

THE
THIRD APPENDIX
TO THE
SEVENTH PART
OF THE
Spagyric Pharmacopœa.

Wherein is Treated of the Further Use of our Wonder-working *Alcahest* or most secret *Sal-Armoniack*. And more particularly, of the way to Extract the Tinctures of Gold, Iron and Copper; as well as of all precious and common Stones; and to introduce the said Tinctures again into other white Metals and Stones, so as permanently to colour and meliorate the same.

Faithfully Translated out of the High-Dutch Original.

Courteous READER,

IN the fore-going Second Appendix to my Pharmacopœa Spagyrica, I promis'd the publishing of a Third Appendix, wherein I intended to communicate to the Lovers of Art, the remaining Vertues of our Secret *Sal-Armoniack*; but finding that my Candid publication of so many great and useful Secrets are so coldly and carelessly received by an ungrateful World, I have thought good to cover the same in silence. However that I may not be wanting to contribute what I can in this my Third Appendix, for the satisfaction of the ingenious Seekers and Lovers of Art, I design to conclude my Spagyric Pharmacopœa with the Discovery of a Wonder-working new-found *Alcahest*, which by its surpassing Vertues does far excell all those before-mentioned. Which new Discovery will without doubt be more acceptable to the Lovers of these Secrets, than to Treat further concerning the already Communicated *Sal-Armoniack*; which whosoever shall take the pains to prepare, will find much more than I have set down concerning it; and therefore think it not needfull to enlarge any further on that Subject, in the mean time neglecting things of greater and better concern. I say better things, because the discovering of this New-found *Alcahest* will afford more light by far to Seekers, than the former could: For which reason I have thought good to set all other things aside, for to Treat of the *Alcahest* which has not its like in the Universe, as I hope by God's assistance in this Discourse to make out and demonstrate.

Now

NOW because I here write of an *Alcahest* or Wonder-working *Sal-Armoniack*, I think it not improper to explain the word *Alcahest*, and to make known the meaning and importance thereof, which may help us to discover the true Use and Vertues of the same. Some tell us that the word *Alcahest*, is a Corruption of the German word *Algeist*, that is to say, *All-Spirit*, from its very spiritual nature, and because it reduces gross Bodies to Spirit. Others by transposing of its Letters, make a Dutch word of it, importing *besy or swift running, flying, &c.*

Now we know that among all Salts that are in the World, there is none to be found, which in Distillation or Sublimation doth sooner volatilize the most subtil part of Minerals, Vegetables, and Animals, and carry them over the helm, than a good *Sal-Armoniack*: Wherefore the said Name may well be given to it, by reason of its volatilizing all things, and carrying them swiftly over the helm.

And forasmuch as I have already spoken concerning several of these volatilizing Salts, calling the first Common *Sal-Armoniack*, the second secret *Sal-Armoniack*, and the third most secret *Sal-Armoniack*, I find myself destitute of a Name by which I might call this my New found *Sal-Armoniack*, except I should give it the name of *Eagles Wings*, which I am the rather inclined to do, because in some of my former Writings, I have by way of Allusion exprest the said Volatilizing Salts by the Name of *Wings*, comparing the first and weakest of them to the wings of a Dove, the second to those of a Raven, and the strongest of all to *Eagles wings*. And seeing the *Sal-Armoniack* of which I am now to Treat, is far more powerful than any of them all, I may well give it that name, and the rather, because Ancient as well as Modern Philosophers have given the name of *Eagles wing*, to common *Sal-Armoniack*; some of them, 'tis like, not knowing of any better. Thus Paracelsus sets down the way of volatilizing his *unripe Mineral Eletrum* by means of the Spread *Eagles wings*; and in many other places of his Writings, he calls *Sal-Armoniack* an *Eagle*, because this Salt, of all Salts, as the *Eagle* of all Birds, takes the highest flight, and therefore also is called the King of Salts.

The *Heathens* attributed a Flying *Eagle* to their chieftest God *Jupiter*; and the Holy Apostle and Evangelist *St John*, because in his Gospel he takes a higher flight than any of the other Evangelists, is represented with an *Eagle* standing by him, as being his proper Embleme. We also find in the Writings of Philosophers, the word *Eagle* is made use of by them to signifie any thing which by Art is exalted to the highest degree it is capable of; and therefore this *Sal-Armoniack* which in its flight excels all those before spoke of, exalting things to the highest top of Perfection, may well be stiled the *Eagles Wing*. *Pliny* makes mention of a great and monstrous Bird called a *Griffon*, found in the Eastern parts of the World, and of that strength, as to be able to carry away an Armed Man on Horseback, Horse and all, to his Nest: which strong Bird is a good Embleme of the surpassing force of this our *Eagles wing*, which like the *Griffon* is also provided with strong Talons, with which it lays hold on heavy things, and carries them away with it, as we shall hear by and by. For every good *Sal-Armoniack* hath these two Vertues, of being sharp and piercing as well as volatile: the sharpness are its Talons, whereby it seizeth and lays hold of things; and its volatility, are the Wings with which it carries them away. Now the stronger these talons, and the larger

these wings of *Sal-Armoniack* are, the more will they be erected: The Common *Sal-Armoniack* is the weakest of all, our Secret *Sal-Armoniack* is as strong again, and our most Secret *Sal-Armoniack* far excels them both; but this we treat of here, is by much the strongest and most active of them all, and therefore may well be compared to the King of Birds.

This same *Sal-Armoniack* may also with great reason be called *Lucifer*, as affording a bright shining Light to Chymists, whereby they may discover great Secrets: For as the bright Morning Star in the Firmament, does go before the Sun, and gives notice of his rising, and therefore is called *Lucifer*, that is the Harbinger or Bringer of Light. And as the said Star doth not only utter in the Day, but also shew the same, and bring on the Night, being therefore also called *Vesperus*; we shall find a fit resemblance of all this in our Philosophick *Lucifer*, forasmuch as the same makes known and discovers to us, the rising as well as setting of our Spiritual Sun, and is a double Key which fits as well as opens.

But to shew more particularly that my New found *Alcahest* or Spiritual *Sal-Armoniack*, hath this resemblance with the Morning-Star, *Lucifer*; I say, that, as the said Star utters in the Sun's rising; so likewise our Soppick *Lucifer* goes before our Spiritual Sun, and utters the same over the Helm. And as the Firmamental Sun, when it riseth above the Horizon, doth by its Light, and Vital heat quicken, vigorate and refresh every thing; in like manner our Philosophick Sun, or Spiritual Gold, when by means of our *Lucifer*, it is brought from under its earth or dark Chaos, quickens and rejoices whatsoever is contain'd within the compass of our Soppick Heaven.

And as in the Heavens the Sun's rising soon after the appearing of the Morning-Star, following the same, as it were, at the heels; so likewise our *Lucifer*, when by the Artists, she is joyned with the dark Chaos, in which the Soppick Gold lies hid, and begins to feel the Fire, swiftly comes over (so such is the nature of an *Alcahest*) and brings tidings of the Philosophick Sun's rising, which indeed follows it at the heels. Again, As the Sun of the Firmament, leisurely follows the Morning Star, not leaping forth all at once; so our Soppick *Lucifer* brings over Gold, not all at once, but gently and by degrees, at first appearing very little, and afterwards discovering it self more and more, till at last it shine forth in its full Meridian Glory.

Neither ought it to be thought strange, that I compare our *Alcahest* to *Lucifer*, our Gold to the Sun, and our *Alembeck* or Vessel to Heaven; seeing that others have done the same before me, and particularly *Hermes Trismegistus* the Father of all Philosophers, has made use of this Allegorical way of expressing himself in the description of his *Univesal Tincture*, as may be seen in his *Smaragdine Table* at the latter end of *Mirac. Mundi*.

Thus the Reader may see how the Philosophers of old took pleasure to represent their high Secrets in Parabolical expressions; which may further be traced in *Moricens* his Description of the *Univesal Tincture*, in Paracelsus his Book entitled *Cabala Philosophorum*, which contains great Secrets concerning the Transmutation of Metals, but much in Symbolical, and Allegorical expressions.

But to return to our *Alcahest*, whose name imports a strong Spirit which lays hold of Heavy and fix things carrying them upwards with it self, that is Volatilizing them. The *Eagle*, as a King of Birds, seizeth

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Hens, Gees, Hares, &c. with his Talons, and carries them up to his Neit; but as for what *Pliny* writes of the *Griffon*, seems rather an Allegory than a true History, because *Pliny* among other things relates of this Bird, that with her strong Talons she digs up Gold from out of the high Mountains and Rocks, and makes her Nest with it: Now how improper this is for a Bird to make her Nest with Gold, and not rather with Feathers and other soft materials, is apparent enough at first sight. Wherefore we may safely conclude, that the Ancients by this great and strong Bird, have denoted to us a violent and high volatile *Alcabest*, such as ours is, which lays hold not only of the Spiritual, but also of the Corporal Gold which is in Metals, Stones and Rocks, and plucks up the same with its sharp Talons, and with its strong wings carries up the same to the tops of Mountains, there to make her Nest. Thus we see how this Story may be verified: For indeed the Talons of our *Alcabest* are much sharper, and her Wings much stronger, than those of the *Eagle* or *Griffon*; for when we pour the same upon any colour'd Metals or Stones in a Glass placed in a heat of Sand, it presently lays hold of them, and digs up not only the fix Gold that is in them, but also all their fix and volatile Tincture, and carries it to the top of an high Mountain, that is the head of the *Alembeck*. Nor doth it only exert its power upon imperfect Metals, or upon Sand and Flints, which are of a Diffimilar and Heterogeneous nature, and therefore more easily separable, but shews forth also its surpassing strength, upon fix Gold and hard precious Stones, which are Homogeneous and of very difficult Separation, penetrating their compact and shut-up Bodies, drawing from them their fix Tinctures or Souls, and carrying them up to the tops of *Olympus*. Neither doth it only extract Tinctures from dissolved Metals and powdered Stones, but also from those that are whole and entire, robbing them of their Tinctures without destroying the frame and figure of their Bodies, which indeed is wonderful. And as it thus extracts these Tinctures, so it can wonderfully introduce the same again into other hard and compact Bodies: All which it performs by reason of its surpassing subtilie and piercing nature; as being neither Earth, Water, nor Air, but a meer Fire, penetrating all things, and which nothing can withstand or resist.

Take this instance of it, Fill a Glass-body with Earth, Water, or Air, and you'll find that none of them will be able to penetrate the Glass, but put Fire into it, and it will pierce the same without the least resistance. Wherefore the Philosophers speaking of our Secret Fire, say: *Our Fire is stronger than the Common, because it turns Gold that is most fix into a meer Spirit, which common Fire can no way perform.* All men know that Gold cannot be destroyed by any common Fire, whereas our secret Fire carries over Gold in form of a Spirit, as if it were a volatile Mercury: Judge then whether this be not a wonderful Fire, which as it were in a moment, makes fix Gold spiritual and potable.

We read in the Scriptures, that the *Israelites* forced *Aaron*, in *Moses's* absence, to make them a Golden Calf for to worship; and that when *Moses* was come down from the Mount, and saw the Children of *Israel* dancing about the Golden Calf, his anger was kindled against them, and burning the Calf with fire, he ground it to powder, and strewd it upon the water, and made the Children of *Israel* to drink of it, *Exod. 32. 19, 20.* Now whether it was by Art, or by the immediate power of God that *Moses* to burn the Golden Calf,

that the *Israelites* could drink it down, we will not now dispute; thus much we know, that it could never be done with common Wood or Coal fire. Besides, we know that *Moses* was not defective in any thing of Art or Knowledge, as having been educated and instructed in the Royal School of *Pharaoh*, in which true Philosophy, Astronomy, Magick, Alchemy, and Physick at that time greatly flourished. We read of the Holy Apostle and Evangelist *St. John*, a thing no less surprizing and wonderful, viz. that he turn'd Rods to Gold, and common Stones into Gems, which he distributed to the Poor; as is express in the Latin Hymn the Roman Church sings in honour of that Evangelist, on the Festival-day appropriate to him, I am not ignorant that some are of opinion that *St. John* could never do this by art, because he did not make use of the proper matter for Transmutation, but by the immediate power of God, which I will not now determine; only this I can say, and if need were, make an Ocular demonstration of it, that out of Wood, and other Vegetable and Animal subjects, none excepted, good Gold, abiding all proofs may be made, though with more ease out of one Subject than another. For indeed the Principles of Metals are as well to be found in Vegetables and Animals as in Minerals, though somewhat more remote and invisible, than in these. That Wood contains a Sulphur like to that which is found in Metals, none can deny, and I have demonstrated in many places of my Books; neither is it destitute of Mercury and Salt. Wherefore I here openly profess, by an impulse from God and Truth, that it is no hard thing for me, out of all Vegetable and Mineral Subjects to make good Gold, by means of our fiery maturing Spirit, to which in this Treatise I have given the names of *Alcabest*, *Eagles wing*, *Griffons talons*, and *Lucifer*.

The Ancient Philosopher *Arctepius*, has not specified the time, in which his Secret fire can mature the true subject of the Stone, and bring it to perfection. *Pomponius* saith it may be done in a short time, and with small charges. 'Tis probable that *Moses* scarce spent one day in burning the Golden Calf with the Soppick fire; neither is it likely that *St. John* made any long work, of changing Wood into Gold, and common into precious Stones. If *Miriam*, *Aaron's* Sister, could in three days time compleat the Philosophers Stone from beginning to end, (according to the Testimony of Philosophers) why may not there such enlightened Persons be found at this day among good Christians that can do the same? The same God who gave this knowledge to *Moses* and *Miriam*, as also to the Evangelist *St. John*, he lives still, and ceaseth not by his Holy Spirit, to enlighten his Elect, without any Verbal Disputes, reading of Books, Labour, Weariness, or Charges, in all Divine and Eternal, as well as Temporal and Natural things, and to lead and conduct them to their desired end. Wherefore all ought in the first place to beg of God his Light, Understanding, and Wisdom, as *Salomon* did, and not to seek after vain and perishable Riches, by which means they would obtain much more than they ever can by their own willing and running. I *John Glauber* affirm it boldly, that with our secret Fire, I can in the space of three hours, make pure natural fix Gold to be as volatile as any Spirit of Wine can be; and again in twenty four hours-time, turn the said spiritualized and exalted Gold, into a fix transparent, spiritual, sweet, tinging Carbuncle: and this in the way of Nature, to the wonder and astonishment of the ignorant Covetous Children of this world, that walk in darkness: and

and yet (as *Christ* saith) are wiser in their Generation than the Children of Light.

Let this suffice what we have here spoken concerning the power and great vertue of our *Alcabest*, in preparing of Medicines and Universal Tinctures, viz. that whatever Metals, common or precious Stones, are put into it, it immediately does volatilize the same, and brings them over the helm, carrying them upwards, to what height we please; for sure it is that the higher Metals mount in distillation or sublimation the purer they are. When now such pure and æthereal Spirits, are again fixed, then they are no more gross Metallick Bodies as before, but Spiritual Bodies, and Bodily Spirits; to the Eye Clarified Bodies, but indeed and in truth Concentred Spirits, which penetrate all hard things whatsoever, pass through lock'd Gates, and take away what pleaseth them; and as they can without opening the door take out any thing, so can they in like manner bring in the same again. As for instance, I draw the Colour from Gold, and introduce the said Tincture into Silver, being a fix pure and white Body, in which this Metalline Spirit takes up its abode; and the pure body of Silver greedily attracts the Tincture, because she stands in need of it; neither indeed can the porous body of Silver, resist or keep out this piercing Spirit, but passeth through warming and tincturing her throughout, and filling her pores with Solar Tincture, communicates to her not only the colour and weight, but also the nature and property of Gold.

Take another Example: Extract with our *Alcabest* by Distillation the fix Tincture out of Granates (not pulverized, but whole as they come to hand, and that for reasons hereafter mentioned) which extraction may be performed in half an hours-time, because our *Lucifer* can pass through shut gates. When now thou hast caught this Tincture in our Hellish Spirit, then thou hast it at command, and it must obey thee. If then our fiery Magnet be able to extract the Tincture from hard Stones, without breaking, or destroying their bodies, it can as easily introduce the same again into any hard, white stony body, and colour the same, light or deep, as pleaseth thee best. For instance thou drawest the colour from Granates, which indeed do superabound with tincture, which renders them opacous, and therefore less esteemed; for we find that a Ruby being of a lighter colour, that is less abounding with Tincture than a Granate, is much more valued, whose Bodies nevertheless do in all things exactly resemble one another, differing only by reason of more or less Tincture. Indeed where the bodies differ in hardness and clearness, there the case is alter'd; but when the body is fixe, and can endure the fire, onely 'tis darkened by too much Tincture, this may easily be mended by art, onely by extracting or taking away some part of its Tincture, which will render it of a brighter colour. Which extraction of Tinctures, and the introducing of them again into pale or white bodies, may be practis'd upon all precious Stones, and to very great profit. For example, I draw, by means of our secret fire, the Tincture out of Gold or Granates, and introduce the same into another white Stone, which must be fixe, that is, such an one, which when made red hot, doth not become soft or fall to shivers, but retains its former hardness, as all those do which are called precious, because the fire can

neither consume nor separate their parts, such as are Diamonds, Rubies, Granates, Saphires, Hyacinths, Emeralds, Topazes, Chrysolites, Amethysts, &c. All which are coagulated of one and the same water, and tinctured with the same colour; for though their colours differ, that proceeds only from the greater or lesser quantity or purity of their Tinctures, their colours, as well as their bodies proceeding from one principle. And the same must be understood of all Metals; for Gold has no better original than Iron or Copper, save only that by long distillation in the Earth, it is better purified and ripened. Observe only that in this operation you do not take Crystals, Beryls, or any other Stones which grow soft and crumble to pieces when they are made red hot.

Some Jewellers know with the help of Fire, to mend some precious Stones whose colours are not bright and clear enough: thus they burn away the colour that is in Saphires and Amethysts, making them white like Diamonds, their colours being volatile, and therefore may be taken away by Fire, but they can not introduce other colours instead of those they have rob'd them of. Neither are they able to burn yellow Diamonds to a whiteness, notwithstanding that Art has been much fought after: But our *Alcabest* can easily perform this Matter-piece, for as much as it, like a subtil piercing fire, can pass and repass through shut doors without impediment, whereas all gross, corporal things are fain to stand without. For which reason I have given our secret Fire Spirit, the name of *Lucifer*, of which *Arctepius* speaks thus: *Our Fire is moist and dry, it pierces all things, dissolves, volatilizes, and also fixeth them; it is natural, unnatural, and supernatural.* For though Nature make Gold and Precious Stones in the Earth, yet doth it not afford us such a supernatural Fiery Spirit or Stone with which we at our pleasure can make Gold and Precious stones of Earth. Therefore it is Art that brings things higher and further than Nature can, and yet the Artificer cannot go beyond Nature, except he have first learnt to know Nature and taken his Principles from her: Now we know that Spirits, whether they be hot or cold, light or dark, good or evil, are of more power and efficacy than gross Bodies, for which reason God, who is Light and Life, and his Adversary Satan, who is Death and Darknes, have so great power: Though indeed the Darknes hath no more power than the Light allows or permits it to have: For the Light rules over the Darknes, so as the Darknes can do nothing against the Light, of which matter I intend, God willing, to Treat further in my second and third Purgatory.

In the mean time we have here shewed, how by Art such powerful Spirits may be prepared, as can effect things supernatural; for which reason, amongst others, I have given our *Alcabest* the name of *Lucifer*: for *Lucifer* was in the beginning with God, an Angel of Light, whereas now he is cast into utter Darknes; so likewise our Incomparable Wonder-working *Alcabest* in its first preparation, is a bright Fiery Spirit of Light, but after its coagulation, it becomes a spirit of Cold and Darknes, binding all volatile Spirits, whereas before it made all fix things volatile and spiritual. Which that I may more fully evidence to the Ignorant and Incredulous, I shall give an Instance thereof first in Gold, and then in Precious Stones.

A PROCESS,

To draw the fix Tincture from Gold, and to make it Spiritual and Potable, fit for the Physicians use, and that easily, in a short time, without any considerable Charges; and how the same exalted Spiritual Gold may be changed into a clarified, transparent, tinging, fix Carbuncle.

Take of the filings of Gold, or beaten Gold an ounce and half, or an ounce and quarter, put it into a little, but strong Glass body, pour upon it two or three ounces of our best *Alcahest*, fit a head to it, closing it well with a paper dipt in Oyl, apply a great Recipient, and lute it very carefully, for when the Spirit comes over, it passeth with great violence, and searthes every where for vent, being the most subtil of Spirits, and very fiery withal: Wherefore take great care that your Lute be good, or else you will never be able to retain this Corrosive fiery spirit. The Vessel must stand in Sand, and a very gentle Fire admittred at first, that our secret Spirit may by degrees grow warm in the Glass, and not be too suddenly heated, for in that case it would be apt to fly away without its prey: But if you proceed, as is directed, then our moist fire will lay hold of the Gold, and carry it over in form of a Spirit, but leisurely and by degrees, at first only of a yellow colour, which afterwards comes higher and higher. Towards the latter end the fire must be encreas'd, till the bottom of the Glass be red hot, at which time the heavy spirits will come over, bringing the heavy Corporal Gold over with them, a red fix salt staying behind, which is of great use in Physick and Alchimy, as we shall see hereafter. The yellow spirit, as well as the red salt, may, without any further preparation be used outwardly and inwardly (the strength of them being qualified with Water, or other liquors) and by reason of their astringent property, corroborate the Stomach of such as are old and cold, procure Appetite, consume rough Phlegm and slimy Matter in the Stomach, help Concoction and strengthen the Heart, Brain, and all outward and inward parts of the Body; open all Obstructions, by reason of the fiery subtil saline spirit joynd with them, penetrating and cleansing the whole Body, and perform all that can be expected from a true Potable Gold.

But in order to our Metallick Transmutation, this Solar Spirit must be reduced to a fix, sweet, transparent, and all penetrating Stone; the way and manner of doing which, we shall declare hereafter. Now in case we would have this our Golden spirit, to produce more wonderful effects in Physick, as well as in the Transmutation of Metals, then proceed thus: Take of Gold one part, of the Martial *Regulus* of Antimony two parts, melt them together, pour them forth, and the Gold will be white and brittle; pulverize the Mass, and put it into a small Glass body, and pour upon it three times as much of our fiery *Alcahest*, and by degrees abstract the same, and you'll have a higher and better Tincture than from the Gold alone. For *Antimony* is the *Aries* of the Chymists, wherein *Sol* hath its exaltation. This red Oyl of Gold and Antimony, may easily be changed into an Universal Medicine or Tincture, by means of our Catholick Congulator.

And as we have here taught, how Gold, either

alone, or with Antimony, may be brought over, the same may be said of the Tinctures of Iron and Copper, which have surpassing Vertues in Physick as well as Alchimy.

We proceed now to shew how with our *Alcahest*, the Tinctures of Common and Precious Stones may be extracted to great advantage. It may be of good profit also from hard fix Stones, such as Granates, which have too much Tincture, to extract part of the same, by which means of Granates, Rubies may be made, one ounce of which is more worth than 100 *l.* of dark Granates: which extracted Tincture of Granates may afterwards be made use of to exalt the colour of Pale Hyacinths, and other white Precious stones.

In a word, this art of extracting the colour from Granats, and introducing the same into other stones, is an excellent, profitable (I had almost said Royal) art, which notwithstanding is so little practis'd, by reason of the General negligence and slothfulness of men, undervaluing this excellent art of Fire, tho' more may be gain'd by it than by Merchandize or any handicraft whatsoever. Let him who is a lover of art, set upon the work, and try what God will send him. It is impossible to set down all particular circumstances of the work so exactly, but that the unexperienced may after all mistake. It sufficeth me that I have faithfully pointed out the right way towards the Land of Promise, leaving the rest to the desirous and active Traveller.

Thus I have in short words acquainted the Reader, with the way of extracting Tinctures out of Metals and Stones, by means of my New-found Infernal Fire, and that to very great and good purposes, both in Physick and Alchimy; and will now in favour of Chymical Physicians communicate an easy way of bringing the purest Souls and Tinctures of imperfect Metals, over the helm, with our fiery saline Spirit, for the effecting of wonders in both faculties. But before I proceed to the Practice of those secrets, I suppose it will not be amiss if I endeavour to place our *Sal-Armoniack* in a greater Light; for seeing by it, all must be performed, which is here spoken of, it will be needful to know what properly this word imports.

Of the Nature and Property of our New-found Griffons-Claws, and Eagles-Wings, and what incredible things may thereby be performed in Physick, Alchimy, and other Arts.

A Good *Sal-Armoniack* must have these following properties, *viz.* to dissolve, extract, and to carry that which it hath extracted in distillation or sublimation over with it; and the better it performs these, the better is it to be esteem'd. Now whereas common *Sal-Armoniack*, does only lay hold of, and carry over with it, the most volatile Sulphur of Vegetables, Animals and Minerals; our secret *Sal-Armoniack* does not only seize the light

only seize the light Sulphur, but also the ponderous *Mercury*, and therefore is far more to be esteem'd than the common. But my most secret natural *Sal-Armoniack*, extracts and carries over from all Metals and Stones their pure parts to admiration: and yet our *Griffons Talons* and *Eagles wings* are much more powerful, as not only seizing their prey with greater strength, but also carrying it away with them more swiftly, and even such pondrous things, which the foresaid cannot elevate, or take away with them.

Moreover this New-found *Sal-Armoniack* carries over the said Tinctures not coagulated in the form of *Sal-Armoniack*, but all Spirit, as being it self no coagulate, but a spiritual *Sal-Armoniack*, and meer fiery Spirit, wherefore also it is able to perform such great things. We will now proceed to the Practick part, and see whether there be such a wonderful *Sal-Armoniack* in Nature which can perform all these stupendous effects.

A PROCESS,

To prepare the highest Medicine, or Universal Tincture for Humane and Metallick Bodies, by means of our fiery *Alcahest*.

Recipie, one or two pound more or less of clean Filings of Steel, such as may be had of the Needlemakers, put them into a glass body, so as they may but take up a twelfth part of it; then pour upon them a well rectified Spirit of Wine, *viz.* to every pound of Filings four or six pound of Spirit of Wine. Care must be taken that the glass body be capacious enough, else, when the Spirit of Wine begins to work on the Steel Filings, it will run over. The Body then being placed in Sand, and the Recipient ready at hand, add for each pound of Spirit of Wine in the Glass, one ounce of our *Alcahest*, which will acuate the spirit of Wine so, as to dissolve the Steel, in which solution, the Sulphur of the Philosophers, or purest Tincture of *Mars* is set loose, and immediately received by the spirit of Wine, and with it carried up to the Philosophick Heaven. But because this Soul of *Mars* has not yet obtained to that height of purity which the Philosopher desires, therefore it must enter his Purgatory, there to put off all Impurities it has brought over with it: that is, the spirit of Wine must under a large refrigeratory head be burnt away, in which flame the *Anima, Mars*, or soul of Iron, becomes purified to the highest degree, the flame carrying the Tinging Medicine over in form of a pellucid clear Water, which is the true Water of life of the Philosophers, healing all Curable Diseases, if daily taken in a small quantity. For this Medicine renews the Body of Man, and makes old Age young and blooming again; neither do I believe that a better Medicine can be found in the World than this is: and that because the fix *Mars* with the help of our *Alcahest*, is brought to the highest degree of subtilty, and is afterwards by the purest of Fires, yet further purged and exalted. Wherefore also like Lightning it pierceth all parts of the Body, opens all Obstructions, which are the cause of Death: And besides all this, tinges *Lune*, and coagulates Common *Mercury* into fix *Sol*, as I have often tried and experimented my self; for I should be very loath now I am on my Death-Bed, and as it were dying, to expose any thing to the World, besides what Experience has verified to me.

N.B. When first I made this Experiment, and was doubtfull as yet whether it would succeed or no, I prepared some pounds of Martial Spirit of Wine; and though I knew that from such a spirit of Wine impregnated with *Mars*, little good could be expected, before the spirit of Wine were separated from the Tincture; and that this separation could not be made by any distillation or rectification, for that the spirit of Wine always carried their prey with them, as Experience the Mistress of Fools taught me: Therefore I cast in my mind to burn away the spirit of Wine, which when I had done, I found all my spirit of Wine burnt away, and nothing remaining in the Forringer, only I perceived, that as far as the spirit of Wine had reached, it was tinged of a golden colour, higher than that of Ducat Gold. With which Experiment not being fully satisfied (though I saw that this way it was possible to make a true Tincture for Metals) I went further in my search, that I might at last be Matter of so great and profitable a Work. I dip'd therefore a great glass head so, as that conveniently I could under the same burn away a little dish or cup-full of spirit of Wine, but the Glass-head soon broke with the flame of the spirit of Wine, which still put me upon a further trial, I took a large, broad and deep Pewter dish, placed it with the brim on three stones of an equal height, so that I could conveniently set under it a little cup with spirit of Wine: I filled my Pewter dish with Water, and then kindled my spirit of Wine, to see whether any thing incumbustible would come over with the flame, and by that time I had burnt away about two or three ounces of Martial spirit of Wine, I found that the bottom of my dish began to drop down a clear liquor, the Tincture of *Mars* and the incumbustible *Mercury* and Salt, together with the Phlegm remaining in the spirit of Wine, being all condensed in the form of Common Water. After I had removed the Dish, and poured out the Water, I found the bottom of the Dish, the Cup in which the spirit of Wine was, and the Silver spoon I had set under the Dish, to catch the Water dropping down from it, were all thick gilt.

Having perceiv'd all this, it was easie for me to infer, that for as much as Silver and Tin had been gilded thereby, that I was in the ready way of obtaining a true Universal Tincture for Men and Metals; wherefore I ceased not to contrive night and day, some convenient Instrument, for catching of the Tincture, ascending in the flame of the spirit of Wine. And so at last after long search, I had my desire, being now confirm'd by Experience, that many pounds of spirit of Wine impregnate with Tincture, may in one days time be easily burnt away, under a Copper-tin'd Head, by which means the Souls, or incumbustible Tinctures of Metals and Stones are obtained; which Head, or Refrigeratory Instrument, I intend (God willing) to communicate in the Sixth part of my Furnaces.

I can assure the Lovers of Art, that no easier or less chargeable way can be found than this is, for to attain an Universal Medicine or Tincture, for that according to this Process, an Universal Medicament may be had in three days time, and with very inconsiderable charges.

I shall add one or two Processes more, to shew how by means of our fiery *Sal-Armoniack*, high and noble Tinctures may be extracted, out of other Metals and Stones, and shall begin with *Venus*.

Copper inwardly is very like Iron, and like it, is dignified with a very glorious Tincture, and by the help of our fiery *Alcahest* (proceeding as was said

l i i before

before of *Mars*) in three days time a true Tincture may be prepared from it for Men and Metals, thus: *Recipe* of the finest filings of *Venus*, one, two or three pounds, put them into a Glas-body, and for every pound of Filings pour on three or four pound of Alcoholized spirit of Wine, lute the Helm and Recipient, distill in Sand, and the Alcoholized spirit of Wine will dissolve the *Venus*, vivifie her tinging Spirit, and carry it over the helm, yet not visibly; but as soon as the spirit of Wine is kindled and burnt away under the refrigeratory, then the Tincture of *Venus* appears in the form of a deep red Salt: which Tincture performs whatsoever I have before attributed to the Tincture of *Mars*. And in the same way a fix Tincture may be had from common Combustible Sulphur in three days time, as here follows.

To fix the Common, Combustible, Yellow Sulphur in three days time: into a red and fix tinging Stone.

The whole Art of this Royal Work consists only in uniting the said Sulphur with spirit of Wine, and then burning it away under a helm, to catch the incombustible Heavenly Salt, or Water of Life permanent, which with Gold becomes coagulated and fixed to a Tinging Stone. Which heavenly Salts soon as by the flame it is separated from the Sulphur, is a true Universal Medicine against all the Diseases of Mankind: but when joined with Gold, it obtains ingreſs and tingeſh *Lune*, and coagulates *Mercury* into *Sal*. Now to unite Sulphur with spirit of Wine (wherein the whole Art and Maſtery conſiſts) without any Corroſive or *Aleali*, is an eaſie thing, and which I have declared in my late publiſh'd Writings, and therefore do not think it needful to repeat the ſame here. I do not deny, but ſince that time I have found nearer ways to the Buſh, but do not think my ſelf obliged to proſtitute thoſe Diſcoveries to all promiſcuouſly, it being well if I have not ſaid too much already, and told Tales out of the School.

As to the foregoing Operation, it is obvious to conceive that Common Sulphur joined with a dephlegmated spirit of Wine, burns much ſtronger, and conſequently with its flame will have a greater force to fix than a Common ſpirit of Wine can. We know that God in the beginning made the whole World of Fire and Water, from whence alſo all other things have their Original: For when Fire and Water, as contraries, work on one another, they always generate a third thing. The Fire, as the Agent, works upon its Patient Water, which action cannot be performed without the Air, nor can the Water without Earth have any Conſiſtence or ſtability to abide the Fire's action. For which reaſon it is that we find no Metalline Oare, but only in the Earth, and eſpecially in ſuch Clefs and paſſages of the Rocks and Earth, where a conſtant moiſture trickles down, and whither the Central Fire can have free acceſs, to work upon its proper Patient: From which union of Male and Female Seeds, a third thing muſt neceſſarily be produced. Now if the Sulphur which is the Male, and the Water which is the Female-Seed, be pure, a pure birth proceeds from them, and by the rule of contraries if impure, the production muſt be ſo likewiſe. Thus it appears that the moiſt Caverns, Holes, and Clefs of the Earth, are the fitteſt Wombs for Minerals and Metals. I am not ignorant that Metals may alſo be generated in Sand or fat Earth, eſpecially where the ſame lye moiſt; for when the Demogorgon, or Central Fire, Spirit aſcends from the Center, and meets

with a moiſt Sand or Clay, he joins with it, whence it is that oftentimes in Sand and Clay Metals are found, but not in great pieces as in the Clefs of the Earth, but only in leſs and greater Grains, according as the diſpoſition of the place permits, it being notorious that Grains of Metal are oft found in Sand, and waſh'd from it.

That the Subliming Sulphurous Vapor, when it meets with a ſlimy Matter in the Earth, doth unite with, and turns to a Metal, no Man needs doubt of: For I have ſeen many things in the Earth changed into Metalline Sulphurous Flint-ſtones. Thus we ſee that this Sulphurous Vapor readily cleaves to Snails in the Earth, turning them to Flint, of which I have ſeen many, and have ſome with me at preſent. Amongſt other things I have ſeen a Leather Purſe turn'd to Flint, as alſo the Privy Member of a Man, the reaſon of which will be obvious to him that conſiders of it. We know alſo that ſometimes though rarely Metals are produc'd in the Air, and from thence fall down to the Earth, eſpecially Iron in form of ſmall drops, becauſe the Air is not the proper place for the generation of Metals, for as much as they find no reſting place there. Stones alſo are at times generated in the Air, and from thence are caſt down upon the Earth. Thus in the Summer time, when the attracted Sulphur is kindled by the ſcorching beams of the *Sun*, and works on the moiſt Cloud, in a moment Stones are generated, which with Lightning are caſt down thence: Theſe are ſometimes of ſtrange Figures, but commonly are ſhaped like Wedges. I have ſeen one of them that was three-corner'd, and which way ſoever it waſt turn'd repreſented the figure of a Mans Heart, and had, amongſt other, this Virtue, that it preſerves all thoſe that are in the Houſe where it is, from being any whit terrified with Thunder or Lightning. But of theſe matters I have treated elſewhere, being only mention'd here to demonſtrate that Fire and Water are the Principles of all things; which being granted me, it will not be found ſtrange, that by burning away ſpirit of Wine, a Stone of the greateſt Virtue and Power, viz. that of the Philoſophers, ſhould be generated: which I have not only experimented my ſelf, but recommended it to others, who have likewiſe performed the ſame. Now if ſo weak a Fire, as that of Common ſpirit of Wine is, has the Power, by working upon its Patient, as it were, in a moment to generate an Heavenly Salt or Stone; why may not we then ſuppoſe, that when ſpirit of Wine by the union of a pure Sulphur, is made to burn much ſtronger: that this duplicate ſpirit of Wine, will produce a Duplicate *Mercury* or *Coeleſtial Salt*? Yea, ſurely it cannot be doubted but that ſuch a ſpirit of Wine acuated with the pure ſpirit of Sulphur, will not only in burning away afford a better *Mercury*, but alſo in greater quantity than any ſpirit of Wine alone can, becauſe the incombustible *Mercury* and *Salt* in *Sulphur*, becomes meliorated by the flame of the ſpirit of Wine, and highly exalted in Vertue.

When Sulphur is kindled under a Bell, or other convenient Inſtrument, the incombustible ſalt of the Sulphur, mounts with the flame, in the form of a Corroſive Oyl, and is caught and uſed to ſeveral purpoſes. But this ſowr Oyl, may well be compared to unripe Grapes, which being eaten, are hurtfull to the Stomach; but if theſe ſowr unripe Grapes be ſuffered to hang on the Vine till the heat of the *Sun* hath ripened them to a perfect Sweetneſs, then they will cauſe no gripings or flatuſities, as unripe Grapes do, but afford good noutriſhment to the Body: and when

when the juice of them is by fermentation turn'd to pleaſant Wine, it not only ſtrengthens a weak Stomach, but revives the Spirits, comforts the Heart, ſtrengthens the Brain and all other parts of the Body, makes Men chearfull and courageous, and drives away Sorrow and Melancholly, and in a word, is a cauſe of much good to the ſick as well as found.

Now if Common Wine can do all this, what wonders, think we, may then be expected from the fix ſoul of its pureſt Spirit, when by its own proper Agents flames, it is in the higheſt degree purified, and beſides this, united with the ſweet ſoul of Sulphur, and thereby ſtrengthened in all its powers.

That Sulphur in its innermoſt is as good as Gold, none that are knowing in Nature will deny, but this doth not appear till by the flames of ſpirit of Wine it be reduc'd to a ſweet, pleaſant, fix, red tinging Salt, and then you are Maſter of as powerfull a Medicine, as any is in the World. *Lully*, tells us plainly, *Make that which is bitter, ſweet, and you will have the whole Art*. *Raſſi Valentine* ſaith, That he who in the Chymical Art, can with ſpirit of Wine dulcifie a ſowr ſpirit of Salt, deſerves to be Knighted for it, as having done a moiſt Heroical action; and adds, That with this dulcified ſpirit of Salt, the Tincture of *Sol* may be extract'd, which is the very Truth. *Hermes* concludes his *Smaragdine Table* with theſe words: *Here ends what I had to ſay concerning the Solar Work; and ſo ſay I too*. I have ſpoke plain enough, and now catch who catch can: For I don't think my ſelf obliged not only to catch the Bird for others, but alſo to pluck, roaſt, chew and thruſt it into their mouths.

