, in relation to the strength of y^e original, or particular foods. which superfluous portion (by reason of nature's weakness; y^e is y^e expulsive faculty of y^e soods, or of y^e weakness of y^e Archæus which moves y^e soods.) remains confused with y^e rest of y^e body: but locally, & not as a substantiall part of y^e mixt; but only as an Alien, & accidentally hooped up, & congested, & kept, till it could be at last conveniently expelled by y^e Archæus.

2 Secondly y^e caput mortuum which is a superfluous portion of terrestrial corporality; which nature likewise either could not expell: or doth purposely retain it as a rind or covering for y^e conservation of y^e mixt.

3 Thirdly there is some fatness growing together of both y^e phlegme & y^e caput mortuum. & it is a sort of a striking & poisonous cyst, or a sort of a malignant sulphur. but these three experimental parts doe not exist universally in all mixed bodies.

com
12 lo
17.

For those which are of y^e first classis or rank (as y^e have also where defective) are free from them. viz: y^e principall principles, & also especially our Universal spirit being considered in it self.

The reason of which is because their materiall principles are most simple; which of themselves easily & freely obey their Architect & mover the Archæus: so that there is nothing superfluous or wanting in y^e first mixt: by reason of y^e Archæus easily disposing what superfluous, & taking to him what is wanting.

But this happens likewise in y^e mixt of y^e second classis in those of y^e 3 family, whose materiall principles are of a greater use & profit, & being heavier doe more strongly resist y^e Archæus motions of y^e same archæus & fr. in hence proceeds y^e inequality of temperature in these mixts for they can't obtaine an exact & defect of one or the other quality.

NB

And therefore it is not strange to see in y^e first principles, it is all mercuriall & usefull; y^e necessary for y^e production, for in this city resides y^e foundation of fermentability & corruption. But y^e lower mixts are not experimental parts though, & all y^e them, alike nor allways.

For in some of them the... and hence it comes to pass that some diseases...

doth some things dissolve y^e whole substance of sol: which it doth
very rarely. but y^e doth not concern our present business, for we need
look for such pure sol being y^e our dissolution, dissolves nothing. but
what is pure: for our solution, (as we have before said) is not made by
by y^e power of corrosive salts, but by y^e union of things homogeneous by
a homogeneity of principles. & therefore consequently heterogeneous
things in our work can't be dissolved. Thus far concerning the
Excrementious parts of our matter.

Now concerning y^e naturall parts of our matter, which are two sorts
viz: necessary parts, & its Accessory.

what y^e nec-
essary parts
of y^e matter.

The necessary parts are those which do essentially constitute the physi-
call whole: y^e separation of which destroys y^e mixt. neither can they
after having been separated from y^e whole, be so united again as
to make up y^e same numerically or specifically body. as we have else
where proved.

Now these necessary parts are matter & forme with their praeordi-
nate, or subordinat, comatural, & social parts eminently compre-
hended, & are as such to all y^e degrees of forme: y^e which scholasticks
call y^e Essential parts, which do conditionate y^e substantial forme.
As for example: in every Animal, there is Animality, corporicity,
substantiality, unto y^e highest degree of transcendental Entity or
being.

But as to y^e matter, principles, & principles these same are contracted
& compressed into certain parts of mixts: these are salt sulphur,
& mercury & are properly parts of y^e mixt as it is a mixt as we have
else where said.

what y^e nec-
essary parts
of y^e matter
is.

The necessary & comatural parts are y^e same as we have before said
from y^e substance, & doth laster it but doth not destroy it.
these are again of two sorts to be understood, & they are, one
undoubtedly homogeneous, in y^e common sense of y^e schools, namely
the homogeneous or absolute quantity parts are those whose essence
is y^e same with y^e whole, & whose separation doth only diminish y^e
quantity of y^e substance: as for example, if you take out of a
pound of sol or sand, some ounces of quantity is lost, but y^e
quality is y^e same.

The heterogeneous parts are y^e same as we have before said
they are as such are y^e parts of y^e substance, which are different

one from y^e other, & also from y^e whole: the total separation of which
destroys y^e whole substance & can never by any means be repaired or restored
again. an abstraction of some of them breaking y^e whole in pieces, doth
spoyl it but doth not totally destroy it.

All these kind of parts do belong (though not equally) to all kind of
mixts, as well to y^e lower mixts of y^e three families, as to y^e uppermost,
& these of y^e middle Region: viz: y^e principles, principates which are not
yet contracted into certain species or kinds.

I say not equally, for in some there is a greater quantity of sulphur
than in others. & therefore they are by philosophers called sulphur, which
name is given it by a signification more extended, for y^e denomination of
a thing is always taken from y^e predominant part. & hence it is y^e sol
it self is by us for y^e most part called sulphur & is also indigitated
by y^e name of sulphur.

In others y^e mercury doth most abound & these they call by y^e name
of mercury.

In others y^e salt doth most abound & these come under y^e name of
salt.

But yett in solid things & which are very well concocted & digested
salt & sulphur be y^e same name & are y^e same thing
for they are so closely joyned together that they can scarcely be sep-
arated: And from this cause it is y^e philosophers seldom or never
make mention of y^e word salt, before things are brought to a vitriol
condition for then chiefly belong to them y^e name & faculty of salt
yet because of its diverse effects it is sometimes called sulphur &
sometimes salt. & Hermetick Writers do so.

Epistle 452

... of y^e substance, & doth laster it but doth not destroy it.
these are again of two sorts to be understood, & they are, one
undoubtedly homogeneous, in y^e common sense of y^e schools, namely
the homogeneous or absolute quantity parts are those whose essence
is y^e same with y^e whole, & whose separation doth only diminish y^e
quantity of y^e substance: as for example, if you take out of a
pound of sol or sand, some ounces of quantity is lost, but y^e
quality is y^e same.

The heterogeneous parts are y^e same as we have before said
they are as such are y^e parts of y^e substance, which are different

And if simplicity of other viz our Universal spirit or mercury
And if we had regard to the naturall parts, their separation is not
to be attempted for it is not to be done without destruction of
it might. Suppose it were possible yet it would be useless in vain
for as I have already said & proved: they can't be brought together
again for it is against nature & thence should be made of same nature
rerial or specificall body.

But if y^e meaning be of either of y^e subjects from whence those
matters are drawn: & y^e regard is to y^e excrementitious parts, then indeed
something is to be separated: viz: y^e superfluous Earth which in
y^e production of sol remained confus'd with y^e good part or substance
& y^e which in our magnesia serves y^e universall spirit for a receptacle
to conserve it for y^e philosophy use: which earth because it is not
nor can be a naturall part of y^e Universall spirit; therefore in this
respect it may be called its excrement: or dross.

But if we refer it to y^e naturall parts this separation as is afore-
said is Attempted in vain.

Now after y^e distinction & vindication of y^e usefull parts of our
matters: we come to y^e direction & regimen, of our artificiall works.

Concerning this as well as y^e matters aforesaid: Authors doe vary much
differ in their writings. for some will have only one regimen or
ordering of y^e works: others will have three; others four viz. Solution
Abtution, reduction, & fixation
As in the first kind of say y^e works requires but one regimen
viz: of fire: they use severall degrees of fire: the
one will have but one vessel; they will have many vessels
and use distillations & sublimations: others will have but one vessel
but use y^e fire out to y^e spirit: others will use y^e work in white
others three black white red others four black green white
red. ~~others~~ with other intermingling colours some will have y^e
first colour to be red, others Black.

Now all these differences are not
to be founde discussed upon y^e Art: it is y^e degree of
the parts in y^e work but it would make us more perplexed than
as before y^e exposition of those things is not hard, but is to be
found in almost every philosophical Author: therefore I
it sufficed to direct you to y^e whole practice out of y^e first
Chapter of genesis which I recommended to you for a directory in my 4th

Contemplate therefore how y^e said text of y^e first chapter of genesis
having but touched in a few proemiall lines, y^e general parts of y^e
corporall world: viz: y^e heaven & y^e earth: doth also teach y^e parts of
y^e beginning of our magistery: viz: what operations are occupied therein,
1st first that out of y^e Chaos (but not y^e first primordiall chaos for y^e belongs
only to y^e Creation of god y^e creator) but y^e second first naturall Chaos
which is our water or universall spirit which is wrapt up in dark
confusion, in our magnesia, upon whom y^e Azotick spirit doth
hover, which spirit is y^e type & created corporall Image of the
uncreated spirit) y^e heaven & philosophical earth is made which is
empty & vacuous, coagulating or growing together, like to mud in a
fountain, or salt in y^e sea. & which is to be impregnated by y^e Action
of y^e Azotick spirit it being Artificially mixt by y^e help of
= or small fire.

Then consider how y^e same aforesaid holy gost, going from general
to particulars doth (as is said) Admirably teach y^e number, order, & manner,
of all & each of our Arts operations. by y^e number order & quantity of
y^e works done in y^e creation works:

1st Especially first that light should be divided from darkness which
is upon y^e face of y^e philosophical Abyss; & y^e day should be separa-
ted from y^e night: to y^e end: that they should Afterwards mutually
follow one y^e other through all y^e remaining operations. for in the
whole work light & darkness must successively have their turns

2nd Secondly how y^e firmament is made in y^e midst of y^e waters, & the
waters are divided from y^e waters: viz: those which are Under the
firmament from those which are above it (that is y^e water from y^e firmament)
& that those should be gathered into one place, y^e dry land might
appear

3rd Thirdly how y^e sun should be made, being forth y^e in her
y^e olding to her end (that is not to satisfy y^e sun only
(for y^e doth not belong to our present purpose) but their proper uses
& them which are of y^e family of their own kind & therewith the
earth was to be sown & to be made fruitful, by frequent fruy-
tfulness, homogeneous Down

Fourthly how the luminaries should be made, y^e sun, y^e moon, y^e stars
for y^e white, & y^e greater y^e sun, y^e moon, y^e stars should be
in y^e philosophical heaven should illuminate y^e Earth, (be it
in y^e hallack vegetable or Animal) & lett them be for signs, days,

seasons & years: that is: lett them Indicate or Intimate, such a perfec-
tion of their temperature, by which may come forth marks & signes
according to y^e diversity of seasons & Ages, & lastly, lett them effect an
Incorruptibility according to y^e capacity of their corporall Dimensions.

5th Fifthly: how y^e said Elixers are multiplyed (in vertue as well as in
quantity) by y^e same water out of which they did at first coagulate
in y^e same order & with y^e ordering as they were first made: being fer-
mented & specified; by y^e specifick seeds of each family of y^e lower
mixts. according to y^e nature of each.

6th Sixthly how y^e said ~~elixers~~ multiplyed Elixers by artificia^l applicat-
ions are impropriated & converted in Animals; how they serve for
y^e propagation of vegetables by a conjunction of salts: & lastly how
they serve for y^e transmutation of metall^s & minerals by projection
& conjunction of sulphurs. And thus much concerning y^e matter
& manner of operating: in our next epistle we shall treat of y^e
terms or names: Farewell: Brussel Decemb^r 31st 1646.

Epistle y^e 53^d

Dear companion! All y^e belongs to y^e terms or names of our matters I shall
reduce into two heads. In the first I shall speak of y^e compound terms or names,
In y^e second I shall speak of y^e simple terms.

Those which I call compound terms, are y^e descriptions which philosophers
make use of to intimate & make known y^e matter, and also y^e manner
of operating. But chiefly to demonstrate y^e matter, y^e which I shall reduce
into two Articles. The first shall treat of y^e first matter, the second
shall treat of y^e second matter.

First then, y^e descriptions belonging to y^e first matter, are these
four.

The Analogieall description, and these are y^e names of y^e first
first matter of our stone, as y^e that second term, which it appears to
be subjected to philosophicall Actions, in which it abides or continues, it is
called by y^e name of diverse things, which have partly y^e like nature
with it, & partly differ. after which manner y^e following names are used
vitruell and in this you must understand that famous saying concerning
vitruell is vitruell interora homin^u Rectitudin^e, inordinis, occultum
Cupidon^e, unum, modicum, & y^e vitruell of sol

And lastly our vitruell sol, or golden Earth, is called by y^e name of
vitruell, which by some Analogy & proportion is taken with all
kinds of vitruells

And there are almost innumerable such descriptions as these to be
found in diverse Authors. compiled sometimes by y^e similitude of causes.
Sometimes by some Identity of some propriety; sometimes by some
conformity of effects & actions; & sometimes by equality of accidents
For Authors Call both sorts of sol; coagulum, Fermentum, the yolk
of a philosophicall Egg: the male. &c.

The univocall descriptions are those which do intimate sol: by name
or by quality, & Attributes, principally proper to it. & which do explain
its whole Essence precisely, alone.

These descriptions are comon & usuall both in our & y^e writings of
other Authors, & may be easily found out, therefore we shall not
here insert them. Farewell Brussel January 9th 1647.

Epistle y^e 54th

Dear companion! The second Article gives a description of y^e second matter
of the stone which I shall divide into three parts. In y^e first part I shall
take notice of y^e descriptions belonging to y^e second matter it selfe
In y^e second part shall be considered y^e descriptions of y^e subject in which
this second matter doth lodge & from whence it must be taken.

In y^e third part shall be shown y^e descriptions which are comon to both
y^e substance of y^e matter it selfe, & to its subject from whence it is taken.

The descriptions which belong to y^e first, which relate to y^e second matter
are like to y^e former which relate to y^e first matter, are these
four.

The Analogieall description, & these are y^e names of y^e second
second matter, as y^e that first term, which it appears to
be subjected to philosophicall Actions, in which it abides or continues, it is
called by y^e name of diverse things, which have partly y^e like nature
with it, & partly differ. after which manner y^e following names are used
vitruell and in this you must understand that famous saying concerning
vitruell is vitruell interora homin^u Rectitudin^e, inordinis, occultum
Cupidon^e, unum, modicum, & y^e vitruell of sol

And lastly our vitruell sol, or golden Earth, is called by y^e name of
vitruell, which by some Analogy & proportion is taken with all
kinds of vitruells

The univocall description of y^e second matter, which relate to y^e second
matter, both body, and also Analogieall, in the comon
The analogieall (or comparative) description, is those by
of y^e second matter, (called Palium Porra soluta Mat, Res morum)

600:
N^o concerning
at and des-
cription of y^e
subject in wh^{ic}
ch y^e mercury
of y^e philosoph^{er}
is.

philosophorum. Minera. Terra, & many such others.

The Univocal (or positive & real) descriptions are very rare: for in six hundred volumes, we w^o find but three or four, which indeed are so clear & perspicuous, y^e clear & plain can not be guided; though at first sight they not appear such.

The first is y^e by which it is said y^e the name of y^e subject, wherein our mercury or second matter is: hath one & y^e same sound in all y^e known parts & languages of y^e world. as well in those languages y^e are now in use as in those y^e are past. & y^e with very little change.

For y^e first syllable at least is alike in sound in every ~~one~~ tongue & in effect of y^e letters or of y^e same letters.

The other description is y^e by which it is said: y^e name of y^e subject of our second matter, is abstrahed with three letters & five Characters, because y^e name is really written only with three letters of diverse sorts & with two of y^e same sort with y^e foregoing ones.

The third description is y^e which says y^e y^e subject of our second matter is represented only with one mystical mark or Character. unto which mark y^e five letters which express y^e word can be given & referred. yett soe that either y^e whole may be divided into such parts as are like unto y^e said Character: or may be made up of such partial Characters: as are like unto those five said letters.

Now according to y^e pleasure you may verify these three descriptions since you know y^e true name thereof. I would have you rather to consider y^e quality of y^e subject, & y^e liquor which is drawn from it y^e you may compare in y^e selfe & say doe in your mind my intention which is ha. & you on your own this affair

The third part which relates to y^e description of y^e most ^{subtle} of y^e matter to its subject, would give you many such like descriptions as those of y^e other foregoing parts, & by which philosophers doe to signify that their matter is neither vegetable, Animal, nor mineral, nor that is a part of vegetable, Animal, or mineral, as if it were part thereof. But this description would exceed y^e limits of an epistle. And we in y^e selfe & intention is not to heap up all kind of descriptions, & to bring them to their origin & end but only to guide you right how to distinguish their notion shall we give any other description of y^e manner of proceeding & operation because y^e we have abundantly

abundantly & sufficiently treated of it in y^e latter part of this Epistle
Harwood Brassell January 12: 1647.

Epistle 55

Dear companion: we now come to treat of y^e simple Terms or names; the doubtfulness of which, lyer in y^e homonymy or likeness which they have with many other things, & operations: by y^e various application of y^e same word to diverse things
Or it lyer in Polinimy or many ways expressing of one & y^e same thing being diversely affected & considered.

Now According to homonymy or likeness, our Universal spirit, before it is received into our magnesia, ~~is~~ (which we call its subject) is y^e mercury of y^e philosophers. but not absolutely but by analogy and proportion which it hath with y^e planet mercury.

For as that planet (being joyned to any other, or all y^e rest of y^e planets) takes upon him their qualities & nature, just soe doth our mercury with y^e inferior planets, y^e mettals, or their foods. & doth y^e same with all other mixed bodies, y^e which vulgar mercury cannot doe.

For Although vulgar or common mercury, can joyn it selfe to y^e substance of y^e mettals by amalgamation, yett it can't by any Artificer take upon it y^e qualities of those mettals, at least not soe far as what concerns y^e multiplication of their food.

Our Universal spirit is affected by y^e name of mercury when it yett resides in y^e magnesia, & affe^{ct} as soon as it is drawn out, it is also called by y^e name of mercury when it is removed in the philosophical way after putrefaction, being intimately infused & diffused with the sol

But which of these takes upon it, & in this or that quoted place, which is to be used in so many and various passages? that you may know by taking notice in what part of y^e work you are in, or in what part of the foregoing description you are reading

The same thing is to be observed in y^e Philosophers use of y^e word Ferment, as in the Philosophers use of y^e word perfect state of y^e thing, & also in y^e variation of y^e perfection of y^e stone.

Now according to Polinimy, many ways & operations one & the same thing, our forefard mercury, ~~is~~ according

Monas or unity of y^o whole Character which is of a ~~circle~~ ~~shape~~
deformed, or unshaped forme, as it were without forme, because of its
ugly & crookedness which tends neither to a regular. Triangle, Square
nor Circle, nor any other perfect forme, or figure. denotes & signifies y^o
chaotical water or first corporall being which was endowed with
deformed forme & was indifferent for y^o receiving of any other perfect
forme.

The two straight Pyramids closing together denotes y^o remotest active
& passive power of y^o said being.

The Triplicity of sinusses or angles, being three ways folded & oppositely
soe disposed y^o each is y^o others indivisible lateral part. signifies: Hylem
Archay, & Azoth, each one being bearing to y^o other an equal simi-
litude & inclination.

The quaternary of straight lines of diverse Latitude, position & termi-
nation, yett naturally conjoynd. signifies y^o four Elements, their dif-
= nition, Distribution as of their dissimilable, or symbolical first
qualities. thus farre y^o description of y^o Characters Representing the
first Creation by Analysis or resolution or unfolding of its part

Now follows y^o representation of y^o character to y^o first creation by
Potency or synthesis first the threefold conjunction of
the kind made Angles, shows y^o composition of y^o three principales
namely salt, sulphur, & mercury which
are adorned by y^o four Elements
the quaternary of

the two pyramids
the triplicity of angles
the quaternary of lines
the character of the machine

But y^o points
the triplicity of angles
the quaternary of lines

represent y^o three families
which are produced from y^o afforesaid seeds

In y^o second naturall production, or multiplication of things created.
The monas of y^o whole Character represents y^o first matter (but not y^o 85
fictitious one of y^o false schools) but y^o corporall & sensible already 44
endowed with some original forme, from y^o single Elements or princi-
= piating principles & also from y^o principaled principles.

The two pyramids represents y^o insinuation y^o real & actual motion
of y^o Action & passion of all corporall beings, which are y^o nearest causes
of All corruption & generation.

The Three sinusses or Angles represents y^o Influence of y^o higher
bodies: namely y^o stars. & also shows a recourse of y^o inferior, & a confluence
of y^o middle region bodies, from y^o center of y^o world to y^o circumference
of y^o whole machine?

The quaternary of y^o lines represents y^o Effusion of y^o Elements, the
Emission of a quintessence. thus farre by Analysis or unfolding y^o
Character.

Now to make a reflexion by synthesis or composition of y^o character

The Triplicity & or three Angles shows y^o multiplication of prin-
= cipiatted principles of y^o first order: namely: of salt sulphur & mercury.

The two pyramids. is a representation of y^o multiplication of prin-
= ciples principaled by y^o nature. By y^o congress of y^o three afforesaid.
= oft y^o them, & unity of y^o character. It y^o unity of y^o multiplication
of y^o nature. it

But y^o points
multiplication
the quaternary of lines
the character of the machine

the two pyramids
the triplicity of angles
the quaternary of lines

that which is coagulated but not by dividing of y^e mixt.