In like manner, as has been here ſaid of Sulphur, we may proceed with Antimony and Orpiment, for to obtain their Quinteſſences, as alſo with all Vegetables and Animals; with which pure Eſſences great wonders may be performed in Phyſick. Time will not ſuffer me to enlarge on the ſubject, but I intend (*God willing*) ſhortly to publiſh a ſmall Treatiſe of the *Divine Character, or Seal of the Deity*, by which the World and all that is in it was at firſt created, and yet daily the Stone of the Philoſophers and many other wonderful things are made, and brought forth a-new from the conjunction of Fire and Water, that is, *Sulphur* and *Mercury*; in which Writing, the true ground of many New Generations, which far ſurpaſs Nature, and are produced by a due combination of theſe two contraries, will be declar'd and laid open.

After the ſame Method, as before mention'd, the Tinctures of other red Metals, Minerals and Stones may be extract'd. Only we are to take notice, that when we work upon Stones, 'tis beſt only to make uſe of our *Alcaheſt*, without the addition of ſpirit of Wine, for the obtaining of their Tinctures, becauſe Stones are not of ſo eaſie ſolution as *Mars* and *Venus*. We may alſo with our fiery *Alcaheſt* extract red Tinctures from White Sand-ſtones and Flints, though not in ſuch quantity as from thoſe that are colour'd, which may eaſily be gueſs'd. Many, 'tis like, will wonder to hear that a red colour may be extract'd from white ſtones; but this difficulty will be removed if they conſider, that all Sand-ſtones and Flints are nothing elſe, but an Earthly groſs Sulphur without any *Mercury*. Now we know that Sulphur is a Father of all Metals, and that when *Mercury* and *Salt* in a due proportion is join'd with him, then he makes a Metal. We alſo know that all Sulphur inwardly is red, though it do not appear ſo outwardly till it be join'd with *Salts*. We have an inſtance of this in Lead, in which no redneſs appears at all, but when the ſame is cal-

led with *Salt*, its blackneſs is turn'd to a lively red, as may be ſeen in Red Lead. For Fire and *Salt* have the power to exalt all Sulphurs. For aſmuch then as the White Flint or Cryſtal has Sulphur in it, as appears from their giving forth ſparks of Fire, when they are ſtruck hard together, in like manner as when they are ſtruck with Steel, which is nothing elſe but a fix Sulphur, that by its proper Agent, which is naturally in it, viz. a Vitriolate Salt, with the aid only of outward Fire, may be ripened into a True Tincture. And here I refer my Reader to what *Arſtephus* and *Pontanus* writes concerning their ſecret Fire, for further ſatisfaction.

I have prepared a particular Tincture from a white Sulphur, whereof one part tinged three or four parts of red *Venus* into *Lune*; but when I commit this white Sulphur for ſome time to the Fire, its whiteness becomes by degrees changed to redneſs, which then being projected on Copper, gives it the colour of Gold. And if the Tincture be wholly fix, it turns the *Venus* throughout to fix *Sol*, but if it be not yet fix, it can never make fix *Sol*, though it have attained a red colour in the Fire. For aſmuch then as white Flints are nothing elſe but Sulphur, why may not our Hellish Fire Spirit be ſuppoſed able to make the ſame Red, as well as the White Metalline Sulphur. I declare it therefore as a certain truth, that all white Sulphurs by means of *Salt* may be made fix and red; and he who is ſo far advanced in the knowledge of Nature and Art, as to know how to apply to every Agent its proper Patient, will eaſily obtain his deſires without any extraordinary charge or trouble, and in a ſhort time, for without the joining Actives with Paſſives underſtandingly in weight and meaſure, no good can be done.

A PROCESS.

To Extract a Red Tincture out of all White Flints, and bring it over the Helm by means of our Fire Spirit, and afterwards to fix the ſame.

Recipe one, two, or three pounds of finely powdered White Flints, and pour upon them half as much of our Hellish-fire Spirit, abſtract the ſame in Sand by retort, and it will carry the pureſt ſulphur of the Flints over with it, which may afterwards be fixed with our Catholick Coagulator. And if inſtead of Flints you take a Gold Spar, which beſides ſome fix Gold, contains much that is Volatile, your pains will be better beſtow'd. And in caſe you cannot get any of theſe, then take the *Terra Sigillata*, or ſealed Earth of *Sileſia*, in which much volatile Gold is hid; but if you can get the Red Turkiſh *Terra Sigillata* of *Lemnos*, you will have a much richer Tincture, as abounding with a greater quantity of Spiritual Gold, than any of the ſorementioned. But take heed you be not deceived, for much of that which is ſold for *Terra Sigillata* of *Lemnos*, is nothing elſe but *Volus Armenus*.

Ovid and others have in their Fables made mention of this Earth, which is ſo rich in Gold under the name of *Vulcan*, whom his Mother after the had brought him forth in Heaven, finding him to be deformed, ſlung down to the Iſland *Lemnos*, where ſome Apes, that is Philoſophers, who imitate Nature, took away his ugly and deformed outſide, ſeparating the pure Tincture from the groſs Body, as I have here taught.

The Curious who desire to know more of these matters, let them read the experienced and ingenious *Brafcus* his Book of the Tree of Life, who will give them full satisfaction. But if none of all these forementioned can be had, we may make use of Blood-stone, Ruddle, or any other Red Earth that abounds with volatile Gold, of which there is great plenty in most parts of *Germany*. The Red Jasper-stone, Granates, and Yellow Jacinths do also much abound with Tin-

ture. But these and other such-like, I leave to others to find out, for it is impossible for me to mention all. I conclude this little Treatise with this Solemn Affirmation, that it is a very easie thing in a short time, and without any charges, to speak of, to prepare fix Tinctures, from common Metals and Stones. Believe and set upon the Work, and thou wilt find it to indeed.

The End of the Seventh Part.

LIBELLUS IGNIUM,

O R,

Book of FIRES.

In which is Treated of strange and hitherto unknown FIRES, to what end they serve, and what great Profit may by them accrue to Mankind.

Translated out of the *High-Dutch*.

Beloved READER,

That which hath moved me to write this small Treatise of Secret Fires, with their great Operations, hath been only this, viz. Because God Almighty hath commanded us not to hide our Talent in the Earth, (like the Unprofitable Servant) but to improve it to the glory of God, and the good of our Neighbour. To improve and augment it, as we may see in the 16. Chap. of St. Luke. Seeing therefore that the most merciful God, hath revealed those high Secrets to me, in this my great Age, makes me judge that such great gifts of God, have not been discovered for my sake only, who by reason of my great Age have, as it were one foot already in the Grave; but that I might make known such wonderful Works to the World.

Of the first Fire, and its Profitable use.

How to make a Lamp, which being closed up in a Glass, may be made to burn continually by its own vertue, and give light without any other help.

Of the benefit of this Lamp.

Such a Lamp may serve all those who love to see light, as the Image of God; and may also be very available to those who by reason of continual Weakness are forced to lie much upon their Beds; which they may keep continually burning in their Bed-Chamber, not only because of its clear shining light,

which doth neither smook nor scent, like all other Combustible Lights, which scent is very prejudicial not only to the Sick, but also to the Healthy, because such smoaks offend the Heart and Brain. On the contrary, this Royal Fire is pleasant, strengthening, and refreshing to the Heart and Brain, and its Cotton or Wick is made of incombuftible matter, and casts a sweet flavour all over the Room. This secret Fire might also serve the Hermetick Physicians to prepare a Universal Medicine; especially if the sweet refreshing Odour, which proceeds from it in burning, be received in a Philosophick Receiver, and administered to their Patients, as a great Cordial, renovating, and restorative Medicine.

Although this secret Fire, be of far greater advantage

than what hath been mentioned, yet for certain reasons its further use must be concealed. This Fire is appropriated to the Elemental Air, seeing it hath its own Air in it self, by reason of which it burneth in a Glass well closed, and if touched by the least Air, it extinguisheth and goeth out, of which you may see more in the Fifth Part of my *Pharmacopoea Spagyrica*.

There is another unknown Fire, which is appropriated to the Earth, because it resembleth a black Earth, and being shut up in a close Vessel of Glass, will keep its Fire perhaps to the end of the World, provided there cometh no Air into the Vessel; but if one would have it a visible Fire, the Glass must be broken that the Air may come to it; so the matter will presently enkindle it self by the Air, and in a short time burneth to a coal, yet without flame or smook, and at length is consumed, and leaves heavy Ashes behind.

Of the Use of this Earthy Fire.

Although it may seem to many, that this Fire is not fit for any thing, yet I affirm it to be fit for great and weighty matters, which are not fit to mention, much less to make known, by reason of the abuse which may be made of it; this Fire being ten times more forcible than Gun-powder. Moreover, it also plays its part in the Melioration of Metals, for when this black Earth-fire is fluxed in a Crucible, then poured out, and exposed to the Air, it begins to move, and grow as it were living, so that one may see how forcibly it attracteth the Air, fills it self with puffing Bladders like an incensed Toad, continuing such a motion for the space of three or four days, then the matter falleth asunder, and there floweth out of it a red firey juice, the remainder is dead and unprofitable.

With this red juice, wonderful things are to be done in Alchymy, not necessary to be mentioned in this place, because it is my desire onely to make known the Wonders of God. But he that will know more of it, let him read the Fifth Part of my *Pharmacopoea Spagyrica*, treating of the Stone of the Wife, where he will find how the blood of this Toad doth in few hours draw the Colour of Gold, so that the Body remains white, therefore it may be supposed to be the Chalybs of *Sedivogium*.

This Fire is also made of Steel, for when it is touched with a wet finger, sparks fly from it, as from a red-hot Iron which a Smith is forging upon an Anvil. But enough at this time of this wonderful Earth-fire till another opportunity. Ripley seems to have known this Fire, and of it to have prepared his Universal Tincture: his Dream sounds thus, I have seen a red Toad drink so much and so long of the juice of the Grape, till his inwards did burst asunder, &c.

The third Secret Fire is appropriated to the Elementary water, because it fosteneth and dissolveth all hard Subjects; it also radically joyneth the different nature of Metals, into wonderful tinging Stones. Seeing that this Water-fire is of great vertue to the Metals, both particularly and universally, I am resolved (for brevity sake) to make known its vertue in a few cases, the rest will be known by the diligent. First, this wet Fire hath such great vertue, that it can dissolve radically the most fixed Gold, within the space of twelve hours, as also to unite it with *Lune*, to volatile it and render it irreducible. Which vola-

tile *Sol* and *Lune* is no more like unto *Sol* and *Lune*, but in colour, case flux, form and weight, appeareth like unto black *Saturn*; therefore the ancient Philosophers, because of its form and similitude, have called it the black Lead of the Wife, and because of its volatility the Mercury of Philosophers; which Mercury or black Lead of the Wife may be also *per se*, brought into a true Tincture.

Therefore they have all erred, who have taken Antimony for the true black Lead of the Wife. He that will know my failings in this matter, let him read the Third Part of my *Pharmacopoea Spagyrica*, where he will find Wonders, especially how I have cleansed it to the highest degree, and concentrated it into a white Mercurial fusible Stone, which doth shew such vertues in Medicine as are to be admired. This white Stone hath such vertue, that it cureth all diseases, if it be held every morning only a while in the mouth; of which I have treated more clearly in the Fifth Part of my *Pharmacopoea Spagyrica*. This true black Lead, which by this humid Fire, is made of Common *Sol* and *Lune*, hath no equality with Antimony nor other common Lead.

What else is to be done in the particular Melioration of Metals, doth not belong to this place, but shall, by the help of God, be declared elsewhere.

This moist Fire hath power to extract all *Sol* and *Venus* out of *Lune*, in few hours, if the *Lune* be first granulated, and then put into it, without dissolving the *Lune*, so that the *Lune* remaineth almost as fine as from the Test. The extracted *Sol* and *Venus* may easily be separated from the Water, each by it self, by precipitation, inasmuch that the Water retains its vertue, and there is no loss either of the *Sol*, *Lune*, or *Venus*. In like manner the alloy of *Sol* and *Lune*, by *Venus*, may be extracted with ease, in great plenty, and for little charge. Which Secret would be of great use to Refiners, or such as have much Gold and Silver to be parted, as in Mines, &c.

It is sufficiently known what great labour and charge is required by the common way of parting Gold, and Silver, and Copper, &c. therefore needeth not to be repeated.

Here followeth a shorter and easier way.

First, if my impure Gold be in great Lumps, I granulate it; but if it be Jewels, Rings, or Chains, I onely neat them, and therewith fill a parting glass to the third part, then I pour thereon of my cheap and new-invented *Menstruum*, so much as may swim above it a fingers breadth, put a Limbeck upon it and set it in a Sand furnace, give fire by degrees till the Liquor boil, and be all gone over the Helm, to a dry Salt. So hath the *Aqua Fortis* in the time of digesting drawn to it self all the alloy of *Lune*, *Venus*, or other impurity, out of the Gold, in form of a green Powder, which remains with the Gold in the Glass. When it is cold, I take it out of the Sand, and put in warm Salt water, to dissolve the extracted *Lune* and *Venus*; that it may be poured out of the Glass: which done, I boil it in a Copper Kettle, so the *Sol*, and maketh it fine. I decant the green and thick water from the *Sol*, and put to it in the Kettle fresh Salt-water, and boil it to extract the rest of the *Lune* and *Venus* from the *Sol*. But if this second Water should yet be green and thick, that is a sign that there yet

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remains more *Lune* and *Venus* with the *Sol*; therefore more fresh Salt-water is to be added to the *Sol*, as before. After boiling, put all the green Waters together, and at last pour upon the Gold only common sweet water, with which boil the Gold to extract the remaining saltness from it, which will leave it fine and shining in the Kettle, as fine Gold used to be, which is to be set upon a small fire to dry, then to be kept as fine Gold. The green Water is to be filtered, to the *Lune* will remain behind in the filter, which is to be dried, and mixed with the common fluxing Powder of *Sulphur* and *Nitre*, and being melted will be reduced to the finest *Lune*. Boil the green filtered Water in an Iron Pot, so all the *Venus* will settle to the Pot bottom, which is to be edulcorated with Water, and being mixed with the above-named fluxing Powder, and reduced becometh the finest *Venus* that can be seen with eyes. By this means I do not only find all my *Sol*, *Lune*, and *Venus*, but also an increase of the *Sol*, the reason of which increase proceeds from my *Aqua Fortis*, which is a graduating Water, and of a meliorating nature and property: which increase indeed is not over-great, yet it pays for all the charge of Coals and Labour. This work may be performed in the space of twelve hours without any loss of *Sol* or *Lune*; which differs greatly from the tedious vulgar way of separation, which is very laborious and costly, besides the great loss of the *Sol* and *Lune*. So that ten Marks may be easier separated by my way, than one Mark by the common way.

One great Secret more, above others, which for brevity sake cannot be all inferred here, is this. It is well known to all Chymists, that all Vegetables, as also Animals, by addition of common Water, may be brought to fermentation, and according to every subject, a *Spiritus Ardens*, of great use in Phytick, may be distilled. But how to make such a subtle Spirit out of Metals, I never read in any Authour, nor heard of. But I have found out a way by which great matters may be done, which cannot be mentioned here, let others search after it as I have done, it is not good to cast Pearls before Swine. Yet that the desirous may know somewhat of an Artificial Metallick Fermentation; I say that out of certain Salts a Water may be prepared, which when it is put upon a compact Metal, that the same by a certain property in the Water, begins to swell up and ferment, like to the fermentation of Wine, Beer, or other vegetable Drinks; and after fermentation, by distilling in Balneo yields an exceeding subtle penetrating Spirit, strong, sweet, and volatile, according to the nature and property of the Metal; which may also by rectification be concentrated and subtilized, like that which is drawn from Wine or other Vegetables, without any Corrosion; so that such a Spirit may be put into the eye without the least hurt, or sense of sharpness. [See the Sixth Part of the *Pharmacopoea Spatholica*.] Therefore it may easily be concluded, that such a Metallick Spirit may effectually be used in the most difficult diseases. But those Spirits are not only highly profitable in Medicine, but cannot also fail to shew their effects upon Metals; for I have already experienced thus much, that the Spirit of *Sol* doth in few days graduate *Mercury* into *Sol*, in like manner doth the Spirit of *Lune* and *Jupiter* graduate *Mercury* into *Lune*; other Spirits of Metals I have not yet tried. And although many may think to force such a Spirit out of Metals as is drawn out of Vitriol, yet they err, because every Vitriol distilled *per se* besides the Phlegm, acid Spirit, and heavy Oil, yields

also a volatile Spirit, which may be very much subtilized by rectification, but it hath no comparison at all, nor likeness with my new-invented volatile humid Spirit of Metals; because the above mentioned volatile Spirit of Vitriol, consisteth onely of a subtle salt Spirit and spiritual Sulphur, which may sufficiently be demonstrated. For when such a subtle salt Spirit of Vitriol stands a while in a Glass close stopp'd, the volatile Sulphur of the Vitriol sublimeth it self to the top of the Glass, and congeals it self in the form of common yellow Sulphur, and the humidity remains in the Glass like an insipid Water, without smell or taste. Therefore the volatile Spirit of Vitriol now-a-days prepared, is to be esteemed for nothing else but a volatile Spirit of Sulphur. In opposition to which my Metallick Spirits, especially those of *Sol* or *Lune* have no combustible matter in them. Also the Spirit of Vitriol is yet corrosive, which the Metallick Spirits are not. Therefore let no man think that my invented Spirits of Metals are of the same nature with the sulphureous Spirit of Vitriol, Allom, or common Salt, or the like, but let it be esteemed as a new-invented high Secrer, the like of which was never yet known to the World. He to whom God shall please to reveal how these Spirits of Metals may again be brought into fixed bodies, such a one may well esteem himself happy. Seeing that such a Spirit being yet fugitive, can mortifie running *Mercury*, and transmute it into *Sol*. Also know, that our secret Salt-water hath power to bring other Subjects into fermentation: As for example; if I was willing to bring Tartar again into fermentation, to try what Spirit it would yield, I dissolve it onely in fair water, and put to it a little of our Universal ferment, so will the Tartar presently begin to ferment and work, and yields a wonderful volatile Spirit, which is not to be had by any other way. Here I will add onely one thing by way of history; namely, what happened unto me once, when I joined a little of this ferment with some Urine: that the same did presently begin to ferment, and yielded a most dreadful scent, so that I was necessitated to carry the Urine out of the room, the smell was so offensive, that it enebled my Heart and Brain; and in the distilling, yielded a scent far worse than the purifying of any dead carcasses of beasts, at last I forced over all the unpleasant Phlegm, took the *Caput mort.* out of the Glass, and distilled out of it a strong Corrosive Spirit, with which I did dissolve *Sol* and *Lune*. But what is further to be expected from it, time will shew me. There came also with the strong salt Spirit, a red Oil of Urine, not strong.

To enlighten the former discourse, there remains yet something to be said, namely this: That the before mentioned Spirit of Metals may be handled in all respects like the burning Spirit of Vegetables, which is distilled from Vegetables fermented; in rectifying, the most subtle Spirit cometh over first, and the unprofitable Phlegm remains behind; and the oftener this rectification is performed, it is the more pure, subtle, strong and pleasant, so that the virtues of all other Vegetables, some of this Spirit being poured upon them and digested, may be extracted, and separated from their gross feces, by separating the Spirit of Wine in Balneo, so the virtue of the Herb, Root, or Flower, will remain in the Glass; of which one onely drop hath more virtue in Medicine, than a whole handfull of the herb from which it was extracted; yet the Spirit remains good, and is always proper

proper for the like occasions. But if one desireth no Extract, but onely a Spirit of Vegetables, strong and forcible in its operation, then must the Spirit be put upon fresh well-centred cordial Herbs, Roots, Flowers or Fruits, digesting them together, then abstracting the Spirit again, so will it be much stronger, subtiler, and of a more refreshing smell than before. Thus in like manner can we do with our Spirit of Metals, and make it as strong as we will, by putting the same upon fresh Metals, and letting them ferment together, then abstracting, and so fermenting and abstracting, whereby it always grows stronger and stronger, so that afterwards greater things may be done with it both in Medicine and Alchymy. If then the simple Spirit of Metals doth wonders in Medicine and Alchymy, what will not this do, that hath three or four times its strength? Consider of it, enough to the wife. The Spirit of Metals thus made we esteem for the true *Aqua vitæ* or *Vinum salis* of the Ancients, and no other made of Vegetables. Take notice also by the way, that our Ferment doth not lose its virtue in distilling, but ferveh always for the like Works, to wit, the Fermentation of Metals.

Seeing that our Ferment is a volatile Salt, after Fermentation the subtle Spirit is abstracted, and the Phlegm received by it self, so at last riseth our Ferment with a stronger Fire, and leaves the mortified Metal as unprofitable feces. So that the Ferment being once had, it may be often used, yet it is something diminished every time by sticking to the glasses, what diminished every time by sticking to the glasses, yet not being costly, the loss may be easily born, so that there needs never be no want of it. This is in that a wonderful subtle metallick Wine, of which I had once a Vision about thirty years ago (with these words: *Ex feces, de feces, debes carpere vinum tuum*;) yet I knew not the signification to this time. I have had much thoughtfulness about it, yet all in vain, until God was lately pleased to shew me the way of preparing such Wine.

If I should write all things which may be done with my new-invented Fermentation out of Vegetables, Animals and Metals, I should have work enough for a great Volume, and as it were bring forth a new World: but let this suffice at this time.

Next followeth the fourth Secret Fire of the Wise, to perfect an Universal Medicine both for Men and Metals.

That the ancient Philosophers did make their Universal Medicine, not out of one Subject onely, is clearly to be seen out of their Writings. And as their Subject was divers, so have they also used several Fires to decoct their Subject; for some Subjects, as fixed *Sol* and *Lune*, they have made volatile by their humid Fire, and again made the volatile fixed by means of the known fire of Wood and Coals. Therefore have they so positively affirmed, that without common Gold and Silver, no true Medicine for the Metals can be made. And this, by reason that other Subjects were yet unknown to them; and they knowing no better, thought theirs to be the onely way by which the Universal Medicine could be made. But others have wholly rejected *Sol* and *Lune*, saying they are dead, and that one should beware of them; but that their *Sol* and

Lune were living, and that no commonly known fire could ripen them, that a far other fire is required for that purpose; these and the like contrary Writings (although they are both true) have confounded the Searchers, so that one esteemeth one Writer, and another, another, and yet are always doubtful after which Authour they should work. *Pontanus* confesseth that he erred two hundred times, although he wrought in the true matter, and should never have understood if he had not read the old Philosopher *Aristophanes*, and of him learnt the Secret Fire. He describeth also the Secret Fire in the same manner, which *Aristophanes* doth, to wit, thus: *Our Fire is no Common Fire, it is Artificial to find out, it dissolves, destroys and penetrates all things; it is equal, continual, and constant, burning with our Glass, and not without, &c.* Our Subject is also no common *Sol* or *Lune*, but as yet an unripe Mineral, on which Nature hath begun to operate. All they who have wrought in such unripe *Sol* and *Lune* have also of necessity known this Secret Fire, or else they have failed, and could accomplish nothing. Some have known the volatile Gold, as also the Fire belonging to it, and yet could not come to work with it; the reason was, because they as yet wanted the instrument belonging to it, because if a volatile matter be to be ripened in an open Glass with a flaming fire, it is impossible but that the volatile *Mercury* should fly away; and if a Receiver were applied to receive the volatile Spirit, then by that means the Fire would be stifled and go out. Here is good counsel at a dear rate, but the discovery of the secret Vessel maketh all cheap again; for without the knowledge of this Vessel, little is to be done. It is to be an Universal Work, so must it also agree with the Universal Work of this world? We see daily how that the warm Sun causing its beams to descend downwards upon the Globe of the Earth, causeth all Vegetables to grow and multiply, and not onely Vegetables, but also Animals and Minerals, as *Plato* witnesseth in these words: *The Sun and Man generate Man*. So that the oftener the beams of the Sun doth draw up the moisture of the Earth, and let it fall down again in Rain, by so much the more it maketh the dry Earth fruitful, by which means the Fruits of the Earth sprout forth faster, ripen, and multiply; because the moisture when drawn up in the day-time by the Sun-beams, always leaveth behind it its fruitful Salt, which it had attracted from the Air; in the bowels of the Earth, and is still again impregnated with the influences of the Heavens; for without the Air, nothing can live, encrease, or multiply, the which *Hermes Trismegistus* hath very well given to understand, when he saith all which is above, is also below, by which wonderful things are brought forth; the Sun is its Father, the Moon its Mother, the Wind carrieth it in its belly, the Earth hath conceived it and brought it forth, and is its nurse, by continual ascending and descending it hath obtained its force, and its virtue is compleat, when it is tranſchanged into Earth, &c. Here *Hermes* gives sufficiently to understand, that the volatile matter of the Stone is elevated from the bottom of the Vessel to the middle region of the Air, and must again descend to the Earth, that by its continual ascending and descending it may be made to live and encrease, as it is in the great World. But how to make this ascension and descension as it is and ought to be done in the Philosophick work, is not permitted.

red to be divulged: but it is more than enough to discover and assure that in such a secret Furnace and hidden Fire, the volatile Gold of the Wife may be ripened into a living Medicine. Amen.

[Here should come in a small Treatise, entituled, *The Explication of Solomon's Words*: Viz.

IN Words, Herbs and Stones, there is great vertue. But who this Solomon was, is altogether uncertain; and the Treatise it self consisting of nothing but fabulous Stories of divers Events, which followed upon the speaking of certain words at divers times, and upon divers occasions, and containing nothing (as I conceive) that will be usefull either for a Christian, or an Artift, I think fit to leave it out; and more especially, because this Treatise is wholly foreign to the Author's knowledge and experience, but taken upon trust (as to matter of fact) at random, and from others, which is disagreeable from all the other Writings of the Author. All that I think worth the Translating is somewhat re-

lating to the Colouring of Glafs; which take as follows.

With one pound of pure Glafs, mix about a dram of the Ashes of Copper, [or *Crocus Veneris*] and melt them together in a strong Fire, and you'll find a green Glafs, resembling the *Onyx-stone*. In like manner also a whole pound of Glafs is made like to the fairest *Saphire*, if a dram of *Cobolt* or *Bismuth*, melted, be added to the *Scorie* or *Dross*. Likewise one dram of the Rust of Iron changeth a whole pound of Glafs into a yellow Stone, emulating an *Hyacinth*. If one shall melt a dram of the Tincture of Gold, or of the Philosophers Mercury, extracted from Gold and Silver, with a pound of Glafs, that Glafs becometh very red, like a *Ruby* in colour, as I my self have found. But if any shall be so fortunate as to make this Glafs hard, as well as of a beautiful colour, he will need to take but little pains for his living.

There is a short Discourse adjoynd to this, called, *The Quintessence of Metals*; but whatsoever is mentioned in that, is contained in the Fifth Part of the *Pharmacopœa Spagyrica*, *Book of Fires*, *Book of Dialogues*, &c.]

The End of the Second Part.

THE THIRD PART
OF
Glauber's WORKS.

A
TREATISE
OF THE
Three Principles of Metals,

VIZ,

The Sulphur, Mercury, and Salt of Philosophers;

HOW

They may profitably be used in *Medicine*, *Alchymy*, and other Arts.

Of SULPHUR.

That Sulphur is one of the Principal Columns of Medicine, and also a Primary Part of the Three Principles of Metals, is more than sufficiently manifest; also, that in it is recorded much good, several Books left unto us (published by Ancient and Modern Authors) do clearly witness. But those Books, for the most part, all of them are obscurely written, and every notable and most remarkable thing is by them both concealed and manifested. Hence it was most usual, of it to prepare certain Vulgar Medicaments; as, Yellow Flowers, a White Magistery, a Red Balsom, and an Acid Oyl per Campan. &c. But among all other, Paracelsus in Writing hath most clearly unveiled the same; yet so warily, as few could perform the like, although many diligently searched.

Therefore, since the Writings of this most highly illuminated Man are able to give a good Testimony of Truth to this my Work, I thought it very convenient, to insert a part of the best of his Writings in this small Treatise of mine; whence it will appear, how our Art is carried on and Augmented Yearly. The Words of Paracelsus are these which follow.

Of SULPHUR.

GOD hath created *Bitumen*, endued with many rare and admirable Virtues, not only conducent for the necessary use of a Physician, willing and ready to heal the Sick, but also for the vast Phantasy and Operation of Chymistry. Besides, in it are many other Virtues, which wonderfully discover themselves by Sulphur, because it is the true *Bitumen*. Wherefore I thought

it worth my while, not only to describe the Medicinal Virtues of Sulphur, but also the Chymical, and many other associated Virtues of the same, in every other Profession and Business.

It is to be owned, that many things have been writ of Sulphur; but the true Foundation of the true Virtues thereof, hath scarcely yet by any Man been exactly enough touched or proposed. But those Writers are to be blamed, who would describe all things, of which they have no understanding; because, in so

A doing,

doing, they did indeed compose and prescribe something, but nothing fundamentally, or according to its genuine Disposition and Property, as in Writing and Describing is requisite. For in truth, they themselves understood not, yet (through their ambitious Haughtiness) they would compose Books, consisting of Letters only, without Soul or Spirit. But I, as One experienced, present you my Experience of Sulphur in all things, viz. What Sulphur is with respect to Medicine, Alchemy, and all other associated Artifices. Therefore know ye, that in Sulphur (but it is in GOD only to hinder) are wonderful, and those so admirably famous, Things, as thence the natural Light of Man may derive Cause enough for Wonder: Or else, (if GOD prohibit not) the Fault is in the Artift's handling it; which is a thing very probable. For, when every babbling Sophist thinks himself a Physician, and every Fimical Fellow will be accounted a Chymist; then it comes to pass, that Arts can never be rightly exposed to publick view. But howsoever the Matter is, the Foundation lyes here: In Sulphur (for either Faculty) are infused to great Arcanums and Powers, as almost no Man can thoroughly exhault them; and also for great Virtues, as will cause admiration in every Man. For in very deed, according to the Experience of all Men, (in either Faculty) there are so many things worthy of Note; because in Sulphur is such an Efficacy, as few like unto it are given, nor in Chymistry and Medicine can its second be found. Yet Aristotle defames that, saying, *Transmutation of Species cannot be*. But Sulphur suffers Transmutation: Which is sufficient to prove; that *Animale* (if he were now living) might be convinced of his Folly, even by Women.

No Physician or Chymist should convert Sulphur to his Uses, according as it is found in it self; but separated into its Arcanum, and purely freed and cleared from all Impurities, until it is so purely clean, as its Virtue exceeds the whiteness of Snow. *Hyllopaica*, that is, the Art of Separating, doth this; it was anciently called *Hyllopaica*, in Alchemy and every Separation. Yet Sulphur is of admirable use for its vulgar Businesses, or common Artifices. Now, that I may more accurately explain Δ to your Comprehension; I will first distinguish it according to its Nature. For it is not produced from one *Materia*, but from many. Wherefore also, it acquires divers Operations, that is, hath in it self various affections, not one disposition only, but peculiarly. And that the Physician may not err, I will here present to him the Nature of that Sulphur, which is best for his use in Medicine; also to the Chymist; will exhibit the disposition of that, which is profitable in Alchemy; and lastly, I will shew, how far it is conducing for every common Business. Therefore the Instruction being first premised, its use shall be superadded, not only in Medicine and Alchemy, but also in other common Vocations; that every Man in his own Operation may know, how to use and apply the same, without mistake or Error.

Touching the Embryonate Sulphur of Metals, viz. what is invisibly contained in it, thus take it: That Δ in Diseases doth so admirably conferve and restore its own Member, as it manifests the Members to stand in need of a Mineral Medicament only, and no other. Hence the Δ of \odot is conducing for the Heart, of Δ for the Brain, of Δ for the Reins, of Δ for the Spleen, of Δ for the Gall, of Δ for the Liver, and Δ for the Lungs.

Also there is found a kind of Embryonate Sulphur in Wood: But that Δ is Fire only, which no Man can preserve in its Life and Essence otherwise than in the

Wood, with which it passeth away, and dyes. Such is the Δ of all things which are Δ body, or whatsoever it be, that is plainly reduced by Fire into Ashes. This Δ is Vegetable, but not fixed; nor is it conducing for any thing at all, except those things, which are to be prepared by Fire. Now be it known to you all, that that Δ indicates the Virtues of other Sulphurs, this way: As Fire doth cureth all things, so every Δ is an invisible Fire, which doth invisibly ablate Diseases so, as Fire visibly consumes Wood. Wherefore the Elements of Fire is a singular Arcanum in all Diseases. He that wants this Element of Fire among his Secret Medicines, ought not in any wise ascribe to himself the Name of a Physician, nor can he shew himself an Expert Physician, but is rather an Erroneous Operator, and a Robber of the Sick. Further I say, Δ is the Element of Fire, and if any one would have it exercise the faculties of a Medicine, let him take care to volatilize it so, as it may vanish like a Flame; that is, let it be so subtilized, as it may recede from its own Body, and the Body be separated from it: For the Body is not the Element of Fire. Sulphur, rendered thus Subtile and Volatile, is the Consumer of what is to be consumed, that is, what is not fixed in Nature, so Diseases are not fixed, but the Body is fixed against the Element. And the Element of Fire is only adverse to that, which is not fixed against it, that is, adverse to Diseases. Now would *Pseudophysicians* to order the matter, as our Philosophy might find place, and receive Encrease in the Schools of Physicians, the Trifles and Impertinencies of Humourists (who grope in Medicine as a Blind Man, that knows not which way he goes) being totally rejected, many Homicides, daily perpetrated by their Rashness, would be prevented. In the mean while, since they are Men of no Confidence, what can you do, but leave them to their own perverseness? He that is desirous to act as a true Physician, let him seek the Virtues of Elements in Natural things; there he will both find the Truth, and a Remedy against the Diseases of the Sick.

There is a twofold kind of Embryonate Δ ; one fixed, but notwithstanding made Volatile; the other, pure Fire; that is, one is Living Fire, the other Inflexible Fire; yet both the Sensible and Insensible are exercised in like Contumination; viz. one in Wood, the other in Diseases. Every Man, affecting the Health of others, might by these few words be sufficiently instructed, if GOD withhold not his Endeavours; but I judge every Man shall not be made Wealthy, because GOD well knows, why he hath given the Goat so short a Tayl. For since Riches do very often seduce Poor Men, cause them to put off the Habit of Humility and Modesty, and transform them into proud and insolent Animals, therefore it is more safe to keep silence, and leave every one to his own poor estate.

Now know ye, touching Sulphur and its Species; what the Nature, Property and Essence, of the same is. Whosoever shall attempt to describe Sulphur in a most accurate manner, (as is fit, though not expedient) will have need of abundance of Paper. But for handling Δ , a judicious Chymical Operator and Experienced Artift is required; such a one should be very expert and solidly grounded in his Art, no Airy Talkative Person, whose Art consists in Lip-labour only, but one, that proves himself an Artift by the Labour of his hands: For such a Man will be able to extract from Δ more wonderful Arcanums, than any Man can describe with his Pen. But, he that knows nothing of Sulphur, knows nothing at all, nor is it convenient, he should say any thing, either in Medicine,

or in Philosophy, touching any of the Secrets of Nature.

Of the Use of this Element of Fire, which Paracelsus hath so earnestly commended to all Physicians.

First, this Tincture of Δ may be exhibited in all Diseases, for comforting the Brain, Heart, and all the internal Members of the Body, because it is famously subtil, favioury, and sweet; and is a Medicine most excellent, especially in Affects of the Lungs. Also, it is the most penetrating of salutiferous Balloons, for curing every Body internally hurt, and for restoring all vitiated Members to their pristine Sanity; in so much, as, in this respect, you can scarcely find any other Remedy, second to this in Virtue. Therefore it may very well serve instead of *Aurum potable*; but in fiery Diseases, it must be warily administered. This Essence of Δ strengthens weak Stomachs, and gets a good Digestion. In a word, in all Distempers whatsoever, except Burning Feavers, it may be safely used.

Note: If any one shall extract a red Tincture from fixed Δ rubified, he will enjoy a most present Remedy, not only for Men, but also for some Metals; namely, for tinging Δ and Δ into \odot . This is that, which Paracelsus commended to all the Rivals or Sons of Art so highly, that I thought I should do very well here to subjoin his own Words, as they are written.

Mortification of Sulphur is made, when its combustible and fetid Humidity is taken away from it, and the Δ reduced to a fixed Substance, which is done thus.

R. Common yellow Δ , which reduce to a fine Powder, and from it three times abstract a most strong *Aqua Fortis*; then the Δ remaining in the bottom, will be of a black Colour. This edulcorate with sweet Water, and so oft distil the Water thence, as until the Water come off wholly sweet, and smells not at all of Sulphur. Then take that Sulphur, and reverberate it in a close Reverberatory, like *Animomy*. In Reverberating, it will shew it self, First, White; Secondly, Yellow; and Thirdly, Red; as *Cinnabar*. Having brought it to this pass, thou mayst rejoice; for that is the beginning of thy Riches. For this Reverberated Sulphur in Tinging, renders every Silver into the best Gold, and the Humane Body into perfect Health, more excellently than can be described. Of so great Virtue is this reverberated and fixed Sulphur, &c.

Elsewhere, Paracelsus writes of the Transmutation of Metals and Gems, thus: As you now have seen a very brief way of some peculiar Transmutations of Metals; so here further know ye, touching the Transmutations of Gems, that is, of small Stones, that of such Transmutations also there are various ways, some of which notwithstanding seem in no wise adverse to others. For you see how potent a Transmutation of Gems lyes in the Oyl of Sulphur. Every Crystal, that is left in that Oyl for some time, is tinged and transmuted, and may by graduation with distinct Colours be so exalted, as to exceed a Natural *Jacynth*, *Garnet*, or *Ruby*, &c.

Paracelsus here teacheth the fixation of Δ , if a most sharp *Aqua Fortis* be several times abstracted from the same, reduced to a fine Powder. But that way of proceeding will profit nothing, because the *Aqua Fortis* is

not capable of any Ingress into the Δ , because that is first to be procured by Salts, as we above taught. For then the Artift's Endeavour will succeed well, and the Δ in Abstraction of the *Aqua Fortis* be fixed, and also wax white: But Redness is afterward given to it in an open Fire, or Fire of Reverberation. And it will never wax red in a close Vessel, how long soever it stands in the Fire. And when it is thus Red, every common Spirit of Wine extracts not its Tincture, because it hath not ingress into it. But the fixed red Δ must first be melted with fixed Salt of Tartar in a very strong Fire. That way is given to it such an Ingress, as any Spirit of Wine can extract from it its Tincture. For otherwise you shall labour in vain. Paracelsus intended rather to keep this Experiment to himself only, than to expose it to the use of the ungrateful Vulgar Sort. But no Man hath cause to wonder, why I now am desirous to discover the same openly, since I have peculiar Reasons of this Publication, an account of which I am not bound to render to any Man. It is sufficient to any grateful-minded Man, that I am willing publicly to discover that Secret.

This fixed Tincture of Δ is in Medicine much more efficacious, than the Element of Fire, described by Paracelsus. For That is only extracted from a Volatile Sulphur; but This is fixed; and is also of power sufficient to cure the fixed Diseases of Men, as well as Metals. The Volatile Tincture, or Element of Fire, as it is called by Paracelsus, is otherwise also famously conducing for External Uses. All Affects of the Skin, as Scabs, and the like, are cured by the help of that. Also to every Wine it is a present Medicine. For if any one put a little of it into a Cask of Wine, the Wine acquires a grateful Taste and Odour, and will be so comforted, as not easily to admit of changing or perishing, as otherwise is wont to happen to common Rhenish Wine. I did indeed, for tryal sake, pour some of this into divers Wines, and found it so in very deed. For I put one or two drops of our Element of Fire into several open Cups filled with Wine; and I daily observed them, until I found, that that Wine, in which none of the Element of Fire was put, did in two or three days contract a slimyness; but those, in which a little of the Element of Fire had been mixed, stood almost three Weeks, before they began to contract the like. Which business of Wine, if any Man well consider, he may find out the way, how, by the benefit of this Art only, far more easily to acquire sufficient Gain for daily Sustainance, than otherwise by the perilous ways of Merchandize. Wherefore, whosoever is desirous of enjoying Profit in Wines, let him always take care continually to have ready prepared by him a good *Sal mirabile*, and reduce Sulphur into a red firey Stone; otherwise he will lose his Labour and Cost, which, by way of Admonition, I was not willing to pass over in silence. Therefore I must say, with Paracelsus, that all those Physicians and Chymists are not of the best Fame, who have the Gift of Glorious Eloquence; but those only, who have learned their Understanding by long use of Fire; and whilst elaborating Subjects, to be prepared, do well know, what should be added and subtracted, according as the Operation of every thing requires.

Since we now know, what Paracelsus taught touching the fixation of Δ , and also the profitable use thereof in Medicine and Alchemy; it will in no wise be impertinent in this place to insert, what *Basilus* hath written touching the same; that by his Words every Man may the better discern, that with his fixation of Δ , which I have described to be made by the help of *Salte Nive*,

Nitre, differs not from the Writings of other Philosophers, speaking of *Salt Nitre*. The aforesaid *Basilian*, (who, in many places of his Writings, mentioned the fixation of Φ by help of *Salt Nitre*, but obscurely enough) among other things, thus writes.

[Here *Salt Nitre* is introduced, speaking of himself and to himself only.]

Sulphur indeed is my most mortal Enemy, and he is also my best Friend: For when we both are joyed together in Wedlock, and our Marriage celebrated in Hell, so, as we both sweat well together; then we shall so put off all Impurities from us, as in our dead Bodies may be found the greatest Treasures, and of us be progenited wealthy Children, &c. By which words, *Basilian* intimates, that *Salt Nitre*, by the Contact of Φ , is inflamed, and, as by an Enemy, wholly burnt up and reduced to nothing; and therefore is accounted its greatest Enemy. But if *Salt Nitre*, in form of an *Aqua Fortis*, be allocated to Φ , and render it fixed and constant in Fire; they then become the greatest Friends, and from them both are procreated Rich Children. Therefore whoever is desirous to obtain such Children, let him bend all his thoughts to the matter it self, and diligently search; for he may find, if GOD be pleased to indulge him and permit the same.

Whatsoever *Paracelsus* hath here writ of Φ , he hath undoubtedly writ plain enough, so as Credit may safely be given to his Writings. For that what he saith is not from the purpose, *Every Man may be informed by these few words, &c.* Certainly he, had he not dreaded the impiety of the World, would much more evidently have explained this, and by that means he would have helped the Necessity of many; but the notorious Ingratitude of the World deterred the Man.

All *Paracelsus* admirably discourses of the *Element of Fire*, how excellent a Medicine it is, as I myself have experienced, and shall further in time to come (if GOD permit). In like manner, the same Man makes mention of the noble *Hypocaustic Art*, by the help of which, ancient Philosophers did, with their own hands, make black Φ white as Snow, fix it, and by the benefit thereof, do great Miracles in Medicine and Alchemy. This Art, (with Grief be it spoken) by the negligence and injury of former times, was gradually lost; which notwithstanding, from the Caves of Silence, and, as it were, lying in Darkness, this my small Treatise will again bring to Light.

The Prophet *David* seems to have some knowledge of this Royal Art; for when he saw his Sins before GOD, had (as it were) contracted the blackness of a Coal, he thus implores the Divine Mercy: *Sprinkle me, O LORD, with Hyssop, that I may be white: for, by thy well-washing of me, I shall become whiter than Snow.* Whence it is sufficiently manifest, that *David* craved not the well known Kitchen-Herb, *Hyssop*, to be washed with, because that could not help him; but he spake Metaphorically, and requested that his Sins (by the great blackness of which, he believed his Soul to be infected before GOD) might be pardoned, and he received into Divine Favour, and never be driven from the face of GOD to Eternity.

Likewise, there is no Community between the black, gross, and combustible Φ of Wood, and the pure, fixed and incombustible Φ of Gold: For as long as black Φ keeps its combustible disposition, it is refused by the other, as abhorring the familiar Society

of so stinking and sordid a Guest. But as soon as that *Ethiopian*, by assistance of the most noble *Hypocaustic Art*, shall be washed white as Snow, and rendered constant in Fire, then it is readily received into Communion by the Φ , and of both is made one Tincture, by help of which, other Metals are reduced to the Perfection of Gold; as a little after shall be shewed more at large. Yet I will first briefly note the difference of Φ , according to my Experience; which is indeed not very necessary, because *Paracelsus* hath done it. Nevertheless, I am very willing to subjoin these few things.

Ancient Philosophers, as often as they in their Writings treated of the Original and Beginning of Metals, placed the Foundation of their Assertion in *Demogorgon*; viz. That he was the Grand-father of all Metals and Minerals, who, dwelling in the Center of the Earth, was clothed with a bright-red Cloak. But properly, *Demogorgon* is the Central Fire continually burning, and a Subtile Spirit of Φ , distilling it self through the passages of the Earth. If this fiery Spirit in its ascent finds a Commodious Cavern, or Humid Place, in which it may abide; it is immediately there coagulated into a Mercurial Water, and by the Central Fire's continual Coction, in length of time, ripened into Metals and Minerals. But the ascending Spirit of Φ , which finds no Seat for its Abode, ascends higher and higher, until it comes to the Superficies of the Earth; into which, when moistened with Rain, it thrusts it self; and from the Ground grows upward into the Air, in the form of vast Bushes and Trees; in which Plants and green Trees, is found such a Φ as is in Minerals; (yet this is not found so fixed, as that in Metals,) because all things in the Bowels of the Earth are generated according to the Influence of the Stars; and there coagulated according to the nature of the place into these or those Metals. Let him, who is desirous to be taught more at large touching these, consult those Philosophers, by whom the same are plainly and inough described. If the pleasure of Operating induce any one to set about this Work, he may make choice of the Φ he judgeth most suitable to his Intention.

Now behold the Method, in which, by the benefit of the most ancient *Hypocaustic Art*, black Φ is by a dexterous washing turned into white, rendered fixed and constant in Fire, and by Reverberation transmuted into Redness, and thenceforth used as a Medicine of Humane and Metallick Bodies wanting melioration, and that with notable profit.

Here is presented, first, the Method of Washing Black Sulphur so, as it becomes very White.

The worthy *Paracelsus* doth briefly indeed describe the method of whitening and rubifying Φ ; but what was most conducent thereunto, he concealed; viz. that way of Preparation, without which no *Aqua Fortis* can have ingress for Washing and Fixing. My purpose is in this place, for the sake of the Searchers of Art, to publish this Secret in plain Words. This may be done many ways, as will appear by the following.

Be. One part of the Terrestrial Sulphur of Pit-coals, or of the Vegetable Sulphur of Wood-coals; with which, reduced to Powder, mix two or three parts of our *Sal Mirabile*, prepared of Oyl of Vitriol, and Common Salt. Which mixture put into a Crucible,

and set the Crucible covered in a Wind-Furnace for melting. There the *Sal Mirabile*, by its Acrimony, preys upon the Φ , and dissolves it; and thence makes a Red Stone, which, by pouring Water on, you may dissolve, Filtré, and again Coagulate, into a Red Salt or Stone. And thus the Φ , by help of the *Sal Mirabile*, through one only abstraction of a sharp *Aqua Fortis*, will be so habile, as it may easily be made white with washing, and also be fixed so, as to sustain the force of Fire, according to this following

Process.

Be. Of this Red Sulphureous Salt, $\text{℥} j$. and upon it, in a strong Body of Glass, pour $\text{℥} iij$. of most sharp *Aqua Fortis*: Yet not all at once, but leisurely, and at times; because the *Sal Mirabile* with the Φ loseth its Acidity, and becomes Alcalifate, and therefore fo inimical to the *Aqua Fortis*, as it impetuously resists the same. Therefore let him, that is ignorant of this, be very wary, lest all that is contained in the Vessel fly away, or the Glass, through too much heat, burst in sunder. For this cause, proceed leisurely, and operate according to the Rules of Art, that your Endeavour may be fortunate. For, in a way contrary to this, you can find nothing, but Damage and Trouble. As often as you put in any *Aqua Fortis*, presently put on the Head, because it will suddenly and hastily fume, and so cause damage; to prevent which, after I had sustained several Losses, I at length, against such Exhalations, found this Remedy.

In the Top of the Alembick I caufed a small hole to be made, through which I put a little Tunnel of Glass, and luted it on. So soon as I had put the prepared Φ into the Body, and luted the Head and Receiver to it apply, I through that little Tunnel

* Half Ounces. poured at one time two or three * Loaves of *Aqua Fortis*, and presently stopped the Pipe with Paper; then immediately after great Ebullition, (by its own Virtue, without any external Fire) the subtil Soul of Φ ascended in a red form. Soon after, I poured on more *Aqua Fortis*, and left it to its own operation. This I did so long, and so often, as until I had put in $\text{℥} iij$. of *Aqua Fortis*, upon $\text{℥} j$. of the prepared Φ . When you have thus done, you may administer Fire externally to your Matter in the Glass Body placed in Sand, for so the *Aqua Fortis* will the more virtually act upon the Φ , and will all ascend red in Colour; but the Φ will remain white, and able to sustain the force of Fire so, as it seems almost incredible, that such a Substance, easily to be enflamed and burnt, should in a few hours space be exalted to so great Fixation and Constancy. The Distillation ended, and Glasses cooled, take up the Salt Body out of the Sand, and thence take out the Salt with the fixed Φ ; and to dissolve the *Sal Mirabile* from it, pour on as much Common Water as shall be sufficient. After extraction of the Salt, the fixed white Φ must be dried, and kept sufficiently hot in a Crucible in an open Fire, until the Φ remains fixed, totally white, and able to abide the Examen of Fire. Then is it fit to be reserved for such Uses, as you shall learn by the following

Note: If the *Sal Mirabile*, together with the *Aqua Fortis*, shall be purified, then the fixed Φ , after Edulcoration, will be white as Snow. But on the contrary, if you do not well filtré the Φ with the *Sal Mirabile*, and also cleanse not the *Aqua Fortis*, the Φ will not come forth of a Snow-like Colour, as you may easily

conjecture. Wherefore, whoever would have a Snow-white Φ , he must warily proceed, and purely operate, in all parts of his Work. In Medicine, and the Transmutation of Metals, Φ destitute of whiteness, will serve well enough; but if you would apply it to such Uses, as necessarily require a Snow-white Colour, you had need to proceed warily, according to the Precepts of Art. For it is of great Concern in every Work, to know, whether the fixed Φ should have a White or an Ash Colour; as in the following shall be shewed more at large.

Moreover, it is highly necessary to be known, that that *Aqua Fortis*, which was poured upon the prepared Φ , and separated from it by Distillation, is no more to be repared Common *Aqua Fortis*. For although it ascends Red, yet that Redness disappears in a day or two, and the *Aqua Fortis* shews it self limpid and clear again; in so much, as it can scarcely be thought by any Man, that any eminent Virtue is latent in that red *Aqua Fortis* changing again into whiteness. Which kind of Ignorance did notably hurt me, whilst I persuaded my self, that such an *Aqua Fortis* could not be effectual for any other use, or for the same, again. But afterward, when I was seized with a desire of searching, whence that Redness should proceed, and why it again disappeared; I rectified a pound of such *Aqua Fortis*, in a clean Glass Body, to know, whether that Redness would remain behind, and no other than the *Aqua Fortis* simple ascend; and, by trial, I found, that no Redness would ascend, but in that Rectification it separated it self from the *Aqua Fortis*, and redided in the bottom in the form of Powder, white as Snow. Having done this, I tried, whether the same White Powder were fixed, and I found it to be as fixed, as Gold it self; yet had no ingress into Metals, but remained like a white Earth constant in Fire. Hence I was seized with the delight of thinking, what eminent Virtue might be latent in this Snow-like Powder. Wherefore I again and again made like Trials, and fill found the same. Whence a great Light discovered it self to me, by which I perceived, that in the vehement Action of the *Aqua Fortis*, in dissolving the prepared Φ , the most clean Soul of the Φ ascended with the *Aqua Fortis*, yet in a very small quantity: For out of $\text{℥} j$. of such Φ , I had not above eight or ten Grains of this Soul of Φ left behind. Which thing, at first, did not please me very well, because the smallness of its weight leamed of no value with me. But having made a more exact Trial, I found this Snow-like Powder to be a most excellent Medicine in several Curable Diseases of the Humane Body, and a true Tincture for Correcting Metals; and therefore afterward I esteemed it far more than before; and this so noble white Tincture, I, by the help of Art, united with Gold, (which is a thing not difficult to be done by a skillful man) and so found, that this laudable Tincture, although so very white, might, with Φ , in a small Fire, be exalted unto Redness, and be of more value than all the Φ remaining; although that is an hundred-fold more ponderous, than this that ascended. Yet the Use and Fruit of Both, we will a little after shew more at large.

These may suffice to be offered here, touching the way of Whitening, Exalting and Fixing, common, black, filthy, fugitive, and combustible Sulphur, till it is able to sustain the torture of Fire. But before we proceed to the Use of this whitened and fixed Φ , we will here shew certain other ways of whitening and fixing every combustible Sulphur.

Another way of Fixing Sulphur.

R. One, two, or three lb. of common yellow Φ reduced to Powder; upon this, in a glazed Earthen Pot, pour four, six, or nine lb. of a strong *Lixivium*, made of Lime or Wood-Albes, in which, you must so long boil the Φ with continual stirring of it, as until the *Lixivium* hath dissolved as much of the Φ , as is possible. Then decant it off, and pour on fresh *Lixivium*, that the same may also dissolve as much as it can; repeating the same Labour till all the Φ shall be dissolved. Which Solutions, if you filtre and coagulate into a Red Stone or Salt, the Sulphur will be so habile, as it may, by the help of *Aqua Fortis*, be washed and fixed.

Another way of Fixing Sulphur.

Dissolve Φ in a *Lixivium*, and put that Solution in a Glass Body, upon which set an Alembick, with an hole on the Top to put a Tunnel through, as before said, and adjoin and lute a Receiver thereto. Then through the Tunnel pour in leisurely and by degrees so much Oyl of Vitriol, as until the mortification of both is perceived, no more ebullition is caused, but all action each upon other ceaseth. This being done, administer Fire by degrees, and a subtle Spirit of Vitriol will ascend, which performs wonders in *Medicine* and *Alchemy*; because it contains Spiritual \circ in it self, and may be very much subtilized by Rectification. In Taste, it differs little from the Taste of Spirit of Urine; only that it is more grateful to the Palate, and for every Use more efficacious than Spirit of *Sal Armoniac* or Urine: Also from it the Tincture may be separated, as we will shew here following.

The Salt, remaining in the bottom of the Glass, must be taken out, and by fusion in a Crucible turned into a Red Stone, which suffers it self, *per se*, to be fixed in the Crucible in a short time. By the benefit of this Sulphur, all Metals may particularly be amended with great profit. If any one purposeth to use the same Universally, let him pulverize this fixed Red Φ , and from it extract a blood-red Tincture with Spirit of Wine: For this Tincture is easily extracted, and by *Paracelsus* is called, *The Element of Fire*, and was by him highly esteemed. Undoubtedly the chief Reason why this Philosopher called it *The Element of Fire*, was, because in the Operation he visibly discerned four Elements. For, the Extraction ended, (which may be absolved in 24 Hours) on the top is a beautiful Red Ruby-like Tincture, under which is a white Liquor, and in the bottom an Ash-like Earth. The little Skin separating the Tincture from the white Water, is taken for the Air. Therefore this way alternately, the four Elements present themselves to fight in the Glass without confusion; so as although you shake them together an hundred times in an hour, yet they will never be mixed, but after that agitation, every of them recovers its pristine Station. The fruitful Use of this *Element of Fire*, shall be further spoken of afterward.

Note: As we have here now taught the way of washing and fixing common Yellow Φ , and the black Φ of Pit-coals and Wood; even so may the Φ of *Antimony*, *Vitriol*, *Asuripiment*, and other Minerals, be whitened and fixed.

But the method, by which Φ is extracted from Metals and Stones, shall (GOD willing) be declared in a peculiar Chapter. In the mean while, here is shewed,

The Use of our Fixed Sulphur, and, first, in Medicine.

First, this Φ whitened by Lotions and fixed, is a most excellent *Resordick*, and much more so in its Use, than the Oriental *Resordick*, which is sold indeed for a greater price, yet never discovers any visible and sensible Effect. On the contrary, our *Resordick* deservedly is preferred before it, especially in the Feculence, and all other Diseases, where Sweating is needful.

Also, in all Affects of the Lungs, it yields more Comfort and Relief, than all other Medicaments, which are prepared of Φ not cocted nor fixed, but only crude. Likewise, to Men of every Age, whose weak Stomachs are prostrated by a heap of aqueous and vitious Humors, it is a present Remedy; because by its dryness it totally absumes all Phlegmatick superfluous Humidities, and perfectly restores the Stomach. What shall I say? It may in a special manner be commended, as a Cordial and excellent Confortative against the imbecility of Age. And outwardly, it may serve for a most excellent Cosmetick; and, in like manner, by the Spagyrick Art, be reduced into an admirable sweet Oyl, by the benefit of which, the yellow and blackish Skin of Women may be tinged with a beautiful white Colour: Not like any other vulgar Cosmetick, which doth indeed whiten the Skin, but that may again be washed off with Water; not so, I say, but in such a manner, as the Skin, thus elegantly tinged, can in no wise be washed off again. Yet in length of time, that whiteness of the Tincture will wear away, and the Skin recover its native blackish Yellowness: Wherefore it must be tinged again, as often as shall be needful. Whence it is manifest, that such a Tincture is admirably useful in beautifying rich Virgins, and curious Matrons.

Moreover, this Oyl of Talk is efficaciously prevalent in curing such Affects of the Skin, as are called, *Impetigo's*, *Serpigo's*, and *Lichene's*; also Scrophulous Tumors rising about the Nose, or in any part of the Face, and proceeding from an Inflammation of the Liver. This Oyl takes away all such cutaneous Vices, and beautifies and heals the deformed Skin, restoring it to its native Colour.

The Use of the same in Chymistry.

Fixed Φ , as well in the humid, as in the dry way, transmutes imperfect Metals into \circ and ν . Most readily Φ and ν , in the humid way; and most easily Φ and ν , in the dry way. From every ν it separates \circ by fermentation. If it be added to prepared Metals, the same Metals distilled by Retort give forth from themselves living Mercury, which permits it self to be fixed with \circ into a tinging Stone. Whensoever old *Demogorgon*, or the Grandfather of Metals, through his extreme Age, decays in strength, and waxeth bald, he devours his youngest Son, whereby he is so greatly comforted, as he is able to give to all his Sons and Servants golden Crowns.

Note: You are to understand the devouring of the Son to be, when old fixed Φ swallows and devours crude and not fixed Φ , and thereby acquires to it self Flux and Ingress, by the help of a certain Minister, who most diligently watcheth his Sepulchre so long, as until Father and Son (or the fixed and fusible) be mortified, and rise together renovated.

Also

Also from our Hoary headed *Demogorgon*, of exact Age, by the addition of other Matters, is made a most white *Amalium*, in the acquisition of which, *Goldsmiths* do greatly delight; because they can adorn their Artifices therewith.

Behold I present you the way of Opening and Constituting a perpetual Metallurgy of \circ and ν .

We above taught, that Φ (after it is washed into a Snowy whiteness, and also so fixed, as it is able to sustain the Examen of Fire) was endued with power of amending all Metals. For the whitened Φ , by Gradation, turns them into ν , and the Rubified into \circ . But here a great Obstacle is wont to intervene, so as this Work of so great profit, cannot easily obtain its Effect, answerable to the Wish of every operating Chymist; viz. because by Fixation the Φ is so totally deprived of its Penetrating Power, and easy Flux, as it degenerates (as it were) into a dead Earth, which, *per se*, alone loves not to enter into any Metal, but chooseth first to have Ingress duly prepared for it by the help of other Subbles, such are vulgar, immature, and combustible Sulphur, or Antimony; which do indeed penetrate the dead Φ , and render it so fusible, as it is capable of Ingress into Metals.

But since such combustible Φ or ν , is so very noxious to Metals, as it makes them black, volatile, and brittle, and so commonly doth as much hurt as good; therefore we, not approving of such an Ingress, endeavoured to find out a better. Indeed, although every Φ may another way be so fixed, and rubified, without the help of *Aqua Fortis*, as to retain its own Ingress; yet such a fixation (though easily done, and requires little Charge) cannot be completed without a very long time. I intend to describe this way of Fixing; but first shall be shewed the method of procuring a safe Ingress to this fixed Φ by a whitening *Aqua Fortis*.

First, we taught, the Φ was to be reduced by our *Sal Mirabile*, then that a most sharp *Aqua Fortis* was to be abstracted from it, and after Abstraction the *Sal Mirabile* to be separated from the white fixed Φ by common Water, that the Φ might be dulcified and rendered fit for Medicinal Uses. Now I teach, that the Φ fixed by *Aqua Fortis* is not to be edulcorated, but the *Sal Mirabile* to be left with it; being that, which prepares Flux and Ingress for its penetration into Metals, inasmuch as Necessity now urgeth us to seek a better Ingress, viz. this way;

The way of adding to Fixed Φ a Ferment, by the benefit of which, is acquired Ingress into Metals, penetrative, and amending the same.

Above, where we treated of the way of fixing Sulphur, we taught, that after it was reduced by *Sal Mirabile*, a most sharp *Aqua Fortis* was to be poured upon it, and thence to be abstracted, and that in the time of Abstraction, a little Volatile Φ would also ascend with the *Aqua Fortis*, whence the *Aqua Fortis* waxed Red, and that such a Redness might be separated from the *Aqua Fortis*, in form of a fixed Powder white as Snow, which might be used in *Medicine* and *Alchemy* with great profit. Yea, such a fixed Φ white as Snow, doth not only serve for an admirable Cosmetick; but also this small Quantity of Φ deserves to be highly commended by Physicians, as a most excellent *Diaporesick*, the like of which you can no where find. For indeed, Oriental *Resordick* is not comparable to this

of ours. Our *Resordick* is the true Unicorn's Horn of the ancient Philosphers. This our Philosphick Unicorn, is that most potent, hoary, and aged, King of the World, who, as soon as he hath devoured his young Son, increaseth in strength so admirably, as he transforms his Gray Hairs into Red, and triumphs in his being able to give to all his Servants golden Crowns, and also to make them Kings. For he is no more such as he was, viz. *Venom*, or Black blacker than Black, or a wild and horrible Beast in the Wood, but is changed into our Oriental *Resordick*, White whiter than White, Universal Trade, &c. So great a power doth he possess, after he hath been prepared according to the Method above prescribed.

If any one be desirous to exalt the Faculties of this Φ , he will not lose his Labour, if before fixation he dissolve \circ in *Aqua Regis*, and pour this Solution of \circ upon the Φ , instead of another *Aqua Fortis*; and abstract it from thence again. For so doing, not only the \circ remains fixed with the Φ , and gives Ingress into it; but also the *Aqua Regis*, or Spirit and Salt of the World, with the Snow-like Soul of Φ , will carry with themselves over the Helm the clean Soul of \circ , and so produce a far more excellent Medicine, than if only the Soul of Φ did ascend alone; as every Man may easily conjecture. But if any one is desirous to operate better, he may, if he will, dissolve the Gold also in a Crucible, together with the Sulphureous *Sal Mirabile*; and presently after abstract from it a most sharp *Aqua Fortis*; which way the \circ is so much the better united with the Φ . Although I could discover much more touching this way of Operating, yet since (because I have published already as much as is fit) no Necessity obligeth me to such a publication, I will forbear to speak further hereabout.

The way of bringing this fixed Snow-like Φ to Redness, the Laudable *Paracelsus* here teacheth; viz. that it must be made Red by a flaming Fire. Yet it that it must be covered, (as he mentions) but open: must not be covered, (as he mentions) but open: For this way it will wax Red, otherwise it would remain White. Now, that Φ , to which you add \circ , needs no Reverbération; because by the \circ it is turned into a purple Colour, and the \circ it self, by help of the fixed Φ , becomes irreducible, and passeth into Tincture, and so needs no further Exaltation. Therefore to whomsoever GOD shall be so propitious, as to give him this Salt of Metals, together with the knowledge of conjoining it with the Red Soul of Φ and \circ which ascends, he will shew himself both in *Medicine* and *Chymistry* a principal Master: But whosoever is so blind, ignorant, and witless, as he cannot discern what I have here so largely treated of, such a Man assuredly labours with an incurable Blindness, so as you cannot recover his Health, although you should put double Spectacles on his Nose. Now to describe the method of fixing Φ so, as it may retain its Ingress, wherewith to penetrate into Metals, I purpose not in this place; but it shall (GOD willing) be described, where we treat of our Secret *Sal Armoniac*. Here follows,

The way of Preparing a perpetual Metallurgy of \circ and ν , by the help of Fixed Sulphur.

Let the Benevolent Reader know, I do not affirm, that all whatsoever I shall here write touching the perpetual Metallurgy, I my self have tried, or took care to see elaborated. For the fixation of Φ hath not been known to me above two or three Years, during which time, I have been for the most part dispersed in my Body so far, as I had scarcely strength enough to

profecute my more secret *Avicenna's*, which are far more dear to me, than any fixed Φ can be. Yet, in the mean while, I could not choose but employ my Thoughts upon such a Method, which being found, any one might, by the help of fixed Φ , reap a gainful Crop of Fruit from the transmutation of Metals.

To accomplish this, I could find no way more easy, than for a Man, of Elisiviat Athes (not of Bones, but) of Wood, well fitted, to make large *Cineritiums* or Telfs, in Iron Molds fit for the purpose, and with that Wood-Ash, mix a small part of the fixed Φ ; and then take care to cupellate Silver mixt with Copper, (with the due addition of Lead) according to the common method of Art, upon such Telfs. For thus, the Ψ will be purified, and the Ψ and Ψ pass into the Telf, as is otherwise wont to happen in all other purifying of Silver. These Telfs, (which you may keep by you, until you have a sufficient Quantity) in the usual manner put into a melting Fornace, that in a strong Fire the Ψ and Ψ , which passed into the Telf, may co-mix with the fixed Φ , and so attract it to themselves, as they may come forth impregnated with Ψ and Ψ . Now if this Coppery Ψ be cupellated on such a Telf prepared with Φ , the Ψ and Ψ will remain upon the Telf, and the Ψ and Ψ , as happened before, will pass into the Telf. And if you again proceed with them as before, infallibly (by such a way of Cupellating) you will, with the help of fixed Φ , from Ψ and Ψ acquire gradually a Quantity of Ψ and Ψ not to be contemned. By this way of Operating, in all those Regions, where Coals are cheap, a Man may get a competent Livelihood. For although in Cupellating there is some loss of the Ψ and Ψ , yet turning into *Sovia's*; yet this small loss, in these poor Metals, is nothing, in comparison of the great Gain, which may be expected from the more Rich. I reckon, this Operation of Cupellating costs no more than the price of the Coals; for the damage made in Ψ and Ψ is richly recompensed by the Ψ and Ψ acquired. I was willing to communicate this to the *Lovers of Art*. Therefore, if there be any Curious Refiners, to whom this Process is pleasing, let them put it to the Tryal; if they will not, 'tis all one to me: For I will make no Tryal in such Works, as require a Man strong and patient to labour in the Fire. In the mean while, I doubt not, but there will be some, who will amply encrease their Fortunes thereby; upon whose Endeavours, I pray for the Divine Blessing, and offer to their Consideration this ancient Proverb, *By Saturn and Mars, by Fire and Art, a Treasure is found. Mars is fixed Sulphur.* Much might be said for Saturn also; but that is not so conducent as fixed Φ , which is much purer than rude Iron, as Experience teacheth.

Touching the further use of fixed Φ in the Emendation of Metals, and that in an humid way, by fixing and graduating *Aqua Fortis's*, the Acrimony or Corrosive Power of which, is first broken by the help of fixed Φ , as they do not dissolve, but only penetrate them, and deduce them to an higher degree, and, according to the nature of the Φ , tinge the same into Whiteness or redness.

It is known to us, that nothing tingeth but Φ only; and that, according to its Nature, into redness or whiteness, both in the humid and dry way. In the dry way, the Φ must of necessity be so fixed and subtilis, as being cast upon the Metal in flux, it may penetrate into it, as Oyl into a dry Skin. You have already heard, that in fixation by *Aqua Fortis*, from the Φ is taken away its Ingress, easy Fusion and Metallick Firmness, as it rather seemeth like a dry Earth, than a

Metallick Substance; in so much, as unto it cannot be procured a ready Ingress into Metals, unless by some singular Art and Industry. Such an Ingress cannot be given to fixed Φ in a better way, than by Mercurial mundified Metals, viz. by Ψ and Ψ , and indeed Ψ unto Redness, but Ψ unto Whiteness. If you would proceed more dexterously, you must legitimately unite fixed Φ with the Salt of Metals; then will be acquired Ingress into all Metals, as hereafter in the Description of the *Salt of Philosophers* shall be seen. But if Fortune shall favour any Man, as he can find out such a Water, as is endued with the power of dissolving fixed Φ , he will enjoy so potent a Gradatory Water, as will convert black Leprous Ψ into most white pure Ψ : And not only Ψ , but also Ψ , Ψ , and Ψ , yet I most readily. Touching such a Gradatory Water, (as far as I have learned by Experience) thus take it; Every Φ whitened and fixed by Ψ affixes Metals; but how it should have and acquire Ingress into them, is not known. Therefore, as it is the part of Art and Industry to procure to fixed Φ a dry Ingress; so also it is no less the Work of Art and Industry to convert fixed Φ into a Water, by which, vile Metals may be exalted to a more excellent degree of Gold and Silver. Therefore, let him, who intends to convert fixed Φ into Water, observe, that this Water must not be so strong as to dissolve Metals, but favour only of so much Acrimony as will be sufficient to penetrate them, and deduce Φ into an humid form, viz. such as it is tinged with, either white or red, according as the Gradatory Water shall be made, either of red or white Φ . Whosoever well understands how to change fixed Φ into Water, unto him will be opened a Compendious way of Graduating vile Metals into Ψ and Ψ . Which Operation is, of all, the most commodious for Ψ , because *Aqua Fortis* more readily preys upon, and dissolves, other Metals than Ψ . For it is prejudicial to dissolve any, because in Graduation Metals are not to be dissolved, but only to be penetrated, with conservation of their forms, as they were when put in, and without any diminution, to be transmuted into better Metals; which in Ψ is most easy to be done. Yet any *Aqua Fortis*, although you add to it thrice so much common Water, will prey upon and dissolve Ψ , Ψ , and Ψ , which is a thing to be studiously avoided. Into the aforesaid Gradatory Water, in which the fixed Φ is, cast a little common Salt, then the *Aqua Fortis* becomes Enemy to the Lead, and assaults it, but indeed only to penetrate, (not to dissolve the same) and to introduce the fixed Φ . After the Lead hath lain in such Water about 14 Days, it will swell and wax white, leaving one half of it self upon the Cupel. But the longer it shall lye in the Gradatory Water, so much the more amended will it be.

If fixed Φ could as easily be turned into Gradatory Waters, the same may easily be fixed; assuredly in the whole World there would be no one particular more desirable than this, by the help of which, great Riches might be acquired. For this same humid Graduation requires almost no trouble or labour, more than putting filed or rasped Lead for some time into the Gradatory Water, and after Gradation, to take it out and cupellate it; being such a kind of Work, as by Chymists is accounted a Childish Labour.

But to know and be able to convert fixed Φ into a Gradatory Water, is the principal Artifice; and to participate of that, all diligence must be used by him, whosoever he be, that is delicious to reap pleasant and profitable Fruits from Chymistry. What do you desire? All things needful to be spoken, cannot clearly

be

be explained with a Pen; yet if any one shall acquire the Salt of Metals, he may easily so far introduce fixed Φ into Metals by that, as they shall be amended thereby. Hitherto I have plainly enough described the Fixation of Φ , and prolly demonstrated, how ingreſs may be procured to it, as well by the Humid, as by the Dry way. Wherefore, whoſoever ſhall think himſelf concerned herein, let him follow theſe Preſcripts, until he find ſo much Good, as the favour of GOD will grant to him. For the All of our hope depends on the bleſſing of GOD.

In the mean while, I am not willing to conceal from the Searcher of Art, this one only Artificial Manual Compendium, of converting Φ easily into a Gradatory Water. We above ſaid, *Aqua Fortis* could find no Ingreſs for it ſelf to the fixing of Φ , before it was procured to it by the help of *Sal Mirabile* is various, ſince the way of preparing *Sal Mirabile* is various, and one Salt is always more conſtant than another; great Caution muſt be uſed, that the Sulphur be ſo handled and accommodated, as it may be ſuddenly diſſolved by the ſharp *Aqua Fortis*, and ſo not be precipitated into a white Powder. For if this be not done, it will indeed be fixed by the *Aqua Fortis*, but become very difficult to be diſſolved. If it be well diſſolved the firſt time, after Fixation it will be eaſily diſſolved. Which is a thing worthy and profitable to be obſerved: For the whole hinge of Art conſiſts here. Therefore, if any one be well Skilled in Spagyrick Labours of Fire, he will eaſily bring this Preſcript to a good Effect; but if he be not ſuch, he will Labour in vain, and loſe his Charges; and that not without the good Pleaſure of GOD, who Wills not, that every Man ſhould be made Rich. Nevertheleſs, if any one, with an indefatigable ſtudy and patience of Search, ſhall hit the Mark, he will give thanks to GOD and to me: If not, let him impute the Error to his own unhappineſs, ſince I have writ ſo openly and clearly, as no Man before me ever did. My purpoſe is in this place to diſcover one moſt excellent Secret; by the benefit of which, fixed Φ may eaſily be changed into a Gradatory Water, and that the following way.

Choose ſuch Φ , as unto which Nature hath given greater Efficacy, than to the common Φ ; ſuch, I ſay, as is in a fort Mercurial, and in which ſuch beginnings of the Operation of Nature diſcover themſelves, as thence may be made a Metal of a Golden Diſpoſition. Such a Mercurial Φ you ſhall ſcarcely find in all the Metallurgy of Gold, and that naturally Red, both internally and externally; and is otherwiſe called by *Paracelſus* *Embryonate Sulphur*, or *Cinnabarine Sulphur*, or immature mineral *Elixirum*; but by Miners vulgarly called the *Flower of Gold*: Also you may perceive it to have a great Communion and ſimilitude with *Auripigmentum* and *Antimony*. This *Sulphur* is Mercurial, and toucheth Metals with a more near Affinity, than vulgar ſimple Φ , because after Fixation it is eaſy to be diſſolved, and before Fixation better to be wrought upon than common Φ , which partakes of no Mercury. And this Φ in the abſtraction of *Aqua Fortis* gives forth more of a beautiful Tincture, than any other common Φ . Also this pure Soul may much better be uſed in *Medicine* and in *Alembic*, because it is both Mercurial and of greater Efficacy, than the Soul of any common Φ .

Note: Common Φ is not ſo eaſily prepared for Solutions, as this; because it is Mercurial, and therefore, hath more Communion with *Aqua Fortis*, to be diſſolved by help of it. And after it is diſſolved, in the Diſtillation it gives forth more Soul, and the fixed Φ ,

which remains in the bottom, is of greater Virtue in *Medicine*, than the other of common Φ . For by how much the more pernicious Venome it was before Fixation, ſo much the more Efficacious *Medicine* doth it become, after the Venome is inverted by Fixation, and converted or prepared into an Antidote or Treacle. Such Φ may alſo another way, more commodious, than by *Sal Mirabile*, be prepared for eaſy Solution: Which indeed is a thing of great moment, and worthy to be obſerved.

This ſhort, but neceſſary, Admonition I thought good to ſubjoin for the ſake of the Searchers of Art; to the end it might be known, that one Φ is better than another for preparing the aforesaid Gradatory Water. Nevertheleſs, the known common *Sulphur*, as well as that of Wood, is ſufficiently conduent to be waſhed and fixed. More at this time I have not to adviſe. In the mean while, if any one be deſirous to Labour, he may ingeniously ſearch out all things fit for his Invention, and earneſtly ſtrive for Riches. For I, without Envy, or cloſe Concealment, have ſo openly ſpoke my mind, as the leaſt blame cannot juſtly be imputed to me. But to prevent the Inſelicity of thy Error, my Reader, I could not do better, than I have here done by Writing. Let it not be tedious to Thee to tread in our Footſteps, and in the Footſteps of others, ſo long, as until you can attain to a fortunate and deſirable End; which will Crown your Work: Which Work, by Idleneſs and Sloath, together with ſupine Ignorance, can never be accompliſhed.

Having communicated theſe Gratis, every Man may hence ſatisſie his Deſires, ſo as not to trouble me further with his Inquiries.

A COROLLARY.

WE, in this ſmall Treatiſe, have plainly ſhewed the Way or Method, by which, every black Volatile and Combustible Φ may in the ſpace of one day be converted, by waſhing, into a Snow-like Candor, fixed and rendered conſtant in Fire.