The three Angles represents y^e three degrees of temperature which are acquired by y^e Universal spirit. namely: a mercurial, sulphur, & salin.

Lastly the quaternary of lines denotes y^e harmony of y^e four Elements they for by Analysis.

Now by way of synthesis The three Angles describes y^e three principal parts of y^e magistry: viz: the solution of y^e body; y^e coagulation of y^e spirit; & y^e Union of y^e body soule & spirit: all which are done by y^e means of digestion, Ablution, & fixation.

The two Joynted pyramids. doe point att y^e specification of y^e magistry by solution & coagulation as well for y^e red as y^e white Elixer.

But y^e Position of y^e most outmost points denotes y^e projection of y^e Elixer upon various quantities of diverse bodies, & an actual transmutation of imperfect forms to a most perfect one either of a more noble kind or feminall substance.

Finis

A Table of y^e most remarkable & materiall things Contained in this Booke. &c.

- p: 2: 3: Which are the best Authors Books to be made Choice of, That y^e generall principles of y^e stone, are mercury & sulphur; but not y^e common or vulgar mercury, which is actually minerall; nor y^e common combustible & stinking sulphur: But a mercury y^e is not yett determinated, into either family of y^e lower mixts: either of animall, vegetable, or minerall. And such a sulphur which is determinated or specified under some kind of y^e aforesaid mixts.
- p: 5: That y^e philosophers mercury, is a warme & moist vapour, & must be had out of a warme, & moist body, substance, which is such by reason of y^e predominancy of congealed Air.
- p: 6: That in y^e preparation of y^e mercury & its Extraction, there is noe other rule to be observed, but to distill it out of y^e magnesia, and to rectifie it often.
- p: 7: That y^e philosophers sulphur must be extracted out of sol, or lune. But it must be noe heterogeneous, nor violent dissolvent, y^e dissolves y^e sol, or lune for y^e extracting their sulphur.
- p: 10: That sol or lune are y^e true minera out of which y^e sulphur must be extracted & y^e there is noe other minera for it but them.
- p: 11: That common or vulgar mercury, sublimed y^e common way, or with sal, Armo. is a heterogeneous & afterwards brought to an ayde per deliquium, is a heterogeneous & violent dissolvent & wholly against natures intention to y^e make any y^e stone. for nature admitts of noe violent Dissolvent.
- p: 12: That to y^e making of y^e stone nature requires y^e sol & lune. be dissolved in a homogeneous matter of y^e same kind with y^e principles of those mettals But not such principles as are already principled, or made principles But y^e dissolvent must be of y^e same nature with y^e matter, or substance out of which sol or lune were most nearly, & immediately, made before they came to grow together; or valed into gold or silver; they being considered in y^e state of lesser composition before they came to be gold & silver.
- p: 13: That common or vulgar mercury being already specified in his family must not be made use of for a Extractive dissolvent of y^e sulphur of sol, or lune.
- p: 14: What is meant by y^e degrees of y^e stone.
- p: 15: The Author confesseth y^e Art was told here by word of mouth.

p: 10:

That Art must imitate nature as nature, imitates y creation. But with this difference. For creation supposeth nothing to worke upon. But nature hath principiating principles. viz y Elements. And Art hath principles principiated.

p: ibid:

That god did create this vast materiall world in time out of nothing. But y all its parts were not thus directly made, but onely their first matter from which y most simple bodies, by way of seperation sprung forth, and from these simple bodies, y mixed bodies.

p: ibid:

That nature in her productions, & Art in her meliorations, must according to y Example of y creation, begin with solution & end with coagulation.

p: ibid

That in y worke of creation there have interrened diverse subalterne degrees of mediation by which y more simple beings become material principles of things more compound.

p: ibid

That these subalterne degrees of mediation have not caused y more compound bodies should have diversity of formes really distinct.

p: ibid: &

p: 12:

That y last forme given to any mixt can't bee soe thrown off but y it doth eminently contain y forme of y first form by which can't be seperated from it. so as to bring it back to y forme of y first simple compound element.

p: 11:

The three Acts of creation according to y comon schools. The difference between their doctrine & y Cabalistic doctrine:

p: ibid:

That y first created matter was in y form of an originall water

That this water may be properly called y first element, or principle.

What hyle, what y Archaus, & what Azoth, are.

What are called Elementated Elements.

What y Elementing Element:

What principiating principles & out of what they are compounded, & also of their propriety y afforesaid principiated principles are called the first or upper mixts

p: 14

p: 15

The second mixts are two principiated principles. viz. sulphur & mercury. The first of y mixts

afforesaid and which are called, nature's sperm, & y mercurium of the world & they are also called sulphur, & mercury & by reason of y

afforesaid qualities they are also called y mercurium of the world & they are also called sulphur, & mercury & by reason of y

afforesaid qualities they are also called y mercurium of the world & they are also called sulphur, & mercury & by reason of y

p: 17 &

p: 18

Hermaphrodite, why it is called y mother & womb of all things, with many more names given it by philosophers. It is also called y Universal Spirit.

p: 10

Why all these afforesaid principiated principles are ranked among y simple mixts, or principiating principles & y they can't after they have been specified in any family of y lower mixts, be brought back again into their former singleness, as they were in before they came under a specifick forme.

p: 10: 12: 10:

No back simplification
But there may be a seperation, which is rather a retrogradation, for otherwise he says we should seek in vain for y sulphur of sol or lune.

p: 19

That y last principiated principle was y near matter out of which, by God y originall & generall seeds of all y mixed & compound bodies in y world were made in all y 3 families, together with their subjected species,

p: ibidem

How individuall & particular kinds, both males & females were made out of y afforesaid originall seeds.

p: ibid:

That god gave to y males secondary & particular seeds by which their species may be multiplyed.

p: 20:

That god gave to y females y menstruum & hyle, as y proper materiall, principle for y nutrition & production of their kind & species.

p: ibid:

That primary multiplication is from originall seeds.

That secondary multiplication is from particular seeds in each kind.

p: 10

The first end or intention, of multiplication

What y second end, or intention, of multiplication

What y third end, or intention, of multiplication

That primary multiplication belongs properly to minerals.

But y secondary multiplication, is to be ascribed to y plants & animals.

That y universal spirit is y first end, or intention, of multiplication.

That y governor of this separated nature is y first end, or intention, of multiplication.

That y governor of this separated nature is y first end, or intention, of multiplication.

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p: 29:

Art helps nature by changing y^e lowest species into y^e highest by the help of a universall agent which agent is some mineral being multiplied according to y^e seed.

p: 29: & 30:
p: 31:

Art alsoe helps nature by y^e help of a particular Agent. That y^e universall agent is sol, or Lunc, multiplied accordin to y^e seed. If y^e Artist intend his worke for sol, hee must make y^e subject of his worke sol; if for Lunc hee must make y^e subject of his worke Lunc.

p: 31:
p: 32:

That y^e Activity of simple sol, may transmute some part of y^e inferior mettalls; but this but a particular. Transmutation. That a universall transmutation requires 3 things in its Agent.

p: 32:

An Example given of Activity & resistency by Hot, Iron, & cold, water.

p: 34:

That sol or, Lunc, are not y^e totall & Adequate matter of y^e stone. That there must be something else admitted as a part of it viz our Universall spirit, or mercury, drawn out of our Magnesia.

p: 35:

That this mercury or Universall spirit, must bee homogeneous to sol, & Lunc, in its principles. That onely in this our mercury & noe where else such a homogeneity is to be found.

p: 37

The instruments of nature, are fire & water, the one servs for soln, & the other for coagulation; But y^e water is noe Elementall water.

p: 38

That in y^e preparatory operations of y^e mercury there is required diverse degrees of y^e External, actual, or Elementall, fire. But in y^e worke & regimen of coagulation it ought to bee out of one continuall, equal, & gentle degree.

p: 39

What Authors speak of 4 degrees of y^e fire, is all for y^e matter.

p: 40

Of the instruments of Art, the most necessary is y^e solution of sol, or Lunc, by vitriol, salt & sulphur of y^e same nature.

p: 41

That these operations viz: Purification, Incubation, & many others described by Authors, are commonly understood Amys by young philosophers, & taken to be manuell operations, when as they are y^e operations of y^e matter within y^e glass.

p: 42

Of the powder, or preparation of y^e stone.

p: 43

The time of coction or digestion of y^e Egg.

p: 41:

The time of coction or digestion of y^e Egg. The multiplication of y^e stone when made. What the worke of three days.

p: 42:

Of y^e use of the stone.

p: 43:

Of y^e practize of y^e worke it selfe.

p: 44:

What y^e living sol, & living Lunc of y^e philosophers, which is alsoe called y^e seed & vitriol of sol & Lunc.

p: 44

The signs y^e you have proceeded well in y^e worke & operations. Of y^e due composition of y^e Egg: & y^e manner of setting of it into an Altar with a Lamp: & what y^e degree of heat must bee.

p: 45:

What y^e Inhibitions are. That for want of our mercury, y^e stone may bee degraded with comon mercury. to make it fit for projection. & y^e manner how to doe it.

p: 46-47-48-49

The End of y^e Universall Chrysopaia

p: 50:

Of The Particular Chrysopaia or Transmutation of The tryall of mettallick works.

p: 51

The reason why Aqua Regis will dissolve Gold, & not silver. The surest Tryalls of gold, & silver, above all others.

p: 54

The Authors Advice to his friend concerning y^e worke, where hee bids him Imitate nature, as nature doth y^e creation; His counsell to him concerning y^e reading of books.

p: 53

Some cautions in y^e tryall of gold, & enquiring if it be y^e truest. And how to rectifie y^e comon error in this tryall.

p: 55

The Authors preambles, so to speak, to his friend. The reasons why Authors have writt so many y^e books.

p: 56

How to make y^e matter y^e right, & how to make it y^e best. & how to beed y^e matter y^e right, & how to make it y^e best.

p: 57

The manner of setting of the stone, & the opening thereof. But see selfe in the light of the stone, & the opening thereof.

AB

That y^e true way, so to speak, to make y^e stone, is to make y^e matter y^e right, & how to make it y^e best.

p: 58

The manner of setting of the stone, & the opening thereof. But see selfe in the light of the stone, & the opening thereof.

p: 59

The Authors particula. Advice how to beed y^e stone, & how to beed y^e matter y^e right, & how to make it y^e best.

p: 57

And whether there bee more matters then one required to y^e making of y^e stone,
There are some hold there must bee but one thing, some two, some three things,
Some say there must bee seven things.

p: 59

The Authors answer to y^e opinion of one thing onely necessary.

p: 60

The difference between a Unity, & Identity of Root:
The difference between y^e first stone, or preparation of y^e mercury, which
is called y^e magistry: And y^e second stone, which y^e specification of y^e
prepared mercury.

p: 61

That to y^e preparation of y^e mercury, or magistry, there is but one thing
required: viz: A digestion of y^e sole substance of y^e Universall spiritte ac-
ording to y^e 3 degrees of its Temperament: viz: to a mercuriell, saline,
or sulphureous.

p: 62

That when y^e substance of y^e Universall spiritte is digested to a saline
Temperament it is then fitt to bee specified to y^e particular seeds.
That it is digested to this state of temperaments in y^e bowells of y^e Earth
before it is specified to y^e originall seeds of things though they bee of
diverse natures, & kinds.

p: 63

That there are three things ^{or conditions} required before a thing can bee said to bee
homogeneous to another in homogeneity of principles.

p: 64

The Authors answer to y^e opinion of those who hold there must bee three
things as also to those who hold of three things, & of seven things,
required to y^e making of y^e stone.

p: 65

The Authors answer concerning y^e difference between y^e first
stone, & the matter of y^e stone, & how they are to bee understood

p: 66

The Authors says hee must recalle a great secret which hath been
Always kept secret by y^e Philosophers

p: 67

A description of y^e subject in body, which is
y^e spiritte or mercury is lodged in y^e manner of y^e stone

p: 68

The Authors concerning y^e opinions of those who hold
to bee y^e second matter of y^e stone: &

p: 69

That y^e mercury of y^e Philosophers here is not all the mercury that
be taken from stone is collected by y^e Philosophers, to make y^e intended
stone.

But hee says hee is not so bold as to say that
mercury was in before it was specified in y^e matter, with the
concerning y^e properties & quality of y^e stone, & the matter with the
description of its Colour, Part, & smell &c

p: 72

That in Tract of time y^e subject in which y^e Universall spiritte is lodged doth
easily lett loose y^e Universall spiritte & therefore y^e new or fresh matter must
bee chosen.

p: 73

Concerning y^e usefull parts of y^e matter in y^e work.
That what moisture soever there is in y^e principles of y^e mixts of y^e 3 families
it is all mercuriell & usefull.

p: 74

That our disolvent doth sometimes though very rarely dissolve y^e whole
substance of sol.

p: 75

What y^e necessary parts of y^e matter are.
What y^e necessary parts.
That from y^e praedominancy of qualitys, & parts, things are called sometimes
Salt where a thing abounds most with salt, sulphur where it most abounds
with sulphur, & mercury where most mercury.

p: 76

But in all well digested & solid bodies, salt, sulphur & mercury, beare one
and y^e same name, & are one & y^e same thing: And for this reason y^e philo-
sophers never makes mention of y^e word salt, before a thing bee brought
to a vitriolick condition.

p: 77

That ^{simple} sol minerall & our magnetica are y^e subjects out of which our
two partiaall matters are craven.

p: 78

That what is said of seperating y^e excrementious parts from y^e matters, must
bee understood of y^e seperation of our matters from their subjects in which
they be.

p: 79

That the Philosophers here is not all the mercury that
be taken from stone is collected by y^e Philosophers, to make y^e intended
stone.

p: 80

That y^e mercury of y^e Philosophers here is not all the mercury that
be taken from stone is collected by y^e Philosophers, to make y^e intended
stone.

A farther description of the philosophical Chaos, or the
 grand mysterious problem of the Cabalist Unridded
 49 24

vide in Euge-
 nius philoso-
 phus lumen
 de lumine p
 96

The chaos it self in y^e very first Analysis or resolution & Unfold
 of it is three fold; also y^e saphir or Star of y^e chaos is three fold,
 for shee hath in her three severall Essences: soe y^e here you
 have six parts which is y^e Pythagorically senarius or nume-
 rus conjugij In these six y^e influx of y^e metaphisicall Unity
 is solt^e monarch, & makes up y^e seventh number or sabbath
 in which all Last by y^e Assistance of god y^e body shall rest.

Again every one of these six parts is two fold And these Dupli-
 citys are contrarietys, for here you have twelvd, six again
 six in a disparate Division of y^e Unity of peace amongst
 them; These Duplicitys Consist of contrary naturas; one
 part is good, one bad; one corrupt, one incorrupt & in the
 termes of zoroaster: one rational and irrational: these
 bad, corrupt irrational seeds are y^e stars, & sequells of y^e
 curse: this is unridded y^e cabalists problem.

The Cabalist say that if two there are able to say
 for my middle there is one: In this way in nature three
 are friends three are enemies, three give life, three
 kill but god y^e parting any out of his naturall equality
 is in nature a perfect them all In the next place you
 have y^e seven y^e nature, they are all haluced and
 with one another:

They are of y^e nature of y^e spirit, and y^e spirit is
 two parts, black & white, y^e spirit is y^e spirit, the spirit must
 be regenerated by nature of spirit. The spirit must
 be of y^e water to wash his body, he will be left being
 it so a celestiall immortal constitution, therefore pro

The externall
heat which is an
Artificiall heat
for Exciting
preparing y^e Inter
nall agut or fire
must be soe re-
misse work y^t
is almost an In-
sensible worme
y^t is soe triviale
e slack y^t it is
almost a riddi-
culous to one
y^t shall be told soe
wid by Limonds
Lumin p 59. 61
vid page 92
93. of y^e same
Author:

proceed in yo^r patiently but not manually: for this work is
performed by an invisible artist. for there is a secret Incuba-
tion of y^e spirit of god upon nature. therefore you must only
soo y^e externall heat be of a due degree & y^t it be confined
& get not out. but as for y^e subject it self you have noe more
to doo with it then y^e mother hath with her child that she
hath in her womb for it hath all within it self that perform
y^e work: doo not think this impossible: for remember y^e
Incarnation of Iesus Christ: y^e quaternarius ~~of the~~
or four Elements as men call them, were united to their
Eternall Unity Ternary: three & four make seven: this
septenary is y^e true Sabbath, y^e rest of god into which the
Creatures shall Enter:

The same Author says: there are very few or none but
have mistaken y^e descent for ascent or fermentation: y^e
page 94 of those who have not made y^e stone: for know says hee y^t
there is a twofold fermentation, a spirituall & a bodyly
the spirituall fermentation is performed, by mult, plying
the tincture, which is not done with iron or gold or silver
for they are not tinctures, but y^e soft compacted bodies
but y^e gold & silver of y^e philosophers are soules & spirits
are living fermentes & are principles of bodies: but the
two common metall, whether you take them in their
gross composition, or after a philosophicall preparation are
not very pertinent to our purpose, for y^e philosophers did not
use common gold, or silver to make their stone, but only used
it to qualify the Antimonial powde of it when it was made
that they might y^e more easily find what quantity of best
metall they should project upon & by this means they

Reduced their medicine to a dust. this dust is y^e Arabian
Elixer, this Elixer could carry about them but y^e medicine
it self not soe well, for it is such a sublimed fire y^t
there is nothing but glass y^t will hold it: therefore when
they had made this stone or medicine which as I
said is a liquid fiery spirituall substance forming like
y^e sun: in this complexion if they had projected it they
could hardly find y^e just proportion, the vertue of it
being soe intense & powerfull, therefore they took
one part of this & cast it upon ten parts of molten fine
gold, this single small grain brought all the gold to
a bloody red mass brittle y^t may be powdered, & one y^e
the contrary y^e gross body of y^e gold did abate y^e spirituall
all strength of y^e projected grain:

To Make Lutina Sapiencia

Take of the best white potters earth that you can gett
for in one place there is better then in an other
(that is to say) of that which can best endure
the fier or such as the make pottes of in ypadua
and liquise in gormango for it is of such perfection
that the pottes which be made of it, and where in they
dres their meate, maye also serve to founde the wall
Take then of the best and especiall if it must serve
for a thing that hath need to be longe bypon a great
fier, otherwise take such as you can gett,
There is founde of it that is of a great graye

Cullor that men use in some places of venis
which is like leaves of Sijfium or plaster, and
is called of the Itallians florotte de chio, which we
heare in england bypon the use thereof maye give it
what name we will, pottes be of it in venis
for to white the dishes and other things, asford
the boornish or polish them, there is also founde
of it that is Redd, as in Apulie, and there is
great Quantities, and that the Cell wall, And it is
every where that some Apothecaries do sell for
Beallum nigrum, and the Comissions be of it, for to
quint Redd the front of their houses with lime
bricks and morter (covering it after with oyle of
lime this Redd earth is the finest and the cleanest
of all the Rest, and therefore it is cleaboth
swinnest by the fier, if it be not tempered with some
other substance and because of all the said

earths

Earths be to fast, the one more than the other, there-
fore men put to them some ~~leaner~~ substance, Nowe
if you take of that of Ash Cullor, which is most
Common and the flattid you maye compose and make it
in this manner, Take of the said earth 4 parts of
Clothworkers flocke or shavings 1 part Ashes that
have bin burne in a buck or otherwise 1 part of
drye horse dung or the dung of an Ass 1 part
if you will make more perfect, put to it a few
Stampid bricks and Squares of Iron, Lett all these
things be well Stampid and sifted (that is to say)
the earth the ashes the horse dung the bricks and Squares
of Iron then mingle all together and make it
into earth and make a bed thereof bypon the which
you shall cast by Lytle and Litle the floor as
Equallid as you can this done ypon a wetter
stirring it well with a stick, and then worke it with
a pallet of wood broode at the end ends, and when
all is well incorporated together as you wille have
it Lay it bypon some great stone or be adnt
it well and that a good space of time with some great
staffe or other instrument of Iron thynning and
stirring it well for the longer you wille stirre
better it is by this manner you shall have a better
good Clay for to Lette or Clayeing and by the best
fluggers of Glap to still with all, and pieces of
quarres for stilling and other good things as
Hornstubs and such like, but he that will make it
more easie Lett him put the earth onely the floor

The floure and the horse dung with a few shes
Some put the horse dung to it, and some horselocks
According to your purpose the make it for for to
stoppe and close vpp the Mouthes of stilling glasses
or Vials, to the Intent they take No vent or for
the said Clay will be verrie good, Now the less
men put to it if you of quick lime and the whites
of Eggs and then it will be suer to lett Nothing
vent out, but be close as the glass it selfe
all kinde of Clay or Earth would be kept choysed
and Ready Dressed for them that will occupie it
Continuallie, but it must Not be kept to water
Nor yet to drie, for thom it would serue for
Nothing, for when it is once hardned a man
Can Not dress it Any more to do Any good with
all, therefore when you see that it beegineth
to ware dry, ffood a Now by a litle and a litle
with water. stirring it, till it be well but Not too
Soft, and soe shall you make it perfect