Alſo how, in Fixation, the *Aqua Fortis*, being abſtracted from the *Sulphur*, carries with it ſelf the moſt pure Soul of the *Sulphur*, renders it fixed and durable permanent in Fire; and beſides, that it is not only a preſent Remedy for expelling Diſeaſes moſt grievous in the humane Body; but alſo, that it is endued with the Power of tranſmuting imperfect Metals into Ψ and Ψ , yet particularly only, being deſtitute of ſuch Ψ , as can ſufficiently extend it ſelf in Efficacy.

Likewiſe we have taught, how to the more groſs part of the Φ , which remains in the bottom, ingreſs may be procured for the amending of Metals with Profit, both in the humid and the dry way.

Laſtly, we ſhewed, how much one Φ excels another, and ſuch Φ was to be accounted more excellent which contained in it ſelf pure Ψ ; and that eſpecially to be the moſt excellent, which before Fixation was judged moſt venomous; and that for this Reaſon, viz. because every Supreme Venome, after Preparation, will become the higheſt Medicament; and that the Melioration of ſuch *Sulphur* is much more Efficacious, than common *Sulphur*. Wherefore in this place, I am willing, again and again, earneſtly to commend to the

Lovers

Lovers of Art *Antimony*, Red *Arsenick*, Yellow *Auripigment*, Ash-coloured *Cobaltum*, *Cakmia* and *Zinck*, with *Bismuth*; because all these are more excellent than common *Sulphur*. But he, that elaborates such Subjects, so venomous, must studiously beware of the evil Fumes arising from them. For as such a Subject before Preparation is mere Venome, so, in preparing, its venomous Disposition is more and more increased; but after Preparation, that which was deadly, now becomes a most Salubrious Antidote or Treacle, and present Remedy against all kinds of Poisons.

Note: Whoever is desirous to be securely freed from all Peril, him I would advise, to learn the way of fixing some common Φ , before he rashly attempts to invade the Fort of such noxious Venoms.

Therefore, whatsoever we have hitherto taught are not vulgar Matters, or Arts well known before, but merely great *Arcanum's*, and those very lately invented. For, who could believe, that common Φ , a Substance easily inflammable and burnable, should in one day be so fixed, as to be able to remain unburnt against all the force of *Vulcan*? Who could have persuaded himself, that the most venomous Venoms, as *Cobalt*, *Arsenick* and the like, may in one day be Artificially inverted, and their mortal Venoms converted into Salubrious Antidotes? Lastly, who could ever have thought, that of the most Volatile Mineral Subjects, as Φ , *Antimony*, *Arsenick*, *Auripigment* and others of that kind, in the space of one day may be prepared a Tincture (constant in Fire) for humane and Metallic Bodies? No Man, if we had not in this small Treatise so evidently demonstrated that, as it may be plainly understood. Wherefore, as I have formerly said, so I am now ready to affirm, that I, in this small Treatise, have revealed so great and admirable *Arcanum's*, as no Man (as far as the Memory of Man can tell) hath publish'd any thing more clearly than I, touching such Secrets.

If any one is desirous to Learn, whence so swift a Fixation of combustible *Sulphur*, or so sudden *Metamorphosis* of most deadly Venoms, ariseth; to him, I will now discover the Cause. It is sufficiently manifest, that Spirit of *Nitre*, as well as *Aqua Fortis* distilled from *Vitriol* and Salt *Nitre*, possess such a fiery Disposition, by which all combustible and Volatile Minerals are ripened. And being ripened, they are also fixed; as if fixed things must of necessity be Mature, and consequently no more noxious or deadly to Mortals. For whatsoever is rough, crude and immature, the Stomach of Man cannot digest, but rejects and casts out that, (by which it may be injured) as Venome: According as is easily discerned in all *Catharticks*, either Vegetable, Animal or Mineral, which, by reason of their Crudity, are so great an offence to the Stomach of Man, as it frees it self from them, either by Vomit or Seidge. And the more crude and immature Purgers be, the more strongly do they Operate. Hence usually (by the Precept of Physicians) Purgers that are too violent, before they be taken into the Body, are amended by Fire. As for Example. *Squills* and *Diagridium*, which too vehemently Purge, are covered over with Dough and baked in an Oven, for correcting the excellent Purging property in them, that they may cause Evacuations more moderate and more safe. *Antimony* immoderately Purging, is excocted, or melted in an open Fire with common *Nitre* and *Tartar*, by which it is so far corrected, as it Purgeth without vehemency. The same also is so corrected by Spirit of *Nitre*, as it loseth its purging Property, and instead of its Cathartick Virtue,

acquires to it self a *Diaphoretick* and *Diuretick* Property.

Common *Tartar*, taken into the Body, performs the Office of a *Cathartick*: But the same, when the ripening Heat of the Sun, in the more hot Regions of the World, hath took from it, its Acidity, and in the Fermentation of Wine, becomes a fiery Spirit, it no more exerciseth a purging Property, but rather binders Purgers, and so amends them, as they cannot Purge with so great vehemency, as they were wont to manifest, before Correction; as is already demonstrated by Us, where we treat of the Extraction of purging Vegetables. Therefore if the common Fire of Coals, and Spirit of Wine, correct Vegetables and Animals immoderately purging; why should not the most strong Fire of Salt, such as *Aqua Fortis* is, correct the most venomous Mineral Subjects, and be able to transmute the same (depositing their noxious Qualities) into an Antidote or Treacle?

From all which, it is sufficiently manifest, that in correcting even the most venomous Subjects, Mineral Spirits of Salt are sufficient; being such, as can deprive them of all their pernicious Venome, and change them into salutary Medicaments. Wherefore, I doubt not, but that the ingenious Reader, by these few things demonstrated, will sufficiently understand the cause of this sudden Correction or Fixation of all Volatile and venomous Mineral Subjects. When Ancient Philosophers, by Poetical Parables, described the laborious Navigation of *Jafon* to the Island *Coblor*, where resided an huge *Dragon* vomiting Fire, which, with Eyes never closed, diligently watched the Golden *Fleece*; they added this, *viz*: that *Jafon* was taught by his Wife *Medea*, to cast to this waking *Dragon* an edible *Medicine* to be swallowed, whereby he should be killed and burnt; and that *Jafon* should presently take the *Dragon* (thus slain) and totally submerge him in the *Syngian* Lake. *Jafon*, in this ingenious Fable, Hieroglyphically represents the Philosophers; *Medea*, accurate Meditations; the laborious and perillous Navigation, signifies manifold Chymical Labours; and the watching *Dragon* vomiting Fire, denotes Salt *Nitre* and *Sulphur*; and the Golden *Fleece* is the Tincture or Soul of *Sulphur*, by the help of which, *Jafon* restored Health to his Aged Father, and acquired to himself immense Riches. By the Pills of *Medea* is understood the Preparation of *Sulphur* and Salt *Mirabile*. By the total submerision of the *Dragon* in the *Syngian* Lake, is intimated the Fixation of *Sulphur* by *Syngian* Water, that is, *Aqua Fortis*. Whence, it is sufficiently clear, how obscurely the Ancient Philosophers did describe their Fixation of Φ by *Nitre*, and how secretly they hid it from the Eyes of the unworthy. But, since I, in this Treatise, do as clearly as is possible discover all things, know, that I do it not without Reason. It will be enough for any one, if he rightly understand the Method of performing such a Fixation.

After any combustible Φ hath been fixed by *Aqua Fortis*, or *Aqua Regis*, and Φ and Ψ added to it in Fixation, then will that no more be vulgar Φ or Ψ , being such as cannot again be dissolved in *Aqua Fortis*, or *Aqua Regis*, nor upon a Cupel have Ingrets into it, but passeth as it were into a dry Earth, which can neither be reduced by *Borax*, nor any other common fluxing Powders into a ductile Body. If any one be desirous to know this by Experience, let him dissolve $\frac{3}{8}$ of Φ in *Aqua Regis*, and pour this Solution upon a Pound of *Aqua Regis*, and also put this *Aqua Regis* upon $\frac{3}{8}$ of Butter of *Antimony*, and abstract the *Aqua Regis* thence, Then he will find, that

Gold,

Gold, which was in the *Aqua Regis*, to have mixed it self Radically with the *Sulphur* and *Mercury* of *Antimony*; so as not only the Butter of *Antimony* becomes fixed and irreducible, but it also renders the Gold so irreducible, as thenceforth it can no more be separated from the *Antimony*, but remains adhering to it in every Examen: And can only be subdued by our Secret Salt of Metals, volatilized, or rendered fusile, and so be introduced into other Metals for their Amendment.

Therefore, if such a destruction of Φ can be made by *Antimony*, less than the half of which is Φ , but the greatest part Ψ ; how should the same not be better performed by common Φ , which is void of all *Mercury*? I, in all those places where I have taught the Fixation of *Sulphur*, did always advise, that *Aqua Regis* to be carefully kept, which was abstracted from the *Sulphur*; but especially what contained Gold; because together with the *Aqua Fortis*, the most pure Soul of Gold and *Sulphur* ascends, and is as much fixed, (I might say, more) as that which remains in the bottom. Wherefore, if what I have here imparted be observed by any Reader, or by none, it shall not trouble me, but I shall remain well contented, that I have ble me, but I shall remain well contented, that I have done my Part, and performed so much, as no Man before me ever did; because I have openly taught the Method of extracting in a few hours (by the help of Distillation) from Φ and Ψ , or from Φ and *Antimony*, a fixed Tincture. And these I do willingly communicate to the Searchers of Art.

Some write, that *Miriam* the Prophetess, and Sister of *Mose*, knew the Art of elaborating the Tincture in three days, which seems incredible to many Skillful Writers. But what will envious Persons judge, when they shall hear, that *GLAUBER*, by a publick Writing, without any manner of Concealment, hath taught the Method of extracting a fixed Tincture out of Φ and *Antimony*, fit to expel all desperate Diseases out of the

humane Body; and this work to be completed in one day? Undoubtedly they will exclaim and say: *All are Lyes, and such things are impossible to be done*. The ignorance and wickedness of these Men were much more tolerable, if, to their Calumnies, they should also add, *Our ignorant Brains persuade us not*. For did they rightly know themselves, they never would so basely condemn and reprove the Experience of Others. But what shall I write against such? Nothing, but the Old Proverb, *Effeminate Men, Effeminate Words*; according to the Verse,

*Each Bird so sings, as formed is his Bill;
And such as is the Man, so speak he will.*

Indeed I would willingly have published more Examples, of the Method of swiftly fixing *Sulphur*, but I am kept back by very weighty Reasons. Yet I cannot chuse, but Commemorate these few things thereabout; *viz*: that every Φ , without the help of external Fire, by a Secret invisible Fire only, which is added to the combustible Φ , and left with it for a small space of Time, in a cold place, becomes as white and fixed, sustaining all force of Fire, as well as that Fixation, which is made by *Aqua Fortis*, or its abstraction from the Φ . Wherefore this cold Fixation of *Sulphur*, by our Secret cold, and humid Fire (because it needs no common Fire, no Body, and Head, no Retort with its Receiver, and the like) is to be preferred before the other Fixation by *Aqua Fortis*. Therefore for this, we give Immortal Praises and Thanks to the most wise GOD.

If any Reader thinks, I have been too brief, or too obscure in this Treatise, he may more amply satisfy his Desires from the two following Tracts, where we treat of the *Mercury* and Salt of Philosophers; whereunto we refer every one, that is a studious Inquirer of Art.

OF THE

MERCURY of Philosophers.

MERCURY may easily be extracted not only from all Metals and Minerals, but also from Animals, and Vegetable Subjects, and of the same (by the help of Gold) is prepared a true Tincture for all the three Kingdoms.

We, from the Consent of all true Philosophers, do certainly know, that Ψ is the most pure part of the three Principles of Metals, and therefore doth spontaneously adhere to most pure Metals, and always embrace them with greater affection, than the impure Metals. As for Example, *Mercury* most willingly adheres to its own like Ψ ; next to Φ ; then to Ψ ; afterwards to Ψ , and lastly to Ψ ; but to Φ most unwillingly, only because it chooseth rather to mix it self with its like, than with its unlike. For it is wholly Homogeneous, void of all Heterogeneous parts; such also are Φ and Ψ . The greatest part of all other Metals is Heterogeneous, although there is found no imperfect Metal, which hath not in it self some part Homogeneous; yet so, as the Metal participates more of the one, than of the other; according to the Writings of Philo-

sophers. Wherefore, a true Philosopher will scarcely affirm, that, by the benefit of the Tincture, the whole Body of imperfect Metals can be transmuted into Φ or Ψ , since so great Virtue is not infused, even in the Philosophers Stone it self. For the immature, foul, sinking, combustible and superfluous Φ of Ψ , δ or γ , cannot, in so short time, as Projection is wont to be made in, be converted into Φ , although you cast in more than enough of the Tincture: but as much as the Metal hath of Homogeneity, that is, of *Mercury*, in it self, so much only is tinged and fixed into Gold, the Residue not so. Because the Stone separates the Heterogeneous parts, that is, the superfluous Φ burning it self (in the form of *Scoria*) from the *Mercury*, which it only tingeth into Gold; because it hath no Communication with those Heterogenities as I have daily found, and in the following Part, where we treat of the Salt of Philosophers, I purpose to demonstrate more at large.

Now let us see the Method, by which Metallick Ψ may with little Labour be extracted, not only from Metals

Metals and Minerals; but also from all Animals and Vegetables. I said, *With little Labour*, in respect of experienced Men. For in respect of the Unskilful, it is not a Work of small Labour; but in the Memory of all Ages it hath been accounted (by all the most experienced *Lovers of our Art*) the *Secret of Secrets*, and the nearest way to come to the Attainment of the true *Universal Medicine*. Nor will it ever be of less Esteem, since in the whole Nature of things, a more pure matter cannot be found, (whereof to make the Stone of Philosophers) than this only *Mercury of Metals*. In the mean while, it is easie to judge, that the *Mercuries* of Metals differ in themselves notably, and that one of them is better, and more conducible than another, for preparing thence a Tincture for Humane and Metalline Bodies. For one is always better in Colour and Tincture than another. Indeed, by the external Face, almost no Man is able certainly to know, from what Metal or Mineral the best *Mercury* may be had: Yet according to the general Opinion of Philosophers, the most excellent ψ is wont to be prepared of the *Vitriol* of δ and ζ ; because these two Metals do most abound with Tinctures. δ , being taught by Experience, am assured, that out of black Ash-coloured ψ may be acquired a ψ , as excellently tinged, as from both those Red Metals, δ and ζ . Yet in the mean while I do not deny, that the ψ of δ and ζ , is impregnated with ϕ , tinging in the highest degree; as Ancient Philosophers, in these few words, have compendiously expressed. *Vitriolum Interius Terre, Rectificanda Invenies Occultum Latens, Veram Medicinam*. By which Words, *VITRIOLUM* [or *Vitriol*] is expressed; which process is no other, than a Solution of *Mars* and *Venus* prepared by the Labour of Nature. But *Vitriol* prepared thus by Nature, is never found so pure and clean, as that which is prepared of good Steel, and pure ψ , by the help of Oyl of *Sulphur*, or instead of that, Oyl of *Vitriol*: Because the Native contains more Earthiness, than that which is made by Art. Now let us return to our *Mercury*.

I think good here, to advise all the *Lovers of our Art*, not to bend their thoughts so much upon vulgar \odot and \odot , as to endeavour out of them to extract their ψ and ϕ . Because common \odot and \odot are altogether Homogeneous, and have nothing of Heterogeneity in them; and therefore difficult to be wrought on. And although they were as easie to be wrought on as δ and ζ ; yet it would be no Profit to use them; because of their greater Price, and also because there is much more Tincture contained in vile and contemptible δ , than in \odot itself. It is true, this Tincture is not yet fixed, but is volatile, and may easie be fixed. Wherefore I advise every one to seek ψ in δ , and ϕ in ζ . Upon \odot , in times past, through my Ignorance, I consumed much without any Profit, and laboured fruitlessly, until I had consumed some Pounds of it, to find out for others a more safe Way; which if any one had shewed me, I would never have laboured in vain. But I was hard to believe, that they, who were unwilling to use common \odot and \odot , could prepare an apt Tincture, for tinging imperfect Metals into Gold. Yet since vulgar \odot and \odot , do not only give easie Ingrefs to those Tinctures, which draw their Original from the ϕ and ψ of Philosophers; but do also further the Fixation of volatile *Mercury*; therefore we cannot well be without them, in the Composition of the Stone of Philosophers. Let the *Lovers of Art* take Cognizance of these few things for their Information.

Now it is necessary to be known, by what Method the ψ of Philosophers may most commodiously be extracted from Metals and Minerals, and by the help of \odot , be duly fixed by Art, into a Tincture for humane and metallick Bodies.

First, we are not ignorant, that the purest part of Metals, *viz*: Homogeneous *Mercury*, is tyrannically held Captive in a certain obscure Prison, by his most inveterate Enemy, superfluous burning *Sulphur*. Therefore, if any one would unloose his Chains, and set him free, he hath necessity to mortifie and annihilate his Enemies, by which he is so fast bound and imprisoned, before he breaks down the Prison Walls, and delivers *Mercury* from Captivity: Which ψ will also bring forth with him his natural Brother, *viz*. tinging ϕ . These being at Liberty, nothing will be wanting to fix them into a Tincture, but the help of vulgar \odot . But if any one be not satisfied with this short Paraphrase, let him read either *Sandivogius*, who hath writ an intire Treatise of such a freeing of Captives; or *Paracelsus*, who, no less eminently than plainly, hath discovered his mind touching the same.

Now follows my own Experience, Way and Method, by which I have several times freed the forementioned Captive, and set him at Liberty.

Although I have my self extracted the *Mercury* of Philosophers from Metals, by such divers Methods, as I mean here to discover; yet I always found some better than other some. Therefore out of such Processes, some of which we here subjoin, every Man may, as best pleaseth him, take which he thinks most conducible, and proceed in Operating according to that, until he finds, what GOD shall be pleased to bestow on him.

Mercury is never to be extracted from hard Metals, before they be dissolved and unlocked. Unlocked more commodiously they cannot be, than by the Corrosive Spirits of Salt. Yet since all Corrosives are most inimical to ψ , they have no Power of making either Living or Running *Mercury*. Therefore, after Solution, the Corrosives must be mortified by contrary Salts; such are, Salt of *Tartar*, Spirit of *Urine*, Salt of *Armoniac*, &c. This being done, the Corrosives changing their Nature wax gentle, and in Distillation permit the ψ to ascend: Which otherwise, without Mortification of the Corrosive, would not happen, as you will learn by the following Processes.

Therefore, since it is most certain, that Metals are to be dissolved, before ψ (by the help of Resuscitating Salts) can be distilled thence; we will first exhibit the Method, by which ψ may be extracted from such Metals, as Nature presents to us already dissolved; *viz*. *Vitriol*, which is no other than *Mars* or *Venus*, or δ and ζ together, dissolved by the Universal Acidity. Hence, whosoever will use (in his intended Work) such *Vitriol*, in which both those Metals are found highly tinged and dissolved by Nature; he will not need by tedious Labours to seek out a new Method of dissolving Metals, but may spare both his Time and Charges. Therefore, now it will be expedient to teach, how *Mercury* may be prepared of any common *Vitriol*.

The Process follows.

Distill from common *Vitriol*, in the usual manner, an Acid Spirit, and fiery Oyl, with strong fire, according to Art. For in the Spirit is latent the ψ of δ and

and ψ , which by Mortifying the Corrosive, may be brought to light, and made Visible as follows.

\mathcal{R} . Of *Tartar* calcined unto Whiteness $\mathcal{R}i$, or \mathcal{I} , which reduced to Powder, put into a Glass Body, on which set an Head with its Hole and Tunnel in it, well luted; then apply a Receiver, and lute the Junctures exactly. When the Body and Head is placed in warm Sand, through the Tunnel, at one time pour on about one or two *Lotones* of the sharp Spirit of *Vitriol*, upon the *Tartar* calcined; whence will be caused the great Ebullition, as by its own proper Power the Spirit will ascend from it. This Duel or Fermentation being ended, again pour in some Ounces of that Spirit; which also leave, till all the Ebullition ceaseth. Afterward reiterate the like injection, until that Acidity contends no more with the *Tartar*: Which will be an Argument, that the Salt of *Tartar* is sufficiently mortified. When you see this, administer Fire, and by Degrees draw forth all Humidities, until the Vessel and Matter is Red hot. The Water that ascended (which in Taste will be almost like Spirit of *Urine*) must be rectified; in which Rectification the ψ of the *Vitriol* ascending, is rendered more subtle and more pure. This pure *Mercurial* Water bears in it self invisibly contained, a living Metallick *Mercury*, which is made conspicuous thus,

The Conjunction of Philosophick Mercury with Gold.

Dissolve common \odot in a sharp *Agua Regis*, and separate the dissolved from the undissolved. Then leisurely, and at times, drop after drop, pour of your subtle *Mercurial* Water upon the Solution of \odot , so long, as until the Spirit of the *Mercury* hath no more Action upon the Solution of Gold, but ceaseth, and all the \odot shall be precipitated from the Water. In which Precipitation, the ψ attracts to its self the *Mercury* of the *Vitriol*, from the *Mercurial* Water, in such a manner, as it settles to the bottom of the Vessel, in the form of Slime, or a yellow Powder. Let the Precipitate be sifted through brown Paper, that the *Saline* Water may pass through; and the precipitate ψ remain in the Filter mixt with the Gold; which must be very well washed with sweet Water, and being edulcorated, dried. This being done, you will have the ψ of *Vitriol* united with the \odot : Both which will suffer themselves to be fixed into a true Tincture, for Humane and Metallick Bodies, as follows.

The Fixation of Mercury with Gold.

Note: Before the *Mercury* is put in to be fixed with the Gold, it must be proved, whether it be duly prepared, or not. For if the *Mercurial* Water was rightly prepared, it will contribute *Mercury* enough to the Gold; by which ψ the precipitated Gold is so augmented, as its no more common \odot . But if the *Mercurial* Water was not legitimately prepared, and consequently could not contribute much ψ to the \odot , the Gold will remain poor, and, as soon as it is sensible of any heat, will fulminate, like any other fulminating Gold, and so be altogether unfit for Fixation, being destitute of a tinging ψ , which should have converted the whole Body of \odot into Tincture. Wherefore, after Precipitation of the \odot and ψ , you must make a small part of the Precipitate hot, in a very small Crucible, for Tryal, whether it be fit to be fixed. For if it fulminates, like fulminating \odot , it is a sign your *Mercurial* Water was not perfect, and could not give unto the Gold ψ enough. But if after it shall be Red hot in

the Fire, it comes forth with a delicate purple Colour; it is to be supposed the ψ hath imbibed enough, and they both be fixed together into one Tincture.

Note: Beware of too strong a Fire. For this way the *Mercury* will leave the Gold untouched, and fly away; so as, thence you can have no certain Tryal. Therefore, in all parts of the Work proceed Warily and Prudently. The Fixation of ψ with \odot is thus made:

The Fixation of the Mercury of δ and ζ , into one Tincture.

\mathcal{R} . So much as you have ready prepared of this our *Mercury* impregnated with Gold, although there be no more of it, than half a *Loten*: For here no great quantity is desired. Put it into a small Glass Chial, which place in hot Sand; yet take heed, you give no stronger Fire, than your Volatile Bird can bear. This Fire you must continue in a moderate degree for some Weeks: For by that means, your *Mercury* will by little and little, be able to brook the Fire, adhere to the Gold, and convert the same into Tincture. But if any one, contrary to the serious interdiction of all Philosophers, make too much haste, and persuade himself, he may in a shorter space of time acquire the Tincture; his *Mercury* will fly away, and leave the Gold pale behind it; because the ψ in its flight substracts the Colour of the \odot , and carries it away with it self. Therefore, in Fixing there is need of Patience. Hence all Philosophers advise, not to be hasty. For Fixation proceeds from the Devil. Wherefore, let every one for his study his own Good, as to be obedient to this Admonition.

Note: There are also other ways, or Methods, of fixing ψ with \odot ; but he doth very foolishly, who, when no necessity urgeth, will prostitute all things together and at once, at the feet of Swine. Whosoever GOD will be pleased to assist, he may triumph in the highest help; but whom GOD doth not assist, even the most plainly prescribed Method cannot help him. For all our help depends on the divine Blessing.

How to prove, whether Mercury be Legitimately prepared, and whether it can give forth the Tincture of Metals.

\mathcal{R} . Of the *Mercurial* Water above described, and mortifie it by a contrary Acidity, as Oyl of *Vitriol*, or Spirit of *Salt*. Then the *Mercury* will precipitate it self, in the form of an Ash-coloured Powder, which if you edulcorate, and grind with Oyl of *Tartar*, you will vivify. If any one be minded, he may also distil the same by Retort, and so examine it.

A Tryal, or Proof, whether the Mercury of Metal be so well prepared, as of it with \odot may be made a Tincture.

\mathcal{R} . A little of that, *viz*. the quantity of a Pea, and put it upon a Silver Plate, then over the Fire permit the *Mercury* to be evaporated. If it tinge the Silver well with a purple Colour, it is fit for the Work, otherwise it will be of no Value. Also, this ψ may be digested with the filings of \odot , in a due measure or proportion mixed, and so fixed. But this Fixation, as well as the former, require a long time, and so much Patience, as all Fixation must be laid aside. Whosoever is so covetous, as he cannot wait till the Fruits are Ripe; he would be better advised, if he abstained from so great a Work, than to set about it to his own

D Damage.

Damage. I have often prepared this Mercury, and put it to be fixed; but because I could not look to it myself with my own Eyes, I was constrained to commit the Government of the Fire, to the Industry of another, and then it succeeded unhappily. And when by reason of my Age, and imbecility of Body, I was wholly incapable to take in hand a Work of so great moment, I communicated the Method to some of my intimate Friends, with this Condition, *viz.* that they should elaborate it themselves. But because in that Operation, they could not acquire so much \odot as they desired, they desisted, and would not proceed to the Complement of the Work. Hence I was moved rather, by Printing, to divulge so Royal a Work, than to let it be buried with me: Although I was difficultly brought to an hearty Assent, to yield to the Revelation of Arcanum's, of so great moment, to this Malignant and unfaithful World.

The way of Preparing a tinging Mercury out of Antimony.

\mathcal{R} . Of Antimony, Saltpeter, and Tartar, of each lb j. Which, first pulverized and mixed, put into a Crucible, and kindle the Mixture with a Coal: when the Fulmination ceaseth, melt it, and pour it out into a Cone. After it is cooled, separate the *Regulus* from the *Scoria's*; which reduce to Powder, and dissolve by boiling in Water. So doing, you will have a Red *Lixivium*; upon which if you add (about half its own weight of) *Salarmoniack* pulverized, and put the Mixture into a Glass Body, (which must not be above half full, because it riseth easily) with it's Head and Receiver well luted, and then submitter Fire for Distillation; a certain most subtil volatile Spirit will ascend, in which the \odot of Antimony is latent: Which, in a Solution of \odot may be precipitated, edulcorated, dried, and then proved and fixed, as above we taught of the Mercury of *Vitriol*. Antimony yields much more \odot than *Vitriol*; and it is also made more easily than it; and therefore to be preferred far before it; but especially, because the Ancient Philosophers did for the most part use this \odot of Antimony, for preparing their Tincture.

Note: If any one desire a more excellent \odot of *Vitriol*, than That above described by Us; he, instead of the *Lixivium* of Antimony, may use a *Lixivium* of Salt of Tartar, and thence extract Mercury by the help of Oyl of *Vitriol*; so he will have some thing more excellent, than can be made of a Common *Lixivium*.

The way of Preparing out of δ and ζ a tinging Mercury, by the help of Resuscitative Salts only, without any Corrosives.

Among all Resuscitative Salts, Tartar obtains the principal place; the next to which is Salt of Urine, which is no other, than such a Volatile Tartar as passeth into this kind of Salt, from Wine, Beer, Bread and other Foods taken into the humane Body. Almost of the same kind, is the Soot of Chimneys, being the Volatile Salt of Wood. Also a like Volatile Salt you shall find in Blood, Hairs, Horns and Hoofs of Animals. Even so, almost a like *Salarmoniack* is prepared of Blood, Urine and Soot. In like manner, in Eggschells is infused an efficacious Resuscitative Salt. These and the like Salts are endowed with a Virtue converting Metals into Mercury, after they are dissolved. For volatile Salts are not so efficacious, as to dissolve Metals: Yet Tartar is endowed with so great Power, as

it can dissolve some Metals easie to be dissolved, as δ , ζ and η , and thence may the Mercury be extracted by Distillation; especially if a little Kitchin Salt be added, or (which is more conduent) *Salarmoniack*, to comfort it. Also instead of δ and ζ , common *Vitriol* only may be used; and thence Mercury distilled by the help of volatile Salts.

Now follows the Process.

\mathcal{R} . lb vj. Of *Vitriol*, to which, dissolved in Urine, add of *Salarmoniack* lb j. Crude Tartar lb ij. Salt of Tartar lb iij. Distil from these, in a strong Glass Body, a subtil Mercurial Water; which, according to the Method prescribed, may be made Corporal, and with Gold be fixed into a Tincture. This way of proceeding is very easie, and of little Charge; so as it will fully satisfie the desire of those, who are contented with so much only, as may be acquired by the benefit of Glass Bodies. But those, whose greedy desire cannot be satisfied with little, may distill this Mixture in a Bras or Copper *Vesica*, until they have quantity enough to suffice them: Yet with this Caution, that they use no *Alembeck*, or *Refrigeratory* made of Copper, but of Lead, or (which is better) of Tin; and that because our Mercurial Water easily corrodes the Copper, and thence contracts to it self a Greenness; But in η or ζ doth not so. But if any one refuseth to be at the Charge of a Tin *Refrigeratory*, he may use his Copper Vessels. For although the Spirit corrodes the Copper, and contracts a bluish Colour, yet this Colour in Rectifying abides in the bottom, and the \odot is nothing the worse. Indeed, this way a greater quantity is acquired, than needs; unless the Operator be more greedy than a Wolf. But it is not the part of a good Philosopher, to covet more than is needful. If any one be desirous to prepare an abundance of Mercurial Water, either by some such way as this, or by another certain Mixture of Salts, him we have now, as it were, led by the hand, through Processes more difficult, to proceed in these. For Tartar alone will be sufficient for such an Use. What seek you? The Feces of Wine burnt will do the same; so as the Lover of Art, with almost no other Trouble and Charge, may extract the Mercury of Metals by Resuscitative Salts.

The way of Preparing Mercury out of Metals and Minerals, by the benefit of Tartar only, without any other Salts.

\mathcal{R} . Filings of Steel lb j. Tartar lb ij. Common Water lb xx. If by strong boiling by *Alembeck* in Sand, you distill thence all the Water; the Tartar in that boiling dissolves the δ , and so will Volatilize the Mercury set at Liberty, in such wise, as it will ascend with the Water, like a subtil Spirit; which, (concentrated and made fit by Rectification) either by a Solution of \odot , or by some other contrary Acidity, is rendered Corporal, according to the Method above shewed. If any one, to as much Tartar as he hath, take half so much *Salarmoniack*, the Tartar so much the more readily preys upon the \odot , also much more Mercury issueth thence, than by Tartar only.

Note: But since this way, in one Distillation, but little Mercury ascends, such an Operation may be performed in a large *Vesica*; yet with this Caution, *viz.* that the *Alembeck* and *Refrigeratory* be not made of Copper, but of Tin or Lead. This way of Operating by a *Vesica* will be of great use, especially for such covetous Men, as cannot be content with few things; but

but always labour with the perpetual Poverty of an insatiable Spirit; although, they more than sufficiently abound with the fulness of all desirable things. For he is only Rich, who is always content with his present Fortune.

The way of Preparing Mercury of Saturn, by Tartar only.

\mathcal{R} . One or two lb. of the Rasplings or Filings of Saturn, upon which pour fifteen, or twenty lb. of strong Vinegar of Wine, and mix therewith a little pulverized Tartar. But the Vinegar *per se* should be impregnated with no small quantity of Tartar. Which Tartar, if you distil with the Mixture, the Phlegm in Distillation carries over with it self a subtil Mercurial Spirit; which must be separated from the Phlegm, in manner as we above taught. The Solution of η will remain in the bottom. Thence also, by the help of Salt of Tartar, \odot may be extracted by Retort; yet it is not so good as the other, which ascended in the form of a subtil Spirit.

The way of Preparing Mercury of Antimony, by the help of Tartar only.

\mathcal{R} . Some Pounds of strong Antimonial Red *Lixivium*, (made of Antimony duly decrepitate and melted with Tartar and Nitre) which put into a Glass Body set in Sand, as we above taught, in treating of the Fixation of \ddagger : Afterward, through the Tunnel, leisurely and at times, pour upon the *Lixivium* most strong Wine Vinegar, until both (*viz.* the *Lixivium* and Vinegar) cease to Act upon each other. This being done, if by Distillation you separate all the Humidity, the Sulphurous Spirit of Antimony, will ascend in the form of a subtil Spirit, smelling like Sulphur: Which after Rectification, either with a Solution of \odot or \odot , becomes Corporal, and so habile, as it may be converted into a fixed Tincture.

The Method of Distilling a tinging Mercurial Spirit from Metals another way.

We above shewed, that from Metals most firmly compact, a tinging \ddagger and \odot could not be extracted, unless the Metals be first dissolved, or mortified; and that in such Mortification, there is a Spirit so apt to be associated, as, in the very hour of Mortification, it lays hold of, and carries up with it self, the ascending Spirit, or Soul of Metals. Yet among all, pure Spirit of Wine well dephlegmated, I judge best; because in abstraction it carries over with it self the most pure \ddagger , and \odot of Metals, and leaves the Gross dead Body behind in the bottom; so as, such Mercury, as you shall draw forth in distilling by Spirit of Wine, will be much purer, and more Virtuoso in Tinging, than the other, which you distil off by common Water only; and that for this especially, *viz.* because this Spirit, which is extracted by Spirit of Wine; from more pure is rendered most pure by Rectification. Which is a thing impossible to be effected, where the Sulphurous \odot of Metals shall ascend by the help of common Water; because then the Water only, in Rectification, is distilled off, but the \ddagger remains in the bottom, in form of a Red Powder: And the other, which is sublimed by Spirit of Wine, and afterward by Rectification subtilized to an higher degree, and meliorated in its tinging Virtue, is not only in Medicine, but also in the Melioration of Metals, Gems, and the more igno-

ble pretious Stones, an hundred fold more efficaciously conduent to tinge them to a Constancy, than the former, which, in distilling, ascends by Water only; and by Rectification cannot be exalted, or multiplied in its Virtue, so well as the other, made by Spirit of Wine. That Sulphurous \odot , which ascends by help of Spirit of Wine, is endowed with so subtil and penetrative Power, as to it in the Vessel is given such Ingress, by which Metals and Gems are tinged with a more constant and durable Red, or Yellow Colour, than can be annihilated or impaired by any Corrosive Waters, or by the violence of Fire; especially if it be distilled from apt tinging Subjects, as the *Vitriol* of δ and ζ , or from Antimony. Of which I suppose enough is now spoken.

Therefore, if any one be desirous of knowing more touching this Matter, him (for his further and more clear Information of the same) I refer to the Seventh Part of our *Spagyric Pharmacopæa*; where he will find, we have prolixly taught, touching the extraction of Tinctures, from Red Corals, and other tinging Subjects.

The way of making good Mercury of Saturn and Luna.

\mathcal{R} . Of η , or δ , lbj. which, dissolved in *Aqua Fwis*, precipitate with Salt-water, edulcorate the Calx with sweet-water, and dry it. When dried, mix with it a fourth part of our \ddagger fixed unto Whiteness. Distill from the Mixture in a coated Retort its \odot with strong Fire; which notwithstanding will not be living \odot , but, in the form of a Sublimate, will adhere to the Neck of the Retort, in weight heavy, and to the Taste of the Tongue very sharp. Indeed there will not be so great a quantity of it, as some may desire, yet it is worthy of the highest Estimation. For in a Cold Cellar it is easily dissolved, and becomes a strong Mercurial Water, which dissolves all Metals. This Water prepared of η joins it self (with an incredible Love) with the Soul of δ ; and suffers it self to be fixed with it into Tincture; This Water prepared of δ readily dissolves Gold, and with it passeth into Tincture. The Reason, why, I in Distillation, mix fixed \ddagger with the η or δ , is this: Since both these Subjects, precipitated, as we above mention, with Salt-water, are very full and penetrating, easily melt together into one, and in Distillation yield no \odot . Nor can Sand or Earth prevent this Fluxion. Wherefore, I could find nothing more conduent, than our white fixed Sulphur.

The way of Preparing Mercury of Jupiter.

Jupiter gives forth from it self, a most excellent Mercury, in form of a subtil Spirit; which, above all other Mercuries, is most earnestly beloved and attracted by Gold. For if but a very small quantity of it be put into any Solution of Gold, it in a moment draws to it self all the Gold from the sharp *Aqua Regis*, and together with it settles to the bottom, like a purple Powder. This is the best Precipitation of \odot , when you shall extract it with *Aqua Regis* from Sand and Stones: Because, by this Precipitation, the *Aqua Regis* may be used again for extracting \odot from Sand and Stones, as you may more amply read in our Seventh Part of the Prosperity of Germany, where we have plainly written touching this kind of Extraction. But in another manner, may be prepared as powerful a Mercurial Water from all Metals, by the help of my Secret *Salarmoniack*,

nack, which, by *Paracelsus* and *Helmant*, is called the Liquor *Alchabstis* touching which, I have largely treated in the Seventh Part of my *Spagyrick Pharmacopoeia*, where he who loses so great Gifts of GOD, may satisfy his Appetite to the full.

Behold, I present thee another way, by which, without any Charge or Expense of Money, you may easily prepare as much of the Philosophick ψ , as you will.

I would not have you to suppose, I here infer this so sinking a Process, to the end you should follow this, rather than the before-mentioned; but I add this, that the common sort of Men, simple and poor, may see, that they may, by such a Method as this, suppress their Poverty, and attain to the Acquisition of so noble an universal Medicine, as well as any other of the great and mighty Men of the World, by their ample Fortunes.

Whosoever is but a little Skilled in *Chymistry*, well knows, that every ψ and ν arise from one only Original; and that the *Sulphur* in Herbs, and also that in Animals, is of no less Virtue, than the other in Metals, Fixation only excepted. For as this in Metals is found more fixed than that in Minerals, so the Mineral ψ is more fixed than the Animal, and Vegetable. The same is to be judged of *Mercury*. But that we may wander no further, but return again to our Purpose, and clearly prescribe the Method of Preparing an universal Medicine, of *Humane Urine* and *Dung*, I will very briefly discover the Process in these following Words.

Take a good quantity of humane *Dung* and *Urine*, collected in some capacious Vessel, and (after they have stood together about a Month, and when the Salt shall be exactly united with the *Sulphur*, and *Mercury* by Fermentation) from thence, by an *Attemick* in *Balneo*, distill the *Mercurial Sulphureous Spirit*; which indeed will be very subtil, but smell strong. Yet after Rectification, as we have taught, it may be conjoined with a Solution of Gold, and, by moderate heat, be gradually fixed into an universal Medicine, for Humane and Metallick Bodies.

Note: The aforesaid Stink vanisheth so soon as the *Aqua Regis* hath Access. Wherefore, those Philosophers, who have laboured in Matters of evil and strong Smells, did always speak of suffocating their venomous Dragon in *Syngian Waters*. But among all Philosophers, that ever I read, I find no Man more excellently to have writ, touching this matter, than the *Philosopher Nusementius*, in a certain small Treatise of his, intitled, *Of the Salt and Spirit of the World*; where he so explains the Table of *Hermes*, as he renders it most worthy to be Read; because he hath so very prolixly, and largely, with exquisite study and diligence, explained all things whatsoever, the laudable *Hermes*, in very few Words, left to Posterity in his *Smaragdine Table*.

A COROLLARY.

Although I have, in this small Tract, so largely and clearly treated of Preparing the *Mercury* of Philosophers, as it seems altogether needless to trouble the Reader, with a farther Paraphrase; since from him, I have not concealed any Methods of manual

Operation, but have so revealed all things necessary to be known, as he (who, only seeking the bare Letter of the prescribed Method, knows not how to elaborate his own intended Work) may rather be accounted a Man of a dull Capacity, than a Chymical Operator: Yet since unto all insatiable Sons of Avarice, according to this my Description, there seems to be too small a part of *Mercury* extracted, I (for the sake of those also) will demonstrate yet another Method, by which they may obtain a larger quantity of good tinging ψ , than from Metals can be gained. But first it is required, that every one, who will exercise himself in this kind of Labour, should shew himself a diligent Operator, shunning no Pains: Know, that *Vulgar Mercury* may easily be so prepared by Art, as to be as much conducent for Tinging, as the *Mercury* of Metals. Yet they must first procure Tincture to it, by tinging Metals, as by δ , ν and *Antimony*. For, of its own proper Nature, it hath no Tincture at all in it self; but it must necessarily receive the same from other Metals, (in which GOD and Nature co-operating have infused it) before it, can exercise the Power and Faculty of Tinging. But which way such a Tincture may commodiously be taken, and acquired from certain Stones tinged by Nature, or from certain Metallick, and Mineral Subjects, hath been by me, in various places of my Writings, so frequently mentioned, as I judge it not necessary to Discourse further thereabout in this place. But here, I will freely expose to publick view the way of Preparing vulgar ψ so, as it may be able to extract Tinctures from Metals, Minerals and Stones.

Take Common *Mercury* lbj. Which as soon as you have dissolved in *Aqua Fortis*, mortifie the *Aqua Fortis* by pouring on Spirit of *Urine*, and when you shall by Retort, in hot Sand, have abstracted thence all the unprofitable Water, and administered a stronger Fire, the *Mercury* will sublime it self in the Neck of the Retort, white in Colour, but discovering no singular Acrimony upon the Tongue. Such a sublimate as this, is easily dissolved by help of common Water. This *Mercurial Water* is endued with a power of extracting Tinctures from Metals, Gems, and other more ignoble Stones. In which very Work, even *Proserpina*, the Wife of *Pluto*, will scarce elaborate any thing more excellent: Therefore, when this ψ hath drawn so much Blood from the *Red Lyon*, as it no longer remains White, but becomes totally Red; then indeed it hath acquired the Melioration of one higher degree; but as yet, it is able to work no Miracles in Tinging. Now, that it may be exalted to so great Perfection, as to be admirably efficacious in Transmutation; this *Red Mercury* must again be vivified, and again (as we taught above) mortified; and if this Labour be repeated seven, nine, or twelve times, it will be sufficiently impregnated with Tincture. This being done, you have nothing else to do, but to fix this tinging *Mercury* into a subtle Red Stone, which will thenceforth perform the same (yea perhaps more) in the Transmutation of Metals, than the *Mercury* of Metals it self.

Although, I have here revealed the Melioration of common *Mercury*; yet, I am fully persuaded, no Man will readily set himself about its Preparation, nor adventure, by Trial, to experience the truth of this. For commonly, every good thing is disesteemed, if it want external Splendor. Some years ago, I did earnestly, and highly commend to some of my most loving Friends, the Exaltation of common *Mercury*; yet no one of them took so much notice thereof, as ever to

set his hand to the Work. Wherefore no Man needs to fear, that Art will be made too common, although I had published the same, described even with a *Solar Key*. Indeed, I intended to have divulged more, touching such sublimate *Mercury*, as may be dissolved with common Water, viz. how many other famous Works may be performed with it, besides the Transmutation of Metals; but for brevity sake, I here desist at present: Yet after a little while, (if GOD

permit) I will elsewhere treat of the same. In the mean time, let the loving Reader kindly accept of these: For hence he may be assured of the possibility of exalting common ψ so far, as to be equal in Virtue to the *Mercury* of Metals: In which Assertion every studious Artist may safely confide, and persuade himself, that I here give no other Testimony, than I have learned by my own Experience oftentimes.

OF THE

Salt of PHILOSOPHERS.

How, and whence, That is Prepared, and of what use It is in Medicine and Chymistry.

THose our venerable Ancestors, the ancient Philosophers, have indeed copiously written many things, touching this Third Part of the Principle of Metals, viz. Salt: Yet so very obscurely, as it is almost impossible for a Man to learn thence, Fundamentally, any thing of moment: Yea, I might say, it hath happened to very few, to know how, to prepare the Salt of Philosophers, but on the contrary, six hundred have ruined themselves, and lost all their Fortunes in labouring thereabout. After, I also had, for some years together, expended great Labour and Cost, besides what I spent in acquiring both the other Principles, viz. *Sulphur* and *Mercury*, (which were underflood by me, about two years since) it pleased the most wise GOD at length, also to reveal to me this most famous Salt. Wherefore, I could not refrain from communicating some thing of it to Posterity, for the Glory of my GOD, and for divulging his wondrous Works; not doubting, but that this my Revelation may be of great Concern, to open the Eyes of this blind World. Because, they may be helped by such a Salt, of which, so incredible Works may be prepared, as I am now about to write, and are already sufficiently known to me.

I can unto every Man safely, surely and truly affirm, that whatsoever I here write, are not the idle Dreams of a vain Man, nor patched together out of other Books, but true and solid Experiments, which I myself, with the help of these my hands, have found out. Indeed, I do not here say, that I could give no credit at all to him, who no long time before discovered it to me, touching such *Arcaum's*; but I something to me, touching such Paradoxes and Impossibilities; although I had read Philosophers, who writ: He that bath the Salt of Metals, hath the Stone of Philosophers. I also well know, that the Salts of Metals, according as they been hitherto every where fraudulently presented by Pseudo-Chymists, having no solid Foundation, do not indeed deserve the name of Salts; being no other, than such *Vitrals*, as by the sharp Spirits of Salts, are prepared of Metals; and are not at all efficacious to meliorate any of the more vile Metals. On the contrary, we certainly know, that

our more true Salts do so amend all imperfect Metals, as great and gainful Fruit may be reaped thence, as by the following shall be clearly made appear. But before we write any thing of the Use, of this *Royal Salt*, it will be worth while to premise something briefly, and truly, touching the Preparation of the same.

Of the Preparation of the Salt of Philosophers.

Now, that I may, without any wandering Ambages, describe the Method of Preparing this Salt, which is incomparable and Royal, know in very deed, that this Salt is no other, than common (but rightly prepared) Oyl of *Vitriol*, Coagulated by white subtil *Sulphur* into a sweet Salt, which impresseth not on the Tongue, the least Saline favour; but rather seems to be a Stone than Salt, although fusible, like any other liquid Salt. But how that Oyl of *Vitriol*, or Universal Acidity, may be changed into such a wonderful Stone, not Corrosive, I purpose not to divulge. It is enough for me positively to affirm, it may be done.

Whosoever desires to know more of it, let him implore the help of GOD, and peruse the Writings of Philosophers, that if he be worthy of this divine Gift, he may be helped; if he be not worthy, I cannot help him. For as I acquired that, not without praying and seeking; so also, must every other Man resolve to do: Because, no Man shall ever get more out of me, than what I here have willingly discovered for publick Good. Now follows

The incredible Virtue and Efficacy, which this wonderful Salt manifests in Preparation of Tinctures, for exalting all Metals and Minerals to the perfection of Gold.

Although it is before said, that Salt, or the Stone of Philosophers, is only prepared of Acid *Vitriol*; yet I thought it necessary also, here to publish, that Oyl of *Vitriol* may be prepared divers ways, so as one or another may prepare it, this way or that way, as he pleareth. For the common and vulgarly known Oyl of *Vitriol*, suffers it self (by the help of *Sulphur*) to be easily transmuted into a Sweet Stone: Because *Sul-*

Juno, according to Poetical Fictions was the Wife and Sister of *Jupiter*, but *Proserpina* the Daughter of *Jupiter* and *Ceres*, or (as some say) of *Jus*, whom *Pluto* the God of Hell stole away from her Parents, and married her. From all which it clearly appeareth, that this Golden Branch sprouting in the green Tree of *Virtue*, could not be cropped, or obtained without *Proserpina's* help. Therefore if any one would crop such Golden Boughs from like shadowed Trees, he must learn to know *Proserpina*, and consult with her; because the only can profit him, and prevail with her Husband, to wax the more hot in his infernal Sweating-stove, that thence into another place may ascend a Spirit or Oyl of a Blood-Red-Colour.

But this is to be considered accurately, lest this Work, like many other of our Undertakings, be frustrated. Therefore GOD is to be prayed for, to be his Blessing: For if the Benediction of GOD be not present, all endeavour will be vain; as I have more than once experienced. Although I did demonstrate our helper *Proserpina*, to some of my loving Friends, and taught them how to obtain and rightly use her; yet they were all destitute of so good Fortune, as to elaborate it as it should be elaborated: Yet at length more accurately hitting the Mark, their work succeeded happily twice or thrice, but never afterward.

From which, being so evident, it is plain enough, that such *Arcanum's* are so preferred by the All-seeing Eye of the Divine Providence, as it is never permitted to all Operators promiscuously, that every of them should attain to the highest Science, and thenceforth the Good given be perniciously abused. Wherefore, although one Man communicate any famous Secret to another; yet, if GOD be not favourable, he can never prepare the same, but shall lose his Labour and Charges, spend his time unprofitably, and instead of a Golden Harvest, reap nothing but Trouble and Grief.

Hence they drew their Original, who writ of the Secret ripening Fire. *Our Fire, before Coagulation, always burns in our Glass, but externally not.* It is sufficiently manifest, that Philosophers, by their Secret Fire, understood Oyl of *Virtue*; and that their Fire, is only Fire before Coagulation; after that, no more so, but a sweet Ripening Stone. Therefore they add, that before Coagulation it is Fire, but after Coagulation not so. Aptly with this agrees that Writing of ancient Philosophers. *Uisitabit Interiora Terrae, Redificando Inveniet Occultum Lapidem Veram Medicinam.* To which Monument of ancient Philosophers, we may fitly subjoin this suitable Poetic, making for our present Purpose, and expressing the same in few Words.

*Dissolve the First, and make the Fixed fly,
The Flying fix, and then live happily.*

In these few Words are compendiously contained, all whatsoever I have largely written in this Treatise. Moreover, our Salt of Philosophers, besides its being a *Medicine*, and fit for Transmutation of Metals, is also endued with other famous Virtues, of which at this time I cannot forbear to write. Philosophers have written, that their Key of Keys doth indifferently open all closed Bodies, and that it is endued with a Virtue, breaking most hard and Adamantine Stones, and taking from them their inclosed Treasure; for acquiring which, there is nothing at all in the whole Nature of things given, except this our Key, by help of which the most firmly locked Inclosure may be unlocked. As for Example. A *Granate* is a Stone of so

great hardness, as although it may easily be reduced to Powder, yet it can never be corroded even by the sharpest *Aqua Fortis*, nor dissolved, nor can it be Anatomized. Wherefore, although these Corrosives, vulgarly known, prevail not against this excellent Stone, (which vitally in it self contains a noble Tincture of Gold, and also is not a little impregnated with invisible Corporal Gold, as plainly appears by its weight: For it is much more ponderous than all other precious Stones, or the more vile small Stones) but are judged as unprofitable for this kind of Labour; yet our *Sweet Salt* possesseth so potent a Faculty, as it can easily open the same and take from it all its Treasure; in so much, as if there were but this only use of it, (and no other like, better or more excellent were known) it would abundantly satisfy every honest Man, to live amply therewith, and to maintain his Family with great Tranquillity.

*Behold I present to you, yet another Royal Experiment,
which I have not long since effected, by the help of
our Red Stone, in the following manner.*

One day I cast our Red Stone upon Gold, in Flux, only for a Tryal, whether by the help of that, the Gold would be tinged with an higher Colour; because I found, that Silver had took a yellow Colour from the same. But after I had poured out the Mixture, I found what was contrary to my Hope. For it was so far from exalting my Gold in Colour, as on the contrary, it took from the same almost all its Colour, so as it was white like Silver. At first, I was not a little troubled, that, contrary to my Expectation, I should work to unhappily. But returning to my self, I began to think, whether this my Red Stone (being, perhaps made of Steel) was not that *Chalybs*, [or Steel] which *Sandivogius* so highly extolled in his Writings, and said, it could extract from Gold its Tincture. But since, by reason of other Business intervening, I had no leisure to proceed further in the Work begun, I was constrained to leave the whole for some higher Experience to another time. Yet I cannot but wonder, that our Key of Keys should so readily unlock every Closure of Gold, and be able to spoil it of its Royal Soul: Whereas otherwise, Gold according to the Sayings of all Philosophers, (as in very deed it is true) and according to the common Opinion of all other Men, experienced in Chymical Labours, is accounted to consist of such Homogeneous parts, as are difficultly separable. If the most wise GOD prolong my Life; and also grant Time and Opportunity of making further Tryal, I will spare no Labour or Cost to find out that *Arcanum*, until by the gracious help of GOD'S assistance, I shall become the Master of that Art of Arts. For now unto me the Gate of the Royal Closet is opened (I would not be envied for what I now say) by our *Herulean Key* in such a manner, as, I doubt not, but in a short time (unless the fit-temper'd Deity, which I have no cause to fear, notably resist me) to obtain the Kings Crown made of a Carbuncle, and be able to distribute the same among the needy, to relieve their necessity. To which my hope, let the most wise GOD give a Blessing, so, as the Event may answer my Desires, Amen.

Moreover, Philosophers say, that whatsoever obtains their Stone, can so qualify Glass, as, if it fall, it shall not break, but be found lying unbroke, like Metal. Which indeed I have often read, but could never believe, it was so to be understood according to the Letter. Yet after GOD, by his Grace, had conferred

ferred on Me our Wonderful Salt, for Curiosity sake, I could not forbear to make an Experiment, to know, whether what was written thereof was consistent or Truth. Therefore, I took a little broken Glass, melted it in a Crucible, and then cast upon it only a very little of our Salt, which it continually took in, and thence received a white Colour. I poured out the Mixture, and trying, whether it had passed into another than its first Nature, I found my Glass had received a new Disposition, and became flexible like hardened Steel Wyer, and after flexion came to its first form: But after many bendings, to and again, it at length broke. Whence I learned, that it was no Fabrick, but plainly possible by Art to prepare Glass so, as it may be no less flexible, like Metal, than it is transparent. But since I have not had Opportunity to make further Tryal, and cannot yet absolutely profess my self an Artificer in that kind of Work; yet, I can say, that what others have affirmed thereof, is not estranged from Verity. Therefore I must wait, till Time (with the favour of GOD) give me further Experience thereof.

Also, touching the Stone it self, Philosophers write, that it qualifies its Possessor so, with Lightness and Cheerfulness, that he can, like a Bird, fly up on high from the ground; which is a thing so much repugnant to Nature, as no Credit can be given to it, unless it be interpreted Hyperbolically, Allegorically, or Enigmatically. But that it greatly exhilarates him, who by the benefit thereof can effect the aforesaid Wonders, is very easy to be believed. For in my self I have found the like Exhilarations, when I have, with these eyes, made certain very great Proofs and Experiments by the help of that. When I lay, for four years, continually sick, and during that time, exercised my mind with various Speculations, making some Proofs, I at length found the Truth, and understood that this wonderful Salt, being tried upon Metals and Stones, did most exactly agree with the Philosophers Description of it: Then, I say, my whole Nature, because of that, was altonified, and daily so notably reduced to a better Constitution, as I can never sufficiently admire the Grace of GOD, and return due Praises to him for so great Gifts. For I, who by reason of my Sickness, could never rise out of Bed before Noon, could afterward rise betimes in the Morning, and go in to my Laboratory. Also for a long time before, I could digest neither Flesh nor Fish, but was constrained to live with Bread and Wine only; yet now, (thanks be to GOD) I am able to eat some small Portion of Flesh and Fish, together with other Meats. Likewise for above a whole Year, through weakness of Body, I could scarcely write a Line or two, so as in two Years space I committed nothing to the Press: But now, GOD, the Giver of all good Gifts, hath made my hands so ready for Motion, as I sing to him incessant Praises. Without that new refreshing of Strength, this present Treatise could never have been published. And this so great Good befel me from no other Cause, than from GOD, and this precious Stone.

Therefore, whosoever is desirous to partake of this great Blessing of GOD, let him not come to Me, unto whom is given no leave to Communicate; but let him come to the Love of GOD, and draw that laudable Good from him, as from the most limpid and living Fountain: Because, it is to be found with him only, not with Men. If a Man humble in Heart, and void of Hypocrisy, hearing this, will follow my Counsel, he may perhaps find a prosperous Event accord-

ing to his Wish: If otherwise, adverse and contrary For GOD is not wont graciously to regard the words of the deceitful, but the Hearts of candid Men.

Many other such things might be produced, touching our Tinging-tone: But no necessity persuades to expend time thereabout. Enough is spoken. For whosoever Eyes forever GOD shall open, he will on every side see so many things sufficient for him, as not to need any further information. All things are clear to the clear-sighted, which appear dark to the blind. GOD only is the Light, and all, who are near to GOD, are by him so illuminated, as they can see. But the more remote any Man is from GOD, the nearer will he be to the contrary of Light, which is Darkness. Therefore, whosoever desires to be illuminated with the brightness of Divine Light, must fly from Darkness, which is to be shunned. For Darkness and Light are inconsistent in one and the same Subject; which is a thing accurately to be observed by every Reader.

A COROLLARY.

WE have, in this little Treatise taught, that the Salt of Metals is prepared of *Virtue*, and that there is a difference to be observed, *Viz.* this, Common Oyl of *Virtue* doth indeed suffer it self to be Coagulated into a sweet Salt or Stone, whereas the *Virtue* caught the Tincture of *Virtue* to ascend in Distillation. That, after it shall be duly Coagulated into a Stone not Corrosive, manifests such Effects, as we have ascribed to it. I also thought good to advise, that our Oyl of *Virtue* in its Preparation requires great Care and Industry, that the Tincture may be made Rich enough: For otherwise, it discovers but little Virtue in Transmutation. Also you shall never get so great a quantity of that Red Oyl, as will satisfy the Common sort of covetous Men: Because that comes not till at last, after all the White is ascended. But he, that can get a large quantity of the White, will not trouble himself to get the Red: Because the White also, by the help of *Proserpina*, may be converted into Red. Which if it were not so, the Saying of *Virgil* could scarcely be found true, *viz.* that with the hand is readily to be cut off, not one Branch only, but many other, if Fortune shall so far favour our Artificer. Therefore, I forbear to write more at this time. Let him, who cannot content himself with these here written, search the Monument of Philosophers, writing, that there is such an Art, by the benefit of which, with one only Pound of Coals, a whole Pound of Oyl of *Virtue* may be distilled. Yet such an Artifice must not so soon be spread among the People. To whomsoever GOD reveals the same, he may prepare it, according to his own desire; if it be otherwise, let him comfort himself with this Meditation of Patience, *viz.* that he was not worthy of so great Gifts. With these, Reader, I bid you Farewell, and commend to you the Protection of GOD.

T H E E N D.

F

A
 Short B O O K
 O F
 DIALOGUES,
 O R,
 (Certain) Colloquies of some Studious Searchers after the
 Hermetick Medicine and Universal Tincture.

Written for the Sake of the Lovers of Hermetick Philosophy.

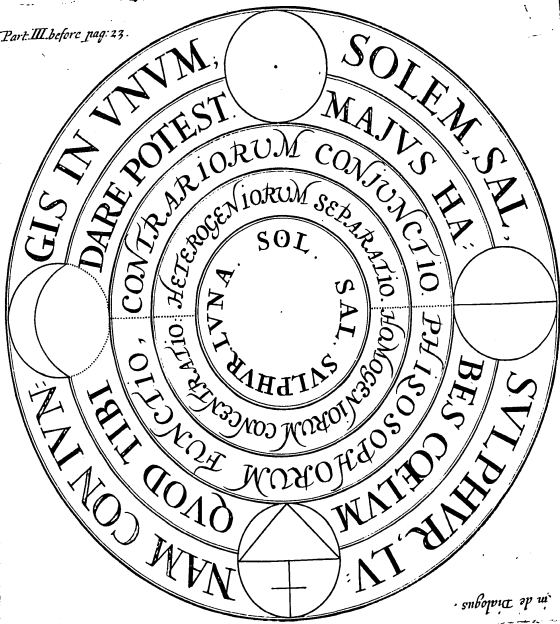
T H E
 P R E F A C E
 T O T H E
 Well-minded R E A D E R.

I Was formerly minded never to have published these Three Dialogues, but only to have made some of my good Friends, and such as had well deserved at my hands, here and there, partakers of the same. And upon this Account I permitted some [of them] to Copy them out, but they abusing that Courtesy [of mine] whereby they received them, did make others of their own Friends too, enjoyers of the same, contrary to my Will and Intention; and so it happened, that they became Common, and being on this wise often Copied out, there crept in amongst them (as indeed usually falls out in such Cases) abundance of Faults or Errors, and the sense [and true meaning] of my Words were construed in the worse Part. Which thing when I perceived, that it would more disadvantage than profit me (especially seeing, that such a work [thus Copied amiss] did nevertheless pass under my Name, and was adjudged by others, as really mine) I deemed it, expedient, of two Evils to chuse the least, and to have regard to mine own good repute, and to publish it in mine own Name. But yet, not with an intent of getting my self some eminent Fame, as if I were wiser than others, and to have it thought, that I had more knowledge and experience than many others have; but rather, that the incredible Works of the omnipotent God, and his great Wonders, might be laid open and made known, to the infinite Glory of his Name. In the sitting down of which, I do produce only such things, as my self have wrought with mine own hands, and can even yet demonstrate by a certain and undoubted Operation, (by Gods help) at any time.

But yet, I would not have any one thus to understand me, as if I had already wholly and completely

pleatly finished the whole Operation, and had advanced it to a due, and thoroughly perfect, end, No! I cannot arrogate to my self by any means, any such matter. Thus much I only affirm, that if any one shall (in his Operation) follow the bare literal Description of these Labours, he will without any Error arrive, so far as I my self am already come, but yet with this proviso, that he knows the true Salt of the Philosophers, and the use thereof; And as for what remains, [unfalsifi] I commit unto God to bestow a prosperous Success: And this one thing I entreat, that every Body accept of the things I have here written, with the same mind I wrote them, and that he take in good part my sincere Endeavours of deserving well at his hands.

Part III before page 23.



subscript 23 in

The Explication of the annexed Figure belonging to this Treatise, noted with these Words: *Inde Dialogus.*

IN the four principal Points of the Circle (supposing two transverse lines were drawn, through the Center, to the outward Circumference) are placed the Characters of Sol, Sulphur, Lunc, Salt.
 Round the outmost Circle, are placed these Words: Conjoyn in one, Sol, Salt, Sulphur, Lunc.
 About the next Circle: And thou hast as great a Treasure, as Heaven can give thee.
 Within the Third Circle: The Philosophers Function, is of Contraries, the Conjunction.
 About the next Circle: The Concentration of Homogeneousals, is the Separation of Heterogeneousals.
 Within the inmost Circle: Sol, Salt, Sulphur, Lunc.

The First Dialogue, or Conference, betwixt two Lovers of Hermetick Medicine, deciphered by the Letters, A. and B. the last of which hath had a prosperous Success on his Labours, the other not; and therefore craves of this last (viz. B.) a Manuduction to the Work, whereby he is rendred Master of his desire.

B. Good health to you, my Friend! What's some good Friend, who may lead poor me out of such a notable Labyrinth, I will throw all my Books, all my Instruments, and all such matters which I have bestowed so much time about, in vain, and left so much by, into the Fire, and Sacrifice them unto Vulcan, that so I may be rid of the tediousness of my fruitless Labours, and unprofitable Cookery. But yet if you would be but so pleased, I no ways doubt, but that you might by a few words [and Directions] reduce me out of the snarers of so many Erroneous paths, and hedged up ways, into the right path: For I well know, that you have bestowed your whole Age, your whole Study, and all your Labours and Endeavours, about such great Secrets, and have by the Divine assistance obtained the very Truth it self. And therefore I do most humbly beg at your hands, that you would not leave me destitute of your help, but that, according to your inbred Goodness and Courtesie, you would succour me, your Friend, with some brotherly instruction, and Manuduction. Which if you either will not or cannot do, I must even conclude, not only upon thoroughly doubting of the Truth and possibility of this Art, but more and more desite me. I have therefore resolutely determined, on a firm persuading my self, that those Writings, which

know not what?
 A. Oh, my Friend! I wish you the like very heartily, and am glad that you come so very seasonably, and at such a time, as I was just thinking on you, and most earnestly wishing your approach; Witness your own Writings, which I do here turn over with my hands and my mind, but yet they are so very obscure, that I cannot nor understand them. I have likewise read over and over again, the Writings of other eminent and belief-deserving Philosophers; still hoping, that I should yet at length attain to the knowledge of the Truth: But alas, (the more's my grief) all that I find is only this, viz. that I hold in my hands the slippery Tail of a slippery Smooth Serpent, [or Ele] which ever you and then slips out of my hands, and doth mine and more desite me. I have therefore resolutely determined, on a firm persuading my self, that those Writings,

some good Friend, who may lead poor me out of such a notable Labyrinth, I will throw all my Books, all my Instruments, and all such matters which I have bestowed so much time about, in vain, and left so much by, into the Fire, and Sacrifice them unto Vulcan, that so I may be rid of the tediousness of my fruitless Labours, and unprofitable Cookery. But yet if you would be but so pleased, I no ways doubt, but that you might by a few words [and Directions] reduce me out of the snarers of so many Erroneous paths, and hedged up ways, into the right path: For I well know, that you have bestowed your whole Age, your whole Study, and all your Labours and Endeavours, about such great Secrets, and have by the Divine assistance obtained the very Truth it self. And therefore I do most humbly beg at your hands, that you would not leave me destitute of your help, but that, according to your inbred Goodness and Courtesie, you would succour me, your Friend, with some brotherly instruction, and Manuduction. Which if you either will not or cannot do, I must even conclude, not only upon thoroughly doubting of the Truth and possibility of this Art, but more and more desite me. I have therefore resolutely determined, on a firm persuading my self, that those Writings,

which are so swift with the Promises of golden Mountains, are nothing else but mere Old Wives Tales, and frivoly Speculations of idle Men, and vain Dreams, though proceeding from Men of so great Elocution.

B. What's this, I hear thee utter? I could never have believed you, to have been of such a broken and dejected mind. What? Would you contemn the Writings of the Philosophers, and slight them, because they are above your Capacity, and too hard for your understanding? 'Tis a wicked thing, to entertain such a thought, much more to utter it. I would have you, rather to persuade your self, that you are not as yet worthy of the Secrets and Gifts of so great worth: For though a Man should torment himself with abundance of hard Labours in this World, and should afflict his Body with uncessant Sweating pains, yet would he not effect ought without the Blessing of God. Do you not know that saying of Paul? *It is not of him that Wills, nor of him that Runs, but of God alone that shows mercy.* You should therefore reckon your self amongst the number of those, that have run in vain, nor hath God injured you at all. What! does not Christ say? *Not all that say unto me, Lord, Lord, shall enter into the Kingdom of heaven, but they only who do the Will of my Father.* Examine now your self, and see how the Case stands 'twixt God and you. The bestowing of such great things must proceed from God, and not from the Philosophers. The Philosopher may indeed write down the Truth, but yet it is not in his Power, to bestow upon thee all the Divine Blessings, which is the very hinge on which all good things depend. Secrets of such great moment are not the Gifts of Men, but of God, who bestows them on whomsoever he pleaseth.

A. In good time! Is this the Comfort and Instruction, which I begged at your hands? I did not request, you to be my Father Confessor, to bear my Confession of my Deeds, but rather that you would help me, being ignorant and unskilful, by some good and profitable Manducation and Instruction: For I well enough knew, that wicked Men are never Masters of such great Secrets, nor will I rank my self amongst them. Be pleas'd but to regard my Suit, and only show me an entrance, whereby I may enter into the right and Kingly way: And as for praying to God, and Labouring without ceasing, leave the Care of that to me: I hope, that God will not deny his Blessing upon my Prayers and Labours.

B. Well! since I perceive you to be so thoroughly bent, with your utmost study and unwearied pressing on, after such an eminent thing as this is, I cannot but shew you that way, which I my self have walk'd in, and that too, home to the very place which my self am come unto. Verily, I see the promised Land afore my Eyes, and do daily view its Coasts, nor do I doubt, but that I shall shortly enter therein, and have the Fruition of its most pleasant Fruits, if no impediment debar me of so great a happiness. And as concerning your self, seeing that you are nimbler of your Feet than I am, there's no doubt but that you will arrive therunto, even as soon as I my self. But yet, pray first declare unto me, about what things it is, that you have spent your Monies, your Labours, and your Precious time, and all to no purpose; that so I may (as much as in me lies) the more conveniently reclaim you from your Wandrings and Errors into the right way. 'Tis in vain for him that is sick, to expect help and succour from the Physician, if he does not shew the place of his Dolour and Grief. Confession is a Medicine to him that goes astray. Confess therefore the Truth, that I may hear, by what things thou hast

been mis-led into so many Errors.

A. [Alas, Sir,] I could not reckon up all, in Order, though I should have time enough to do so. But your own sense, which is far more precious, does not permit, that it should be spent in hearing my foolish Labours. Beside too, the remembrance of so many but Labours in vain, and of the loss of not only so much Time but Expenses too, caus'd a loathing in me, the very remembrance of which I labour, much more to make a long rehearsal of the same. You may therefore easily guess, that by my insisting upon the bare Letter only of the Philosophers writings, and not understanding the sense and meaning, I have erred from the right way, and have headlong hurried my self into so many Intricacies and Errors. I have searched into Vegetables, Animals, and Minerals, because the Philosophers write, that their Stone is Vegetable, Animal, and Mineral; but I see, that I have not had under my hands the true Matter. For if there does appear in any [of these Matters] the Crows head, yet the other Colours which the Philosophers make a description of (as the Dragons Blood, the Peacock's Tail, Virgin's Milk, Coagulum, or Curdling, and principally that Red and Fire-abiding Salamander) did never appear [to my view.] Or, if these [Signs] of Sanguis Draconis, or Lac virginis appear to sight, in some other Matter, yet notwithstanding the other Colours, and other Signs, which the Philosophers make mention of, did never discover themselves [to my view.] What Labours soever I have used, and whatsoever matters I have dealt in, I have even Labour'd in vain, and left both my pains and Expense, and never have received any good from my laborious Operations. Hereupon I did at last even almost thoroughly persuade my self, that it was an impossible thing, that out of one Matter, and by one and the same Labour, one Colour should orderly succeed another, and become visible to the sight, by the bare help of an external Fire, as for example, first of all, in the putrefaction, the Crows head, then the Peacock's Tail, then the Dragons Blood, Lac virginis, Coagulum or Cheese-like Curdling, and at last the fire Salamander. But forasmuch as it appears to me, by the reading of your Writings, that you have orderly met with the sight of all those Colours in your Labours, in such manner as the Philosophers have described the same, I do firmly believe, and give Credit unto your Sayings, as unto a Man that makes Conscience of his ways, supposing, that you would not write such things unless you had wrought them with your own hands, and could even yet perform them at any time. I only beg your help in shewing me the true matter, and the Key thereof, that I may so order the Business, as to cause the Visibly appearing of one Colour after another, in one Glass, and by the bare help of one only Fire; if you do but shew much for me, you may be confident that I shall be the most contented Man [alive.] Nor do I doubt, but that as touching the remainder, as Multiplication, Projection, and such like, I shall find out those Operations well enough afterwards, by mine own studious Search, if I can but once hit on the entrance of the right, true and Kingly way.

B. [Hold a little, and] do not assume so much unto your self, and think that the things which are so easily said, are with as much Facility done. Have you not Read in Bernard Trevizan, that a certain [Friend of his] had that great Secret as well as himself, only he knew not how to multiply it, nor would Bernard reveal the same unto him, as having the self same Books, out of which the said Bernard got the knowledge of Multiplication, himself. But be it as you desire, and seeing you request no more from my hands at this time, but only the matter and some Key; I will satisfy your request, as far forth, as the time and occasion will at present permit.

Attend

Attend therefore with diligence to those things which I shall say unto you and such things they shall be too, as unto which you may boldly give credence. I will not (according to the Custom of many) seduce you, nor will I reveal unto you ought else, but what I have experienced by the Labours of mine own hands: And if you follow the guidance of the bare Letter it self, you will not err, unless God will not permit you to proceed, [but] throw some peculiar impediment and let in your way.

As touching the matter, which the Philosophers have made that Universal Medicament of, I find that it is not merely One, but Divers, and this is clearly evident from the Writings of the Philosophers, who openly hint unto us, that one of them used this way and matter; another, that, and yet at length became Masters of their desire notwithstanding. From whence it necessarily follows, that the different matters, of which is made one and the same thing, are not unlike in their more inward parts, but alike, though they do not appear so to be, as to their external Hue. For do it is a thing possible for two, three, or more things to differ much, [from each other] as to the outward form and shape, whereas notwithstanding in their inward parts, they are so agreeable to each other, as that the self same thing may be produced from the one as from the other. Take, for an example of this thing, as the Seeds and Roots of some Herb, the which, as to the outside form, have no likeness to each other, and yet for all that, do they produce one and the same thing, if they are implanted apart in the Earth. Just thus it is with the Metallick Buds and Stocks which are wont to sprout forth, as well from the Metallick Root, as from the Metallick Seeds, in so much, that a Tree grows up of the same Nature and Form from the Metallick Root, as Springs from the very Seed it self. Now 'tis evident, that in the Metallick Kingdom, Iron or Lead supplies the place of the Root; & Iron, or of the Trunk or Stock: Jupiter or Tin, of the Bark, & or argent vive, of the juice betwixt the Trunk and the Bark; & Copper, of the green Leaves; Lunc or Silver, of the white Flowers; and ☉ or Gold of the ripe Fruit and Seeds. If therefore the Metallick plant is to be multiplied, that Multiplication cannot be more commodiously effected then by ☉ and ♀, that is, by the Seed, or by the Root of the said Tree. Whosoever therefore desires to perform ought in this kind, he will not find any convenienter matters, then ☉ or ♀, that is, Gold or Lead. But yet I do not mean those vulgar Metals, but such, in which the Gold lyes as yet immature and invisible, and which is to be made visible, fixt, mature and constant by the help of Art. So then, the self same thing which may be discerned, above, in Sol, and appears visible to the sight, is in like manner found beneath in Saturn, in an invisible manner. And thus experience it self shews, that, out of two things unlike, as to the outward shape, one and the same thing like them may be made, because their internal parts are of one and the same Nature, and this outside difference or unlikeness proceeds only from the impurity, and defect of Maturation. Out of Saturn therefore, as out of an unripe and impure Gold, some good may be produced: But it must of necessity be well walkt, and out of it being well washed, may the first Ess of Gold be extracted, and be fixed. But now, if out of mature Gold, you would yet educe something, it must then again first putrefie and be reduced into nothing, afore any more noble thing can proceed there out of. For it is like to the Seed of the Vegetables, which do's not admit

of any Multiplication of it self, unless they are first put in the Earth and consumed by Putrefaction: And this is proved, and asserted by the Testimony of Lord Christ himself, who says, that except a grain of Wheat rot in the Earth, it cannot bring forth any Fruit. Certain it is there ore, and firmly true, that Gold cannot be transfused into a better degree, unless it be again destroyed, and reduced into such a Body, as out of which it cannot be reduced into its former Golden Body [or Form.]

A. What is it that you say, can it ever be possible, that a Metal so constant in the fire should be on such wise destroyed, as not to be reducible unto its former Body? Verily I have but small reason to boast of any great matters done by me: For I have for some years past torment'd my self hitherto, about decocting and cooking of Gold: I have assured it in sundry sharp [and Corrosive] Waters, and have beheld its ascending with its yellow Colour, by a Retort and through an Alembick, but yet I never got ought else in the Precipitation of the same, but common Gold, and which was not in the least bettered thereby. And therefore I did at last conclude with my self, as many others have done, that the common Gold could not be the matter of the Philosophick Stone, and it bids hideous within its Body, no more Virtue than it stands in need of, it self; and that therefore it has not the Faculty of tinging other white Metallick Bodies.

B. I do not at all wonder at your falling into this Opinion. There are many others besides you, that are of the same mind; Nay, I my self doubted much about this very thing, viz. whether or no, Gold hides within its inward parts any more of Colour, than it shews unto us in its outside shape. But then on the other hand, it could not seem at all likely, that such eminent Men should publish such great Fallacies and so many Lyes, merely to seduce Men, by. And whilst I was thus wavering in this kind of doubting, the Truth did at last (after sundry and many inquiries) by a mere chance present it self unto me; in so much, that I am now clearly convinced of my Error, and am that I have been so long in this kind of doubting, even constrained to believe, that a true Tincture, tinging the imperfect Metals, may be extracted out of Gold. For well may that be believed, which the Eyes see, and the hands feel.

A. I rejoice exceedingly to hear you say, that you have seen the Truth, and I hope that in time you will refresh me with a sight thereof too.

B. Whatsoever lyes in my Power to serve you by, I will not in any Cafe deny you to: But thus much I would you should know, that the Splendor or brightness of the Truth it self hath shone upon me, but I have never as yet brought the work it self unto an end, by reason of the want of time: But yet however, I am confident and firmly persuaded, that if no impediment chance to happen, I shall bring it to its wished end. And now seeing that you are by some years younger than my self, and that you have store of time and all other Conveniences, I dare be confident, that you would finish that Operation much sooner, should I but reveal unto you those things, which I am already arrived to the knowledge of, by the Labours of mine own hands.