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To Glue Broken Glasses or pots
Take Franckinsons and Mastick $\frac{ss}{s}$ of Each,
Bolarmoniack and Quick Lime of Each $\frac{ss}{s}$
make powder of all and steep it in the whites of Eggs
And thero with glou the pices together and soe lett
them drye

Another for broken Glasses
Take whites of Eggs well and Long Cotton aniet with
Quick Lime will glue Broken glasses and broken earthen
pots or Cupps and make them hold fast together, but it
would be better if a litle old Choise be well mixt
therewith, &c. M^r Lyttle

A Glue to glue broken
Pots or Glasses

Take old Choise - Cutt it in small pices and
put it in water to steep 3 dayes, thom grind it
verry small, and almost as much Vnsleacht Lime
grind all together - and then use it as the Glue will
Not disolue Neither by fire nor water, ^{Christiane Swaine}
I Candell to keep light
against wind

I have made a Glue to glue broken
pots and Cups in London, that will hold them
it holdeth against the wind. M^r Lyttle

To keepe weapons or ^{armors} ~~armor~~ cleane from Rust
Let your weapons or Armors be Rubbed over wth Vinegar
Mixed wth the marrowe of a hartes, which is farre better
then Oyle it will keepe them faire and bright and
preserue them from Rust

To Ioyne broken Glasse

Take Venis or broken Glasse and grinde it to
very fine powder and mingle it wth Linseed Oyle
that it be like to yappes, and therewith Cement
your glasse on y^e spot then lett it be fullie drye
and it shall be stronger in that part then
in any other part thereof

To Multiply 0 —
 Take 4 and melt it with slow fire then
 put thereto as much 4 as 4 wayeth, Mix
 them well with ease fire then doe thereto as
 much foyle of 0 as 4 wayeth and Melt
 them together wth roche borax wth a soft
 fire then your 0 is doublid in waight and
 finer then it was — I bought he Lyds

To make a fiery water to burne
 Invisibly without fire or color or
 flame, even as the fire of hell
 The vertye thereof cannot be expressed

Take Crude 4 Sublimed wth Common Salt
 and Vitrioll, then take it and sublyme wth
 * Vitrimas ground on a Marble stone, and sett
 the same in a moist Cellar or warme Ayre
 of balneo with a Receptorid under it and it
 will Refolus into water then gather it
 and put it into a glass, stopp it with wax
 this water if one drop fall on your hand it
 prurith it in poyntfullnes, if one drop
 fall on a 4 plate or stick made soft
 with oyle it prurith it through, if it
 fall in unround filings of 4 or 4 it
 tineth it like mercury or seeds of
 it is pulled of 4 years in Jerusalem. *find*

The Vertues of Botanic
on Drama taken in white wine is Good Against
poyson, or for Any dooock in the Raynes; or
outwardlie: for the Byding of Any Venomous Creaturs

For y Stone A yonicious Medicine
Take the Leaves of warmode And make Jusse of
the Same hearbs, And take itt 4 Morninges
fasting, A Spoonfull with old Ale yroue

To Brake a byle
Take Ground yue and Stamp it, And Lay the Jusse
and Leaves, and allow a plaster and Lay thereon
for to Knitt A Sonow or A vaine Broken

Take earth wormes when the Gender and then Stamp
them in a mortar and Lay to the sore in manour of
A plaster

To heale A Ranck Sore
Take the Rust of Iron and then take y clay of a Housen
which is the inside thereof And most burned with heat
of the fire yound those to gether with y Dugges of Ale
to make it soft and so Lay it upon a Linen Cloth
and applys it to the Sore for this will Kill the
Venomous thereof

To cure the swelling of the Stomack
Take y... and tryng it with y...
with, and buye it in y...
An other for the...

Take y... and sett it in the fire...
Good Deed, of buye Salt, and wash your face therewith
An Other to cure the Cough and Suffing
of the Stomack

Take y... more of very blong...
theres in a spoony north of buy Salt and buye them together
At Night wash your face therewith and bath them in the
beare thoroughly this will helpe you in 2 or 3 dressinges

To heale a wound in 6 dayes
Take Champhore and stamp it well with baynes Greace
and put it into the wound, and it will heale it ~~off~~ balm

Lips, Chinckod, or Chapt
If you will use to Rubbe Chapt or Rowffo Lipps with sweat
behind of eares, it will make them lipps fine smooth & well Colored
So Kill Lice

Take Olibanum, which is a kinde of Frankincense
in powder mixt with as much of swines Greace
and boyled together, wherewith Childrens heades
that are full of Lice, or that are Gown to be sood
Lice if it be Anoynted, the shall afterward, be
free from Lice, this is better to use safer
then to use cyntments mixt with Quicksilver
which is verrey dangerous. Therefore Let
Mthers or Nurses Rather use this. M^r Baker. Ept

To make in Hurts

Take Lignum Aloos and temper it with wine at night
and put there of a few measure Stragete the liquor of
all these together, and mingle it with other wine and
give it a man or a woman to drinke, and the shall
be well without any pain

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Daffyes Elixer

Take of Sonne six ounces, Lignum-vite
Alcampa Roots Dried, Anisoods Corij
Coriander Liquorish of each two ounces.
Raysons of the Sun Stone, halfe a pound
Aquila 3 quarts Infuse them in a coole place
for four dayes, then straine it and filter it
thorow a Capp paper, but Before you filter
it Add sliced Rhafuro halfe An ounce
Scamony 2 Drams and Let them Infuse for
two dayes after the Rest of the ingredients is
strained out. And then filter

Reffamous D^r Burgoyes pills

Take Spanish Juice of Liquorish Dissolved
In Hyssopewater, Powder of Gum Arabic
and Gum benzen and Liquorish, of each two
ounces, Poudr. of white Sugar two pounds
And halfe Oyle of Anisoods to be pressed.
Mix them In a Paste and make them for
what forme you please and dry them
in the Sun. If you will perfume them you must use
of musk and Ambergris of each 4 grains.

To Make Gold water

Take Sall Armoniak, Sall Nitro, and
Coppers of each a like Quantitie, and
Grind them vpon a Marble Stone, then Distill
them in a Limbeck ut Common fyre till it begins
to distill, then make of fyre Soften, and
lett it distill so longe till you see smoke
Arise, which will be sod only, and then take
away the fyre and keepe the second water
that Cometh as longe as the smoke Ariseth
and keepe it well for in that water gold is
dissoluid, and it is called water of Gold.

To make wormwood water
Take a Gallon of Sacke, and 1 lb of
wormwood halfe a lb of Anniseed
and halfe a lb of Licorish Cleane scraped
and brownd, and the seedes also brused, and
steeped in the said wine a day and a night
and so stillid in a Limbeck, or in a still

Salt of honey

out of the phoies of your honey, first distill
there is dranne a salt, first Calcine those
phoies with a fyre of Reberberation and after
dissolue it with his p^rop^r Monstruall or
with Common water distilld, filtering and
Coagulating it iii times, it is good for all
Rotten Vlcors, this salt you shall Monyoll
ut his p^rop^r burning Vyle. According
to Arts, and you shall heape greates
Commodities thereof then is sayfull to be
spoken

A certain water of Dr Chambers physician
whe he was of A long time, and therewith
did many cures, and kept itt so secret untill
a littell before his death, then the Bishop of
Canturburid Got it of him, in writing as
followeth

Take a gallon of gascoyne wine, then take ginger,
Gallingall, Synamon, Nutmegges, Graynes, cloves, Annis-
seeds, fennell seeds Carraway, seeds, of Eucory one
a Dragma, then take Sage, Rodmynts, roffes, Lyme,
pellitorie, Rosmarie, wild time, Camomill, Calender
of each of them a hand full, then Bray the spices =
small, and alle the hearbes, and put itt in
times all into the wine and lett it stand soe twelve
houers, Strringe it Divers times then still it in a
Lymbcke, and keepe the first water by itt selfe
for it is good then keepe the second water for it
is good also, but not so good as the first.

The vertue of this water

It Comforts the spirites and vitally and helpeth the
Inward Diseases that come of cold, Against the
shaking palsy, the contraction of Synowes, it helpeth
Consumption of women that be barren it killeth the
wormes within the body, it helpeth the stones within the
Reynes of the Back, it helpeth stinking Breath, and
whosoever useth this water but sometimes and
not too often it profitteth him very much, and
shall make him as young againe, it Comforts
Leth Nature, Humill. stily with this water Dr Chambers
prolonged his life, untill extreme old Age, would
Neither suffer him to goe nor stand any while
to keepe him from falling downe, when all physicians
that saw him concluded he would not last any longer
and he Confessed before his death that when he was sick
at any time he never used any other physick but
this water

To Make Rosafolis

Take of y^e hearbe as much as will fill a pottle yott, but
wash it not And take of fine Aquavite a pottle, and
put them both into a large vessell, and lett them stand
Close Stopped (and hand) 3 dayes and 3 nights, and y^e 4th
Day Strayne it through a fine Cloath into a Glass or
a vessell of yottor, put thereto y^e of fine Sugar
beaton small, halfe a lb of Licquorish beaton small
halfe a lb of Dates Cut in small peeces, Mingle them
together and stopp the Glass or yottor very
Close that No Ayre enter therein, and after
Drinke hereof halfe a Spoonfull, first and last
at saule also, for there is not the weakest and
feeblest Nature, but in time Drinking of this it
will heale him

An other Receipt of Rosafolis to be gathered in June or July

This hearbe groweth in meadows in Low Marshes
Grounds, and in No other places, and groweth very low
and flat to the ground, it hath a Main Longe Stalke
growing in the midst of it And vj branches springing
out of the Root, Round about the Stalke with Leaves
of Colbor and of Noan breadth and Length,
when you gather this hearbe touch it Not with your
hand for then the vertue of it is gone, you must
pluck it out of the ground by the Stalke, and
lay it in a Cloath, Beate it

The Leaves of it is full of the sap
Take and gather as much of this hearbe as will fill
a pottle yott or Glass and wash it Not in No wine
then take a pottle of Aquavite, and put them
both in a large yott or vessell and lett it stand
Stoppd very Close 3 dayes and 3 nights, and the 4th
Day open that and Strayne it through a fine Lintion
Cloath into a cleane yott or yottor yott and put
thereto an pound of Sugar beaton small and
halfe a lb of Licquorish beaton in fine powder and
Dix of Dates and take all the stales and Cut them
Into small peeces and mingle them altogether
Stopping your vessell very Close that No Ayre
Come in

Come out then drinke of it at Night going to Bed
 halfe a Spoonfull Night with a Quantitie of Good Stale
 Ale and as much in the Morning fasting and there is
 Not the weakest body in the world that is waisted by
 Consumption or otherwise, but it will Restore him or
 them againe and Case them to be Stronge and Lustye
 with a very Good Stomach he or she that shall use this
 and take it 3 times together shall find great Remedy
 And Comfort, and as the quicome Ditch feels himselfe
 So May he use it

To make Roffolis Rosa solis

Take fyrst a quart of the best Aquavite if you can get
 and put it into a glasse or pot of Earth, then put into it
 five handfulls of Rosa solis Cleane picked, and the
 Rotes and Dead Leaves Cleane Clipped off, a quarter
 of Sugar beaten to powder Nine Dates opened, and
 the white Sinne within spilled or plucked away,
 then shred the Dates in small peeces, and is Ginger
 and Nutmegs is Anyseddes myz Liquoras, beating
 all these last Rehearsed into fine powder, then put
 them all together into the said glasse or pot, Letting
 them stand very Close Stopped the space of iii
 or iiiij dayes, then take them all out and straine
 the aforesaid things into a new Cloath or boddell of
 fine as you can get, May be if you may have
 as much of their strength as is possible to have of it
 when taken out the liquor into the glasse or boddell
 that you mean to preserve it in, And stopp it,
 beinge Cloath that the strength goeth out of it
 in any manner

To Cleare the voice

Take the Juice of Cantarid once Eines
 the 2 pages together, and it will make the sinnes
 Cleane and Speake with a good voyce
 Both the breath often pruned

To Make heare fayre
 Take Sult yster and honny Ana^t Mirethomane
 then Distill it in a Lynn Limbeck, and with
 this water Kome thy heare, but when it have
 be wet, beware it touches Not the skin

Away to write One Letter upon Another

Take white wine And put it in a Glass of Indea, And with that wine you shall write the first Letter, then lett it Drye, then you shall write upon the same paper ~~white~~ with Incke made of burnt paper and burnt straws mingled together with white wine, and if you would take away this Letter writing, and to cause the ffurst to Appear Black, then you shall take Copprous myngled with white wine and therein Dipp a little wooll and Rubbe the paper over. 2 or 3 times, and these Letters written Letters will goe away and the ffurst will Appear.

To write Secretly

Take Allom finely beaten, and the Juice of an Onyon, Mixe all them together, then write what you will, and lett it Drye, And when you will Read it Dippe it in water and then you may Read it

white Inke

Take Salt Armoniake Stamp and Milt with water Doth make white Looes Nothing differing from the color of paper, but if you hold the same paper to the fire the Letters will turne Black by the Myzardus

A water to cause silver to have the
 Cullor of gold
 We shall take of Salt ^{nitrous} nit, Stone Allom sid,
 mixe them when they be stamped to powder or stamps
 them together, And distill a water thereof in a Limbeck
 then melt your silver and lay it in that water and
 it will have a cullor of the best gold,
 or otherwise I may take silver and make it yell hott
 And then cast upon it powder of bol armonick, Spen-
 =grand, vitrioll, so shall it be as fine as O.

For the Stone in the Bladder a
Principall Medocine

Take 10 heades of Garlick and a quart of the
Strongest Ale you can gett and sooth them all
together and lett the garlick Colours be sodden whole
unto a pint, then take a pint pott that will but Evon hold
~~the~~ the same Liquore when it is sodden and cover
the said pott close above, and through the Covering
make a hole that the sick mans head will but Evon
goe in and lett him lye one his bodye and put in his
head as hot as he may suffer it and as farr as he
may, and he shall voyde that which byndeth him; without
doubt it is most good; Ep^o pro

For the Stone in the
Reines

Take water of Camomile Stilld, and drinke
theroof when you feele paine in fasting
untill the paine be alayd and eat a
Littell Sugar After Ep^o to water

To Brake the Stone

Take the hollie berries and drie them yett
in an oven after the bread is dronne but drye
them not hastily, and then stampe them to powder
and drinke that powder in white wine or Still
Ale and it will cause you to piss freely
and brake the Stone, but for the drinking
theroof, drinke off a good draught of Red wine
to make one piss

Take the name of a thistle and beat it to powder
and put it in the wine drinke warme and it will make
them piss

To Make one piss that is stoppd
with the gravelle and Stone

Take one pinte of white wine and make a passett
and put into the passett drinke the quantitie of a
small handfull of y^e pellitorie of the male
The toppes being taken off, powder of
betwixt ij lilles stones, and feethe them together
and drinke of it, but you must not take above
ij boos least your urine stopp Not when you do
have it stop. This Medicin was proved by
on that was at the point of death and had made
Noe water in 48. houers, but within ij houers
after the taking of the medicin had made at
at the least a pottell of water

To break the Stone in
a mans Body

Take Coddor of beanes when they are greene
and distill them into a water the which drinke,
but distill with ij beane coddor y^e selfe lyon and
Charwill and Lino of each a good quantitie
and so drinke the water of them
Another to break the Stone

Take the Rotes of a rye (which is found in
herbs) and drinke it in the ground
and carrye the Rote the topp above ground
and it is a large Rote, theye it used
boyle it in white wine in a passett
and drinke it this will break the
stone and heale the y^ellis ground

How to take A Sammon

Go to the spool where y^e suppose the Sammon
lyeth and make a littell hole hard by the water
side, and sett in your Candoll and take a bright
shorward bacion and sett behind the Candoll
And he will come to the Candoll beking of Nature

How to take A ypike In A spool

Take Gutts of a chicken And make them Close
And a Littell Black Soper And put it in a Littell of
the Guttes, and knitte fast both ends, and prick it
well with a pinn and cast it into the spool where the
ypicke is (and if he eats it) he will turne upp his body
and see bye

To kill fleas

Bonosta kills the the fleas, it hath a yellow flower
or otherwise y^e bloome y^e breakes out of it
Affayre juor Lino to Lino Glasser

Take egg shells and stamp them and beanes beaton to powder
and mixt Lino, and mixe these one with other, it be not
over thich, and Lino your Glasser with it And it will not
fall away

Another way to A Bide the fier, and is
Right hand within all Drought
y^e soon from the mason in y^e garden

It is much like y^e Lino y^ett, and of the powder of y^ett
stones y^ett, and mixe them with the yall of an eye
and it is the best Lino that you can get And will
A Bide the fier

Against Inchantments

Take the juico of S^t Johns wort and
 Moddo that with a Quantitie of Treacle
 and give ~~that~~ it them to drinke
 that is Inchantod or bewitched
 and Annoynt his Joynts therewith, and
 he shall bee Healed by the Grac^e of
 God -

A Charm for the Cure of
 a burning or a Scald

There was thred Angells came
 Out of the East -

The first brought fire the second
 brought frost.

And y^e third brought the holy
 Ghost.

Then say out fire in
 frost thred times

To Lett Conseruynge of Childre
write these letters in parchment. 33. d.
f. g. l. p. r. v. t. r. s. g. d. d. y. q. and
let the woman beare hit upon her
and if thou wilt proue it hang it
upon a tree that is wont to beare fruit
and hit shall make him barren —

To Remoue Tethi.

Take the juce of Caledoyn and of woodbine
of Enoryche Lych mock and thorowly wash
thy teeth with ffiger and they shall fall
oute, but beware y touch Noe Hood
Teeth in No wyse —

A good and easy purgation
Take Sods and boyle it in Mutton Broth. wherein you
honnell Sods, Anny Sods, and Colliander Sods, and
Lycquorish and Sod Suppe of the brothe. This is a very
good and easie purgation, your Licquorish must be
scraped and sliced and then boyled in y brothe y Rest

A very Good purgation

Take ii Leanes of Lonellows And dry them soe as y maye
put them into powder that done put it into hott pissot. And
And drinke it, this is a very good purgation but a very stronge
purgation. The Leafe thereof is like unto a baye Leafe but
not altogether so bigg. You must take good heed how
you gather the Leanes and what quantitie you doe
Give if you slide y Leanes Downwards then it purgeth
Downwards, if you slide them Upwards then it purgeth
by vomit. Most, you must not exceede y Quantitie of
three Leanes at y most to a very stronge man but two
Leanes is sufficient at one time.

A purgation and A vomit, both together
Take the Rootes of greador, and breake them Afors
and wash them cleane, and put them in a fair
cleane Cloath, and dry them, Stamp them in a
Mortar, and put thereto halfe a oz of powder
of Ginger, and put thereto a good draught of
Ale for wine and mingle altogether and
make it warme as he may drinke it and
after keepe you cleafe in a warme house.

A purgation
Compo. of Ruffs is good to be used in y
the Sierpe of Ruffs is a very safe and gentle
purgation to take at all times 3 or 4 Good Spanses
at a time. at a draught of thine brothe of a
Chickin ... 3 or 4 ...