A. Proceed on, I pray, in this your Liberty, and make me, as being a Man following after Honesty, partaker of your Happiness, and I shall be everlastingly oblig'd to you and yours. And whatsoever Labour or Task it is to be undergone for you; I will with a ready and willing mind undertake it; and in all things respectfully regard your whatsoever Instructions.

B. Well! I trust you, and believe, that you will perform your Promises, by which you bind your Credit; but

but however you shall give me your hand, and Promise me, that you will conceal the Art in most profound silence.

A. I will, here's my right hand, and Credit upon it.
B. Hearken then, with your utmost diligence, and with an accurate intention, receive the things which I shall speak unto you.

A. I do, and I listen attentively.
B. In the first place then, you are to know, that if you would make any good thing out of the common Gold, you must perfectly cast out of your mind that Opinion, which hath hurried not a few into no small difficulties, imagining, that (by the help of some *Mentruum* or other) the Colour of the Gold is to be extracted out of it, and that Silver is to be tinged, with that same Golden Tincture thus extracted, and that to the remaining white Gold, its Colour may be again restored by the other lesser Metals, as *S* or *Antimony*, *Copper*, or *Iron*: Such thoughts as these you must clearly remove out of your mind, as being those which rob a many of their precious Time and Estates. There are several ways, by which I know how to extract the Colour from Gold, but tis needless to reckon them up here by a tedious repeating of them, seeing they are not any ways profitable, but rather cause loss of Time and Goods. The main thing you are to mind is this, viz. to meditate [and enquire] by an accurate and uncessant studious Search, by what means you may destroy Gold, kill it, and so compel it by Putrefaction to produce to view its internal and invisible Colour, and (on the contrary) to introvert (and hide) its external and visible Yellowness. For Gold it self is no other thing save a mere Tincture, to the acquiring of which, there needs not any other thing save the true Key, which unlocks Gold, introverts it, and renders the invisible Colour, visible. Besides, neither are those to be hearkened unto, who boast of reducing Gold into its three Principles, viz. *Salt*, *Sulphur*, and *Mercury*; and of freeing those three from all their impurities, and then, of conjoining them again, being thus Purged, and of fixing them into an Universal Tincture; and such like most impertinent trifling Processes, as these. For they are more idle Dreams, and can never be accomplished, but come to just nothing, and clearly delude the Covetous Thirsters after Gain, by their vain dependence thereupon. Nor are there in Gold any of those Feccs, which they prate of its being defiled with, neither doth it admit of being fevered and dissolved into those three Principles. But put Case it were possible so to be, what profit, I pray, could we hope should accrue to the said Gold by such a fruitless Labour, whereas we see, that it is not in the least measure bettered by such a Separation. It remains therefore for an undoubted Truth, that Gold neither contains any Feccs, nor admits it of a resolution into Three Principles, but that it rather requires to be radically dissolved by a due Putrefaction, and to be so opened or unlocked. And farther, the Labour of such Men is likewise vain, who Endeavour by the help of Saline, Cementations to extract from Gold, its Soul: For though such Cementations may sometimes succeed so well, as that the Gold when taken out is plainly white, yet nevertheless such a white Gold doth as yet contain in it its own peculiar Colour, the which, a little *Saltwater* cast in upon it in Flux, doth easily restore unto it: For then that whiteness vanisheth, and the Truth appears, and shews you, that it neither lost its yellow Colour, nor its weight, but retained them both, in the Cementation. Nay, we have been many times deceived our selves by these kind of Opera-

tions, and have persuaded our selves, that we had spoiled the Gold of his Colour or Tincture by the Salts, whereas it had but only attracted a certain *Salt* out of the Salts, by which it was made White. You may give Credit unto me, for I speak experimentally, and do not tell you dreaming Stories. I will instance it unto you, by an Example. Dissolve a little Gold in some *Aqua Regis*, and pour the Solution upon powdered *Tartar*, that so being poured upon the said *Tartar*-powder, it may be hid and covered over: Put this *Tartar* thus moistened with the Solution of the Gold, in a strong Crucible, the which you must cover well with a Cover, and lute it: Or rather, put it in a Cementary Pot or Vessel, which will be better. The Vessel being placed in the Cementary Fire, the Gold will extract a peculiar *Sulphur*, and become White and Brittle, after its Separation from the *Salts*, by being melted. And now who is it, but would believe, that the *Salts* had extracted the Colour of the Gold from it, whereas it is no such matter. For a little *Saltwater*, or else the *Cinnerrum*, or *Cupel* can drive away all this white Colour, and restore it to its former Yellowness again; and this is, what my self have several times done and experienced with mine own hands.

A. Now again, here's a new Story I never heard of afore, who would ever have believed, but that when they had taken their Gold (tinged with a whiter Colour than Silver) out of the Cementary Vessel, it had been clearly disparted of its Tincture? But now seeing it is not so, there must of necessity lie hidden under such an Action as this, some other Secret and Wonder. Verily it is no trifling Matter this to make Gold white, without the help of the white Metals; and it is the more wonderful too, because it is not known, from whence that white Colour receiveth its Rise: It could not get it from the *Aqua Regis*, nor could it leave it from the *Tartar*, and this makes me still wonder the more. And therefore, pray, rid me of this doubt, and unriddle the business unto me, for 'tis not without cause, that I suppose some great Secret may lie thereunder hidden.

B. Attend diligently to what I say, therefore, for its impossible for you to apprehend all things at one very dash [as I may say, and at first.] We will first of all treat about the Gold only, and of other Secrets afterwards in due time. But yet [by the by] I would have you observe in this place, this one thing; that as touching that *Sulphur*, which made the Gold white and brittle, there must needs be a notable Friendliness betwixt them, because it was so easily extracted out of the *Tartar* by the Gold. And upon this Account there may be ground to suppose, that if the Gold were left lying longer in that close Cementation, that *Sulphur* which rendered the Gold so white, might haply be rendered Red, and fix in the Gold. For every *Sulphur* is a Tincture, when it is made fixed, and gets an Ingress, from the other Metals. Do not undervalue this Secret, but sitth out the Property of this thing, by a more accurate Meditation, for you will draw from thence much Good.

A. Verily, I can methinks conjecture, that this very knack hath more in it than it seems for; I will search thereunto more accurately; perhaps this very way is a nearer one, than that which requires the intercession of the Gold. I remember that I have read amongst the Sayings of the Philosophers, this Expression; That their Gold does not tinge, unless it be first tinged, nor receiveth it a Red Colour, unless it be made first White. I perceive, that Nature is more abundantly stored with infinite Riches, and that it cannot be so easily Searcht out

to the bottom, and the longer a Man seeks, the more he finds and meets with; insomuch that at last, there is such plenty of good things offering themselves to such Seekers, that it makes them puzzled which to choose, seeing they so commend each others Benefit and Profit. Besides, your words are very hard to be understood, and hard to be born. For it seems a thing exceeding all belief, that the most constant Fire-during-Metal, Gold, should be so changed, as to be no more Gold, and very hardly, yea, not at all reducible by the help of Art into its former Body. I do often meet with that Opinion and Decree of the Philosophers in my frequent reading of their Books, viz. that Gold might be putrefied, if any better and nobler thing is to be generated thereout of: But whereas it seemed unto me a thing beyond the Power of Nature, and altogether impossible, for such a constant Matter to undergo any Putrefaction, I supposed that the Philosophers pointed at some other thing by that Putrefaction of theirs. Mean while, I earnestly expect from you a Demonstration of the possibility and Truth of this thing.

B. Come then, on God's Name, a little nearer me, and heed well the things which shall be shewn unto you.

We will here take half an Ounce of common Gold, and put it into this *Aqua Fortis*, made of *Vitriol* and *Sulphur*, whereto we will add the same weight as the Gold is of, or a little more, of our *Saltarmoniack*, without which, the *Aqua Fortis* alone, and by it self, is not able to dissolve the Gold.

A. Pray, Sir, why do you say, Our *Saltarmoniack*? Are there several and different kinds of it? For my part, when I dissolve Gold, I put into the *Aqua Fortis*, that common *Saltarmoniack*, which is every where to be had in the Merchants Warehouses, and is very fit to dissolve Gold into a Yellow water.

B. You speak very well after your own way; And I confess, that every *Saltarmoniack* mixt with *Aqua Fortis* is very good to dissolve Gold; nor is this any new way, for 'tis in very much use amongst all the Chymists, who are wont on this wise to dissolve their Gold, but yet that which is thus dissolved, still remains Gold, and doth easily admit of being again precipitated out of the *Aqua Fortis*, and of being reduced by Fusion into the former Body, it had afore its Solution. But if so be, that the Solution shall be made by the help of our *Salt Armoniack*, then is the Case vastly altered, and your attempting its Reduction again will be in vain. For if Gold be but dissolved barely once with our *Saltarmoniack*, it admits not any more of melting, nor doth it of it self return again into a malleable Metallick Body, but gets a Reddish Scarlet kind of Colour in the Tryal [or Crucible] and remains an unsoft Powder. And if you add some *Barax* thereunto, and let it in the Fire then to melt, it will pass into a Red Glass, which is a sign of its being plainly destroyed, and of its being transmuted into another Body. And therefore I dare avow, that there is seated in our *Salt Armoniack* a power of inverting, and transmuting Gold, and of making it fit for the Philosophical putrefaction, which thing is impossible to be done by any other Salts whatever they be, and what Name forever called by.

A. Certainly, this is a Divine miraculous thing, to subject Gold, so mightily constant in the Fire, unto Putrefaction, and to reduce it by Putrefaction, into a nothing: For I have read too and again, amongst the Philosophers Writings, that it is an easier thing to make Gold by Art, than to destroy Gold made by Nature. And therefore this Salt must needs be a very wonderful one, which is able to effect these and other, this like almost incredible things.

B. Well may you term it a wonderful Salt, for so it is, the like of which, no Man will find in the whole World; though to such as know it, it is so vile and mean a thing; insomuch that scarce any one would think it likely, that such things could be done thereby, as are wont to be, should it be but named by its own proper Title. Does not, I pray, that Philosopher, *Cosmopolita* [or *Sandron*] confess, that he hath oftentimes declared the Art, and Secret of the whole Philosophical work, word for word, sometimes to one, sometimes to another, and yet they would not at all believe him, by reason of the meanness, or vileness of the Work? And does not he make frequent mention of his own, and not the common *Salt Armoniack*? But that you may yet give more belief and credit to our Salt, I would have you read the *Turba* of the Philosophers, wherein you will find all those things which they have published concerning their Salt: And amongst others, hearken to those few words, which the Rosary mentions: Our Salt dissolves Gold into a red Colour, and Silver into a white Colour, and transmuter them out of their Corporeity into a Spirituality, and with our Salt, are their Bodies calcined. And for this reason, *Lumen Luminum*, also says, That if the Omnipotent God had not created this Salt, the *Elixir* could not have been perfected, and the Study of Chymistry would have been in vain. *Avicenna* faith, If thou hast a desire of getting Riches, prepare Salts, that they may be changed into a clear Water, for by the Fire are Salts changed into Spirits: Salts are the Roots of thy work, *Hermes* faith: All Salts are Enemies to our Work, and to our Art, save the Salt of our Lume: *Arnoldus* faith, Every Salt that is well and rightly prepared, is of the Nature of Salt Armoniack, and the whole Mystery of our Art consists in the Preparation of common Salt: He therefore that knows Salt, and its Solution, to him is the Mystery of the ancient wise Men known. And therefore bend the utmost Meditations of thy Wit upon the Nature of that Salt only, in which the Wisdom of the ancient wise Men, and every Mystery, is found hidden and concealed. The Writings of the Philosophers are full of those and such like Sayings, and they do every where mightily insist upon Salt. And now, what think you of these Testimonies; what! do the things I have spoken, yet find any belief in your breast?

A. Yes Verily, and now I am on your side; but yet I do as yet desire, and heartily wish for this one thing, that you would for once let me see your Labour, whereby I may convince other incredulous Persons, and make them believe too.

B. Well, I am content; and come let us go to work, and let us put the Gold in its requisite *Mentruum*, and place it in warm Sand, thereby to hasten forward the Solution of the same; though there is strength sufficient in our *Mentruum*, to dissolve the Gold in the Cold without Fire. We shall in a short time see it of a yellow Colour: And behold that is very Colour, and the Gold it self is so changed, as it is never more reducible into its former golden Body. Thus have you now the entrance and beginning, which as yet is vastly distant from the wisht for end: And when you now see the beginning, know, that is the first day of our Philosophical Labour. Next, let us proceed to the Putrefaction of the dissolved Gold, without which, no Colours present themselves to our view. Behold in this very moment, *Sol* begins to wax black, and in a little while after it will conceive [such a thorough blackness, that it will be like to Ink, and may serve to write withal on Paper. This blackness, the Philosophers call the Head of the Crow, by that

that Name pointing out unto us their Putrefaction; by which, the second day of our Philosophical Labour is finished.

Our Ground [or Earth] therefore, being sufficiently enough moistened, we must beseech God to bestow upon us the hot flame of the Sun; for without the Sun's heat which stirs up the Life in all things, there cannot possibly be any increase and growth. Lend me therefore your best attention. As soon as the putrefied Body of our Sol shall feel the warming heat of the Sun, its blackness, which was the true Sign of its Putrefaction, will vanish away by little and little, and give place to the access and approach of many most delicate Colours; and the which, the Philosophers have named the Peacocks Tail, and this finisheth the third day of our Philosophical Labour. And now, when the Fruit-producing Sun shall have thus illustrated our Field, or Ground with its warmer Rays, but for one day as yet, we may easily see, what is farther likely to come to pass hereafter.

A. *Hey da! what a wonderful thing is this, that I see here? in how short a time, and how speedily hath the Peacock's Tail changed it self into a thick Blood? Who could ever believe it, unless he had seen and beheld it with his own Eyes?*

B. I confess it is such a thing as may well cause in any one most exceeding admiration, seeing that there proceed from Art and Nature, Operations of such great moments: God hath made all things very well, and should he not permit such an admirable changing of Colour, to appear in the Operation, verily the Philosopher would be in doubt, whether or no he might hope for a happy Success of all his Labour: And now upon the occasion of this Blood-like Colour, is arisen the Name of Dragons Blood amongst the Philosophers, who say, that when this Colour appears in view, the fourth day of the Philosophical work or Labour, is finished.

A. *Good God! how great, and how wonderful are thy wondrous Works, who can find them out by his own Search and Industry? There do daily happen greater and greater encreasings of our Faith, seeing that I behold with mine own Eyes, such things as heretofore exceeded all my belief. And I entreat you to tell me this one thing, whether or no, there lies in this Blood, as 'tis now prepared, a most excellent Power of healing Diseases or no, and if it may safely be made use of, for the healing of Sickenesses without any further Preparation?*

B. Yes verily, there does lye therein hidden, an incredible healing Faculty, and this, its very Signature doth openly witness. For God doth not sign or mark all the Herbs, all Animals, all Stones in vain, by the external Signature of all which, it is an easy matter to know, what use they are of for Mankind. Forasmuch therefore, as our Gold is turned into a thick Blood, it is a most certain Testimony, that it is Serviceable for the curing and amending of Man's Blood. For, if the most ancient Physicians have made use of Gold, reduced either by filing into a most subtil Powder, or by beating into most thin Leaves, in the Cure of the most desperate Diseases, yes, and of the Leprosy it self too, and this not without Fruit, and Success; how much greater commerce then will this Gold of ours thus changed into a Red Blood, have with the Blood of Mankind. Would it not [think you] abound with a greater Power of freeing it from all false and superfluous Aqueity, and other evil Humours and Impurities, and of reducing it into its former State of Good health? For the occult Virtues of the Gold are no more shut up now, like as when the Corporal

filled, or lease Gold held them lock'd up, that they are unloosed, and released from their Fetters, and to perform their work by most free and unlogg'd Operations. And seeing that Gold is, by Ancient and Modern Physicians, attributed to the Heart, and to the whole Blood of Man's Body, and seeing that experience it self hath demonstrated, that it takes away the preter-natural affects of the Heart, and heals the corrupted Blood; why should not this our Blood of Gold effect the same with greater Efficacy, and a more happy Success. With this very Blood, have I already performed wonderful things in the most grievous Diseases in the Bodies of Men, after they have been first purged with some *Panacea*. I have therewithal healed the Leprosy in a short space of time, and such as have to no purpose made use of the assistance of the most eminent Physicians for ten or twelve years continually, to their great Costs and Charges, and this I can evidence by most dear Testimonies, which I keep by me. Nay farther, even at this very day in very many places, into which I have sent of this Blood, the detestable Leprosy, the French Pox, and other most grievous Diseases of the Heart and Blood (to the Cure whereof, Gold is in an especial manner ordained by God) are taken away by an admirable way of healing: For seeing, that (as we said afore) it strengthens the Heart, and mends the defilement of corrupt and polluted Blood, and purgeth them away, it must of necessity likewise expel, as well the open or visible, as the occult and hidden Diseases of the Body of Man. For if Nature be not corroborated, it doth easily subdue and expel Diseases, by the help of other very small Medicaments; the which thing I have by my manifold experiences found to be most true, when I have adjoined this Aureous Blood to other fitable Medicaments. For it cannot be express'd, what, and how much I have done, both in young and old, with this very Blood so exhibited, in the Stone, Gout, Dropsie, Leprosy, Epilepsie, and other Chonical Diseases, which have taken deep Rooting in the Body. Therefore if God shall please to lengthen out my days, I will very suddenly publish the use thereof, that so it may be brought into common Use in all Diseases. For this Golden Blood may [probably] be the potable Gold of the Ancients, which never more suffers it self to be reduced into its former malleable Body. I have sundry ways attempted to reduce it, but never could effect the same. But yet this one Cafe I except, viz. a little of this dry Blood, being put upon molten Gold, hath ingress into the same, and the residue swims at the top thereof like an Earth: but yet that little which adjoined it self to the Gold, is of so great a Power as to make all that whole Body of Gold which it entered into, brittle, yea so brittle, as that it suffers it self to be beaten in a Morter into most fine Powder.

A. *I Marry, Sir! these are Miracles indeed, which I see and hear; who will make any farther doubt, but that the Universal Tincture which heals the Sickenesses, or Distempers both of Men and Metals, may be prepared, out of this Golden Blood? For all the Philosophers do with one Consent confess, that their Tincture, when quite perfected and cast in upon molten Gold, doth render the same brittle. And now seeing this Golden Blood of ours, being as yet immature, and not prepared, doth effect the same, would it not, I pray, perform the same much better, if it had but ingress given unto it, by inceration, whereby it might flow the easier, and enter the more readily. I do not now at all doubt, but that this aureous Blood may and in time will become an universal Tincture full of Medicinal Virtues.*

B. Al-

B. Although I am not minded publicly to disclose an Arcanum of such great moment, and so great a Mystery, and to throw such a precious Pearl afore Swine; yet I am of the mind to prepare some quantity thereof, and to part with so much unto the Sick that need it, and that shall desire the fame from me, as is requisite for their Use. And not only to the Sick, but to others too, that are willing to apply it to other Uses and Experiments; but especially unto those who would fain try, whether or no, even this very Blood will turn it self (according to my Description) into a white Milk, and then into a Red Stone, and, by a new Reiteration of the work, pass through all Colours. This desircousness, or inquiry after the Truth cannot at all prove any ways disadvantageous to me, or mine. For the Art it self will always remain an Art, unless it chance to happen, that some one or other Searcher, which is of a more subtil Ingenuity, should, by his diligent and serious inquiry, search out the very Foundation of the Art it self. Which if it should so come to pass, he must then think, that God hath vouchsafed this Gift unto him, and that he now considers, and well knows, what esteem he ought to set upon it, and by what means he ought to hide it. However, this is most certain, and indubitably true, that this Doctrine, and instruction of mine once prescribed in my Writings, will be a spurring encouragement to abundance of Men (that have hitherto exceedingly doubted of the Truth of this so great a Mystery, and shall now come to know it, laid open by me with such evident Demonstrations,) and cause them to search with a greater and more serious study, and to cast off all other unprofitable Coctions whatsoever. For to what purpose is it to use many things, about that which may be done by fewer and more ealie. All things have their time, and so has this Arcanum too its own proper time. But we shall speak more of these things in the following Description of the second universal Medicine. All these things which thou hast hitherto seen, are indeed very good; but we are as yet far off from the end. Have you not likewise read in the Philosophers Writings, that the white Swan doth also show it self in the Work? Now, if by but as yet One day finishing, the Sun shall have illuminated by its brightnes the Dragons Blood, you shall see it turned into a white Milk, which Milk the Philosophers have written off, and which at length goes into a Coagulum, or Cheese-like Curdling. Look therefore now upon that Milk, which you see to admit of Coagulation and Condensation, by little and little: And thus with this golden Cheese do we finish the Philosophical Labour of the Fifth day.

A. *God be thanked, that this days Labour hath also succeeded, as we could wish. But forasmuch as those things which you mentioned, but now come in my mind, viz. that we are far off from the end of the work as yet, and yet too morrow is the Sixth and last day of this our Philosophical week; and farther, seeing you said presently after the beginning of this our Conference, that the whole Work would be finished in six Days space, and that on the seventh Day we may cease from all our Work and Labour, and sanctifie it, or keep it holy, and give God due thanks for all these his Benefits bestowed on us: Seeing (I say) that all these things come now in my mind, 'tis no wonder, if they likewise create in me a great deal of Care and Puzzling, to think, how this can be, that all these things shall remain yet behind may be perfected, and brought to a full end in one day.*

B. Cease your Care [my Friend!] not do you ought elc this Sixth Day, but hourly encrease the Fire

by Decrees, and stir it up more and more, that so you may see, by what means our white Coagulated Milk will by little and little pass into a yellow Colour, and will at length be thoroughly Red, and abide most constant in the Fire. This fixed Redness, the Philosophers call their *Salamander*: The Poets fill us a Tale, of a certain Worm that lives in the Fire, which cannot be burnt or consumed thereby. Therefore, after the Philosophers have brought their work through all the Colours, and have at length attained so far, as that there appears no other, but a mere fixed Redness, they named it their *Salamander*, with which (if you except only Inceration and Multiplication) they ended their work, and so do we also finish these our present Labours.

A. *Praise and Glory be to God, by whose Divine help, we have (by so happy and desired a Success) promised our work to its most desired end.*

B. Amen. And thus will we now put an end to our work, that so we may sanctifie to morrow, which is the seventh Day, to the Honour and Glory of the Divine Bounty.

A. *Oh, my dearest Friend! let me intreat you not to involve me by your immature departure, in greater troubles and difficulties. There are divers scriptures and doubts, and those weighty ones too, that perplex my mind, which unless you remove afore, your going away (but I hope you'll stay) I shall of a certain Truth be tormented all this ensuing Night with the most bitter Pill of Disquiet and Anxiety, and then you may well guess with what mind I am likely to celebrate the morrow Sabbath. For I am yet as plainly ignorant, what use to put that Salamander to. As concerning those things, which you have faithfully disclosed unto me hitherto, I trust, I shall not err in their Operation, but as touching Inceration and Multiplication, in which, as in two Cardinal main Points, the very Pillar or hinge of the whole Operation lyes, as you said, I must confess myself very much Blind, as to them, than Tires-nosed was: I must needs say, that I behold the promised Land situate afore mine Eyes, but the way thither thereto is hedged in with such thickets, and so many Brambles, that I do not see how way I shall extricate myself out of them. Unless the mercy of God, and your help come in to my assistance, I see that all my Labours will be in vain.*

B. 'Tis no small trouble you bring me, by your importunity, don't you see the approaching Evening, You Act just according to the Custom of importunate Men, who having once gotten ones out-hed Finger, do snatch in the whole hand. At first, you only entreated me to discover unto you the Matter and Key of the Art, and said, that you would easily find out the rest your self. Why then do you not seek thereafter, and let me go?

A. *Good Sir, be not displeas'd with this my importunity, proceeding from the too earnest desire, I have, of knowing so great a Secret: And Christ himself said, if ye shall knock, the Gate shall be opened unto you.*

B. Well, since I see, that I must expect no quiet from you, till you do likewise learn something from me, concerning Inceration and Multiplication, I will in a few words let afore your Eyes, things of great moment. Look to it, that you listen very Attentively.

A. I do.

B. Have you not read in the Philosophers, when they speak of Inceration, that the out-driven Soul is to be restored to the dead King, that the dead Body may be recalled back to Life, and that it, arising with a more glorious Body, and a more excellent Crown, may prove an helper to its meaneer Brethren. The Philosophers

Philosophers words are, as follows. Here the Soul lets it self down, and refresheth the dead Body. For it is not sufficient, that the King be deprived of Life and so left dead: No, no, for necessity requires, that its Soul be restored unto it, which may restore its Motion, and lost Life, to the dead Body. Now, by how much the oftner, the Soul and Life is taken away from the King, and that which is taken away be again restored thereunto, which so much the stronger and more active Body, and so much the Magnificenter a Crown will he arise withal. By these few words have I laid open unto you, Inceration and Multiplication. But yet there are other ways of increasing our fixt Salamander, and rendering it fusible, viz. by the addition of Mercurial things, which, by their speedy Flux and penetrating Property, do pierce into this our destroyed Gold, dissolve it, and so bring to pass, that there is made of them both (viz. of the destroyed Gold, and which admits not of any reduction, and of the Volatile Mercury) a certain fusible minding Body, which said Body, thus conjoyed of the two, is to be matured by the bare Regiment of the Fire. And by this Maturation, is this universal Medicament rendered so fusible, as to have Ingress into all the Metals, and to penetrate them.

A. [But pray Sir,] Is not this way of giving a more easie Ingress and Flux to our destroyed, and irreducible, Gold, by the Mercury of Metals, more facile, and a nearer one than that above said way, which requires a great many Operations, by the reiterating of Inceration and Multiplication?

B. Yes Verily, it is a shorter and easier way, as being void of many tedious Labours, for it needs nothing else, but that the Mercury of some Metals be put into some good strong Glasse with the inverted Gold, and be so brought unto Fixation. But yet this Medicament, that is on this wife wrought up with the ψ to a confluency in the Fire, cannot extend its Colour so largely, as that, which is rendered fusible by so many reiterated Operations, because, in every reiteration, the Tincture is exalted and multiplied. And now, have you any other demands? if so, be brief, for the Evening approacheth.

A. Yes, Sir, there are many things, that I would ask about, but seeing that my importunity is troublesome, I will at present rest content with those things, I have heard. Only, this one thing more would I gladly know, viz. where I ought to seek for the Soul of the King.

B. You must look, whither you have driven it, and there must you seek it, and, having found it, you must restore it to the dead King, and so you will again begin your Work, and you shall again bring it through all the Variety of Colours, like as you did at the first time. For when the Soul is restored to the Body, there is made a new Solution, which is to be again purchased, that it may turn back; and then proceeding farther on according to the same way, as was done in the first Operation, there will appear all the Colours, and they too far more delicate than in the foregoing Labour. The Crows head will be Blacker, the Dragons blood Redder: The Lac virginis Whiter, and the Salamander more fusible, than it was in the first Operation. For by how much the oftner you shall repeat this Mortification and Vivification of the King, so much the more Magnificent, more precious, and more efficacious a Tincture, will you obtain. Believe it, and give God the thanks, and be mindful of the Poor, as soon as ever you are Master of your Desires. Come to me again upon Monday, that I may also teach you (according to my Promise) the way of making ano-

ther Philosophical work out of the Poisonous, Volatile, and black Saturnine Magnetite: And so farewell.

A. In going away spake thus with himself, Praise and Glory be unto God, who hath thus, by the help of one Man, bestowed on me so great a Grace. I now go home with a cheerful mind, and there will I most desirously wait for Munday's approach, that so I may likewise get, from my Friend sent me by God, that other work, [made] out of the Volatile and Philosophical Gold. But this Operation, done with fixed Gold, doth please me wondrously well, especially for this reason, because, in every Reiteration, there do always appear the same Colours, which presented themselves to view in the first Operation. Who would ever have believed, that so many, and such excellent Colours lay hid in common Gold? And now, if this can be demonstrated in the common Gold, what may be expected from the secret Gold of the Philosophers, in which (they say) many more Colours lye hid than do in common Gold. 'Tis a common Proverb, [I confess] that he who seeks from another comes to know many things, but [usually] renders himself ungrateful: But yet however, I cannot chuse but propose unto the Man one Question more, perhaps some sweet refreshing Solar Ray will shine upon me. My Friend! I am come again unto you.

B. Well, tell me, what more you have to say unto me?

A. As touching those things which I have seen, I desire no further Information concerning them. But, it will most thoroughly serve my turn, if you will be but pleased to answer but unto one Question, which I shall propose unto you: And that is this, Forasmuch as almost all the Philosophers, in the description of their Stone, do tell us, That the King is to be conjoynd, and Radically mixed, with the Queen in a peculiar Mercurial Bath, that so from them an Offspring more noble than the Father may arise: And seeing likewise, that the same Philosophers do at large celebrate the Coniunction of Mars and Venus: My desire is very great, to understand your Opinion concerning this business. For if there could happen, or proceed, any good effect from this Coniunction of Gold with Silver, or Mars with Venus, what need would there be of so many repeated Collations of the Gold?

B. This way, which you make mention of, is not unprofitable; and, to tell you the Truth, there are yet nearer ways, the which whosoever enters into, will quickly become a Master of great Arcana's. I was willing to shew unto you the work upon bare Gold only, for this reason, viz. that you may see with your Eyes, and as it were feel with your hands, that those most eminent Colours do lye hid even in bare Gold too; which is a thing, that scarce one of a thousand would have believed. And now being certainly assured, about the lying hid of so great a Tincture in Gold, you may with the greater confidence set about your Operations.

A. Still more and more doth a brighter light shine upon me, Nor can I enough admire, when I look upon the Rosy Colour of the Lyon, that out of so small a Lyon, there should proceed so great a quantity of Blood, coloured with so excellent and delicate a Colour, when as notwithstanding, out of other much greater Animals, there is scarce extractible so much Blood, as to answer to the hundredth part of this Blood.

B. What do not you understand, by what means, such an incredible quantity of Blood can flow forth out of so small a Lyon? What, do you not know, that the whole Body of the Lyon, which is the King of all Beasts, is nothing else but the mere concentrated Blood of the heart, one half Ounce of which, being boiled in many hundred Ounces of water, doth turn all

that water into Blood, as you your self have now seen with your own Eyes.

A. I confess, that there have now been shewn to the view of mine own Eyes, such and so great things, the like of which I never heard so much as one word of, from any others. No Body would believe me, and (truly it is woful) mine Enemies, who are most vile Compilers of infamous Libels, would set upon me with store of reproaches and lyes, and call me Sophister and Cheater, and would say, that I buy some Braille wood, or other Red colouring Stuff in water, and so sell it for the Rosy Blood of the Lyon. And therefore, I have no reason to make shew of any knowledge of this so great a Secret.

B. How? what will you be afraid to be a reporter of the Truth; and to manifest these great wonders of God and Nature. That very way by which I shewed unto you, that that most high Colour ariseth out of Gold, by the self same way you may be able to shut the dildred mouths of your Enemies. And if they will not believe, that there lyes hidden such a Colour in Gold, they will be convinced by the said Lyons Blood, which, being made bright hot in a strong Fire, and afterwards boiled again in other water, will convert the fame, as it did the former, into Blood, and this you may even do, as often as you please. By this it is manifestly evident, that the Blood of our Lyon is incombustible. And in our being busied about those Labours of ours, there present themselves to our view, three most delicate Flowers: The first is, a Violet, dyed with a mixt red and Sky Colour: Then, the White Lilly; and at last, the immortal Amaranthus shining with a Scarlet dye. But why, immortal? For this reason, because neither the strongest Fire, nor the strongest Corrosive waters can at all hurt it, or change its Colours. The Amaranthus is tinged with the highest and most constant Colour, beyond all other Herbs and Flowers, the which does not so soon vanish after the manner of other Colours, which other Flowers have, but abides constant for many years, in so much, that such an Herb is kept both Winter and Summer, to make Garland and Polies, or such like, withal.

A. If now any one could be so happy at last, as to enjoy that Amaranthus, he might prevent many pious Virgins, with Posies and Garlands made thereof.

B. If you are desirous of using the Lyons Blood in your Operations, then follow Paracelsus his Doctrine, in his Tincture of the Philosophers, where he teacheth, that the Rosy Blood is to be conjoynd and fixt with the white Glew of the Eagle; which way seems the nearest for the obtaining of the universal Tincture.

A. I am delighted with hearing of this: The Rosy Blood of the Lyon I have, but yet I want the white Glew of the Eagle; which if I could but get into my power, I would conjoin them both together without any more delay, and bring them to Fixation. But I cannot sufficiently enough admire at this, viz. that Paracelsus hath made no mention, of conjoyning the Virgins Milk of Diana with the Kings Blood.

B. Paracelsus has not therefore injured any, in his not manifesting all things so clearly and openly, seeing it is the Custom with other Philosophers to do the like: If you are desirous to use Gold and Silver conjoynd together, in your working, then deal with the Silver, just as I taught you to do with the Gold; and make thereof an incombustible Lac Virginis, and such as admits not of any Reduction; the which is to be conjoynd with the incombustible Blood of the Lyon, and to be put into a Vessel, that doth these two Bodies, being conjoynd, may be most constantly [or firmly] united, and may never be separated from each other

by any kind of disjoyning. But, that you may yet better understand the whole business, I will subjoyn a few words more. Our white Eagle being put in common Water, makes the same, whereas it is dissolved, so tenacious and glutinous, as that, it can glew Paper or other things together; and, therefore it is not without cause, that this our secret Salt is termed by Philosophers, the Glew of the Eagle. For those things, which this Glew joyns together, can never more be separated from each other, and this is one mutual Bond, by which the Husband and the Wife are so linked together, that they cannot separate from one another. It doth not much differ from the tye of Marriage, by which, the Husband and the Wife, or the young Man and Maid, are by Gods Command fo knit and bound to each other by the ordinary Minister of God, that nothing but Death can separate them. If now a Man and Woman joyn themselves together without the legitimate and publick Bond of Matrimony, they beget illegitimate Children, and can (when they please) break that Conjunction of theirs, and depart the one from the other, because they are not coupled with that Marriage, that proceeds from the Command and Will of God; which said coupling or Matrimony is in repute, and is generally observed for a common Custom, and as being the Will and Command of God, not only amongst us Christians, but likewise amongst Jews, Turky, and Heathens, throughout the whole World. And for this reason, the Philosophers were pleased to introduce the like coupling or Marriage in their work, and that not only of Sol with Luna, but likewise of Mars with Venus: Which Copulation, if wanting in these two last [viz. δ and γ] their conjoyning cannot have any good and happy Success, as daily experience witnesseth. But now if Mars and Venus be coupled by a Priest in the lawful Bond of Matrimony, they likewise bring forth legitimate Children, and such as may be promoted unto Kingly Dignities. I could yet kindle more light unto you here, concerning this our Philosophical Copulation, viz. by what means the most inconstant, and most highly Volatile, things may (by the Operation of the fame) be fo conjoynd, as that they can never afterwards be loosened from their inseparable knitting together. But at the present you are not capable of bearing any more. Whatsoever hath been now omitted, by reason of the shortness of time, shall be made up at our next meeting and Conference. But, one thing more comes in mind, which I would have you to know; and 'tis this. When you would make any good thing of Mars and Venus, you must in an especial manner beware of their gross Bodies, which are Leprous and unfit for our work. 'Tis their Blood you must seek after, the Blood, I say, of their inmost Heart, and the true Soul that lyes hidden in that Blood, which is so very near a kin to the Royal Blood. And now, that you may enjoy such a most noble Blood, you must not imitate the Country fellows, who thrusting a knife into the Hogs necks, do save that Blood that flows out from thence, to make Puddings withal, and take both good and bad Blood together. No! You must therefore in the first place, know for a certain Truth, that you must separate out of that grosser Blood of δ and γ , that most subtil Arterial Blood of the Heart, without which Separation, you may not expect any good succeeding Event. Which said Separation, seeing, I know, that you are ignorant of, I have thought good to set it afore your Eyes, which more clear and more perceptive Expressions. [Know then] that that most pure Blood is never gotten by any other means

means, but by the Corruption and Destruction of the Venereal and Martial Body: By which helps, these, so gross and hard Bodies are in such wise opened, that the inmost and most subtil blood may be drawn out of them. But yet, there's no need of destroying their Bodies by *Agua Fortis*, seeing that Nature her self exhibits unto us their Bodies already opened, in *Vitriol*, and hath left no more for us to do, but the Labour of extracting the most pure part thereof. For even in the common *Vitriol*, *Mars* and *Venus* are found conjoined by Nature. And now, when we would draw thereout of the most pure Blood, such a *Vitriol* is to be chosen, which never hath been as yet in the Fire; this, *Vitriol* is to be dissolved in water, and to be filtered and separated from all its Feces. This green *Vitriol* contains hidden in its self, the Blood of that green Lyon, out of which, the said Blood is to be extracted by the help of a certain Magnet, that for the unprofitable and gross Body may remain behind. For 'tis the Spirit that vivifies, the Body is unprofitable. But now, in your extracting this Blood thus pure, you must not be too greedy, but have a Care, that you extract no more than a little of the best Blood: Which if you do not heedfully mind, you will also extract together with the pure Blood, the more gross and more impure, and so your work will be spoil'd.

For you need only the best and most subtil white Blood of *Mars* and *Venus*. For, like as the subtilest and noblest Blood of all the Animals is not Red, but White, [viz. the Sperm:] Even so, the Blood of *Mars* and *Venus*, which comprehends the Virtues of the whole Body, and the true propagating Seed, is tinged with a white Colour, in the search of which, 'tis expedient we bestow our Labour. Therefore, after that we have extracted, by the help of our Magnet, some two or three half Ounces of white Blood, out of twenty Pounds of *Vitriol* dissolved in water, we then take it out, lest it should also extract the most gross Blood too, when it can find no more of the white Blood unextracted. You had therefore need be cautious in the extraction of that Tincture, and be circumspect in the Accomplishment of the same. For we are taught by Nature and Experience, that, in the Coition of Male and Female, there doth naturally concur a white Blood to the Propagation of their Off-spring, and in defect of that, Nature is constrained to send forth a vile and red Blood. Therefore, we must here endeavour, with our utmost Care and Industry, to purchase by our extraction the most pure Whiteness, and not the most gross Redness. For in that white Virgins Milk we hidden all Colours, and the highest Redness. This white Virgins Milk, you may promote to a Fixity and Constancy, in a pure clean Glass, without the Addition of any other thing, the which, after its being dried, will become black, and will be translated out of the black Colour into several others, and at length shines with the highest Redness, which puts an end to the Operation.