The Angelick Electuarie is made
On this Sorte
Take of Saffron, Lignum aloes, Sinuamon
Red Corall, of each a dram, of black hellebore
without preparation ij of the Electuarie of Juice
of Rofes, Not to muche Nor to high boyled vi of
the Conferue of Rofes viij of the best
Quinteffence, I thinke he meaneth Quince
 ij of the best Stone honned boyled and
skymed so much as shall suffice to make
a good forme of an Electuarie

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To make the hands and face white and faire
Take Nettles, the Leaves and the Rootes, and soothe them
walein water, and then wash thy face and thy hands with it
And you shall Grow younger white And faire

A Spockhall way to make white face that will
Make a mans skin soft faire and white

Take 2t of new Soame of a New Killed white hegg, and
1t of Sheeps Sowite, and 1t of beef Sowit, And 1t of
Goats Sowit, Soothe these, and yurifyd it well together
through a Cloath, and when it is yurified, Mince it
with 4lb of Good Ground and Rub it well, and knead
it to Dough, and make it very small as Aney Meale.
Then take it of Stuffing and mixe one with the other
And one Chopping of Vinegar or halfe of it, and one
t of Rose water, and 2t yolkes of Egges, and 1t of Raysons
the being beaten or brayed and the Juice wringed out
of them and Mixed with the aforesaid, and then lett it
sooth so longe till it begins to Grow hard, and then
set it off from the fire to Coole

To make A water to Make A woman
faire and well Colored

Take the water of Lillies, and Groene Cockell
and Groene Hanney suckols of every Lick much
and distill of them a water by stillatorye, and
keepe it water, for that will Make a
woman faire

Take the water of Lillies, and Groene Cockell
and Groene Hanney suckols of every Lick much
and distill of them a water by stillatorye, and
keepe it water, for that will Make a
woman faire

Honger or Thirst

To aswage hunger or thirst, if ever you should have
Cause, take of fine Rocks allom, and when you have
Honger or thirst oppressd you take the quantity of a
Littell huffe Nott which will serve you iii hours, and
suck thereof in your Mouth a small time, and your
honger or thirst will presently aswage, and so
Doe againe as often as you shall need, if did know
on live, viii dayes beinge Lacte upp, without Aney
thing; and the man in very good liking in the end
one pennyworth of Allom will serve a full week
Almost - Probitum

To Make white Spots
on a black Horse

Sooth Molowarps, and suffer the water
to stand iii nights, and with that water
Anointe the horse whene thou wilt

To Make a white
Mane

Take the water of Lillies, and Groene Cockell
and Groene Hanney suckols of every Lick much
and distill of them a water by stillatorye, and
keepe it water, for that will Make a
woman faire

To make Quick Silver as hard as Silver
Take strong Vinegar and whites of Eggs well beaten to
gether, and put thereto. 3 ounces of quick Silver
and still those in a Limbeck well Luted, and in that
Distilled water put the Quick Silver, and it will be
so hard that you may worke it with the Hammer
Also take Quick Silver and wash it in the Distilled
water of Mans blood, And Let it alwayes Dried
Againe, and within 10 times washing it will be as
Silver *P. Adam*

To make Light for Ever

Take 9 Juces of 9 wormes that shine thro in the Night
and a Quantitie of Quick Silver and put them in a
Viall and it will give you Light by Night =

Hunger or Thirst

To Avenge hunger or thirst. if you should
have cause, Take of fine Rock allome, and when
you feel hunger or thirst oppresse you take the
quantitie of a Littell haffoll Nutt which will
Some *xxiii* hours, and suck thereof in your
mouth a Small Lyne, and your hunger or
Thirst will presently Avenge, And so Doe
Againe as often as you shall Neede,
I did know one Live *xxiii* dayes being Locked
Up without any other thing, and thereon
in very good liking in the end, one ponne=
worth of Allom will some a full booke
Almost *P. Adam* & *W. Hillier*

An Excellent Medicine
For Coughs

Take 1000 of the best of the
... ..
... ..
... ..
... ..
... ..

69

~~115~~

To see through Any precious Stone
Take Stone Alloms and cast it in water, And
Cast therein the powder of trippillo and Ley what
Stone y will in it and ye shall see through it

How to know the true Stone from faked
Skone or strike the Stone upon Lead, and if it
faynes the Cullor, so is it faked and if it holds the
Cullor so is it good, or yet if the Stone hath
within it Any sparkes Crakes or flakes so is it
Not Right

70
#16
widdes

To make beanes Grow in An hour

Take beanes and Lett them Lye in oyle ollyve, 10 dayes,
and then take them out of the oyle, ~~set~~ set them in f earth,
And eard you Cann eate a dinner, the shall be Grown
vpp out of the earth a spanne Longe

To find a man or woman Drowned,

Take one Loaffe of New baked white bread and Cast it in the
water, out of your hands, And it will Remo in the water until
Comd just above where a man or womans body is lying
and will not flow ^{up} streams, Remo away beke you take out
the boat y person. Probatum et veritas

To Make on sloopo unto Death

Take Dwaile that Groweth in Coone or other wher
and give thereof to Any Creature and it will Make him
sloopo to death, And if you will Awake him Againe
take Dwaile and Stamp it and put it into one of his
Eares, and it will also Awake the yid

To Make a fesse to burne out of
A pail of water

Take An Eggs And make aboue in the end of it a littele
hole, and take all that is within it out then take Quick
brimstone, and wyl lock Limes, and with the other
and fill that Eggs with it full, And make it hold
with waxes, and Lay it in water, and in the
pstant there shall inflame of fire, and out
of the water

Take a mucke egg and Lay it in water, and
Linge it in the powder of gold, and it shall be
and with the other, and fill with it, and you shall see
the water, and it will burne it, and it shall

wandon

71

Coffin Gold, or to know if there be Gold under
The Ground in any place

Take the Juice of Milfoyle and powder of allome
and powder of Copperus. and the filings of fine Copper
mixe all together, then take an Elder stick and thrust
out the pith, and fill it with the stuff aforesaid.
then Close both of ends surely wth waxe, and
Lay y^e stick on the Ground when the Sun is sett,
where you thinke that gold is, and if there be gold
within twenty foot of it to the Reallow of 3 times
the waight of y^e stick it will draw the stick to it
Eight howers, And it shall be over it and
Not storr ~~Aprone~~

An Experiment for the knowledge of the
Ground where Treasures if it be there

Booke. 3. or 7. or 9. hussell wands of ^{a yerd} ~~a yerd~~
growth or older make them a span long or more
and shave off the barke and upon every one
write this Name Eloy, and Lay them where
you best suppose to dig and to Lyd, and if
the Treasures be under the stick the Name will
be put out ~~ye barke will~~

For Red Eyes of a reason
The vermin Colicoid and Green wormwood and
the whites of eggs and make a plaster thereof =
Another for Red Eyes of Sinks
Take 1 oz of Album and 1 oz of white Copperis and a
Choppin of well water, but Spring water is better
and put it in the fire with the whites of An Egg, and
play it while the third ~~to~~ be sodden in then take
it from the fire, and put it in a vessell and put
it in your eyes ~~from~~ when you go to Bed
Face frockellid

Anoynt the frockellid face with the blood of a
hare, or of a bull and it will doe them Always
and make the skinne faire probum

72
718

An Approved Medicine for
the Ague

Take a handfull of rewe and a hand of garlick. ~~also~~
also a quantity of salt and a quantity of pepper
and these must be brused altogether in a Mortar
and after this you must put them in a Linnen
Cloath and bind them about your wrist off your
Arme a littell before your fitt doth come
Keeping your bed

of Catum
A water to Dissolve Gold

Take a good quantity of a honey Comd with the honey
and wax together and distill the same in a Limbeck of
Glas, and divide the wax from the honey with mill
Swine alone, distilling the said honey againe
and put the water upon the floeces againe, and
Reiterate it some three times, and then keepe that
water from for it will dissolve Gold

To Make a medicine
to dissolve Gold

Take a quantity of white wine
and a quantity of salt
and a quantity of pepper
and distill the same
in a Limbeck of Glas
and divide the wax from
the honey with mill
Swine alone, distilling
the said honey againe
and put the water upon
the floeces againe, and
Reiterate it some three
times, and then keepe
that water from for it
will dissolve Gold

To Collet .D. through all his bodie as Gold

Take 2 oz Salarmonicke 1 oz Spanghe Groene
1 oz Romaine Vitrioll mixt together, and make
therof a powder, then take ppt B and ppt D
and melt it in a Crucible upon y fier, and
then do therinto of your foresaid matter
and stov it so long as it smoketh or
fumeth and that doth Coloure it Inward
and Cast that matter in Twise or Thrice
and then it is Enough and fine through all
the body within as without of Catum

To Make ~~So Make Golden Letters~~
& Read upon the Metall

Take 1 pt and put it into a Linnen bagg
and hange it over the breath of a long trim
stand if ppt in a pott well luted, and it
will be Ready as humition fine fine
with a gentle fire in the morning and after some
the world of the system, and for
stronger of the system

Take 1 pt and put it into a Linnen bagg
and hange it over the breath of a long trim
stand if ppt in a pott well luted, and it
will be Ready as humition fine fine
with a gentle fire in the morning and after some
the world of the system, and for
stronger of the system

74

180

Away to take wild boar
Ye shall take flow vomika, and take a littoll hofe
hole out of An Apple and put that vomika in it
and put the hofe of the Apple againe into each hole
of the Apple, and cast it to the Deere, they shall
strive one wth the other wtho the one slay
the other

Notes longes to yo^r Hand

Of the grinding bagg of a Cony and Apsa felida
and putt these together in a box of eggs and keep
it close fourteen Days and it will turn to water like
to an Ointment, then make a Circle wth a Saddyt
ment wth a feather on a grass of the Earth where
the Conys haunt and stand upon out of Circles
this must be done soe that yf wind may beare y^e
savour of it to y^e Conys and they will soe come
to y^e Circle that you may take y^e fatter when
you have bin done. More pieces of the
of Circles of y^e fatter of Conys and Apsa
fetter

75
121

To Make y^e Solly to Grow with the
Resting of a Shoulder of Mutton
Take halfe a pound of y^e Solly seed then take the
Blood of a young Goate, and put the y^e Solly
seed to steep therein iii Dayes and iii Nightes
and lay it to dry on a faire Cloath in the Sunn
and when it is dry take your Mouthfull of
Aquavitio and blow it on the y^e Solly seed, and
dry it againe, then take a faire Linen
bagg and a Coynter him with oyle Olyfo
and put the seed therein, and keep the
bagg allway moist, and when you will prove
your Crafts Lay a Shoulder of Mutton
to the fire, and when it begineth to Droppe
take out a few ashes but let them be the
Great Colos and Clots therein but Onely
Embers, And of the ashes make a faire
bed of y^e ashes the shoulder of mutton
and then take a quantity of the y^e Solly
seed and sow it in the bed of y^e ashes
in kind full of water, and with the
great ends thereof Rake the seeds
downe to y^e bottom and take the put
with Spring

To make an oyle or water for a
Lamp to burne and last a
whole year — —

Take a Quantitie of Sulphor vine in
powder, as much of bushecke Lime
and as much Rosson in powder Mixe
all these powders together wth the Lees
of Vine Jaspore and put it into a
Stillatorie, and Distill it in water
and fill a Lampe therewith and
put a strawe or weeke therein
and dippe it in the oyle, and for
soth it in the Lampe and Light it,
and it is Made —

For the Gout

76 122

R of Green Sawne Eij Campfire Eij Aloe Succotrin Eij.
Aloe Epatica Eij Pells Gall half a pint Stamp all this aforesaid
in a mortar after put them in a pott and boyle them a little
untill the fire then apply it to y^e Gout part where the paine
rays most to an Old man apply y^e Gall of an Old Bull to
a young man that of a young Bull —

To Make Glass Malliable
Take most subtile ^{fine} powder of Glass, as
much Quantitie of Dried Sorbourn as is
Sufficient to incorporate and to temper
it iiii times, and to drie it against y^e
Sun and at Last you shall make it into
plates as thicke as you will, then
it shall be Malliable — Vicomanus
was most Expert at this

44
77
723

weapens to be kept cleane

To keep knives or other things made of Iron or
steels from Rusting, Let the same be Rubbed over
with vinegar mixed with Corrus of Lead - or the
Marrow of a hart which is far better than oyle.
and it will keep them faire and bright, W. M. Lipton

70
124

How to get Love

Take a Swallows Nest the Birdes that be
 therein, and put them in an earthen pott, and stopp
 the potts Mouth fast till the be Dead, Then
 take ~~the nest~~ ^{them} that lyeth back to back, or
 bely to bely, and put them on a file stone
 and set them in a oven till the be
 dryed to powder, and then that you
 will Love put it in his good age or in
 his drink and he shall Love thee though
 he had sworne thy Death before =

For sore Eyes either
In Man or Beast &

Take white Sugar candy, and Make
 it as small as possible you can.
 then take the Cleare marrow of the Egge
 and make it as small as you can, and
 mixe these together, and with a
 Quill make like a point, put into the
 eye, (if sore) Beane the powder.

79 125'

To take Doves

Take the gale of an oved or Cowe and boyle all manner of graine therein and cast them where they frequent

Iron Ratts

Take the hoofe of a stonye horse slyced in pieces and put it in Chaffing-dish of hott Coales and they house being well perforomed throw with smitts away the Ratts clearly. *proved by my Sister Elizabeth Swadell*

To take Birds Quick

Take peaffe and steep them in Lees of wine and y Juce of harte Bonny and hemlocke throw them to any Birds & and somanye as doth eat thore of shall be amazed that they can not fley away of them

A woman to sell her secret

Take the felt of a hand with the blood and Gall, put it altogether in a Lynnon cloath with the name of the woman and lay it under her head shee not knowing thereof and shee shall in her sleep tell all that she is demanded

with Child or Nut

if you will prove whether a woman is with Child or Not. Let her make water in a Cupper or brassen s. offle and let a Roodle lye therein a while Night that is bright and cleare, and if she be with Child the Roodle will hang Redd Spotted on it if Not then it will be glenkef or R. this it is proved

To cause Doves to dye And how men shall cause them to gather many together

Take Corne and laye it in a bladder or spous with An oved gale, put in Amonge it and lett it stand 24 hours together that being done take it out and Rubb it a littell and all the Doves that Eat of it will dye and if you will gather many Doves together, and draw others to be wild unto them Take Anissods or Comyn seeds, and sooth them soe longe till that they begyne to burst and in that same water take and cast therein without Cornes with the Anissods and Comyn seed that is sooden, and give y^e Doves that to Eat and others Doves will follow the soant

To Dissolve pearls
put it in the Caster of Very good and Stronge
white wine, and Stronge Vineger, and
lett it lye therein, this will Dissolve
him Into water

A water to Dissolve all Metalls
Sred or Stone

Take the Strongest Redd wine and Salpeter
Sall gem, vitrioll Roman, and brimston
and make of these small powders, and
put thereto the wine and distill them in
a stillitory of Glasse

To pullish Glasse
Take yontor and melt it and lett it
stand longe in the fire Molton and luer
with an Iron Rodd gather of the skem
of the molton yontor, and when it hath
beene longe Molton and boyled and often
summed putt it into a Reddell of clean
water of lital and lital and it will be
like a glass any more you will putt
it into a water of lital and lital and lett it
stand and when it hath beene boyled
upon a fire of lital and lital softening
it with a Rodd of small yontor in the bottom
and distill the lital and lital pullish

81
127
To Make a Lute to Close
Glasse or yottos &

Take redde claye tempered, and unslacked
lime and the gull bladder of a bull or ane. oxe
and temper it together, and when it is dry,
laye blood to it.

To Cement or Joyn together
A broken Stone.

Take hard Cheese and scrape or grinde it
and sett it in water the space of 2 or 3 houres
and when it is soft temper it wth the white of
An Egge, And worke it by a and by a

A Cement to Joyn Glasse

Take Quick lime and oyster shells beaten
small in powder or grind and mingled
with the white of ane egge and so worke

To Distill the yontor

Take yontor and putt it into a stillitory
of glasse and distill it upon a fire of lital
and lital and when it hath beene boyled
and often summed putt it into a water of lital
and lital and it will be like a glass

To Make a Cement to Joyn
Glasse

Take Quick lime and oyster shells beaten
small in powder or grind and mingled
with the white of ane egge and so worke
Distill yontor upon a fire of lital
and lital and when it hath beene boyled
and often summed putt it into a water of lital
and lital and it will be like a glass

A fine sement to take the print
of any Image or a Seale
or other things

R
Take iii parts of Sulpher made into fine powder
and i part of waxe, melt first the waxe, and then
cast that powder into the waxe, and stir all
together, then powder thereof into a Cane
or into a Core and while it is sum what
hott and Congealed put thereto a Seale or
an Image or what you will thrust there-
on and the Seale will be printed therein
and when it is cleane Cooled it will be as hard
as a Stone and it will last a long time
and may make of this matter Sundry buttons
and beads, stones, and you may color them white
with Corus of Linn or Lead and Redd with
Vermillion and with other Colors what you
will

128
82
A fine sement for broken Glasses
or potters

Take and Cut pieces of hard Cheese as thin as
can be and Lay those thin pieces in water all
night and thereunto they will become soft and
slimey then separate them from the water as
dry as may be, unto the quantity of that
Cheese add a like parts of Quick Lime, and
work them together with the white of an Egg
and when you have made it Smearing then with
your finger Lye the Edges of the broken pieces
of potters or Glasses, and set them finely together
Close Joyned then set it in a place to drye
and that is so Joyned will be stronger than any
other parts of the pott or Glass

To make quicksilver - intermeder, and
to abide to be copled with other molten Metals
As Copper, And to make the said Copper good silver
both by flaminge fire and by Distillation
And work within and without white
As Any silver - And good silver

Take and enclose 1/2 of quicksilver within
1/2 of good Redd ware, and put thereto oyle and
Vinggar beaten together and put it into a melting
pott and make a good fire under and about
the pott, and when the waxe is all molten and
halfe consumed away, pour out ye quick-
silver into An other pott, and lett it coole
then take an other melting pott and put therein
halfe an oz of good lead and melt it Redd hot
then pour that lead soe Redd hot to the quick-
silver, but beware thyse face, for the lead will
spithee out, and by and by pour out y quick
silver upon a stone and lett it coole, and
when it is cold it will be soft as waxe
and soe you may make it into what you will
having done, lett it stand in a pott
and this with much good oyle, and if you put
this upon a stone, it will be soft as waxe
y^e smiths use to the stone, and when they
water, and soe will it, the water quicksilver
pours, soe lett it stand in a pott, that is the
finest Copper, and when it is done, it will
it will be like the Copper, which is the best.

both within And without And if you put of
Horsford powder to Molten Copper, $\frac{1}{2}$ to
iii or iiiii of Copper, being quenched in
Stronger water, and after being well
stirred together it will joyn with
him, and Make it Good Sillur

And proved by me John Co

To make a very pure blanch
Take Vinogor distilled and oyle of tartor
Common oyle, wt Arsonick and Rock allome
and Incorporate them all together and
make a Meadine thereof, This goeth
i upon viii. on purged & and maketh it
white like σ and it shall be Sweet like
paest because the Ingredients be
Apt^s to whiten and Dulcesif^s & and
this I have seen done many times
and have therof made sundrie
sorts of Lozels to sell at the
Schole and other wils

04
130
A mighty mettall for Sponnes
orto worke Simole of Iron and tinn
together

Take Simole of Iron a Quantitie, and
put thereto as much Antimonie, Melt them
in a Crucible, when it is melted, put
thereto as much Cleane tinn and melt
them also, then take that from the fire to
Cool, then the tinn & will be very faire
and that you mayest melt without any
blowing, then y^e mayest make them ^{of} tokens
Spones or what y^e will

So pickell Cowcombers

Take water and put in as much salt as will make it hard as an egg then boyle it and pour it on the Cowcombers, boyling hott and cover them close by and lett them stand three dayes, then take that water from them and make it hott and pour it on them againe and cover it till the next day then heat the water againe and so doe every day for nine or ten dayes together, then make a pickle for them of wine vinegar, a blade of mace a little pepper and salt and when tis cold put it to the Cowcombers, and put in a little lill in the botthome and top of the pott or vessell you keep them in

So pickell Turnepes.

Take Turnepes when they are very young and cutt them in round thinne slices, then take some vinegar and put in it a little pepper and salt and a little mace and when tis hott and lett the Turnepes stand in it till they are cold then take them out of the pickell and lett them stand till they are cold againe and then the Pickell is cold put them in a pott or vessell and cover them by the Pickell and lett them stand till they are cold againe

So pickell Radish Pods

Take June Radish pods when they are very greene and boyle them in water and salt and boyle them very easely close covered till they looke greene then lett them stand stand covered till they are cold and make the pickell of vinegar and salt and pepper, and a little cloves and Mace and boyle it and when tis cold put them together, and lett them bop, you may make this pickle so any sallott, as purslane or Lettis stalkes they being first boyled tender in water and salt.

So pickell Indian Crease Buds

Take the buds before they are blowne out and strow at the botthome of the pott, some double fine sugar then lay the buds, then more sugar, so doe till they get to full then fill it up with good wine vinegar and a little of Juniper berries, this way you may doe Cantaloupe and Gillyflowers

So Pickell Elder Buds

Sett some water to boyle, and when it boyles
put in the buds (it must be the buds of y^e flowers)
before they blow out while they are greene,
Sett them boyle about three or four bollops
Close covered, then take them off and sett
them stand covered till they are cold then
make pickles for them of vineger and
salt boyled together and when they are both
cold put them together, this way you may
pickell Ashon Keyes or broome buds.

So Pickel French beanes

String the beanes and put them in brine
Soe strong as will bare An Egg made wth
water and salt, Sett them ly in that a
Month, then take them out and lay them
in Sour vineger. An other Month then boyle
them in water (Close covered till they are
tender, then make a pickle of nine vineger
and one wine, and a Glass of musc
& little pepper and salt and boyle it and when
Cold put them up.

So pickel Mushroomes

06
132
Take the Least and whitest Mushroomes
you can gett pell them and put them into water
and salt and let them stand in it four or
five hours then pour the water cleane
from them, And put them into a pan, and
Sett them over the fire with a little salt,
and there will come from them as much
Liquor as will stew them tender, when they
are all most boyled dry put in a little Cloves
and Maco, and as much Butter as they may
stew in A quarter of An hour, then take
them up and lay them one by one of a dish
and make pickels for them of two parts vineger
and one part white wine, boyle it with a
little spice and a litt of Common pell and
two or three bay leaves a little pepper and
salt and when they are cold put them
together in a dish with a little bay salt
and lay out in a dish.