But as concerning our Magnet, seeing you know it already, you will not need any farther instruction about it. You have thus heard my Opinion about *Mars* and *Venus*, and have understood, by what means some good thing may be thence had. Nei her must you persuade your self, that there is any other way of having any benefit out of them; how great is the number of those, who by their vain Labours have mightily endangered themselves, following the Writings of *Basilus*, in which he teacheth to make a Red Oyl out of *Vitriol*, which he calls Gold Philosophical. The bare literal Sense is not always, and every where in his

Writings to be taken. There is no doubt, but that no small benefits are to be had out of *Vitriol*. For the Philosophers themselves do hint forth unto us, the benefit therein hidden, in these words: *Vistibis, Intertra, Terra, Restificando, Iovenis, Occultum, Lapidem, Veram, Medicinam; Tu shall Vist the inward parts of the Earth, and by Restification you shall find an hidden Stone, a true Medicine.* And now at last, to close up this our Conference with some profitable Admonition, know, that I would have thee forbear from the troublesome Coition of the imperfect Metals, by reason of the too many impurities, which create many Molestations in the Separation of them, and cause much loss of time. 'Tis better, that you take in hand *Sol* and *D* to perfect the Work withal, which Metals do most abundantly contain in them, the Red and White Tincture, and are already freed by Nature from most of their impurities. And although, I have not as yet made the universal Tincture out of \odot and D , yet there hath appeared unto me so much, from so many, and such various Operations, that I do not in the least doubt, but that the immortal *Amaranthus* may be made out of them; whereunto you may boldly give Credence, without doubting at all.

The COROLLARY, Or, Present over and above.

IN this Dialogue, the Dragons Blood is so described, as if it needed full six whole days Operations, to be perfected and brought to its full end, nor did I then know any nearer way. But afterwards, there became known unto me a nearer and more compendious Process, whereby I can now (Praise and Glory be to God for the same) in a few hours time introvert and transmute the dissolved Gold, and reduce it into a Red Blood, and that by the help of one only certain White *Urinous* sublimate, concerning which, I have treated more at large in the fifth Part of my *Pharmacopoea Spagyrica*. And upon the same Account have I likewise written, that the said Blood of Gold must [needs] at length get an easie Fluxibility and Ingrefs by the frequent Iteration, or Abstraction of the moist Spirits from the dry Gold. But forasmuch as the Multiplicity of such Abstractions is not only full of laborious Operations, but also chargeable and requires much time; and that the studious Searcher after so great a Secret, may not by being affected with the tediousness of so many toylsome Operations, be quite weary, and at last throw off all hopes: I do therefore commend unto every one, that other and nearer way of getting it a Fluxibility and Ingrefs, viz. the incrating it by *Mercury*, by the benefit whereof, he will far sooner and easier arrive unto his purpose and final Scope. And although I have hitherto been hindered through want of time, besides (many other impediments) from having completely finished the Operation of the said Tincture. Yet notwithstanding, I do with an assured and undoubted confidence affirm unto every one, that there is given a most certain occasion [or Capability] of the making and finishing it, and that by the hitherto deferred way. I begueth to such of our Posterity, as are of a Good, Sincere, and faithful mind, those things which I have wrought with mine own hands,

and withal to what issue I have brought all my Operations plentifully and abundantly preparing the Lyons Blood; and of performing no small matters therewith in a rations. It is free for every one (as time and occasion serves) to make Tryal about attaining unto the Physical way: And therefore I shall be well content, though I never arrive unto the desired end of finishing withr for end. For my part, I do heartily thank the Operation of the universal Tincture.

The Second Dialogue, or Conference, Or a Continuation of the precedent Colloquy or Dialogue, treating of the Preparation of an universal Medicament out of the black venomous and Volatile, Saturnine Magnesia.

Blessed be the name of the Lord, who hath caused another Day to shine upon me. I will presently haste to my faithful Master, and will beg from him the Doctrine of the second universal Medicament, that he promised unto me.

All hail! 'ye, my dearest of Friends: God Grant that this Day may prove happy and lucky to me and you: I am come hither to hear from you, if it stand with your Convenience, to make good your Courteous Promises at this present, and to teach me the making and Preparation of your second universal Medicament: For I have an exceeding ardent desire, to know the manner of Preparing it, out of that Volatile and poisonous Mineral.

B. I thank you for your good Wishes, and wish unto you the same you wish me. Look here, here's a piece of our venomous Saturnine Magnesia, which is the true Matter, that the Philosophers Stone is prepared out of.

A. I pray, is this black stone the true Matter, out of which is wont to be made the universal Tincture, and Stone of the wise Men? Verily I much wonder, that this should be the Gold of the Philosophers, I am extraordinarily desirous of seeing, by what means so excellent a Medicament, and so noble a Tincture can arise out of so base and venomous a Body. I should rather adhere to that old and common Proverb, and say, Who can wash the Blackmoore white, which Nature hath generated Black? This now seems unto me more estranged from the Truth, than that which you propounded last week of the common Gold. For how could it seem at all likely to any one bare reason, that such a Body could be brought into a noble thing, and again reduced unto a certain Body: But time will instruct, whether this be possible or no. I will therefore very patiently wait for the Event of those things, which you shall shew unto me.

B. What? Still more incredulity, and do you anew produce [and Practise] the Faith of unbelieving *Thomas* [viz. to see and feel afore you believe?]. What do you think, I would go about to persuade you, that you have a wooden Nole sticking on to your Face? Alas, Sir! my time is a little more precious than that, to spend it in an unprofitable Tattling. And that time which I now bestow upon this our Conference, is spent to this end, to free you from your unbelief, and to bring you unto a true and evident Credence; to the performance of which, I am stirred up by the Authority of the Sacred Writ, which Commands, that we reclaim (such as err, into the right way, and that we shall receive from God this reward for our Labour, viz. our Star shall shine in Heaven brighter than others. Besides, Christian love requires the fame at our hands, that we do good to others. And forasmuch as I have well known your

Christian like Conversation, and Godly way of living these many years past, why should I deny you the things you demand, or wind you into the Intricacies of a greater Labyrinth, seeing you have but too long stuck in them already? The things which you cannot at first understand or believe, the end will at last constrain you thereto. Your part is to listen very attentively to all the words, I am about to speak. For I can easily take away from you all incredulity, and remove out of your mind every Scruple of doubting. How forcefully you look upon this black Mineral, well, but you shall presently find, that all the most delicate Colours of the whole World are most abundantly found therein; and by the help of an Art described by the Philosophers, they will appear one after the other in Operation, even from the Black head of the *Crow*, to the Red *Salamander*.

A. Bless me, what an ardent desire have I to see these things?

B. Have you not read in the Philosophers, that the pure is to be separated from the impure, and the purer part is to be ripened? Separate, say they, the pure from the impure, and bring it to Maturity. And they call Separation, the washing away of the Blackness, which being washed off, the Whiteness presents it self to view? The Fire (say they) and *Azoth* wash *Laton*; *Laton* signifies our black Mineral: *Azoth* signifies their strong *Acetum*, which wetteth not the hands. This *Acetum*, as well as our *Salarmoniack* [afore mentioned] hath its Rise from common Salt. Both of them, as to the external shape, and taste too, and Efficacy and Virtue are in a manner just alike. With such an *Acetum* is our black Matter dissolved into a Snowy-white, pellucid and very clear, water, as you may here see. This water have the Philosophers called their *Mercury*; In it, are hidden all the Colours that are in the whole World, but yet not visibly evident, afore that this water, or this *Mercury* be put upon the water, [I believe he means, upon the Fire] and be cherished by little and little, like Hens Eggs, which cherishing dries up the water by little and little, into Earth, and renders the Colours visible one after another, as you shall presently see.

A. [Good luck,] who would ever have believed, the things which I at present see? Our *Mercurial* water hath been scarce three Days in digestion, yet begins to change it self into a White Milk. And now it is [but] the eighth day, and this said Milk goes into a Coagulum or Curd, and within the Glass about the Edges [of the Matter] there shines a delicate Redness, but yet I believe it is fix or Constant.

B. Pray, how can it be constant, seeing it does but represent the *Dragons Blood* and will presently be generated. But

But, proceed you but on with this first Degree of Fire only, and that little and little, until the whole water be turned into an ashy Colour'd earth: When this is done, we will encrease the Fire by little and little, one Degree more, which will leisurely turn the ashy Colour into a Black one.

A. I will use my utmost diligence and observancy.

B. Do you see now that sleek and shining Blackness like the Head of the *Crown*, covered over with abundance of black and very small Feathers: And upon this Account, the Philosophers have called this thus appearing Colour, the *Crown* head. To this black *Crown* head, administer the third Degree of Fire, which will transmute this black head into various, most delicate Colours, shining like ☉ and ☽: Then continue on this degree of Fire, that all the said unfiable Colours may vanish, and may present to view the white Colour. After Whiteness, follows Yellowness, which at last will be covered over with the constant and permanent Redness: Which appearing, the fourth Degree of Fire is to be administered, that that Redness may be more and more exalted, and waxing Redder may attain unto its due Fixity and Constancy; the which, by way of similitude, the Philosophers call, a *Salamander*, and is the end of our whole Work.

A. I should never have so much as dreamt, that so black a Body could in so short a space of time have been transfused into a most pure Whiteness, and that this same Whiteness could, by an admirable passing through all Colours, pass into a most delicate Redness, but I pray, when this Matter hath obtained this Redness, is it to be accepted of, as an Universal Medicine?

B. Yes, Verily, because all the curable Diseases of Men, may (by that same Matter) be restored to former Health; and that safer, better and perfecter than can be done with any Herbs, or any other known Medicaments. I except that Medicament, which is extracted out of this, and concentrated into a much nobler Nature. But, as concerning the Transmutation of Metals, it yields not any Profit, afore it be made fixt and constant in the Fire; to the effecting of which, there is required a sufficiently great space of time.

A. At far as I can understand, there may be a yet better and profitabler Medicament prepared, than this is.

B. Yes, Verily, that there may, a much better and more useful, because, that with this, there are as yet admixt many unprofitable Feces, which ought to be separated therefrom: And the Case is far otherwise in the perfecting of this Work out of this Mineral, then in that which is done with Gold, for this is all over defiled with many impurities: For every one must needs think, that there are abundance of Feces [that are to be] separated from that Mineral, and by how much the more impurities are separated, so much the more efficacious must the Medicament itself of necessity be. Now in this present Degree and State it is brought unto by us, it would be sufficient for all kind of Diseases; which if we would yet have to be far more efficacious and stronger, it would be expedient, that we separate yet the more unprofitable and useless Feces, and concentrate the more pure Essence into a more narrow Room and lesser Body. For 'tis the Soul only or Quintessence of things, that heals Diseases. The Husks or Husks bring no Profit at all, and this the Husbandmen well know; for they separate the Husks and chaff from the Corn, afore they bake Bread. The Medicinal Virtues of Herbs and Minerals are but of a small weight, afore they are freed from the Berds and Fetters of their Bodies:

But now, after that they are separated from their Bodies, they can perform incredible effects even in a most small quantity, and such as the great weight of that Body, whence they are extracted, will never effect. Look but on a living Man that is in good Health, with how ready and nimble a Motion can he stir his Limbs, and what strength he can put forth: But as soon as ever the Soul shall have separated it self from the Body, how insensible and immoveable the Body lies, and not serviceable for any Use? It is therefore a certain and undoubted Truth, that the Life of all things wanteth weight, and this shall be more clearly, and more evidently demonstrated by the Concentration of this universal Medicament. For that which one Ounce, now, does, of this thus prepared Medicament; half an Ounce, when concentrated, will perform the same: And that which half an Ounce of this Medicament once concentrated will effect; one quarter part of an Ounce, or a Dram of the same twice concentrated, will effect the same. And according to this compute, may you proceed on farther. For by how much the oftner the prepared Medicament is concentrated, so much the more Feces are separated therefrom: And by how much narrower the Virtues are contracted, so much the greater effects do they produce. And thus there needs not in a manner any weight in Medicinal use. That which ten Grains of an unconcentrated Medicament is wont to accomplish, you will effect the same with one Grain of the Medicine, when concentrated, to be put either in Ale or Wine for some hours, if need be, or else held in the Mouth. For foe it will no less display its occult Virtues and Powers, than if the Powder of the not concentrated Medicament had been otherwise drunk down. Besides too, such a Medicament may be a long time used without losing of its Virtues, and that not only inwardly, but outwardly also in all Wounds, Ulcers, and such like external afflicts. For all new Wounds, as also old Ulcers whatsoever they be, are happily cured by the laying on of those Medicaments, if the same Medicines be likewise used inwardly. Nor needs there here many *Emplasters*, *Cataplasms*, and *Ointments*: Concerning which things, see more in the Fifth Part of my *Pharmacopœa Spagyrica*, where the use of this Medicament is treated of.

Read also those things, which that most excellent Philosopher *Van Helmont* declares of another certain Philosopher, *Butler* by Name, viz. that he had a certain Stone, at *London* in *England*, which being sweld a very little in Oyl Olive, rendered the same exceedingly Virtuous, that some few drops thereof taken into the Body, would drive away the most grievous Diseases, and being outwardly applied to Wounds [or Sores] would speedily heal them. These things *Helmont* relieves to be true, as being an Eye witness of the same. But I do not attribute such incredible Virtues unto my Medicament, for as much as I my self doubted of this Story of *Butler*, and could not believe, that any Medicament could be promoted to this so high a Degree of powerful Efficacy: But now, seeing I perceive that it is possible to Art, for the Virtues of things to be contracted into a narrow Room, and be concentrated; I do upon good ground call this doubting off from my mind, and adhere to those things which I see with mine Eyes, and touch with my Hands. Certain, and firmly undoubted it therefore is, that not only the Medicinal Virtues and Powers of this our Matter may be contracted into such a narrow Compas, as to effect an hundred fold more in Medicine, than that more gross Body could do: But also this may

may be acquired or effected too. viz. the hidden Colour or Tincture in our black *Magnesia* may likewise be concentrated, together with that Multiplication of Virtues; inasmuch, that in the several Concentrations, the Colour of the concentrated Body may be exalted, the which, most high Colour, or exalted Tincture can never at any time be gotten, without our secret Concentration: For otherwise, if there were no need of that Concentration, it would necessarily follow, that that *Magnesia* of ours would be no other than a most pure Body, not at all needing any ablation of its gross, and unprofitable; and black impurity: But this is not so, as we said afore about the Gold, which is pure in its own Nature, and of it self void of all Dilements, and being a ripe Body and mere Tincture, needs no other thing, than this, that its inward Parts be turned outwards, and its outward Parts inward, by that Philosophical interversion, and that so its external Yellowness may be taken it self inwards, and the internal Redness may come forth outwards, or (to speak the more clearly) that the manifest Yellowness may be hidden, and the hidden Redness may be manifested. But now, the Case is not thus with this our black Earth, and impure *Saturnine* Mineral; in the which, both good and evil, pure and impure, Poison and Medicine lye mixt together: Inasmuch, that it is altogether necessary to separate the black and gross impurity, from that noble and tender Medicinal Pearl, and to reduce it unto Fixity.

A. With gaping Mouth, and open Eyes, do I even swallow down your Discourse, and yet I cannot pierce into the Foundation of the whole business, nor understand it: You speak of such an artificial Concentration, and which is beyond all my apprehensions, for I never in all my whole Life time heard any thing of it, as far as I remember, much less read ought concerning it.

B. I will set before you then a Similitude, that so you may the readlier understand the knack. Examine well, and consider, Wine, Ale, or the Lees of Wine; and by your searching you shall find, that there is in them but very little of the Corroborating Spirit, or Soul, the remainder is nothing else but mere impurities, delitate of all Virtues. Now if some Physician or other should administer to his Patient a large Cupful of Lees, to cheer and comfort his heart withal, would you not accuse him of ignorance, and Folly? For though there is something of comforting Virtues in the troubled Lees, yet it is impeded, or clogged, by the great quantity of the dreggy Lees, from rightly performing its proper Office. But put Cafe, that it could display its own Virtues, yet nevertheless, even the admixt impurity would also exercise its own accustomed Evil, and so the Good would be confounded with the Evil, or rather be quite over powered by the same. For this reason, there is nothing more necessary, than that the good be separated from the evil, before any thing be used about making Medicines. Therefore even as there are Workmen to be found, who, by the vulgar Distillation and Rectification, do separate the Heart-refreshing Spirit out of the fordid Lees of Wine and Ale, and bring it unto use, give the remaining filthy dreggs and useless Feces to the Hogs to eat: Even so do we (the Lovers of the Spagyrick Art) separate the pure Virtues and Powers of things from the gross, fordid, and noxious impurities, afore we administer them to our Patients.

A. As concerning these Sayings of yours, I am clearly of your Opinion, and wishal do stick close to that common Proverb, which saith, Speak that which is True,

eat that which is baked, and drink that which is clear, if you be desirous of a long Life. For my part, I delight to have the Kernel, and purged or cleaned Fruits, and willingly leave the husks and shells to the Swine, that are delighted with Bran and Chaff, and their own Dung.

B. I am extremely satisfied, that I have already (thanks be to God) seen the whole Work, and have a sufficient thorough understanding of the whole Basis of the same, viz. that the purer and subtiler part is to be separated from the more impure and grosser part, and, by an often repeated Separation, and artificial Concentration, to be advanced into a most subtle, most pure, and most noble Quintessence, if any one has a mind to produce effects of some great moment, or to do more than common things. And now, as you have learned, from the words of our precent Conference, the way of making an universal Medicine out of common Gold: So have you likewise again received, from this our present discoursing together, the Confection of the universal Medicament, out of our *Saturnine Magnesia*, which is the Root of the vulgar Gold. But, although both of these Medicaments are, as *per se* and singly alone, very excellent and effectual enough, yet notwithstanding it plainly, and clearly appears unto our ken, that the power and Virtues of both the universal Medicines admit of being promoted unto a far higher Degree; the which thing we see is possible to be done by the means of Conjunction, and is to be thus understood. When a Seed is implanted into its own growing Root, it attracts out of such a Root, which is of its own kind, or Nature a far better, and more nourishing Alimentary juice, than out of the gross Earth. For example, The Seed of a *Rape* is not being put in the Earth, produceth *Rapes* of the same bigness that the *Rapes* were of, from whence the Seed came: And as often as you shall commit that Seed (by sowing) to the Earth, you shall, notwithstanding, never have greater and better *Rapes* than those, from whence the Seed was taken. But now, if the Seed of some *Rape* be sown into some other *Rape* which is in the Earth, and which hath grown unto the half of its bigness already; that Seed will sprout forth, and grow up like as the other Seeds planted in the Earth will do, but yet sooner, because it finds a better Nutriment in its own Mother, than that does, which is planted in the bare Earth: And hereupon, it must necessarily produce a greater *Rape* Root, and from the greater Root will proceed a greater Seed. And this is the reason, that there are such great grown *Rapes*, which make every Body wonder at them: Some such I have seen, that weighed ten, twelve, yea and twenty Pound weight. If you have a mind to try, sow a few *Rape* Seeds, throwing them into the Earth, which when they shall have grown to the bigness of an Egg, take a wooden sharp stick, and make therewith a small hole, even into the middle of the said *Rape*, and then put thereto your *Rape* Seed, and stop up the hole with soft [clummy] Porters clay, that so the Rain may not get in and rot the Root. Thus now, that Seed will also (as being in its own Root) grow up out of this *Rape*, existing and growing in the Earth, and will dilate that its Root, and advance it to a greater bigness. The Reason's this, because it can attract unto it self a better and more convenient Nourishment from a Root of its own kind, than out of the bare Earth. And if you shall practise thus with other Seeds likewise, you will effect the same, as with this. N.B. From the Seeds of small *Radishes*, implanted into great

Rape Root, there grow huge Radishes. This kind of Propagation may not unfitly be likened to a Mothers suckling her Infant, which attracteth and draws its Nourishment from the Mothers Breasts: But the Mother it self receives her Nourishment from the Fruits of the Earth, and that, being changed into a Sweet Milk, supplies the Infant, whereby it is sustained and nourish'd. But that I may lay the whole business afore your Eyes, by a more full Declaration, I will yet farther add one Similitude more. Take you some wild and not yet ripe Stock of a Pear, Apple, Cherry, or some other Fruit-bearing Trees, such, I say, as is not yet full grown, but is as yet constituted in its first tender Age, take off from it all its Boughs, which bear [but] a wild and sower Fruit, and Cut it all off even unto the bottom, and to the Stock standing out of the Earth plant a Cion, pluckt off from another Tree that does not bear wild Fruit, into this Stock, betwixt the Bark and the Wood of the same, where 'tis cut off with the Saw, and fence it well with Wax, or tenacious Clay, &c. against the Rain: If now you shall thus do, and do your work Gardener-like, that fruitful Cion will draw unto it self the wild Juice, out of that wild Tree or Stock, and make it better, so that it will no more bear any wild Fruit, but such as that Tree did bear, from which the Cion was pluckt. If now, so small a Cion of some cultivated and fruitful Tree can so change the wild Juice of a wild Stock, that it becomes far better, and more noble: Why, should not Gold do the same in our Metallick Tree, when ingrafted in Lead as in its proper Root? Verily in my Opinion, there is not a better Earth (from which that golden Seed may attract unto it self an Alimentary Nourishment, and so multiply it till an infinity) to be had, than its own proper Root. But yet, with this Proviso, that all the gross and degenerate Boughs be first cut off from that same gross Root, for so, it will the easier and readier change its wild and degenerate Juice, (when joyncd to the golden Seed or Cion,) and so will be changed into a far nobler, and produce Fruits a thousand fold. You see, my Friend! what good Will I bear to you, in that I have so faithfully opened unto you all those things which I thought necessary to be known, for the perfecting of so great a Work. Ponder well in your mind, upon the Similitudes of the Rape and Cion, and believe, that what I have here spoken is not casually and at Random. For they have more hidden under them, than they seem to shew for, and than you would imagine. Length of time will open your Eyes, which are as yet blinded, as to abundance of things, (if God permit.)

A. Surely, Sir, I cannot chuse but wonder anew, when I accurately consider the things you have declared unto me, of changing the wild Nature, of the wild Vegetative Fruits into a same, mild, Property: And that such a Transmutation of the ignobler Nature, into a more noble One, takes place also in Metallick Affairs. They are verily such things, as are of weighty Concernment, and most worthy a most accurate Consideration. But, indeed, who can sufficiently enough consider of all the Divine Miracles? Blessed be his most holy Name for evermore.

B. Amen.

A. I give unto you, for your courteous instruction, most hearty thanks, and remain oblig'd unto you all my whole Life. And thus with what hath been said, I commit both you and my self to Gods protection.

B. My dearest Friend, I have now performed the Promise I made unto you, and am not meanly delighted, in that you have understood the meaning of

those things, which I have said unto you: But yet I cannot but admire, that you are not Covetously desirous of knowing yet more, and that you do not Crave an yet more prolix unfolding of more matters. For you well know, that you cannot every day have the Enjoyment of my Company.

A. For those things, which I at present received from you, do I return you most hearty thanks; another time God will vouchsafe more: The greatest desire I have at present, is to set about so great a Work, and to have the Fruition of the hoped for Fruit. If you are so minded, and bent upon doing Friendly Favours, I do request you, that you would oblige my Brother by your good turns, if he shall hap to come unto you, and Petition for ought as your hands, for you may assist him in some small, yet good, Arcanum: For he hath been stupid, or unapprehensive enough hitherto, and much needs some accurate instruction. But what shall I say? The sick looks after the Physician, he that is thorough Well has no need of him. Such things as are hard to be understood, exceed his Capacity: The more easie things are more commodious. And so again, Farewell.

The COROLLARY.

I Have taught in this Dialogue, That the White Lac virginis (after its being extracted, by Distillation, out of the Black Magnesia, and after its Exaltation, in Virtue and Efficacy, by Rectification and Concentration,) is to be freed from its superfluous Humidity, and yet the dry Matter is to be made permanent in the Fire, by the gradual Operation of the Fire. Now for the more accurate Declaration sake; these things which follow shall be yet farther subjoined.

That Fixation, if it be to be perfected by the [bare] help of the common Fire, requires a long and tedious time, so that there's no reason for a Man to persuade himself, that he can finish the same in one years space. I speak by my own experience, for I my self have tryed, and find that it cannot be, that one year should suffice for the finishing of this Fixation, for indeed it requires a much longer time. For after that, I had so far advanced the Matter, that it had passed through all the Colours, as to slow when put upon a Red hot Plate, and to inflame it self thereto, like Oyls penetrating into a dry Hide, yet was it not fixt enough: nor constant, nor served it for the tinging of the Metals, but when a vehement Fire was applied thereunto, away it went in fume; but yet not without an evident Demonstration of the possibility of the same. For as much therefore, as it does not yield that satisfactory Fruit, [and Success,] and seeing that such great Labours are not undertaken, without the expectation of some Profit, and that the hoped for Fruits cannot however be gathered afore that the said matter is promoted to a perfect Maturity, and consequently dreads not any the most vehement Storms of the Fire any more; any one may easily conjecture, that there needs (as I said afore) a more tedious space of time for this Fixation, if it be to be done and perfected by the common Fire of Coals. But now, he that has the knowledge of the secret Fire, of the Ancient Philosophers, such an one will much easier, and speedier, arrive unto the wished end of the Operation. The Nature of the vulgar and fugacious Minerals doth very difficultly and slowly admit of that Fixation, which

which is made with the Fire of Coals: And this I was unwilling to conceal from the diligent Searcher after the Secrets of Nature; yet farther adjoining this Admonition, [viz.] that a very profitable Medicament may nevertheless be prepared in a shorter space of time, and an appearance made of the admirable, and highly delightful Variation of abundance of most delicate Colours. For the first Colour that appears is like the black head of a Crow, presenting it self to view like the Colour of black Glafs. This blackness going off by little and little, gives place to the White, and poudrous Mass; which is called by the Philosophers, the White Snow, and not without reason, because that self same white Matter is not so compact and Stone-like, as that black Crow's Head, but is porous, and not much unlike unto a kind of heap made of abundance of small and white Feathers. When this Whiteness is turned into a Yellow, those Feathers vanish, and the Mass returns to its former Compactness, and resembles the form of a yellow Stone: Of which if you put a little piece upon some Red hot Silver, or Copper-plate, it will at first stand like a Red blood, and afterwards penetrate the Copper-plate, and tinge it both within and without with a white Colour; but yet, somewhat brittle as yet, and yields in the Cineritium, or Capel, some Silver, and operates in Medicine somewhat effectually, like the white Stone, but yet weaker. It likewise pierceth into a Silver-plate, like as Oyl in to a Skin, and tingeth it with a yellow Colour, which being separated by the Capel, and dissolved in Aqua

Fortis, leaves excellent Gold in the bottom. I have not as yet made any farther Progress on the Operation, being quite tired, and weary of spending any longer, and more tedious time thereabouts, which however was necessarily requisite to the perfecting of this Tincture with the Fire of Coals. But yet I have by me all the Colours as they follow on after each other, which I can shew unto any one; whereby they may see with their Eyes the most evident possibility of Nature: To which end also I am minded to preserve those Tinctures by me, that they may be an everlasting Memorial of so great a thing, unto my Posterity: But for my part, I will commend [to every one] that shorter way of bringing the work to the wished end, by the Mediation of the secret Fire of the Philosophers: Concerning which, the following Dialogue, and the little Book of Fires, treats. For the Inimature First East of Gold, cannot be excoted [or digested] into the desired Tincture by any thing more easily, than in its own proper secret Fire; and not by a Coal Fire.

And that it may clearly appear, that I have written the Truth, I will send unto some of my Friends (God willing) some of those white and yellow Stones, to be used not only in Medicine, but in Alchemy too; that so they may make tryal and experimentally find, that those Tinctures have a Power of bettering, and amending Metals, afore they have arrived unto the half part of their Fixation.

The Third Dialogue, or Conference, betwixt B. and C. treating of the true Universal and particular Medicine of the ancient Philosophers, (extracted) out of such Gold as is yet fugacious, or Volatile, and immature; (and is) to be ripened by their secret Fire; which Operation is by them styled, the work of Women, and play of Children.

C. GOOD morrow heartily, my Friend! I wish you a good and prosperous Day.

B. I wish you the same, whence come you to us so early?

C. I have very earnestly for these several days waited for this hour, that I might see you, and have the Fruition of the most sweet Fruits of your Courteous instructions. My Brother A. sent me hither, and told me, that you had given him leave to send me unto you this day. I do therefore Friendly request you, that you would put a good Construction upon this my Boldness.

B. [My Friend!] I do not in the least take it ill, your Brother told me, that you were as yet ignorant and unskilled, in the more subtil Arcanaes and Secrets; and that you therefore needed not ought else, but some pretty easie Secret, which might be easily understood, and performed with small Expences, and yet be profitable and beneficial unto you.

C. Indeed, Sir, to tell you the plain Truth, such Arcanaes as are profound ones, and to be penetrated into by a subtil Meditation, and which are of great moment, do far outreach my dulser apprehension: And therefore I do not at this time desire any thing, more than this, viz. that I may obtain something that is not costly, and yet may effectually serve me in Medicine and Alchimy, as may serve me to live a little more commodiously and plentifully, as to Food

and Raiment. And that you would be pleased, to render me a Master of this my desire, is my humble request unto you, again and again.

B. You do very prudently measure out your requests, according to your own Capacity. And indeed, sometimes, those things which are not costly, nor are difficult in their Operation, are more profitable to a Man, than those things are, which they would gain get by the expence of a great deal of Charge, of a long time, and hard Labours: I will grant you your Request, and therefore hearken.

C. [Sir, I thank you,] and do listen.

B. Have you never read, or else heard from others, that those most ancient Philosophers, tell us that their universal Work, is not only most easie to be done, but withal no ways Chargeable. For they do openly Confess, that to the perfecting of their Work, a Man needs be at no more Expences, than two Florins, and that the Labour it self, even from the beginning to the end, is nothing else but mere Womens work, and Boys play.

C. You are pleased to offer me delicate Dainties, easie to be prepared, for I have not so much Money as is to be laid out upon those kind of chargeable and costly Labours: Neither will my Family Affairs admit thereof, viz. to spend my days in such sumptuous and chargeable Cookeries,

B. [I wonder] wherefore [it is] that no Body can think of this Matter, seeing it is evident, that in our Water the first Entities of all the Metals are abundantly hidden, as in their own proper Seed, out of which they are generated in the Earth, and ripened unto perfection. Those first Entities are but extracted out of this our Water, by [peculiar] Magnets. And now, like as every Metal hath its own Magnet, even so every one [of them] hath its proper Magnet, by which it is concentrated into a narrow Room. I will declare unto you the Truth of this business, by an example taken from the Metals. If you have a Water fully impregnated with Copper, and you desire to have Copper out of the said Water, you will easily bring this to pass, if you shall but put in to that Water, which holds in it the Copper, a piece of clean Iron, the which Iron, (as being the true Magnet of the Copper,) will attract unto it self, all the invisible Copper out of the Water, and gather it into a visible and palpable Metal. If Silver be dissolv'd in any Water and made invisible, and you would again have it, put into the Solution a Plate of pure [or clean] Copper, which (after a Magnetick manner) will gather together [or draw out] all the Silver in his own [Silvery] Body, and make it visible and palpable. Now when Gold is dissolved in some Water, and largely dispersed, [as I may say] and you would again have it [in the form of Gold] then put in some *o* or *sr*, *vive* in that Water, and boyl it a little therewithal, (as was done above, with the Copper and Silver) and you shall presently see all the Gold to be attracted, and gathered together by the Mercury, inasmuch that there will not remain ought of the Gold in the Water, because it follows the Attraction of its own Magnet, Mercury. These *Metallick* and *Magnetick* Operations, are a sufficiently manifest Information unto us, and do point out unto us (as with a Finger) the way, of the extracting, not only good Metals in a Particular manner, but also far better things than Metals, (*viz*, the Tincture, or form of Gold) out of our thinking Water, in an *Universal* way, by such Magnets, as are fit and apt in Nature for this Extraction. Another similitude we have from the Earth, and Rain water, with which the Fruits of the Earth are moistned: Put you in such an Earth moistned with that Water, as many Seeds as you please; each of them, will (by its Magnetick Virtue) attract unto its self, its own like, for its Multiplication, and will leave to the other Seeds, to attract each of them its like also. If now, by this similitude, the Scope or end I aim at, may be made manifest unto you, there is yet hopes you may be helped: If not, I do not see, by what means you can be succoured, forasmuch as it would be too tedious here to use many other Circumstances. For when we are certainly assured, that the first *Ens*, or the very Form of Gold is plentifully hidden in our Water, we do by very good right seek after that best part, *viz*, the form of Gold, and leave the other first Entities of the rest of the Metals, in the Water. And now Ie shew thee another similitude: Dissolve in one and the same Water, *o*, *s*, *z*, *z*, *z*, that so you may have all these Metals mixt together in the same: If now you desire to extract the best of them, *viz*, the Gold there out of, what hurt will the other bring you, if they remain in the Water. Such therefore as the Magnet is, which you put into that same Water, such is the Metal too, that you shall extract. If therefore we particularly seek *o* and *p* in our Water, it will be expedient, that we put unto this spiritual *o* and *p* their

proper Magnet, unto which Magnets, they (being precipitated) do stick on, and are by little and little fixed [on thereto.] And now if we seek after something better than *o* and *p*, *viz*, the form and Tincture of Gold, it will be necessary, that we also apply such a [suitable] Magnet, which may draw out nothing else but the Tincture or Form of Gold, which being precipitated [thereto] may be fixed. And thus have I here told you all those things that are necessary to be known. If you are minded to extract in a Particular way, *Sol* and *Lune* out of the Universal Mineral water, you must then put unto them their Magnet, *viz*, an *Amalgama* of Copper, and *Argent vive*: For the Copper draws to it self the spiritual Silver, and the *v* the spiritual Gold, out of the said Water, and brings it unto a Fixation [or Corporeity] with it self, [or, as it self is.] But if you are minded, or desirous, of getting some better thing, than the Gold it self, or Silver, is, *viz*, a Tincture, you must then needs adjoyn thereto its own peculiar Magnet, for, without it, you cannot effect any thing at all: But that you may know, what the true Magnet of the Tincture is, I say unto you, *That is the Compeer, or Companion of our Water, and not of the Metals*: For like seeks its like, as the Philosophers say, Nature rejoyneth with Nature, Nature overcomes Nature, Nature retains Nature: More than these things I have told you, it is not needful for you to know: Consider therefore very accurately what I have said, and beg of God by your Prayers a blessing, which if you do, you shall not err, but yet you will not be all of a sudden Master of what you desire. All these things have their determinate times, like as a Grain of Wheat sown in the Earth, the which requires a time to ripen in, nor doth it wax ripe afore the time appointed for Maturation be come about. Follow you the Advice left by *Geber*, and do not hasten on your Work, by any the least hasty speed: For he tells us expressly, that all halting in our Work is of the Devil. And as concerning what is to be known, and what one the Student of so noble an Art ought to be, you will find described in the Fifth Part of my *Spyrical Pharmacopoeia*. And what think you now? Can you thoroughly understand me?

C. *Yes, Verily, I do well enough understand those things which I have hitherto heard from you; but yet this Womens work, which you began a Declaration of, is not sufficiently clear unto me, nor is that Boys play, which is done with small Bowls or Knickers, I do not thoroughly understand that neither, viz. how it may be compared with the work of the Philosophers. Were but these things made clear and evident unto me, I would Rank my self amongst the number of the Masters of the Art.*

B. Well then, come let us go on and see, by what means the Philosophers are wont to make their little Bowls. [Note!] Like as the Boys make use of Earth and Water, for the making of their Pellets or Knickers: So likewise will we use our Earth, and our Water to the making of our small Bowls or Pellets: Curs, I say, not the vulgar and common Earth and Water, for they are unprofitable as to our Work. But its indifferent, and all one, whether we take Yellow, Red, or white Earth, because all of them are of one and the same Nature. According to the Colour of the Earth which we use, will the Colour of the small Bowls we make, be: We have here at hand a threefold Earth, a yellow Earth of Gold, a white of Silver and a Red of Copper. This threefold Earth will we moisten with our Water or Mercury, and so make up a Paste or Mass of the two, which the *Chymists* call an *Amalgama*.

Amalgama. This Paste will we wash with pure Water, grinding it so long 'twixt our Fingers, till there be no appearance of any farther impurity, and that it admits of being easily wastit, or broken with the Fingers. Being thus well wastit, we will put it in a Skin, or Cotton, and eye it firmly in; out of which, we will squeeze forth all the *v* with our hands, and separate it from the said Earth, just in such a manner as *Argent vive* is separated in *Amalgamations*, or *Metallick* Masses. The Mercury being separated, we will take out our thick *Amalgama*, and make small Bowls, or Knickers thereof, and of almost the same bignets, that the Boys Knickers are of. These Bowls we will expose to the Air, for about some twenty four hours, and by this time they will be grown so hard, as to resemble Stones, in hardness. And now, being thus made ready for boiling, we will put them into our Water to seeth: But yet in the seething, there must be an accurate regard had to some skillful handling the Matter, if you would have it perform its Operation without Error. This Art will I faithfully open unto thee, lest you err, and so bring damage upon your self: These Pellets, or little Bowls thus made of our Mass, are not to be thrown into the Pot filled with Water, afore the said Water boyls: Which boiling, you must throw them in one after another, and they will presently harden themselves, and cover themselves over with an hard Crustines or Skin; by which they will be prevented from sticking to one another, and from coming altogether into one Mass. For if you first of all put your little Balls into the Pot, and then afterwards pour cold Water upon them, and so set them on the Fire, that they may be boyled unto their Maturity, you will spoil your whole Work. For before the Water in the Pot be hot, all the Pellets being dissolved, would run together in one Mass, and so would not admit the Humefying, or moistning of their inside Parts, and so you would turn all your Pellets by your seething into a mere Pouffe or Pottage, whereas they should remain whole in all their Parts, as well internal, as external, for fear of drawing the Water in. But that you may have an accurate Account of all these things which I have said unto you, I hope you will set about the Work, [or thus,] I hope you will do your best, heedfully to regard all these things which I have said unto you; and I suppose, that you have sufficiently understood the things which I have already spoken: But if so be, you do not yet apprehend the meaning of these things, I will Counsel you, by what means you may learn this Operation at home from your Wife. When you are come home, bid your Wife to make you some little Balls, or Dumplings with Flower and Veal. And heedfully observe, what Course she takes, about making such Balls, that so you may by the same way learn to deal with your *Metallick* Pellets. First of all, you shall see, that she puts some pure Flower into a deep Dish or Platter, and having put it in, she works it into a Paste, or Mass with Cream, or the purest Milk. Then she admixeth some green Herbs finely minced, and some Spice medled among, and sprinkling some Salt thereupon, she mixeth them with the Paste made as aforesaid, to give it the sweeter Smell, and Taste. Of this Paste, she will afterwards make little Balls, of what bignets she pleaseth, which Balls she does not put in the Water afore it boyls. When therefore the Water seeths, she throws in, one Ball after another, each of which, as soon as ever it feels the fervent heat of the boiling Water, will presently cover it self over with a Skin, whereby they will be kept from sticking

one to another, and running into one Mass, and returning into such a Paste as they were in, before their being made up into Pellets: Whereas, now each of them may be kept in its own Form, and be encompassed all round with the Water, and be advanced unto a Maturity, or readines, by a due seething: And now, when you have seen this Operation of our Wives Cookery, I do not question, but that you will be well enough skilled in this Cooking Art.