So putt by Damsons for Larts
To four pounds of Damsons or other plumes
a pound of Sugar melt the Sugar with a little
of the Juice of sum of the plums and putt
in as ~~many~~ Many of your plumes as the Surrup
will cover; Lett them Just Scald and Crack
then put them away in a well Loadd pot
and put more into the Surrup to Scald -
Soe doe till you have dunthem all, the pour
the Surrup to them that they wear Scalded in
when the Air quite Cold. Melt sum Mutton
Suet and power over them about an
Inch thick Lay a paper betwene the plumes
and the Suet, tye a paper over them
and keep them in a dry place.

The way is of general ferment of all things... whole together until it be like unto a soft paste...

General ferment

Operation of 3. Operation of 3. Operation of 3. Operation of 3. Operation of 3.

Multiplication of 3. Multiplication of 3. Multiplication of 3. Multiplication of 3. Multiplication of 3.

Operation of 3. Operation of 3. Operation of 3. Operation of 3. Operation of 3.

Operation of 3. Operation of 3. Operation of 3. Operation of 3. Operation of 3.

This was at some a security man named James Pinnac... Never y^e les I have reserved ferment enough...

Philosophical

The returne or remains of y^e Letter of Madam de Charteville... The Digestible y^e Extraction of y^e Be of O.

Nota

For y^e Drawing of y^e Be of O. mixed wth y^e of Comon boale...

Experiment of y^e Be of O. is not made so, & all y^e w^{ch} distilled...

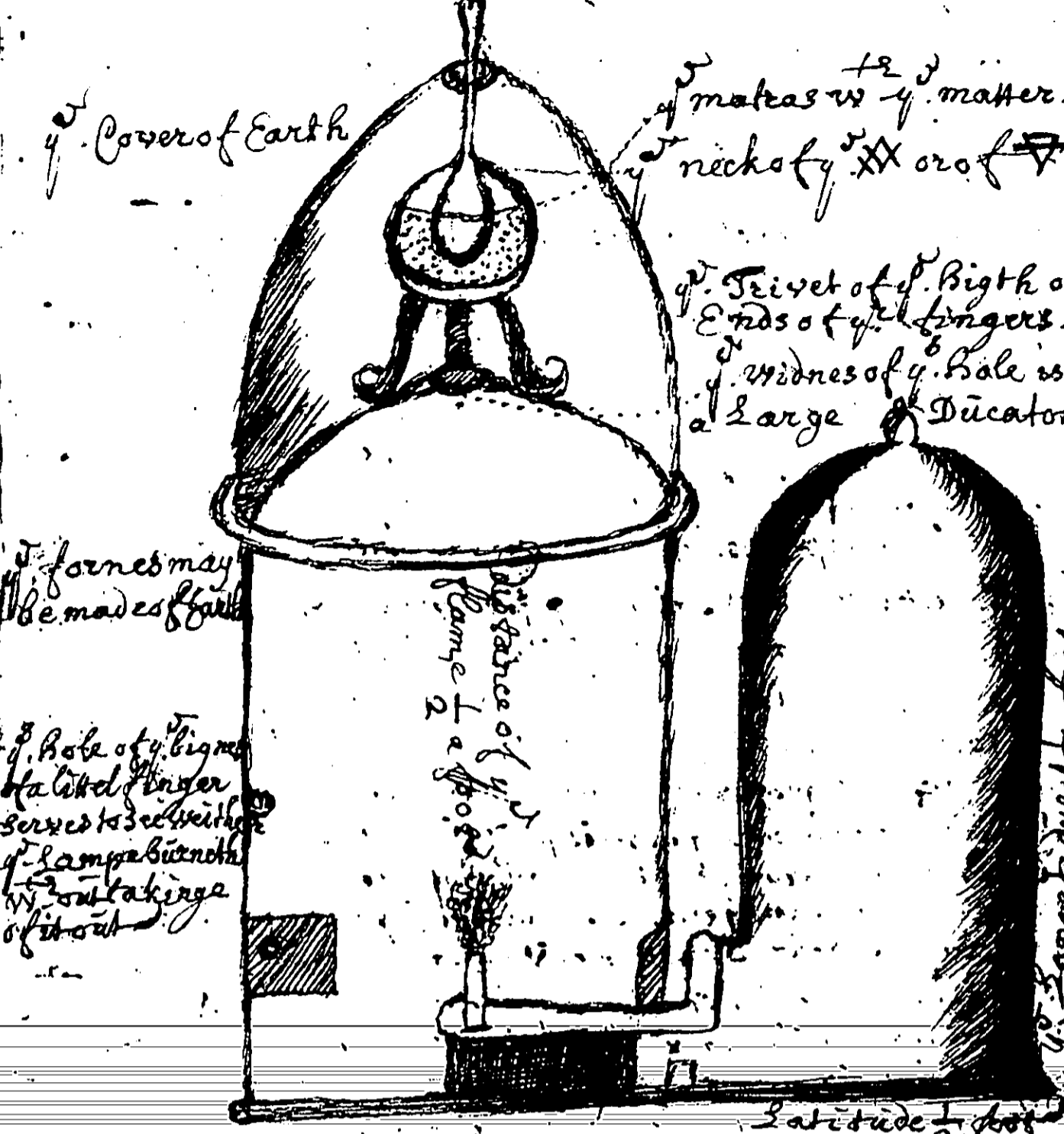
Nota Trogny de animabilis y^e pet oleum...

Experiment of m^r Deonard de la one y^e Wine...

Experiment of m^r Deonard de la one y^e Wine...

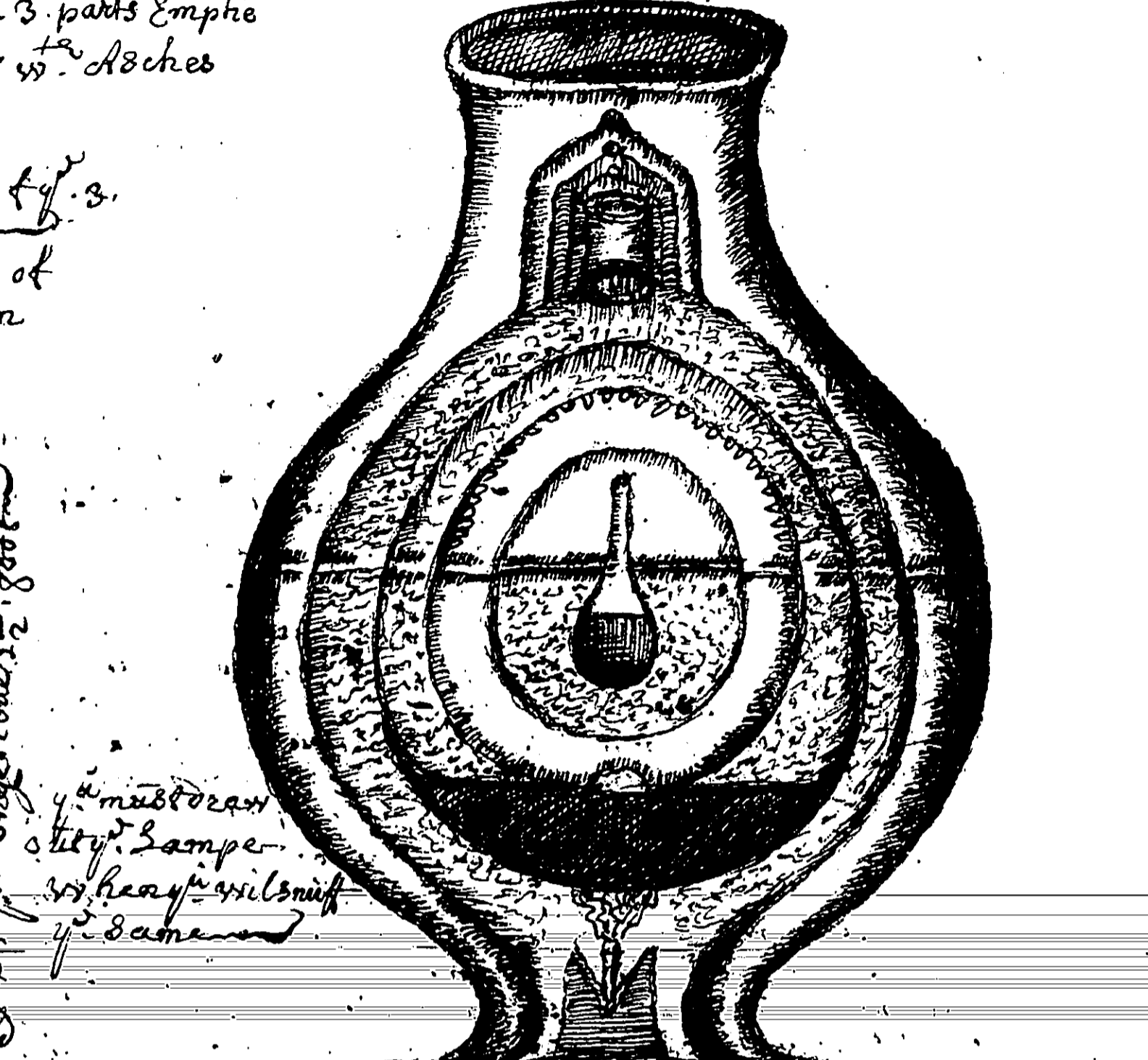
Experiment of m^r Deonard de la one y^e Wine...

Fornax Neptis



It is not to be feared of y^e matter will grow could
 All the while y^e sake of y^e lamp & y^e putting in
 more Oyle or bricke or y^e snuffes of y^e same
 or if y^e Lampe be one so y^e must open y^e Chanell
 & there will be no more. Or if it be opposite
 it must be closed other wise it would take fire
 The head or y^e fire has to gather y^e thing
 Exceed not a nitch above one foot
 That y^e Lampe be fuelled wth y^e fire as usual
 I will say y^e tin plates wth y^e bases or y^e they
 or so long as y^e may be used & so on
 This y^e hole or y^e hole of y^e hole is a hole
 of y^e nature

Typus Fornacis in quo Lapis fuit
 Expectus in Belgia Communicatus
 mihi a Do: Cockson



Correspondentia planetarum, Terrestrium

It is not to be feared of y^e matter will grow could
 All the while y^e sake of y^e lamp & y^e putting in
 more Oyle or bricke or y^e snuffes of y^e same
 or if y^e Lampe be one so y^e must open y^e Chanell
 & there will be no more. Or if it be opposite
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 The head or y^e fire has to gather y^e thing
 Exceed not a nitch above one foot
 That y^e Lampe be fuelled wth y^e fire as usual
 I will say y^e tin plates wth y^e bases or y^e they
 or so long as y^e may be used & so on
 This y^e hole or y^e hole of y^e hole is a hole
 of y^e nature

Bos ar minor. Cap. 7. est. quem honorant philosophi. Solam Argentum vivum quærunt, in ipso enim totum est
 quod desideramus, ergo utamur de Continet-Binchram, o quam proutissima materia creatura est illa & electabilis. 99
 Creavit proter animam rationalem. Babet in se corpus, animam, et spiritum. Corpus stat,
 et singit. Ita sunt in. Solon, V. grossit, vi. f. p. n. non yentis congelato. on

Visitans
Rubra Invenies
Occultatione Lapis
Veram
Medicinam

How Nery man. Where is thy minde
 Counsel they? Lesson ere
 Our mercurialis But one thing
 In our vessel thine er Clear
 Comore mercurialis in hunc rone
 Nihilur quato nor silver in humores
 of metals we make not ar bone

Isaac Hollandus oper
 mineral. Lib. 2. cap. 97.
 Sicut primum me
 Quia opera tibi
 Dixi fecer, quis alii
 Iustificat fecere,
 ac ab alijs fieri ipse
 ridi, quodam perfecta
 et quodam imperfecta
 sunt. Sicut, vero, perfec
 ta sunt Imperfecta, sicut
 mercurius Philosophi
 orum (i.e. Philosophorum
 urbi Clazeptia) hab
 endus est, ut ad finem
 perveniat, namq. Ex
 materia p. n. ens, in h. alid
 est quam Crudum Sperma, non
 dicitur in natura, sicut
 h. et polo possi. Cruda ed mato
 noc arti nostra. Sicut est, sed est
 Instrumentum ac malleus ad
 operandum in arte nostra. Instru
 mentum est omnis color
 eliciendus ex omnibus rebus
 metallicis. Sed y. covantia in
 arte, Cruda est materia, ac

Correspondentia planetarum, Terrestrium

Magna e Correspondentia inter. S. et D. quorum medio. O. est constituta. Sicut inter. 2. in quorum medio. O. etiam constituta. Plan. mado. Inter. O. et duo. O. etiam habent Intermediam

Correspondentia planetarum, Terrestrium

Magna e Correspondentia inter. S. et D. quorum medio. O. est constituta. Sicut inter. 2. in quorum medio. O. etiam constituta. Plan. mado. Inter. O. et duo. O. etiam habent Intermediam

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Magna e Correspondentia inter. S. et D. quorum medio. O. est constituta. Sicut inter. 2. in quorum medio. O. etiam constituta. Plan. mado. Inter. O. et duo. O. etiam habent Intermediam

Correspondentia planetarum, Terrestrium

Magna e Correspondentia inter. S. et D. quorum medio. O. est constituta. Sicut inter. 2. in quorum medio. O. etiam constituta. Plan. mado. Inter. O. et duo. O. etiam habent Intermediam

Natura est... el ordinat... ad opem...
est occultum... et deventre...
apotele... et...
dispolendum...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...

Our maister is three two one
The animal vegetable or y mynerall stone
fers 3 say in y. Name of y. Trinity
Looke that thy joyne in one pers on three
The first y. is azable, or y fugitive
Till they together last doe a lue.
The first is The Dragon fell.
That shall y. other two, both slay & quell
The sunne & mone, shall loose their light
And in Marriage Sables, they shall thom dight
Three scoz dayes longe, or near their about
Then shall phabus, appear first out
Which strange Cullers, in ally firmament
Then our Joy is Comminge, & a hand present
Then Orient shall be, in his Orient Sphery
To us will appear, & shew gloriously
That shall can more by thy
Shall amaine, To witte Starbsterye.
Linas Blomfield.

In natura...
est occultum...
apotele...
dispolendum...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...

In natura...
est occultum...
apotele...
dispolendum...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...

Medicina Catholica
Sulla theor...
Circa finem...
Sulla theor...
Circa finem...
Sulla theor...
Circa finem...
Sulla theor...
Circa finem...
Sulla theor...
Circa finem...

In natura...
est occultum...
apotele...
dispolendum...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...
Sola hie...
Sapientia...

Some melt of 4. iiii or put in a little by 2. ... of 1/2 ... is filled very small or in 1/2 ... their power their one ...

Nova o. ... Philosophorum et Philosophorum et Philosophorum ... in hunc modum ...

Primo oportet parare oleum gummosum Ex regulo ... et per se ...

De similitudine ... per se ...

De similitudine ... per se ...

De similitudine ... per se ...

30 Multiplication ... upon 100 ... in D. fix or white ...

... of 1/2 ... of 1/2 ...

... of 1/2 ... of 1/2 ...

... of 1/2 ... of 1/2 ...

... of 1/2 ... of 1/2 ...

Opus Neptis postremum et lagistrale pro... et tribus vicibus multiplicavit

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

Regulus stellatus... cum magnis genis stellatis...

et affunde residua recentem aquam solventem...

Et stillam denuo affunde hac aliquoties...

oleo affunde recentem aquam bene perlucata...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

Et stillam denuo affunde hac aliquoties...

veritas hanc...

mentum primum...

metallum...

debetur...

debetur...

veritas hanc...

mentum primum...

metallum...

debetur...

debetur...

Ueber Cap. de Or Romano / preparat inquit, amentis sunt ad mirabilia perfectionis in Casu quo indigent...

Paracelsus... 108. ad rora cap. 1. Et triolum, no bit ad modum inter lora mineralia... 109. ad rora cap. 2. Et triolum, no bit ad modum inter lora mineralia...

So one thinge & then sayeth this: 109. some foles I imagineto be vitriol comune... 110. some foles I imagineto be vitriol comune...

primo sandatuz... et in illam fasum in vase ferreo, ant. hinc deo p... 111. primo sandatuz, et in illam fasum in vase ferreo...

paracelsus... 112. paracelsus... 113. paracelsus... 114. paracelsus...

Perfect. 1.

Hermet. in Superiori Sphaera, est in medio fontis vera, quae est... Philosophorum regula prima... Hermet. in Superiori Sphaera, est in medio fontis vera, quae est...

So one thinge & then sayeth this: 115. some foles I imagineto be vitriol comune... 116. some foles I imagineto be vitriol comune...

primo sandatuz... et in illam fasum in vase ferreo, ant. hinc deo p... 117. primo sandatuz, et in illam fasum in vase ferreo...

Basilius Valentini. Clavi. q. Dico igitur quod scientia vera ex una solare fieri consuevit...

Dico igitur quod scientia vera ex una solare fieri consuevit... nec aliquid sibi addunt vel minuit...

Basilius Valentini in hieroglyphis suis figurat dicitur... in ista Camelidra portare dicitur...

Ripley in diuatico... Ripley in his. n. gates in y. Chapter... Ripley in his. n. gates in y. Chapter...

In super id notetur quod Sapiens non componitur... Ripley in his. n. gates in y. Chapter...

Basilius Valentini in hieroglyphis suis figurat dicitur... in ista Camelidra portare dicitur...

Ripley in diuatico... Ripley in his. n. gates in y. Chapter... Ripley in his. n. gates in y. Chapter...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

Ex M. S. Samueles yauelle Nortoni Neopolis Angli: Serapsit aliquando ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

... et in materia ... et in forma ... et in actu ... et in potentia ...

Lemegeton; Clavicula Salomonis

(+)

(The Little) Key of Salomon, ~ ~ ~

Which Contains all the Names, Orders & offices, of all Spirits that Evor he had Aney Convers with, with the seals or Charactors Belonging to each Spirit; and the Manner of Calling them forth to Appearance; In 6 Parts Called Bookes: ~

1 The first part is a Booke of Euell spirits Called Goetia; shewing how he bound by those spirits, & used them In serall things whereby he obtained great fame. ~ ~ ~

2 The second part is a Booke of spirits, partly good & partly euill, which is Called Theurgogotia Being all spirits of the Ayre. ~ ~ ~

3 The third Part, is of spirits governing the planets, hours, and what spirits belongs to Every degree of the signes, and planets in the signes Called the pauline Art &c. ~ ~ ~

4 The fourth part of this Booke is Called the Booke Almadel of Salomon, containing 20 Cheefe spirits which Governes the 4 Altitudes of the 360 Degrees of the world, or signes &c. These 2 Last orders of spirits is of y. 60 and is Called the true Theurgia, and is to be sought for by Diuine seeing &c.

The 1st part is a Booke of... that wisd... which is Called Artem Novem, the which was Reveald to Salomon by the holy Angell of God Called Michiel and he also receaved many Orisse this which by the stringer of god; which was delievered

[Faint, mostly illegible handwritten text in a cursive hand, likely bleed-through or a marginal note, with some words like 'Sapientia', 'magister', 'magisterium', 'magisterio', 'magisterium', 'magisterio' visible.]

Lemegeton Clavicula Salomonis

to him by the said Angel with thunder Clappers. without which Notes Salomon had never obtained to his Great Knowledge; for by them In short time he knew all Arts and Sciences both Good and bad. From these Notes, is Called the Notory Art. &c.

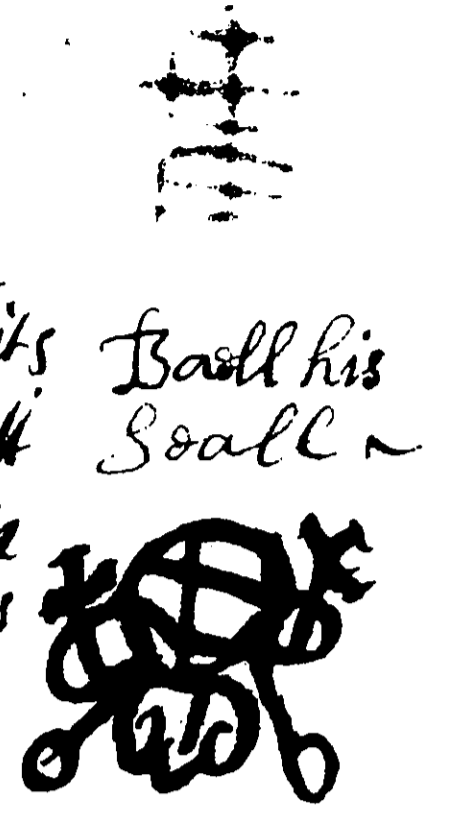
In this Book is Contained the whole Art of Salomon Although there be many other books that is said to be his yet None is to be Compared with this; for this Contains them all, Although they be titled with severall other Names; as the booke Helioe, which is the very same as this last is, which is Called Artem Nouem & the Notory Arts. &c.

This Booke was first found In the Chaldean and hebrew tongues At Hierusalem, by a Jewish Rabbi and by him put into the Greeke Language and from thence into the Latin as it is said, &c.

of the Arts Goetia

of the Arts Goetia

1 The first principall spirit, is a King Ruling in the East Called baell; he maketh men good In-Visible; he Ruloth ouer 66 Legions of Inferior Spirits he Appeareth In diuers Shapes sometimes Like a Cat sometimes Like a Toad; and sometimes Like a Man and sometimes all those formes at once, he speakes very hoarstly, &c this is his Character which is to be worn as a Lamen before him who Calls him forth or Else he will Not Do you homage.



Baell his Soall

2 The second spirit is a Duke Called Agaros; he is vnder the power of the East, and Cometh by in the forme of a faire old man, Ridding vpon A Crocodilo, very Mildly; Carrying a Goss hawk on his fist; he Maketh them Run that stand still and focketh back the Runaways, he Can teach all Languages or tongues presently, he hath power Also to destroy dignities both Supernatural and Temporall, and Cause Earthquakes; he was of the order of vertues, he hath vnder his Government 33 Legions. &c. and this is his Soall or Character which is to be worn as a Lamen as before.



Agaros his Soall

3 The third spirit is a mighty winged being of the name Nodan; he is called longago; his Soall is this this spirit is of a good Nature; and his office is to Declare things past and to come and to discover all things hid in the world. &c. He Governeth 26 Legions of Spirits &c.

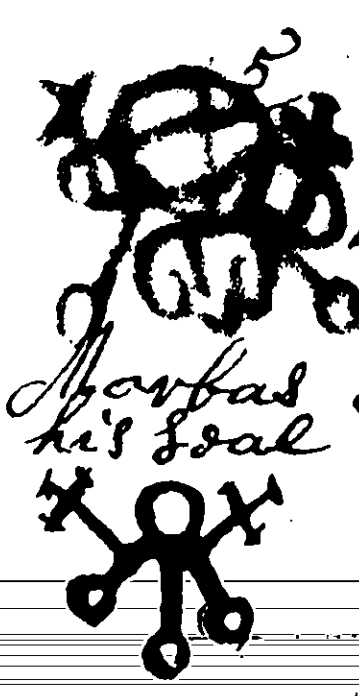


4 The fourth spirit is a mighty being of the name he Approaketh to people. He is called forer or Astor and the name of his shape is putt him to for the Request of the Master.

(4)
Gaming
his Seal

Lemegoton; Claucla Salomonis

and speaks with a hoarse voyce he teacheth all
liberall sciences, & gives An Account of the dead
Soules, that dyed In sin and he Ruloth over 30
Legions of Inferiors, &c His Seal is this, which
is to be worne before the Magician when he is
Invocatd. &c.



The fifth. spirit is Called Marbas, He is a Great
president, and Appaereth at first In the forme of
A Great Lyon but Afterwards putteth on human
Shape at the Request of the Master, he Answereth
truly of things hidon or secret, he causeth Deafnes
and Cureth them Againe, And gives Great wisdom
And knowledg In Mechanical Arts; & Changeth Men
Into other Shapes, He Governeth 36 Legions of spirits,
his Seal is this; &c



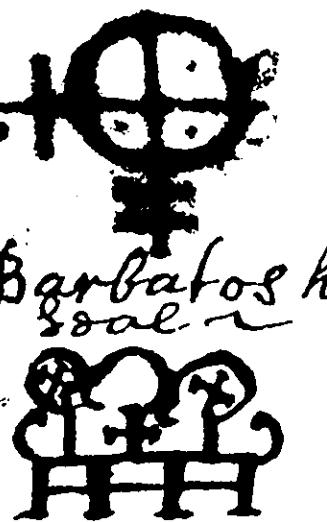
The six. spirit is Valofar, he is a Mighty Duke
And Appaereth In the forme of a Lyon with a Mans-
heads lowering, he is a good familiar but tempts those
he is familiar with to Steale, he Governeth 10 Legions
of spirits, This is his Seal to be worne Constantly
if you have his familiarity. Elfo. Not. &c



The 7th spirit is Anan, he is a Most great In-
power and most strong, he at first Appaereth
like A wolfe, with a Serpents taile comiting out
of his Mouth. flammes of fire, but at the Comman-
d of the Magician he putteth on the Shape of a Man
with boyes to the beset In a Road like a Rouser,
or In a Rousers head, he putteth all things past
and to Come, and procureth Love, and Reconciler
Contentments betwixen friends and foes, and
Governeth 40 Legions of spirits his Seal is
this which is to be worne as before said

Lemegoton Clauicula Salomonis

The 8th spirit is Called Barbatos, he is a Great
Duke and Appaereth when the ☉ is in ♋ with
4 Noble Kings and thier Companions of Great Troops;
he giueth the vnderstanding; of the singing of Birds
And the voyces of other Creatures as the Barking of
Dogs, &c, he breaketh hidden Treasures upon that hath
been layd by the Inchantments of the Magicians, &c
is of the order of virtuos which some ysart-
boards rule still, &c, he knoweth all things
past and to Come and Reconciloth friends, and
those that is In power, he Ruloth over 30 Legions
of spirits, his Seal of Obedience is this, which
wears before you. &c



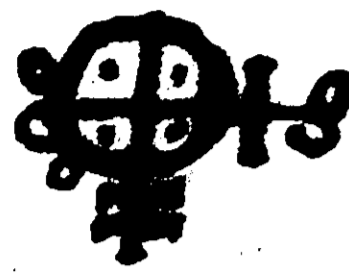
The 9th spirit In order, is Saimon, A Great King
And very obedient to Lucifer; he Appaereth in the
forme of a Man sitting on a dromedary with a
Crown most glorious on his head; there Cometh
before him An host of spirits, Like men with
Sprumpets and well sounding Cymballs, and
all other sorts of Musicall Instruments, &c,
he hath a Great voice, and Roaroth at his first
Coming, and his speech is such that the Magician
cannot well vnderstand unless he Compell him, this
spirit can teach all Arts and Sciences, & other
Secret things; he can discover what the Earth is
And what Roultheth if by in the waters, and
what the wind is; or where it is, or Any other
thing you desire to know, he gives Dignity and
Confirms the same, is obedient to the Magician
subject to the Magician if he desire it, he gives good
families and such as can touch all Arts, as is to be
obeyed towards the North west, he is of the order
of Dominions and hath 200 Legions of spirits be-
low him, one part of them is of the order of Angels
And the other of potestates, if you call this spirit
Saimon Alone you must make an offering to him, &
thier will attend him 2 Kings Called bubal, & Abalam
& other spirits of the order of potestates in his host
of 200 Legions because those spirits which is subject to them
And not Alwaies with them, except the Magician Compell them
is his Charat



(6)

Lemegoton; Clavica Salomonis

10 The 10th is Buer Agroat president, and Apparoeth In ~~+~~ that is his shap, when the Sun is there, he Bbor his goal - ~~+~~ Bachoth philosophy Morall & Naturall; and the Logick Arts, and the vertues of all herbes, and plants, and healeth all Distempers In Man and Giveth Good Familiars, he Governeth over 50 Legions of Spirits, and this is his goal of Obedience which you must wear when you Call him to Appearance



11 The 11th spirit is A great And strong Duke Called Gusion he Apparoeth like a Xenophilus, he folloeth of all things past present and to come, and showeth the meaning of all Questions you Can Aske; he Reconcileth friendships and gives honour and Dignity to Any, and Ruloth over 40 Legions of spirit, his goal is this, which wears as Aforsaid &c



Sitri his goal -



12 The 12th spirit is Sitri, his is a Great prince; and Apparoeth at first with a Leopards face, and wings as a Griffin; but after at the Command of the Exorcist he puteth on a Humane shap very beautiful Inflaming Men with womens Love, and women with mens Love; and causeth them to show themselves Naked, if he be desired &c he Governeth 60 Legions of spirits, and his goal to be worn is this. &c

The 13th spirit is a god Drott is a Mighty King and Terrible; Riding on a pale Horse with trumpets and all other kinds of Musickall Instruments playing before him, he is very furious at his first Appearance, that is whilst the Exorcist alleys his courage, for to do that he must hold a Ruyell stick in his hand stre. he forth towards the South and East quarters, making a Dreingls without the Circle Commanding him into it, by the vertue of the bands and Chins of spirits hereafter following and if he be not come into the Δ by your threats for the bands and Chins of spirits before him and there he will yield obedience and come into it and do what he is Comanded by the Exorcist yet he must receive him.

Lemegoton Clavica Salomonis

(7)

him Courtiously, because he is a great King and do homage to him as the Kings and princess do, that Attends him; and you must have always a silver ring of the middle finger of the left hand held against your face, as they do for Amaimon; this Great King Beleth causeth all the Love that possible may be both of men and women, till the Master Exorcist have had his mind fulfilled, &c he is of the order of powers and Governeth 80 Legions of spirits, his Noble goal is this which is to be worn before you in the times of Working &c



The Most Excellent Dispensatory, or Method of Composition of all sorts of Medicaments Usefull for all Students & Practitioners in Physicke & Chirurgery, In which many Doubts are resolved, & many select formes of Medicines are declared & set forth as an Exemplary Introduction into the whole Pharmacopoeian Art, written by the most famous & Excellent Doctor of Physicke

Zacutus the Portugall

All comprehended in a most Easy Method Under sixe Articles or Heads:

The first Article of the Division, Weights, & Measures of Medicaments

Amongst the many things taken into our Bodies at the Common Gate of the Mouth, Some have power to alter our Substance, & yet upon that effect remaine still unalter'd themselves, such as are the kernells of Grapes, cherry stones & ye like. Other some are merely passive, such when taken in are easily and quickly transmuted into the substance of our Bodies, of this kind are all sorts of Alimentary meates & Drinke. Others, there are which both alter our substance, & their own when taken by us as almost all sorts of Medicaments, such division Galen also lays downe into 3, Under which head all Poysons may be comprehend'd which doe not only alter ye state, but corrupt the substance of ye whole and reduce the body into a contrary Nature, as Arsenic Euphorbia. Others there are, which although may be converted into ye substance of our Bodies, yet by reason of one or more qualities in which they exceed the substance of our Bodies, doe alter the same, & these are of a middle Nature betwixt Aliment & Medicaments, & more properly called Medicamentous Food, as Nourishment, & Beverage, such as are all such like things. A Medicament therefore, is any substance which is prepared on Simple (but I speake not here, of that which is called it of the Naturall Composition of every particular thing, in as much as All Medicaments as well as other things, doe consist of those 4 Common Elements, such in this consideration are accounted simple Medicaments.)

A Compound medecament is said to be yt wch admitts of an Artificiall composition, as Treacle, Mithridate &c. wch are made by the composition and permutation of many & divers sorts of Medicinall ingredients, wch are altered by the proper Qualities of their forme, & are composed by the Refraction of their forme, out of wch Results a third or middle forme, wch continues in it selfe (though remissly) yt bestures & powers of the single ingredients, together wth such other qualities as arise out of yt determinatd permutation of them.

A Simple medecament, so called from its Relation to a Compound, is yt wch of its own Nature is single & clearly consistinge in it selfe without Addition, as Galen notes in yt forecited place. This is either a pure Element as Ayre, Earth, water, & fire, Or Else it is a Mixt Body by yt Naturall Composition, saynd from yt Active principles of Generation, by reason of the permutation of yt Elements; wch doe not equally concur in all mixt Bodies, for in all mixt Bodies yt first Refracted Qualities, in Respect of Weight, should still remaine; but yt they doe, sometimes by one, sometimes by more Qualities, Exceed their ponderall measure or Equality, & are ownr Substance, yt by their assistance alteration might creep in: From whence some medecines are said to be hot, Cold, moist, or dry &c. & yt by reason of this various & divers permutation of Elements happeninge in all Mixt Bodies. Against other Medecines obtayne a purgative faculty, by yt ayde of wch the various present humors of yt Bodies of men are cast out, as Rubarb. &c. Others againe according to yt diversity of their parts doe an Astringent, & absterive, as Cabbages, Lentils, & Peas &c. so every one of these for mentioned medecines an either fluid, or Runinge, or solid forme upon wch account it is either weighed, or measured.

After wards Galen tells us this, That the ponderall measure of solid Bodies is out of Distinction of their Gravity & Mensurall bulke. And there shows yt the weight is for solid Bodies, & Measure for Liquid Bodies. wher it appears yt Liquid medecaments are measured by yt Mensurall pound, & ounce, And solid Bodies are to be weighed in the Scales wth ponderall weights & ounces. Observe also when the Physicians prescribe Symples, Junes, & oyle by ounces & pounds, than (though they be liquid) are they to be weighed wth weighing ounces, not measuringe. And this is confirmed by Galens own Authority, in the forecited place, so be observed in wch appoyninge in Ministrye of Remedy, though hee saith, yt weighing pound is for solids, & yt measuringe for liquid Bodies.

Again in the same place, hee saith, yt the mensurall or measuringe pound drames a dram of three scruples. The mensurall or measuringe pound continues also three ounces, but yt ounce is held to continue but sixe drames & yt dram two scruples, because solids are of greater weight than Liquids, they beinge heavier, and therefore every medecament wch

is measured by yt ^{mensurall measuringe} ponderall or weighing ounce hath the same quantity, but a diverse weight, for yt same Reason, & Every Medecine that is measured by yt ponderall or weighing ounce, hath yt same weight but a diverse bulke or quantity.

But Medecines as well solid as Liquid agree in this, yt both the mensurall & ponderall pound continue true measure; The greatest weight yt is used in shoppes is the Pound continuinge as before. 12 ounces &c. The Graine weight is held yt least, & is not to be taken from yt weight of a graine of wheat, barley, or other graine, because they are of finer yt weight, but is a bit and determined weight used chiefly by yt Goldsmiths, & allowed current in all Nations; wth wch weights almost all things wch require an exact weight are weighed or measured.

Many other things are appoynded by physicians, by Number, pugills, fassicles, & maniples: The Larger sort of fassicles are appoynded by Number, as figgs, Plumms, Apples &c. A Manipill is handfull, as much as can be grasped in the hand: A pugill is as much as can be taken up between yt four fingers & the Thumb. A fassicle is as much as a man can hold in one Arm; wth an Armsfull; Note also yt oyles are of lesser weight, therefore their measures are to be of Larger Capacity, oyle beinge light & Ayry: In the next place an water, & after that a Lesser Measure for Symples, wch are most heavy.

And Least Any thinge should from mistake in this Observement be manual, for better understandinge of yt intended weights take this briefe description followinge, of the Contents & character, of them.

| | | | |
|-------------------------|-----------------------|-----|---|
| 1 Pound or Pint. lb. | 4 grains of wch | } 3 | Pugill thus marked 1. |
| 1 Ounce of | 20 make a scruple | | |
| wch 12 are a pound. lb. | 1 An Obol or half a | } 3 | Stalls of a thinge |
| 1 Dram of wch | Scruple is 10 grains | | |
| 3 make an ounce | Number signified by N | } N | of Each. Ana. |
| 4 Scruple of wch | Manipill, handfull. M | | |
| 3 make a dram. | | | with figgs, manipills, & of medecaments, as also a like quantity. |

Then an also in the readinge of Ancient Authors, especially the Arabians, there are found many other Names & Names of Measures & weights wch such as are ignorant of them much stumble at, than fore take an Account of some few, wch are calld wth Jews & Arabian.

| | | | | |
|------------|----------------|----------------------|------|--|
| Exagium | Sextarius 12 | Modius 18 | } 18 | Chenix is 3 Cotyla. |
| Solidum 12 | 12 Sextaria 24 | 12 Sextaria 24 | | |
| Aurus 12 | Amphora 12 | Amphora 12 | } 24 | Cramin of Italy is of oyle lb 90: of wine lb 150: |
| Lupinus 24 | 3 Dracs | 3 Dracs | | |
| Kirat 12 | An drac 12 | An drac 12 | } 12 | Chime is 2 Spoonfulls |
| Charmas 31 | 30 Sextarys | 30 Sextarys | | |
| Siliqua 31 | Gomer 15 | Gomer 15 | } 15 | A Talent is 3 Solid Lesser Talent is 150 Middle Talent lb 72 Biggest Talent lb 120 |
| Diranus 31 | 10 Dracs | 10 Dracs | | |
| | or 6 Sextarys | Mna. is 100 or 100 3 | | |

(4)

Of the severall Medicinall things:

Artic: 2

Article the Second

Chap: 1

All things which are stored up in the Apothecarys Shoppe for the use of Physicke, are taken, or gathered from five things in the world.
1 From Living Creatures & their parts: 2: from the Earth: 3 from Water:
4 From Ayre: 5: From Plants:

1 First from Living Creatures, either whole, or their parts, or Excrements: many Medicines are collected: Sometyms they are used whole, as an whole foxe, Whilpe, kid or hogge, frogges, wormes, Rabbits & Pamfishes and other Animals are used for oyle, decoctions &c: Sometyms their parts are only used, as ye Liver of a wolfe, or Gutts, Goats Liver, fowes Lungs, Bone of a Stagges heart, Mans Skull, Bait, Blood, flesh, marrowes, Stones, as of the Beaver, called Castor, or ye Lyke: their Excrements also sometyms are called into use, as hornes, claws, hayres, feathers, skins, Gall, Honey, Egges, waxe, wool, spittle, & Excrements of the Belly: Amonge with also may be reckoned pearles, Muske, Civitt & ye Lyke

2 From the Earth are taken also many usefull & Necessary Medicines, as Pntious stones, Metallalls, Divers kinds of medicinall Earths, as Bole Armeniac, Sealed Earths, Cimolian Earth, Chalkes, Clays, divers stones, as ye Pumice, fire stone, Lead-stone, Lime stone, &c: Also Metallalls of Gold, silver, brass, Lead, Tine Iron, Quicksilver, Steel, Antimony, Sulphur, Course Allum, Copparas, both kinds of Salts, Turpiment, Arsenic &c

3 Out of fresh Waters arise severall sorts of Aquas, Spring waters, Fountaines & River water & all things gathered of them & in them, as severall water plants, & Living creatures: From salt water we have Salts, Coralls, all kind of fishes (with their Bones, Sponges, & many other marine sea Medicines.

the same also hath out of the Air, as ye dew of the morning, or the fogge, or the Manna, honey, & other kinds of Dew, good & profitable also endowed with Vertues, not only from ye Sun with forces of their vapours from whence they are bred but also from ye Ayre in which they are prepared & refined upon such Plants or other things in which they hang

From Plants also the nature supply, of all sorts of use whether as they are whole, or their parts used, as Trees, shrubs & Herbs, as the Juniper, Malva, plantayne &c: Many of ye parts of plants & with the whole is constituted: we order use as ye Rootes, oarks, piths, wood, branches, stalkes, flowers, leaves, seeds, fruites, berries, Franes, Gummes, Resins, Masse, fungues, excrements &c

Of the Difference & parts of Plants

Art: 2: ch: 2: 3.

(5)

Chapt: 2:

Of the Difference of Plants:

Theophrast. lib: 1. hist. plant: c: 3: informs us of three sorts or kinds of Plants, vtz. A Tree, A shrubb, An herb:

A tree is a plant which ascends from ye Root with one Trunk or body out of whose Middle grow Armes, or knots, & is hardly broken.

A shrubb is a plant adorned with many Trunkes joynd together, & so in branches grows upwards & foy, Brambles, &c.

An Herb is a plant which arises from ye Root with Leaves only, without any Trunk yielding at its full growth a seed in the toppe, as Succory, borage, &c: yet it is also true that some Herbs seeme to be of a middle Nature or kind between a shrubb & an herb, with grow up with many Branches from ye Root bearing only small Leaves, as wormewood, & Hyssop &c. with an branched after ye manner of shrubs: Also we may not but some Herbs by well manninge doe grow almost to ye bignesse of some Tree as Beets, & Mallows &c yet many such by defect of well ordering become as shrubs, as ye Mith.

But that they may all be ye fitter for physick use it is necessary to know when to gather them, in what kind of weather, how to preserve them in their strength, & in what places to keep them in for use, all which things knowers they are better for use & fitter to make compound Medicines of them. as Dioscorides in the Preface to his workes doth learnedly teach, for some are more profitable bringe fresh, as Mullin, but bringe dry & old is little worth, as Gallen Testifies of it and also of Euphorbia which if it be old requires to be used in a double quantity to what needs when it is new, the time also of gathering which this it be a whole plant, or any part of it is carefully to be observed as also their Age & growth, & ye place of their planting & keepinge, from ye knowledge of all such things an exacter knowledge of ye good or evil qualities of all simple Medicines & a Compound may be the more accurately & effect prepared from them; which is not only to be observed in plants but in all other simple Medicines at leisure as we shall here after in due place declare

Of the Rootes

The nature of the Rootes is distinctly handled by ye Philosophers, & we shall beginne with the Root, which is the part of the plant which is fixed to ye Earth by which the whole plant attracts its nourishment from ye Earth in which it is so seated

In the gathering of Rootes for use there is a great difference: Notwithstanding necessity commands them out of their Mansion at all times urgent occasions require their presence & use: But a better no such necessity is, it is best to wait the appointed time when Nature declares ye fittest season. And at this time & determinate time is the most convenient time in the present Age

Of the Parts of Plants: Art. 2. c. 3.

But to omit many & various opinions of the Ancients & Moderns
 about ye time of their Collection, we Assent, yt Roots are most
 conveniently to be gathered in the beginning of Winter: For then they
 are not so hard & woody as in the summer, wch time some thinke ye
 best; Neither then are they so soft & moist, being towards winter,
 as they are being gathered in the Springe, wch by me others persuade
 is ye fittest for their Collection. However this Instruction is only
 a direction for ye Roots of such plants wch are kept alive from
 year to year: For ye Roots of such as perish every winter
 are to be taken when first they put forth their stalkes, and
 if that time be neglected, their roots will quickly after
 grow dry & hard: Also the Assertions of those is not to be
 credited, who will have ye Roots of venenous plants gather-
 ed, when ye younger stalkes peep up, because, say they, such
 plants have then least venenosity in them: But more truly
 such are thin to be digged up when they are come to their
 greatest pulke & perfection, and though it be true they ob-
 tayne greatest venenosity, yet ye expert physician knows a
 direct & easy way to correct & resist their deliterary Nature.
 But you may know your Roots are taken in due time when
 their barks are smooth and compact, & not Rugged, wrinkled,
 or hard, and thin as Gallen & Avicen give their opinion, &
 this may well be known by their tast & smell.

lib. 1. d. 1. 23.
 c. 23.

A Root in respect of its proper substance is Compound, or simple
 Compound Roots are such as consist of Barke & pith, as Fenell,
 Lettice, Succory, &c. Simple roots are such as admit of no distinc-
 tion betwene ye Barke & pith, or wch have no pith, but are of
 one intire substance through out, wch have for ye most part
 of them a thin skine coveringe them, as ye Roots of Cypres
 yewes, Lillies, &c. Now in such Roots as have a pith, we
 see only the outward part or Barke leavinge the other, be-
 cause ye chiefest vertue lies there: yet note yt in most such
 Roots ye pith is distinguished by reason of their Age: But
 all such Roots as have one Continued substance, all of them
 are mostly used, only gently first removinge the outer skine.
 In the Gatheringe of Roots only observe this, wch it is before
 sd, yt if ye Roots be Large & full of earthy matter about them
 you may wash them in water presently, & if it be done very
 speedily, not lettin ge them soake in the water, but such as
 are small & tender are not to be washed, for by ye means
 they would loose much of their vertue, wch lies in their outside
 As

Of the Parts of Plants: Art. 2. c. 4.

in meth: lmi.
 cap: d. loto: As Mesur reports, that for they are rather gently to be wiped
 clean wth a cloth. 118

If your Roots be thicker & Large ye best way of dryinge
 them for use is to take out their pith & range them on a stringe
 in ye sunne in ye day, & at night to range them in a dry warme
 place: but if they be small & thiner than range them in a
 warme & dry place, & not in the heat of ye sunne for then
 their thiner spirits would vanish.

But here by the way observe the sunne is not so hott in his
 Beames upon us in England as in portugall when the Author
 lived, therefore ye sun not so much to be feared:
 Besides we gather not Roots in ye heat of summer to dry them.
 But Roots are & may be variously handled accordinge to the
 present use then is of them; when you have dried them then
 lay them up in a place moderately warme & dry, accordinge
 to ye opinion of Hippocrates in his Epistle to Praxeva: n. 18.
 As touching ye Duration of Roots many have delivered
 their verdict: But we usinge a Laconisme, doe affirme thus
 much (wch may absolutely be understood of all Medicines, as
 well as Roots) that some Roots are of longer, & some of shor-
 ter Duration, however we may use ym as longe as they are in
 their proper vigour & strength; wch may be knowne by their
 smell, tast, & manner of their substance, for if they be de-
 cayd they easily brake, grow Rugged & wormeaten, & rotten.

Ch. 4. Of the Gatheringe of Herbs

There is much doubt concerninge the Gatheringe of ye
 leaves, stalkes & flowers of plants when is every year
 only their leaves, but their flowers, seeds & grasse are present
 as Hippocrates ~~asserts~~ in his booke of ye substance of
 plants. Some affirme ye time of gatheringe leaves in the
 month of May, as beinge ye time when they spronge
 forth: but they have not fullye that ye plants of truth.
 For as much as leaves doe spronge forth, some be more
 tender & some tyer of ye springe & some sides be to be taken
 in the possession of his first booke gatheringe as an example not in
 the 2. booke, but in the flowers and fruites as ye same tree, from
 wch ~~one~~ may gather in ye same day flowers fullye flowers
 then beinge past their budding season, wch altho may be gathered
 in the ripeninge of flowers upon ye same tree, so, by so be
 there use so great difference in the same plant can be seen
 & gathered at different times & appointed times for the gatheringe, & the
 leaves of plants of different species wch may be sd & have the
 part

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Of the gathering of herbs: Art. 2. c. 4:

Therefore Leaves are best gathered, when they have attained to their full perfection, in magnitude, and strength, before they change colour & fall to the Earth; And this time for the most part have flowers, as witnesses Plutarchus. Ch. 20. of Birthwort. L. 1. c. 6. with Dodonaeus is collected from Avicenna: After their gathering Gallon wills them to be kept in a Bullocks hide (but that is a needless observation with us who have better use for hides) As for the stalks of herbs there's little use of them in medicine because after they grow dry they become Lignous & woody, & so are unfit to prepare or compose any medicine with them, & therefore we shall Enquire into ye particular time of their Collection. When they are green & succulent many of them according to their kind are Carried with sugar & so kept by many, as the stalks of Angelica &c: Out of some kinds may be drawn a milky Juice, & Treas &c. which must be done with the herb begins to come to ye height of its flourishing, bringe them in its chiefest perfection & vigour.

Flowers, which are ye joyning of ye plants, & hopes of a future sprauge (as Hesiod notes) are gathered when they are halfe open, which precept is to be observed in all, especially in Roses; because when we gather roses for to make an astringent medicament (as their Simplicia say) we take them when they are but beginning to open themselves, havinge at ye time the more astringent property. the fittest time of day for their Collection is a little before noon, when the dew is fully off them, otherwise by reason of the extraneous humidity upon them they quickly putrefy. these flowers also excell others which grow about Rivers, Springs, fontaines, & lakes of water, as beinge enriched with a more excellent substance.

Let your flowers be dried in a place moderate of heat & dry, lest their vertue expire by moderate heat, as sage do. putrefy by reason of too much moisture; they are best dried in shallow flatt bottomed panes or vessels, when beinge layd equally in the netts & turned, their moisture may be the more equally dried up. For the time how long flowers will endure good, it is uncertain. Some may be kept good a while ye year only, others longer time. this goodnes is knowne by their colour, taste, & the matter of substance. And the wild flowers are best because they grow in a more

dense & thicke mould: The best of the same sort are such as excell others in largeness of leafe, abundance of seed, & goodness of colour: And that they may be yet better preserved, they are not at all to be washed.

Cap. 5. Of fruites & seeds:

L. hist. pl. c. 3:

A fruite is a substance compounded of Pulpe & seed as sayth Theophrast; from whence ye difference between a fruite & its seed is manifested; because a fruite is composed as is sayd of pulpe and seed as things it integratinge parts, so a fruite is distinguished from its seed, as ye whole taken by its selfe from its parts; wherefore it is manifest yt yt compound not results out of ye pulpe & seeds of a pear, is called a pear, & ye same may be sayd of others. therefore it is considerably sayd (from its owne seed) because there are many seeds which are not parts of fruite, as ye seed of smallage, fenell &c: Seeds are brought forth either covered with pulpe as is evident in those seeds which are parts of fruites, or else are mantled in an huske or skin, as Cicus & Lentills &c, or else naked, & without any coveringe as ye seeds of fenell &c: Seeds which are in fruites are to be gathered when ye fruite is ripe, so yt its perfection is judged of by the profusion and maturity of its fruite such as are shrowded in their huskes are best to be collected when the herb or plant withereth & are best preserved in their huskes. such as have no coveringe or skins are to be gathered when they are full & begin to be drye, otherwise the sun's heat will extract their vertue & render them inactive as sayth Avicenna: And these kind of seeds are best preserved wrapped up in paper, & so layd up in coole and dry places as Notes diascorides, in the which they are least subject to corruption & they last so much longer by how much harder their outward skins are, by which they are better enabled to resist externall injuries; whose duration is hold to be good to ye fourth year, their goodnes is knowne by their colour, odour, & sapor, & the forme of substance; As the age of impotency by ye contrarye. Seeds if they be best naked are best wholly; if they are covered with a shell or huske, all such adjuncts are to be removed with due tender that Activity, in as much as their vertue is Activally pleased.

Neither can I ignorant of some doe distinguish between Muni-
 fist & seede seed; An example of manifest seed is taken from mill
 Coriath seed, & bill seed &c. for yt seed which is manifest is taken for
 yt body which is visible to ye outward sense; ye contrary is the small
 Riddin & fennell seed; An example of which is brought from a Branch
 Cull

cutt or plucked off a tree, wch by means of its vertue becomes a sprouting tree, wch vertue is by them called ye hidden seed. But this opinion hath neuer given me satisfaction for this vertue is no other then ye vegetative power of the tree, and while ye branch was continued to ye tree, this vertue was continued to ye vegetable vertue of ye tree: But when it was separated its vertue also was separated wth its subject, in as much as it was extended to ye extension of ye branch, so of ye white on a wall, if it be divided into two parts it is not one white but there will be found two whites, so we are to consider of ye vegetable vertue in plants.

For better explication of wch let us consider yt ye soules of plants are extended, & diuisible, & much more imbed then o- ther soules, and doe abound wth much more thicke, & viscos ~ moisture, & so need fewer organs. For in them are not such principall members wth mutually consent each wth other, & give a mutuall influx, by wch means it should come to passe yt this influx foulinge ye plant should perish as Animals doe. whence it comes to passe though a plant or tree be cutt and its branches separated, appears againe in its proper vigour, sendinge forth leaues and branches as longe as longe as any moisture convenient remains in it: Thus we see no wonder if a branch taken from a tree and set in ye earth doth by its proper vegetable vertue conferre ye continuation of its duration; especially when from ye earth it receiues its sappe not only for aliment to maintaine its present state, but also to thinne so as to find forth seeds & Rooths for a purpose then or to its Medicinall uses as their occult & hidden seeds.

Fruits are to be gathered when fully ripe wthough the sphere wch yet is not generally to be understood of all fruits. For such as are taken for to compose astringent Medicines, they are to be collected when they be full ripe, As Melons in his chapp. of eyes of Quince, wormwood, myrtle, wch are for ye makinge of ye playster Diaphanum his appoynts wch are chaste stones. In ye like manner we gather such fruits as we would haue preserve incorrupt, as Melons, Apples, &c. their ripeness may be knowne by the easy separation of ye skin, shell, or huske. As also by ye soft, last & manner of its substance. And thus are to be kept in warme & dry places, except Callisotropa, Samanids & ye like - wch require moyst places. The longer to preserve them, for so their humidity is preserved. Of fruits we use ye pulpe only, of seeds ye Rusk and shells we use ye seeds themselves.

Cap: 6: Of Juices, Liquors, Gummes, Resines, Milke, & Tears:

Amonge humours, or Liquors of plants, some are called Juices, some liquaments, some gummes, some Resines, some milke, some Tears, All wch differ only in Name of their substances, & ye manner of their flowinge forth from plants.

Juices & Liquaments are gotten by blispinge ye plants, & sometimes afterwards infusinge them in some liquor, and then pressinge out ye moyst liquor: for Resines & Gummes they are naturally produced bye plants ymselfes: Milke & Tears are produced by blittinge or woundinge ye roots, stalkes, branches, or other parts of plants, & so they issue out at ye wound.

Juices & Liquaments of herbs differ in this, yt Juices are taken from greene herbs, & Liquaments from such as are through dry: Such greene plants as are hard & Lignous, as Rosemary, Leucend or Cotton & ye like wch doe not easily yield their Juices they are to be imbed a while wth some liquor so yt they may the more easily yield their Juice: Also Liquaments differ from Juices in this yt besides yt same infusion in some Liquors they are to be boyled, strayned, pressed strongly out, & then gently be heat fustillated; wch in Juices is unnecessary. Againe Resines & Gummes doe differ, because Gummes doe partake Gallen more of an Aqueous humidity, & Resines more of an vinctuous, & simple; and only substance. Notwth standinge there are some Medicaments wch are of a middle Nature betwixt both as Galbanum &c.

Note also concerninge ye famous doctrine, yt amonge Juices & milkes of plants there is a greater agreement. For seares are called milke, when they are dropped & inspissated from ye plants, & haue ye same colour wth milke, as Gumony & other Liquors of plants, wch are called milke. But other liquors wch are cleare & transparent flowinge from their plants like Water, as it doth droppe from wounded vines, are called Tears & in process of time are of them selves inspissated, as Sarcocolla, & so are changed into ye substance of a Gumme.

Note againe yt Juices are mored wth a greater portion of the vertues of their plants then other parts, as their Rusk or milke, from whence it appears how necessary it is to know ye true time of gatheringe plants for their Juices, if the Juice be to be taken from

Of Juices, Liquors, Gumms, Resins, Milkes, & Tears of plants. Art. 2. c. 6.

From Rovers then it is necessary w^{ch} ye roots be taken up when ye plants begins to sprout in Leases, in ye Springe tyme. Out of Leases tis best to take them when they have stalkes for their Juices; And for ye Juices of ye whole plants, to take them when they begin to flower; Draw Juices fro^m flowers & fruites when they are open & fully ripe, Always observing if it may be ye weather be faire & cleare & not cloudy; wherefore take them when free from extrinall moisture, & hate them in a Stone mortar wth a wood or pestle & so presse out ye Juices.

There are some plants w^{ch} abound wth much viscosity, as porcelane Iovage, & houseleake &c, w^{ch} yield their Juice wth great difficulty unless be first beaten in a mortar they be let stand a day or two before they be pressed, After w^{ch} the Juice is to be boyled to ye Consumption of halfe, so beinge strayned & put in to a glasse wth a small quantity of oyle olive poured on ye Juice is kept for use; This method is also to be observed when from ye flowers & fruites of such kind of herbs, w^{ch} are viscosous Juices you would draw forth their Juices to keepe; It may also be observed to happen in certayne seeds w^{ch} yield a viscosous Juice, w^{ch} is called Mucilage or slime, as ^{such} as drawe from Senned, Fenugreek, & flacane seed, w^{ch} seeds are to be maled Every pound in 4 pintes of water or other liquore cold for an whole day, & then the liquor is to be warmed at ye fire & ye viscosity or mucilage by ye heate so dissolved w^{ch} it may be strayned out, in this manner may ye drawe ye Juices of ye seeds or Roots of Marsh Mallows

Amonge ye fewe mentioned Juices are reckoned those w^{ch} issues wth flow from oleaginous seeds, as Almonds, And they are thus gotten out, Bruise ye seeds wth some humid matter or Liquor & then by stronge Expression drawe forth ye Liquor w^{ch} is also called Mucilage or ye Slime. These kinds of Liquaments are also called Emulsions.

Moreover ye Juices may be well prepared, they are according to their Complexions diversly to be ordered: for such as containe great store of the Earthy Elementary substance in their mixture are to be boyled at ye fire, as ye Juices of ye fore mentioned herbs Juices taken from flowers are only exposed to white to ye Sun beames by whose gentle heat their Extraneous humidity exhale, ye same is to be said of ye Juices of fruites, w^{ch} have no great store of Extraneous humidity

Of Juices, Liquors, Gumms, Resins, Milkes, & Tears of Plants: Art. 2. c. 6.

When ye Juices of plants begin to putrefy they contract a certayne fatour; Even so ye Juices of fruites beginninge to putrefy begett an acidity in them selves. Therefore all fruites and their Juices are to be renewed Every year, as also ye Juices of other parts of plants: for in that tyme their vertue doth very much expire, as is evident by the fayntnesse of their Colour, Sapour, and smell.

Liquaments, whether they be made out of ye whole plant, or any one part of a plant, for w^{ch} ye power of ye plant, because they are indurated, expressed, inspissated, and Reduced to ye Consistency of honey, and they are thus prepared; Take the Plant, or any of its parts ye intend for ye purpose, & infuse it in some Liquid substance lettinge it so stand seven or five days, then strayne out the Liquor very hard from it thorough a Linnen cloth, and at a gentle fire inspissate it to ye Consistency or body of a Symplic; after w^{ch} expose it to ye Sun beames till it acquire the thicknesse of Honey.

Tears & milkes of plants are more easily inspissated, beinge gathered from the distillinge of the wounded trunkes and roots of ye plant, & so beinge more viscosous are thickned wth out ye helpe of fire, or ayde of ye Sun beames: Gumms therefore are to be gathered when the fruites of ye tree they flow from are full ripe, before they have lost all their humidity, & so quickly after they may be reduced to powder some kind of Gumme, as Tucamahaca, and opopanax, are adulterated, because that when they are gathered by reason of their plenty of moisture, there is usually mixed so part of ye burke of the tree & so are made by ye means the more impure: from w^{ch} impurity they are easily separated by infusinge them in warm water, first beinge tyed up in a thin Ragg of Linnen & so the burke of ye tree dissolved from ye Gumme & by that means is strayned out the profitable part of them from the impurity, mixed wth it w^{ch} may be kept in the cloth, w^{ch} thin dissolved part is also to be inspissated at a gentle fire to a due Consistency. Resins & Resinous Juices, as those of white Roshin, Sandal, &c. such kind of Juices are more viscosous & w^{ch} they are yet new are very readily powdered, as Resins & Resinous they are therefore most properly to be mixed wth such medicaments as are already dissolved by some Liquor & w^{ch} wth it, for w^{ch} doth not only happen in those kind of ye Liquaments of flowers & seeds w^{ch} other w^{ch} by reason of their great tenacity are hardly beaten to powder; As for the lastness of Gumms there can be no certayne tyme of their duration determined, although for ye most part they continue good to third or fourth year. Of Resins w^{ch} run out of trees after their first germination there are divers kinds; and though all of them be reduced wth a heatinge vertue, yet Insipidation is the chiefe

oftentimes the inhabitants of those countries whence it is brought, do steep their Rhubarb in some liquor for a day or two, and then by expression draw out its solutive virtue, of which they make decoctions with which the Richer & nobler sort purge themselves; after which there remains in the Rhubarb only an astringent virtue, altogether in use & unfit for purging; Its adulteration is knowne by its levity, astringent taste, & faint, weak colour.

It is hot and dry in the second degree, consisting of different parts or substances: for in its cut side is found a fiery & acery virtue, which is the ground of its purging faculty; its inside is of an earthy & stypticke nature, whence it incrustates and astringeth; It electrically purgeth Cholera, & in the second place phlegme: whence for it is called a Chalogue medicine, yet so gentle & mild with all that it strengtheneth ye infernal parts together with its most gentle expurginge faculty. And is so safe a medicine as it may be administered to every Sex, Age, & in every climate. It evacuates from the stomack, Liver, purges ye blood, ~~from~~ frees ye body from obstructions, helpinge such diseases as arise from thence, as ye feunty, Dropsy, tumors of ye Spleene, putrid, Chronic, & malignant fevers, pichings paynes of ye Hypochondriacs & ye liver, beinge an excellent Remedy in very many other distempers; whence for as it consists of diverse parts, so it is diversely administered by physicians: for when it is taken to purge ye body with all, it is usually infused in some some liquor or waters appropriate to ye disease. & so is dranke up leavinge ye substance behind: when it is to be used to incrustate, corroborate & bind, then it is toasted, yet ye Acery ~~part~~ may exhale & the terrene remayne when use intend to purge & corroborate together then use give it in substance, or sometimes a little toasted, All such preparations use shall make plaine by some few examples, first by an example of infusion in this manner

Temperature of its parts

of medicine of Ruber

Take Ruber infused in Sundry waters 3ij after it hath stood an whole night straine out ye liquor from ye substance, & add to ye liquor the pulpe of Cassia fistula, & Catholicon: a ʒij Symples of Roses, peach flowers, & violets made by many & repeated infusions of each ʒij. mixe all for a potion. Or thus

Take Ruber infused an whole night in ye decoction of ye ~~flowers~~ flowers ʒij the infusion of the leaves of Sena ʒij made in Succory water, in the morninge leavinge ye substance behind add to ye liquor Symples of Sena ʒij Diarrhod Abbatis ʒi mingle all for a potion. Or thus

Take Ruber ʒij Diarrhod ʒij Symples of Roses & peach flowers by repeated infusions a ʒij. Infusion of Sena ʒij. still water ʒij Diarrhod Abbatis ʒij. put all into Marys bath, & distill out five ounces of liquor with a gentle fire; to be given to bilious pallate, steyd, & make persons pregnant women & children who by reason of their morbidity & frowardnesse will not take other medicines.

This Liquor may conveniently be mingled with Water, Wine, or Ale, yet so it may better insinuate in to ye parts & performe its operation:

It is also administered in substance mixed with other purgers, either in a liquid or solid forme, as it with it & some other Electuary ye would make Mosfules or Bolus's, in this manner Take Ruber powdered ʒij. pulpe of Cassia newly drawn ʒij with Sugar as much as is sufficient, make Bolus's:

It is also given toasted in ye Diarrhoea proceedinge fro Cholera, Bloody fluxe, & Tenesmus or continuall desire of goinge to stool, as also in all fluxes of ye Belly, as ye Cholera, calice fluxe, & Lientery; by whose helpe ye peccant matter yt sticks to ye coats of ye gutts may be evacuated & ye infernal parts strengthened; for by transfection ye fiery & acery parts are resolved wch otherwise by their sharpnesse might bringe much damage to ye vessels of ye gutts; And these Terrene parts and Astringent stay behind, wch evacuates by its astringion & compression; and in case it contract a heatinge quality by its transfection it is easily corrected by ablutio with rose or Succory water, or ye liver.

An Example of such medicines take in this manner.

Take Ruber toasted with Gumme Tragacanth ʒij wash it with the water of ye heads of Roses & playntaine, castinge away the water add to it of comen Symples of Roses made by many infusions ʒij with Rosewater make a potion. Or thus

Take good Ruber gently toasted ʒij wash it with ye plantaine water & with Symples of nyctas make pills of it

Sometimes it is prescribed to be chewed in the mouth & the substance with ye moisture swallowed downe for ye resolution of Longe & Lingeringe diseases and openinge of Obstructions, besides ye gentle movinge of ye belly it worder fully strengthen, & dropillates ye bowells, especially if be taken fastinge

There is made also five frankts of Ruber for ye continuall obstructions of children & killinge worms, to this great benefit as also given in a clyster, beinge well powdered and mixed with milke is an excellent medicine for ye destroyinge the incurable worms wch breed in ye straight gutts of children & make in ye wch ...

Ruber is also fyrled in water beinge gently be ... wch ...

defertly helps to eradicate chronic & lingeringe fevers, ...

also is dranke with good success by such as have ye green sickness and menstruall suppressions. It through Astoria Ale for most delightfull to ye party, wch will not suffer such a decoction because by it, it is rendered unpleasant, therefore ye may thus ...

Of Medicines Respecting Colic

Infuse your Rubarb tyed in a thinn cloth, in some warmer Ale for anight, the Ale being strayned, & drinke of it, and if upon the drinke it, stirring be used it is profitable for the openinge of Schirous Obstructions:

But here a question or doubt arises whether the decoction of Rhubarb be necessary or usefull for yr cure of dysentery.

C. Rhubarb:

Mesur answers Negatively sayinge yt its decoction doth resolue its vertue: But answer, A stronger decoction resolues its vertue but a gentle one doth sharpen & vigerate it: secondly how soever yr decoction be made it indeed resolues yr vertue of yr Rubarb but it maye in yr liquor in which it is decocted.

wherefore I often use this Remedy in tender bodies, children & weaker persons with great benefit in stead of prepared stools.

And if there be no feaver make an infusion all night of a dram & halfe of Rubarb in wine or Ale to yr quantity of a quart but it is sufficient for 3 pints of water boyled to yr consumption of halfe.

A Chalagogus Extraction may also be made for yr purposes aforesayd after this manner. Take of good Rubarb ℥ij. Cinamon ℥ij. beat ym into grosse powder & Infuse them in Sycery Water boyle it over a gentle fire till it be enough, yt is when the water is sufficiently colourd, wch pour off, & put on fresh water so longe as it will yield any colour, all wch infusions vapour away in a glasse & there will remaine in the bottom the thickest grosse substance of the Rubarb, wch is an excellent medicine giuen to yr quantity of ℥ss in yr usuall dysentery dissolved in either, or other liquor with sugar of Rofes.

If Rubarb are also made Tablets for yr dysentery & other cold distempers of yr Livers, used with good success in this manner Take Rubarb ℥ij. Species of Diacinamon, or Diapalcaen a ℥ij. Roots of Bahian, Enula campana, & Dracace Radix a ℥ij. yr Meale of Custard Saffron, or Carthamus seeds ℥ij. Aniseed & fennell seed, a ℥ij. with sugar & Symp of Agimony ʒss make Tablets.

of Rubarb are also made powders for falls & bruises, with honey & Madder rootes mixed together, wch is giuen to yr quantity of ℥ij in yr water of corne flour poppy or of buglobe, or of Carduus marianus, the party being first wrapped up in a sheet wch is steept in wine & layd to for a while after it: for many tymes the patient will recover by sleep & sweetninge with out any phlegomy be much celebrated by Gallen in falls & bruises: with ʒij of a. n. b. y. & other places.

But

Of Medicines Respecting Colic. Art. 3: c. 1. (19)

But

But because in this Chapter of Rubarb many doubts offer themselves, wch may puzzle yr practical Reader, & yr Resolution of wch our Methodes doe not agree: therefore we shall take a little paynes, as wch in this Chapter as in yr followings to resolve them distinctly as they offer themselves.

1. Doubt.

And the first is this; whether the Dose of Rubarb prescribed by Mesur be to be observed in practice? of Rubarb in Infusion is from one dram & an halfe unto ten by some some two much, so yt wth out hazard of yr Patients life ten drams can be giuen at one tyme; wherefore the more convenient dose of it in substance or powder is from one dram to one & halfe, & of yr Infusion from one & an halfe to two or three.

And a certain Interpreter of Mesur not valiantly, sayth when the text saith it in Infusion from one dram & halfe to ten drams it is to be read, to the third dram; for he supposeth that Mesur was not so stupid as to administer ten drams at a tyme; even as it is read in all his other writings, for if it had so pleased Mesur to have appointed such a quantity he had written from about sixe or seven drams, to about ten, & not from one dram & halfe to raise it to such an moderate height, & wch Mesur very usuall, as may appear in all his other doses.

These things though they may seeme true, this Interpreter yet may be by two demonstrations refuted & improved. First because he observes not in his Comment that the attribute a greater purging faculty to yr Infusion than to yr powder substance for as much as hee appoints 3 drams of yr Infusion, & fewer drams of it in substance powder, wch is contrary to Mesur secondly as much as hee restraineth ten drams of yr Infusion to three, so yr fewer drams of yr substance by yr rule of proportion should be restrained by a farre lesse quantity, or can be yt fewer drams of yr substance doe no way lesse exceed three ten of yr Infusion: wherefore as hee tookes seven drams of yr Infusion, so hee ought to have taken out of four of yr substance, two drams, or two and an halfe at the least, wch hee hath not done, when hee as 3 drams in Infusion may be solvated, yet it is given at too much, wherefore yr quantity above signified are more true & constant. But secondly Quere: whether Rubarb & Rheubarb be the same? they may seeme a difficult demand because many authors affirmatively saye of they differs

of the

of Medicines Respecting cholera. Art. 3. c. 1

Others are dubious in the point: others that Rubarb & Rhapontic are yet similar kind, supposinge yt yr diversity only is taken from the power, Colour, ~~down~~ weight, Difference of Country & climate. For myne own part, I can't grant them yt our Rubarb is yr Graecian Rhapontic: For ~~it is~~ ^{it is} faculty, a very yellow Colour, a smart Scent, Compact substance Dryesse, Bitternesse of taste, and Gravity are comon to our Rubarb: But Rhapontic is not comended for any small, hath no purginge ~~power~~, Endued only wth astringion, neither is it bitter, but rather sharpeish to yr tast; it is not dry but Leathierous, Not compact & solid, but rare & porous, yieldinge litle crockous or yellow Colour, but a pale & languid colour; & is not of such weight, but light.

purginge

whenn it appears as cleere as yr Sun, that our Rubarb & yr Graecian Rhapontic were different things: Although some suppose yt they are yr same differinge only in their Naturall qualities wherem they grow: why our Rubarb is therefore odorons, is because it is brought to us dry: wherefor Dioscorides & Galen are judgd to speake only of yr greene rubarb. Because as Thro-phrast notes those things wch abound wth much superfluous humidity, till it be wastid, doe continue wthout any change smell. But these Authors have not hit yr mark for Rhapontic as well dry as greene yields litle smell. Therefore from it hath bene spoken that Contrary may be inferd. That Rubarb is not a proper sub. tribute for Rhapontic in yr Composition of Treacle, wch yr most have ~~rather~~ used to doe, for that these two doe not only differ very much in qualities, but in facultys also. I am kindly; whether Dioscorides, Galen & Avicen, were ignorant of yr purginge faculty of our Rubarb.

De caus. plant. 17.

And for affirmatively, for Dioscorides makes no mention of it, but only speaks of Rhapontic speakinge thus. Rhapontic take inwardly, helps Inflation, weaknesse of the stomacke wth all kind of paynes & Carillions, Splenicke & Hypo-teric paynes, gripings, & yr ~~distempers~~ distempers of the stomacke, flatulency and breath, hardnesse and Inflation of the sides of yr belly, distempers of yr wombe, paynes of the Reppes, Spidings of blood, stuffings of yr bowels, hiccups, bloody fluxes & Colic ac affection, against yr fits of fevers, and pythorick fitings. The same may also be affirmed of Avicen Galen, neither is it false to give credit to Averrhoes, who inveighs agt him and all the Ancients who wrote yt Rubarb had only an astringent faculty and no way purginge, as it Dioscorides, Galen, & their predecessors had knowne it to have such facultys: And Avicen under yr Name ~~Rubarb~~

of Medicines Respecting cholera. Art. 3. c. 1.

Rubarb, means Rhapontic, neither did he ever mention his Rubarb to have any purginge faculty, neither did ever he attribute more vertues to his Rubarb, than wt his Elders had before alliged unto Rhapontic. yea Avicen in his cure of yr fluxe of yr belly medicines, wth Mallecorin, Galls, acacia, & such like. and Dioscorides being yr history of Rubarb in its proper chapter, speaks only of the Rhapontic, seeminge in yt to quitte Dioscorides. Paulus alone knowe yr true Rubarb of our Age. Lib. 7. c. 11. by these compositions wch in yr same place he describes & l. c. 43. wch he appoynts Turpentine to be given at bedtime to make it the more effectuall adds this: wch woe would more loosen the belly than may be mixed a litle Rubarb wth it.

4 Doubt.

fourthly. Whether Rubarb be Rare or porous wth its Gravity? for these two seeme contrary; for wth Galen. 1. Simpl. c. 13. yt is light, as sayinge in yr same place, all hollow & Rare bodies Ran it can't be weighty. Answer, it is not contrary to yr principles of philosophy yt a thinge may be both porous & ponderous; for Rare is a word of a larger extent the light: it is light is also rare, but every thinge yt is Rare is not light; for many things, wch though they are rare & porous yet are they also grave & ponderous as Steele is Rare yet heavy: And this arises from the variety of fiery & yerrine parts, and yr diversity of yr substance & Tempore. For although some things seeme to yr sense to be homogeneous, yet are they heterogeneous & of a divers combination. Thus for ex. Rarity is not opposit to gravity, but to density. It is no wonder yt Rubarb as well as other things, be Rare and weighty.

And for the fifthly. Whether Rubarb be to be administered finely powdered? Major thus resolves, (in his Univer. 1. Canon. Tit. 2. p. 100.) And Rubarb (sayd he) the more finely it is powdered the more vigorously it operates. but hee here contradicts, at hee sayth in his Chapter of Rubarb; when hee thus speaks, That a vehement Inhibition Resolves the vertue. Answer thus. That true & whole Rubarb will endure stronge tuberation, but yt not is Lax & Base and not. for this by yr own powdering & breakinge doth loose much of its purginge faculty, by reason of yr resolvinge heat, contracted by yr motion & strange agitation, scarcely Rubarb beinge too finely powdered is fittest to astringe & firmly. for by it without agitation its fiery purginge power exhales, leaving behind its Symplicke & earthy parts, wch are excellent to strengthene yr stomacke, stay vomitinge, and all fluxes of yr belly, & its powder

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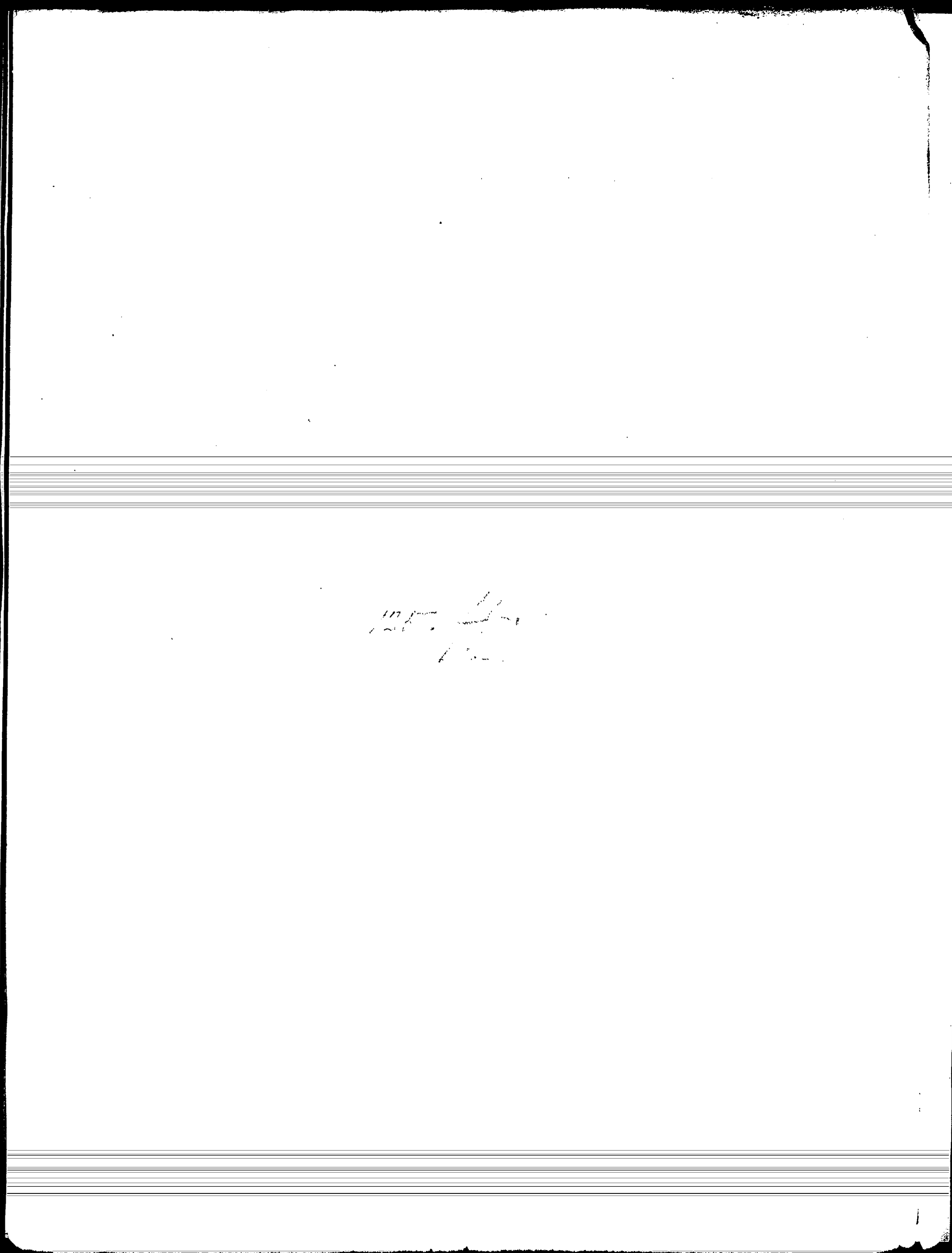
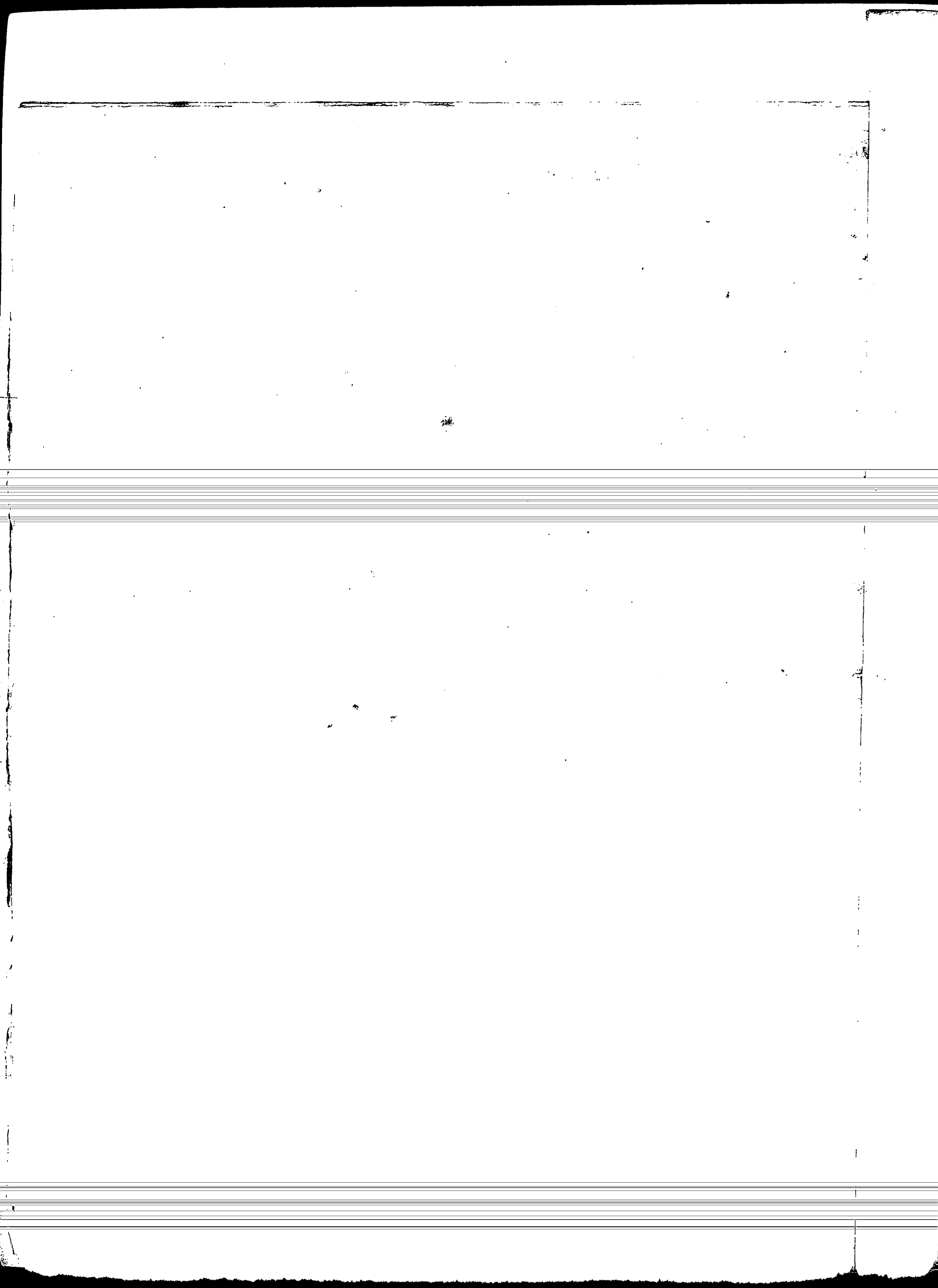
Of Medicines Respecting Cholera: Art. 3. c. 1.

powder be mixed wth. old Conserve of Roses, or marmalade, or
conserve of Comfrey, or Elfi in liquid forme mixed wth some
roborating, astringent liquor, or else swallowed in ye forme of pills.

6 doubt: Sixtly, Whether the decoction of Rubearb be better than the
infusion? Answer, the infusion is preferred for by it the power of
ye medicine is communicated to ye liquor, by boylinge it exhales:
because in boylinge it is fierer & subtile parts exhales, & by force
of ye heat is turned into vapor.

7 doubt: Seventhly, Whether Rubearb needs Correction? Mesue is
of opinion yt it is to be corrected wth spikeard: others suppose it
neede little beinge a gentle medicine, as also because we want ye
true spikeard, yt we are brought to ye beinge of an Evill smell &
unfavoury taste. Answer, yt though ye medicine be very pure of it
selfe, & be excellent to strengthen all ye parts, by wth means it
binds the force of other medicines; yet by reason of ye mixture of the
nature of its torrens parts it is of dull operation, therefore ye
admixture of Spike, or Camelleroay by reason of the thinnesse of
their parts, it is the more quickned

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