C. *My dearest Friend, I do friendly request you not to take it amiss, in that I cannot obtain any longer from down right laughing, when I hear that our work hath such a corresponding likeness, with the Art of Cookery: Your so faithful Instructions have already abundantly satisfied me: I have very often seen my Wife busied about the Cooking of such Balls, and my self have also delightfully fed upon this kind of Dumplings, made both of Veal, Eggs, and Spice, and also of Flower, Milk, and green Herbs. But I fear me, that when my Wife shall see me making these Balls or Pellets, and boiling them in a little Pot, she will laugh at me, and say, that I learned my Skill from her.*

B. 'Tis no Matter, you have no reason to regard either the tattle of your Wife, or of all Men whatever: For they know not what they do, it is enough for you, that your self know what end it is, you do any thing for: Think you, that if other Wiflings and Know-littles should see you working with such little Balls, they would not deride and mock you. But don't you at all mind their unprofitable Prating, leave the shrill-sounding Geese to their own loud Chattering, and follow you your Doctrine, and wrap up this our Cookery Art in the darkness of Silence: Which if you do, you need not fear of being mockt, or laught at by either Women, or Womanish Men.

C. *I have now (praised be God) learned enough: But yet, there is one thing I am ignorant of, and that is this, by what sign I may come to know, when my Pellets are well enough boyled, and what Fire they are to be boyled in. The Fire of Wood and Coals, I know is used by the feminine Sex for to boyl wine, but whether or no, the same be necessary and conducive to our Operation, I request you to inform me.*

B. Have you never seen, what proof Women have to know, when their Dumplings are well boyled? They are wont to take one out, and cut it in twain, that they may see, whether or no the inside, as well as the outside of the same be so well seethed, as that the Flower is not any more tenacious or Clammy: Do you even the same, and sometimes put a piece of one of your Pellets you take out, in the *Cinerinum* or *Capel*, and that will shew unto you, how much increase of *Sol* and *Lune* hath particularly added its self to your Balls, in that time of the boiling, and how long they are, as yet, to be boyled. Now you know, that all these things are to be searcht into, by your own Meditation and Tryal, because it can not possibly be, that all things can be so very clearly set afore ones Eyes, as to need no further meditating thereupon, and inquisition thereto. After this manner you may boyl in one Pot, with one and the same Water, two, three, or more little Bowls, of different kinds, as some made of Flower, green Herbs, Spices, Flesh, Eggs, Fish, and other things, and so, after the seething of them, you make take forth one kind after another, and Particularly apply them to your Use. For these things are to be understood concerning *Particulars*. But if you have a mind delicious after the *Universal* Medicine, then must you enter upon a certain way of almost an whole entire year, which

which is necessarily requisite to the finishing of its Operation. For our Magnet, whose Task it is to extract the Form of the Gold out of our Waters, doth as yet groan under its immaturity, and therefore needs no small space of time, for the extracting the Tincture out of our fugacious and combustible Waters, and fixing it with it self.

C. *These Words of yours, by which you mention so long a time, do not a little affrighten me. Our Wives can buy their Dumplings enough in one hours space, what will such a continued boiling cost? I would be glad to redeem it, [or, to be excus'd] for the price of two Golden pieces of Money [or Duckets.]*

B. I should tell you, that you are of the Off-spring of unbelieving *Thomas*, for you heap upon your self, by your needles incredulity, such heaps and Loads of Cares. Don't you remember, that I told you at first, that the Charges of the whole work, from the beginning to the very end, do not exceed two Golden pieces of Money, which they call Duckets. And that I do not at all tell you an untruth, I will expound it unto you by an evident Demonstration. When you shall heat your well covered Pot, that so your Water may not vanish away in fume, with the small fire of a Lamp, how much I pray will such a Labour cost you? Put Cafe, that some Pounds of water cost you some *Shillings* or *Stivers*, and the Magnet doth also cost you some *Stivers*, [ten *Shillings* are a Roman Penny, which is Seven pence half Penny of our Money] and now how many Pounds of Oyl will there need to nourish that little Fire? And though you should spend forty, fifty, or more Pounds of Oyl, may not you well say, that you shall finish the whole work, for the Charge of two Golden Duckets. Well! what say you? Are you yet Content?

C. *Now do now again somewhat encourage my mind, which had almost fainted, by telling me, that the Matters necessary for our Work are sold at so mean a Price. But there's one thing still that doth not a little trouble me, and that is, that so much time is required to the Fixation. All the other things are as well as I could wish: But, I would fain have had that shorter work of three hours, or seven days.*

B. O thou Dreamer, what have I to do with thee? What? doth that space of time, wherein such excellent and most profitable Fruits are to be hoped for by thee, seem too long? What dost thou think to get without length of time? Good things are not wont to offer themselves without Process of time, as the common Proverb tells us. Mean while you may follow your Vocation, nor needs there any other Labour, than that you look to your Lamp Morning and Evening, and see how the Fire is. And I pray, are not the Country men constrained to wait their time, wherein to reap, and again to receive the Fruits which they committed to the Earth? And though they have sown their Seeds afore the approach of the Winter, yet they cannot reap them again from the Earth, sooner than the next following *August*, which then rewards and recompenseth all their hard Labours. But now, the waiting so long a time does not tire them; for they patiently expect the time of Harvest. Thus likewise are you to do, but if you are greedily desirous of sooner making ready your Pellets, or Balls, by the boiling, you may I Confess, have a sooner ending of your expectation, and that on this wise, viz. by a stronger Fire, which may make your Water boil without any ceasing, but yet in this same way of Operating there doth again happen this trouble, from that strong and uncessant scething, viz that your Water

being without any intermission resolved into Fume and Vapour, is always lessened, and you must of necessity be always pouring in more new. Use which of these two ways you please, for you are c'en importunate and troublesome enough unto me. I will not, for the time to come, take on me to instruct any more such Disciples as you are. What do you think, that if that short work of three days, or of seven hours were known unto me, I would presently reveal it unto you? No! But yet I am not gotten to so high a Degree of knowledge, as to profess my self a Master of so great an Art. I do believe though, that such things are possible to be done, but I deny, that I my self am able to do such notable things. And now, go home in God's Name, and diligently and seriously meditate upon all these things: You have heard enough, and my time will no longer permit me to confer with you. If perhaps, one or two Errors should put a stop to your proceedings, you may again come unto me, and ask me thereabouts. Mean while I commend you unto God, and pray him to bestow his Blessing upon your self, and your Labours.

C. *Now am I contented, nor know what farther I should ask: I am sorry, that I have so much troubled you by my dull Brains, and beetle Head, and been so importunate: Nor know I, how to requite your deserts; God will reward you with Life eternal, I shall go home full of joy, and bear a glad Message, and Tidings unto my Family. And I pray God to be at all times present with us, to our Help and Succour.*

B. Amen.

The COROLLARY.

I Have, in this Third Dialogue, made mention of a certain secret fiery Water, which can ripen the Volatile and immature Minerals, and Metals: And herein I have principally regarded a Particular Transmutation. But so far as much as time, and no fewer Expences, than the *Universal* it self does, I would here commend to the Sons of Art the *Universal* work, which is to be preferred before a Particular one. Such things as we have perhaps omitted in this Dialogue, the Description of my fourth secret Fire will sufficiently supply the defect; to which, I refer the friendly Reader. He will there see and understand, that the greatest part of the whole Work, and the very hinge of the said Operation, consists chiefly in the true Vessel, in which our Matter is to be ripened; and without the knowledge of which, there can never be any thing done to purpose. Which Vessel, seeing that all the Philosophers have covered over, and hidden with so great a Care and Diligence, and have involved it with such obscure Clouds of darkness, I should do amiss, yea, most extremely amiss, should I lay it open, and bring it from out of those dark inwrappings, into the Light. Thus much only I say, that it ought to be such a Furnace, and the Vessel it self such a one too, as in which, all the Chymical Operations, viz. Solution, Putrefaction, Distillation, Sublimation, Cohobation, Ascension, Descension, Circulation, Inceration, and Fixation may be perfectly shewn unto an *Hermetic* Disciple, or Learner, in one hours time, in one little Furnace, in one Glass, and in one Fire, all which must not cost more than

than the value of one quarter part of a Dollar, and is all done without any changing of the Glasses, or putting to, of the hands of the Operator. There are indeed such things as exceed all the belief of the whole World, but yet they do not exceed *Glauber's* faith; nor sufficeth it him only to believe, but he can also effect the same, that so other incredulous people may believe likewise.

N. B. On a certain time, as I was familiarly discoursing with a learned Man, concerning such great

and incredible things, he presented me with the following Verses, aptly agreeing to this Matter in hand.

*Thy * Surname (Glauber!) given was, as, * John
unto Faith, relating
Tet by good right it should have spear'd 'unto thy
Operating.
Faith's Objects are invisible, but yet, such things, do
John,
As would as first be scarce believ'd, produce by Art
to view.*

A Short Exposition upon the Hellish Goddesses PROSERPINA, the Wife of Pluto, viz. what the Heatbenish Philosophick Poets, as Ovid and Virgil understood by it. And how, by the help of this Proserpina, the Animæ, or Souls, of the Mortified Metallick Bodies are carried out of the Chymical Hell into the Philosophick Heaven. Translated out of the High-Dutch.

READER, that we may see, if and how the inferior Metals, by true Art, may be transmuted into good and constant Gold and Silver: I find, that it is first necessary to declare whence, and by what means the Melioration of the imperfect Metals must proceed by Art, and by what means only by Nature, without the hand of the Artill, the clean and fixed Gold and Silver hath arrived to such a Purity, and Perfection.

It being then, that this knowledge is the only Foundation, upon which Alchemy is built, I find it necessary to discover it to those, who are ignorant of it, and to shew a sure way, in which they may go without hinderance, and happily arrive to the desired End.

The Reason, why Nature generates all Metals in the Mountains, and brings some of them to Perfection, and leaves others imperfect, several Philosophers of our Ancestors have very plainly described, and therefore needs not here to be repeated. He that knows it, may enquire after it, in the Writings of these Philosophers, where he may learn their Grounds, or Reasons; only this little I think necessary here to shew, viz. that all Metals and Minerals have but one Original, or beginning, to wit, the four Elements, Fire, Air, Earth and Water. But that one Metal in the Earth, in which is its Matrix, becomes to be more noble than another, this is but accidental, according as one Metal by the Central Fire is more, or less cocted, and chiefly from thence, according as the Universal Spirit of the World, or first Matter of Metals, lights of a Matrix in the Earth, more clean or unclean. But passing this by, because the Books of Philosophers are filled with them, although observed by a very small number of Men. For almost all who read Chymical Books, read only to the end, that they may see those Processes, which teach how to make Gold and Silver out of the inferior Metals, but do not at all mind the Original, and difference of Metals, although that ought to be the first, for where the Philosophers write of the Generation and difference of Metals, there they publish the whole Ground

of Alchemy: But where they write their Receipts, and Processes, their they obscure the Art, and lead the easie Believers into Errour. Among all the Philosophers, I have found none which hath dealt more plainly and openly in this Matter, than *Paracelsus* in his *Heaven of Philosophers*, who writes, that every Metal is an hinder or concealer of the other Six, or that every visible Metal contains in it self invisibly and spirittually the other six Metals, and that to bring forth and make visible, the invisible, and more noble Metal, and on the contrary, to transplant the visible and ignobler Metal in the same place, where the more noble and invisible was, is very possible, which is indeed the very Truth. For I my self have perform'd this Transplantation, not only once, but some hundred times. If any hath a mind to perform any notable thing in Alchemy, he can find no Book, which will teach him more than the Book above cited. But yet I will not despise the Books of other good Writers. And if this were not true, that every visible Metal hides in it self the others, invisibly, how could it be possible to transmute any inferior Metal, either universally or particularly, into good and constant Gold? But that it is possible, daily ocular inspection proves to be true, in several places of the World. Now if this be so, as no man needs to doubt it, it will not be difficult to teach any understanding Man, if he will but learn a little how to handle the Fire, how to bring forth fixed and corporeal Gold, out of those gross and visible Metals, in which lyes hidden a great deal of pure and spirittual Gold. But yet you must know, that one clean Metal hath more invisible and spirittual Gold in it, than another. *Jupiter* hath in it much spirittual Gold; but *Venus* more, and *Mars* the most: Yet *Antimony* doth not give place to *Mars*, for the quantity of spirittual Gold. Now whosoever is minded to undertake this sort of Labour with Profit, let him take care what Metal he handles, and how he handles it, that instead of Profit, he may not reap discouragement and damage, but may have reason to thank God, Nature and Art; in which, this following Process will sufficiently help him, in which, the true and most

most certain way is openly shewn. Yet with this Privilege, that he so lives, that God may be pleased with his Conversation and not have it in Abomination. For Gods blessing is all in all. There must be neither earnest Prayers, diligent Consideration, and unwearied Labour, or else one may easily fail, although the Art be plainly and clearly set before his Eyes, without any reserve, which a good Christian ought certainly to believe. Yet I have often heard the contrary, from impious Men, such as the adherents and Consorts of *Farmers*, as if God had, nothing to do with such Arts, and that Art alone was Master in these Cases, which certainly is very impious, seeing that such Blasphemies take away from God his Omnipotency, his Goodness and Mercy, and give them only to Nature, seeing that God hath not his beginning from Nature, but Nature from God. Have not the wise Heathens believed, that God could give his blessing to Mens endeavours, and take it away again at his pleasure? What saith *Virgil*, that famous Philosopher? when he teacheth how to pluck the Golden branch from the *Opake Tree*:

*Tene manu, facileque sequetur, & uno avulso,
Non desinet alter, si te fata vocant, aliter nullis viribus
Nec duro ferro avellere potes.*

*One Branch being pluck'd and born away,
Another follows; unless the Fates say nay:
Without whose smile, no force of hardest Steel
To crop the smallest Twig, can ought prevail.*

It is said, *Ora & Labora*, Pray and Labour, according to which, let every Man live. Now you shall hear how the imperfect Metals, in a particular way, may be transmuted with great Profit, into perfect, and that very plainly without any reserve, for I have obtain'd it at length by much Consideration. And because my great Age, and several long Sicknesses keep me continually in Bed, and both Feet are as in the Grave, where I stand certainly expecting nothing else, but a happy departure out of this transitory Life, into a better, which passeth not away. So that I would by no means intermit to sing with the *Sons* before my end, a pleasant Song, which may rejoice all the Lovers of *Alchymy*, if they will make themselves sharers of this Melody. For those who read what I here write, and yet give no Credit to it, nor put their hand to the Work, and finish it with diligence, they will reap no Profit by this instruction. But those who understand my Writings, and work plainly after the Letter, provided they have but a little understanding in the Fire, will reap great Profit; yea, even great Riches by it. For I am plain without any reserve, so that if any should fail, the fault will not be mine, but must be imputed to the Workmans want of Skill; for I never in my Life sought to gain any thing by my Writing, neither will I now do it, but it sufficeth me if I do good to my Neighbour, out of Love, with that Talent which God hath given me. Whoever is on *Glauber's* side, and will participate of my good intention, he may, or let it alone, 'tis all one to me, for they are not all good Cooks that wear long Knives; the Art consisteth in Experience, and he that is but any thing skilled in Chymical Operations will do well enough, for all is laid plainly down before his Eyes. But on the contrary, the Covetous, Proud, and Lazy who seek to be rich without labour and pains, will had every thing dark, and never attain to any thing profitable. For God will

have it so, that not every Body shall be Rich, as *Paracelsus* very well expresseth it in his Book of *Sulphur*, when he saith, *Many might be helped with a few Words, if it was not against the Will of God, for God will not have the Goats-eat equal to the Cows in length, for else out of Pride he might wish it beat out his own Eyes, and therefore it is better to be silent, than they may remain Poor.* Thus *Paracelsus*. But I *Glauber* say, that it is better to lay down the Art in truth, without difference before all Men, for God keeps still his hand over it, and to whom he Wills it, he will give it, and to whom he will not give it, he knoweth how to cast a Mist before his Eyes, that he may not see the good, nor have power to apprehend it, but may wander about in darkness, with his proud and dull Head, till at length he fall into the Pit of the impious, and there perish without help. But that I may no longer detain the Lover of Art with my Discourses, but come at length to the Practice, I will in the Name of God here set down the whole Process as it is in it self, without any Reservation, and the whole bulineis is thus.

Now followeth the true, and often practis'd Process, how to transmute Silver (as being yet not a perfectly mature Metal) by degrees, without any loss, totally into the highest perfection, that is to say, into good Gold abiding all Tryals. After the revealing of this Process, we shall also hear, how all the imperfect Metals, viz. *h*, *u*, *z*, and *y* may after the same manner (but yet not totally, but only so far as they contain an incombustible *Mercury*,) be transmuted into good Gold and Silver. And after this Revelation, we will not omit to shew also, which way *z* the most immature of all the Metals, may be transmuted, not only Particularly, but also Universally, into the highest Medicine, and the best Gold. But the latter must thus be understood, that we may not cast Pearl before Swine, but that they may remain only among honest hearts, and not come into the hands of double-minded Men.

But now, to come to the Melioration of Silver, the ingenious must know, that Silver is naturally fixed in the Earth, and endures the Fire, and therefore needs no Art to fix it; for it bears the Tryal of the Tell, as well as Gold, wanting only Colour and Weight, which Nature hath not bestowed upon it, but may be procured by Art. As for the Colour, the secret Fire of the Wife can only make it perfect, for all Colours are abscinded in the common Fire of Wood, and the Sun, as we daily see, that the Universally ripening Sun, brings all the Fruits of the Earth, from a Green and White, by its constant Beams, to Redness and Maturity. And we also see, that the common Fire, of Wood and Coals, makes Earths and Minerals which are White, become Red, as we see *Crocus Martis*, *Mintum*, and other Colours which are produced out of Black, Gray, and White Metals and Minerals; as the highly illuminated *Paracelsus* hath sufficiently taught us, viz. that the common Fire of Coals, by its own power and innate Nature, without any addition of other things, is perfectly able to graduate the white Metals, into Red, or yellow Gold, as you may see in his *Book of Cement*. If the common Wood-fire of it self doth this, what canno: the Fire of the wife effect, which was always kept in the greatest Secrecy? Especially, if one know how to add a graduating *Metallick* Species, as *Mars*, *Venus*, and *Antimony*, and the like, after a spiritual manner, to the secret Fire; which is the way to give to white Silver, a constant Redness.

As

As for the weight of Silver, it may, in like manner as the Colour be given to Silver by Art, so that it shall be equal with Gold in weight: Which introduction of Colour and weight into *z*, the Philosopher have called closing of its Pores. For this is certain, that if any light Metals are melted together, that one filth up the Pores of the other, and both come out of the Fire more compact and heavy, than they were before. For example: Take half an Ounce of Red Copper, and as much of good Tin, melt these together, and pour them out into a Bullet-mould, and you will see, that they will not be much more in Magnitude than one of them was before; for one Bullet of *z* and one of *u* may almost be put into the same Mould: From whence it appears, that one Metal hath an ingress into the other, and mends, and augments it in its weight and Colour; but what those Metals are which give weight and colour to Silver, you may easily guess. Nothing can tinge, but what is naturally Coloured and nothing can better give weight, than what is naturally heavy: In which, *z* and *h* have the Preeminency, but in introducing Colour, *Mars*, *Venus*, and *Antimony* excel. But which way this introduction of colour and weight, into light and white Silver, is to be done, the following Process will teach.

But this the Ingenious ought to know, that it is no Art at all, that if the Iron made Red, and *z* and *h* made White, be mixed with *z*, yet they will not render it durable, red and heavy: But the Corroding *h* will quite take away the Redness and Whiteness all upon the *Cupel*: For what is not purged from all combustible *Sulphur*, cannot sustain the *Cupel*, but will vanish with *Sauren*, and turn into *Scorie*: And seeing that we know, that *z* and *h* contain abundance of superfluous combustible *Sulphur*, and also that their incombustible *Sulphur* is not yet fixed enough, to resist the Corroding *h* upon the *Cupel*, and therefore with him must vanish and come to nothing, for all that is able to abide the *Cupel* must be separated from all combustible *Sulphur*. Now we know, that *z* and *h* are not so, and therefore cannot abide the *Cupel*. For *z* if he be made Red, and cast upon Silver, he doth not remain Red with it, but so much as enters the Silver, again becomes black Iron, and therefore can give no Colour to the Silver; and also *z* flies away, and so leaves no weight to the Silver: Which *Paracelsus* hath sufficiently described in his *Calum Philosophorum*. So that if one melt unfixed Metals with Gold and Silver, and keep them together never so long in the Fire, yet notwithstanding the unfixed Metals, cannot be made fixed by the Gold and Silver, but every of them would again be found in the *Examens*, as they were before. But if one Metal should make the other better, they ought to be spiritually conjoined, and so the Spirit of one Metal will improve the other. For all Philosopher testify, that the Metals must first be reduced to their first Matter, that is, they must be brought into a spiritual being, before they can be transmuted into more Noble, by Art. But which way all Metals are to be spiritualized, and brought to their first Matter, is taught in my Treatise of the *Three Principles of Metals*, lately published, as also in the Seventh part of my *Pharmacopoea Strygiana*, and its Appendix. Now if one would Meliorate, or improve, the imperfect Metals, the imperfect combustible *Sulphur* must first be separated from them, that only the purest and incombustible part, viz. the incombustible *Sulphur* may remain; which may be done by several ways; as by Distillation, and Rectification, and also by Addition, and Combustion; in

which nothing perisheth, but the combustible and unprofitable part: But the incombustible *Cyl* still remains, and doth not perish by the Fire; and also by Solutions, Distillations and Rectifications, all the unprofitable Feces of the Metals are separated, and there remains only the clean Quintessence of the Metals, which are separated and advanced into a concentrated Medicine. This Separation of the unprofitable and combustible *Sulphur*, from the incombustible, an Old Philosopher hath notably expressed in these Verses.

*Est impossibile, Sulphur sine Flamma delere,
Cuius adasibile, quod praestat fossa Minerarum.*

*Sulphur impure, we can't blot out,
Till Curing Flames play round about
Our Oars and Calcer; for then they
This Jubile Fire forbath obey.*

Here the Philosopher tells us, that every combustible *Sulphur*, may be burnt, and reduced into nothing, but no otherwise, than by a kindled and combustible Fire, by whose Flame nothing that is good, but only the superfluous and noxious *Sulphur* by which all the inferior Metals are destroyed, is taken away. And therefore justly reputed imperfect, as long, and as often, until this unprofitable *Sulphur* is taken away from them, either Particularly, by Dissolving and Coagulating, Distilling and Rectifying, or else by an Universal fixed *Mercury* by projection, by which means the hurtful combustible *Sulphur* is fixed, and, without Combustion, transmuted into a nobler Metal. For this is very possible, that any combustible *Sulphur*, by an easy way and small Charge, and in a short time, viz. in one day, Particularly, may be so fixed, and made constant in the Fire, that, without being burnt, it may be able to endure the strongest Fire, which is handled more at large, in my *Three Principles of Metals*. From hence it follows, that no imperfect Metal can be transmuted, with Profit, into a Perfect, before it be freed from its combustible *Sulphur*, which may be done several ways. Now, he who hath a mind to get any good out of the imperfect Metals, must learn how to separate their unprofitable *Sulphur*, either by one means or other, as I have sufficiently taught. For in this, viz. in the Separation of the combustible *Sulphur*, from the incombustible, consists the whole Art; which every one ought to attend without other thoughts. Now after we have understood out of this Theory, in what the Melioration of the Metals consists, or how it must be effected, it is necessary to know the exact Practice, or Process, as the Operations succeed one another: For to this work belongs, not only Distillation and Rectification, to separate the pure from the impure, but also the most subtil and clean parts, after they are separated from their Feces, must be made fixed, subtiler, and constant, viz. so constant, that the Corroding *h*, may not overcome them, but against his Will, leave them constant upon the *Cupel*. This is one of the greatest Secrets in *Alchymy*, yet taken notice of but by few, and therefore few there are who reap any Profit. For the greater part of Operators are persuaded, that if they had but Red Metallick Tinctures, that they could immediately tinge with them, but in the end they have understood, that more than unfixed Tinctures are required. It is an easy Matter, to make Red Tinctures out of Stones and Metals: But these are not permanent on the *Cupel*, without true Fixation, which the Philosophers call Perpetuation in the Fire. Nothing in the

World

World can tinge, so that the tinged Metal can endure the *Cupel*, as long as the Tincture is still Metallick. For whatsoever is made out of Metals, and by a strong Fire may again be reduced into a Metal, cannot be called a true Tincture, for whatsoever yet contains a combustible *Sulphur*, perisheth upon the *Cupel* with *Saturn*, and nothing abides, but what is totally deprived of that. For even the *Saturn* contains much combustible *Sulphur*, therefore he so readily acts upon Sulphureous Metals, and draws them with himself into the *Cupel*, which he cannot do to Gold and Silver. But because we also know this, that when by the help of common fixed Gold, a combustible and fugacious *Sulphur* is well united and fixed, that the combustible *Sulphur* adheres so closely to the fixed Gold, that it also remains fixed with it, and can never be separated from it. Now, if the weight and proportion be well adjusted, then the fixed *Sulphur* enters with the Gold adjusted, then the fixed *Sulphur* enters with the Gold into *Lune*, and Tinge it into constant Gold. But if the conjunction of the *Sulphur* and Gold, be not well made, or too much of the *Sulphur* be put to the Gold, it takes away the Ingress of the Gold, so that it remains with the *Saturn*, and cannot enter the Silver. It is also to be observed, that if the *Sulphur* of δ , ρ or τ be legitimately united with σ , and yet be not kept long enough together, it will produce no good; and therefore the Transmutation of Metals is not so easie a thing, as many imagine; it is not enough to make a Tincture; to fix it, is more; and to give an Ingress, is hardest of all. And these three things ought to be well known, if one would effect any good in the Transmutation of Metals.

Now that we may further hear, which way Tinctures may be drawn out of the Red Metals, fixed, and made constant in the Fire, and how to give them an Ingress, I have undertaken to Reveal to the Lovers of Art. And none needs to doubt, but what I here Write are my own Inventions, which I have not only once or twice, but many times experimented, and always found good, although in small quantities, provided no accident hath hindered me. If a Glass break in the Labour, or a Crucible runs out, by which one suffers loss, that is not to be accounted a loss, because it comes by accident and not from the Art, and therefore not to be imputed to the Art. If an Art be never so well described, and an Unskilful Workman intermeddle with it, the Work may be easly charged upon the Art, as it is too often done. I shall here acquit my self of this unjust charge, if out of a good Intention I here discover the Art, as I have often done, without concealing any Manual Operation, and hereafter shall not care what Ill Men say or judge of it, if any one, through his want of Skill, should lose his labour. I here Write nothing, but what I have often done my self, and found good; for what should move me to publish any false thing, that might seduce others to labour in vain, even when I am ready to dye? I never sought any Profit by any of my Writings, no, not when I was young, and might have occasion for it. And now, when both my Feet are in a manner in the Grave, and I am certain not to live much longer - although I am heart-whole, nor find I any dolour about me, yet my Limbs being weak, I am forced to keep in my Bed, where I Write this. I say, why should I, so near my end, write any thing hurtful to my Soul? I write this for my farewell, to do good to the World, even as the Swan, when the is near her death, sings a pleasant Song, and such I would that every one should take these my last Writings to be. But if it

shall please God, I hope this will not be the last; which is only a small Work, to shew the probability and verity of the Transmutation of Metals, and to help Skillful Chymists to great Riches. But if God shall yet spare my Life, I shall write of higher matters, and shew such a light to the blind World, as hath not yet been revealed by any Man. In the mean time, I desire, the Ingenious very well to consider this particular, and to try his Fortune, every thing is easie to be done, and needs no beating of the Brain, for all the labour is clearly laid down, without any reserve, therefore I would have none be so arrogant, as to impute the fault to me, if he mis his Intention, but rather to himself, through his own unskilfulness or negligence. Yet this is also to be considered, That sometimes a true skillful and diligent Operator cannot imitate an easie thing, being hindered by the Almighty, who for certain Reasons keeps his Hand over it, and will not let every Man grow Rich.

Now follows the Fundamental Process, how to make good Gold out of Silver, with profit, and how to separate, after a particular manner, good Gold and Silver, out of Iron, Copper, Tin and Lead.

R. A pound of Steel Wier, more or less, according as you will begin your Work in a greater or lesser quantity, dissolve it in Spirit of Salt, filter the Dissolution, and abstract the Phlegm from the Solution, in Sand, for in the Abstraction there will come over no acidity, (because the *Mars* holds it after a Magnetic manner) but yet this is not without virtue, for it carries over with it self a very subtle Martial Spirit, of which a little put into ones Mouth, penetrates the Tongue, so that the taste thereof remains long after. And this penetrating taste and smell, is nothing else but the most subtle Narcotick *Sulphur* of *Mars*, which is set at liberty in the Solution, and carried over with the sweet Water, in the deslegging. It doth wonders in Internal Obstructions; and Externally it easeth all Pains, because it is Narcotick and Stupefacive; It serveth for Physicians and Chyrurgeons in many cases, but because I have already written of this, I need not here repeat it. And this you ought to note, that you draw not off the Phlegm to dryness, but the Solution of δ must remain in form of an Oyl. This sweet Oyl of δ is the *Opake Tree* of *Virgil*, from which he hath taught us to pluck its Golden Branches, and how this is to be done, he hath also obscurely hinted, but I here publish it plainly. *Virgil* saith, that those Golden Branches are the gift of *Proserpina*, but what was to be understood by this *Proserpina*, which the Heathens have said to be the Wife of *Pluto*, is not here expressed, but only this, that this Golden Branch was Consecrated to the Goddess *Juno*. He that will have the foundation of those Heathenish Gods, cannot better accomplish his Desire, than by Reading the last Edition of the Dictionary of Eight Languages, written by *Ambrosius Calepine*, for there he will find many curious secrets of the Ancient Poets illustrated. Now concerning *Proserpina*, many Philosophers and Chymists understand the Corrolive Oyl or Butter of *Antimony*, of which I have already made mention, although obscurely, in my Treatise *De Sale Phosphorum*, but shall here give it you more plainly. Now, if according to a due weight, you put some of this *Proserpina* to the Solution of *Mars*, and unite them well together, and then distil this mixture by a Glass Retort well Coated, there first comes over a certain unprofitable Humidity, then a white Oyl of *Antimony*, which

is to be kept by it self, and when you see yellow drops begin to fall, you must then change your Receiver, then give a stronger Fire, and the *Proserpina* brings over with it self the Tincture of *Mars*, as red as Blood. This Blood-red Oyl of *Mars* and *Antimony* is the Golden Branch, plucked from the obscure Tree, which may easly be fixed into a particular Tincture, as we shall hear anon. Now when you have pulled one Golden Branch, you may also pluck a second and third, for they will easly follow. As for the manner of plucking more such Golden Branches, it is thus: You must dissolve the remaining δ with Spirit of Salt, and there will remain many Feces, but the Solution will be clearer and better than the first, although less in quantity; Now, after (as I told you before) you have put to it the due quantity of Butter of *Antimony*, for which purpose that which came over in the first Distillation will well serve, and when you have driven this over by a Retort as before, the *Proserpina* again brings over more of the Tincture in a Blood-red Oyl, which may as the first, be fixed into a Tincture. After this manner you may pluck many Branches, one after another, but it is not convenient, because the Solution of *Mars* is diminished by every Distillation, and at length your Branches would be very small; therefore it is better when you have plucked the first Branch, to go to another Tree, and there to pluck a Golden Branch, for the Tree is not so precious, and the Branches, and dissolve them in Spirit of Salt, and then pluck from them more Branches. *Proserpina* hath learned this spoiling and bearing away, of her Parents *Pluto*, for he stole *Proserpina* from her Parents, and carried her with him into Hell, and made her his Wife. *N. B. Pluto* carried *Proserpina* into Hell, but *Proserpina* doth the contrary, carrying the dead Bodies and Souls out of Hell. For the hath her Original only from the Spirit and Salt of the World, which Spirit and Salt of the World have power to carry the Souls of the dead Bodies out of Hell, as you may see in the Books of Philosophers which say.

Sal & Spiritus Mundi, ducunt Anima Mortuorum ex Oreo.

The Salt and Spirit of the World, bring the Souls of the Dead out of Hell.

Let this suffice concerning the bringing over the Metallick Souls or Tinctures, which is done by *Proserpina*. But there is yet other ways to draw out the Tinctures of Metals out of Red Bodies, and they are chiefly to be had by means of our secret *Sal Armoniac* in a far greater quantity, than by the help of *Proserpina*, which is somewhat troublesome, but yet there are more easly and perfectly acquired by our Alchabell. Now, after we have heard how to draw Tinctures out of Metals and Minerals by the help of *Proserpina*, it is further necessary to know how to fix those Volatile Tinctures, so that they may not only endure the strongest Fire, to which they may easly be endured, but that is not enough, they must be made fixed, that the Corroding *Saturn* may not have power to injure them upon the *Cupel*; if that be not done, these Tinctures can profit nothing to Metals. I have seen very many who very well know, how to Extract Tinctures out of *Mars*, *Venus*, *Vitriol* and *Antimony*, but they wanted the Fixation, the perpetuation upon the *Cupel*, and also Ingress, and therefore they could do nothing with them. These following

ancient Verses are read by many, but understood by few, viz.

*Fixum si silices, facisque volare solutum
& volucrum figes, faciet se vivere tutum.*

If thou dissolve that which is fixed, and render it Volatile,
And again fix the Volatile, thou shalt not want.

We have proceeded according to this Verse, in making the fixed Iron Volatile, although we have not yet again rendered the Volatile fixed and constant upon the *Cupel*. The Fixation requires but little Art, so that it may abide the Fire, but to make it abide the *Cupel* is a great Art, and cannot be done by idle talking, but by a fundamental knowledge, without which all is in vain.

Now concerning the Fixation of those Volatile Tinctures, so as to abide the *Cupel*, I have (thanks to God) often experimented, and have already communicated to some who are Curious, out of kindness, whose success I do not yet know. This Fixation cannot be effected without Common Gold, for when Gold in a liquid form according to a due proportion, is mixed and radically conjoined with the Tincture, and cast into Hell to *Pluto*, and *Pluto* finds his dear Comfort deeply in love with the *Anima* of *Mars*, or this Beautiful *Hermaphroditical* Youth, he burns with Jealousie, so that he bends them so close together, as they can never afterwards be parted by *Saturn*. But whereforever one of these three goeth, draweth the other two with it. And because they are also constantly together, as if it were one Spirit and Tincture united to the fixed Body of Gold, therefore they have an easie admittance into the Chamber of the Queen *Diana*; for *Diana* doth by no means shut out her dearest King *Apollo*, but willingly admits him, and therefore she is recompensed with all the Treasures which he hath received from his true and Warlike Servant, *Mars*: And of this, by *Neptunes* help, the hath made her self a glorious and constant Red Garment, which neither Water nor Fire, nor the old and envious *Saturn* can spoil her of. Here I have Fundamentally described the Fixation of the Martial and Antimonial Tincture, clearly without any reservation, yet somewhat enigmatically, according to the manner of the Poets. He that doth but a little consider, cannot fail, but must comprehend it, if he hath but a moderate Capacity, except God shall prohibit him.

Now let us further see, what may be further done with our Red Oyl of δ , and ρ , in Physick and Alchymy. When we pour upon this Oyl our *Alchabell*, and again draw off the Liquor by a Retort with a gentle heat, and at length give a stronger Fire, the most subtle and clearest part will remain behind, and the grosser part will remain behind, which is an Universal Purge. The subtle part, may yet be made purer and nobler by Rectification, and this you may afterwards dulcify from its Salt, and dry the *Anima Maris* and *Antimonij*, then put it into a Glass, and with an easie Sand-Fire melt it into a Red Stone, for this Stone melts as easly as Wax, and hath as easie Ingress into all Metals, as Oyl hath into dry Leather. This Stone hath not its equal, for it is better than the Fire-Stone of *Basilus*, it is better than *Butlers* Stone, to which *Helmont* hath ascribed such Wonders. Of this Stone and its incredible Virtues, which it shews in Physick, I shall treat at large in the following Treatise. This Treatise shall Discourse of three

ture of Metals containing Gold, Silver, *Venus*, *Mars* and *Jupiter* together, I granulate this mixture, and mix them with our Stone, melt them together in a Crucible, our Stone only spoils the inferior Metals, as δ , η and λ , which it consumes into a Dross, but the purer as α and ν it separates from this Dross, and precipitates them into a *Regulus*. But if this *Regulus* should not be fine enough at the first melting, you must *Cupel* it with Lead, neither doth all the α and ν come out of this mixture at one melting, but some remains with the Dross, therefore you must again put this into a Crucible, and put to it some filings of Iron, and so melt them together, then the wild *Sulphur* will be destroyed by the δ , and so let the Gold and Silver fall by *Cupellation*. The Dross you must reserve, till you have enough to melt in a small Wind Furnace, and it will be again reduced into Lead, which you may again use for the same Labour: for the Reduction of this, I have invented a peculiar small Furnace, which may be carried from place to place, and also you may pour out the Dross after it is melted, without breaking any thing of the Furnace, so that you may use it very often, before the Hearth will need mending. What is here said of the Separating of *Metallick* mixtures, the same may also be understood of those Mixtures, which are yet in the Oar, for the Oars are as easily separated by our Stone, as the Metals. This is the use of our Stone, before its Tincture is yet fixed, and therefore not able to transmute ν into α . Presently you shall also hear, how it may be rendered capable to transmute any Silver, by Degrees, into good Gold. I think it fit, first to say somewhat, how by the help of our Stone one may attain great Profit from Gems. For the Gems have in them fixed Tinctures, which our *Nephtun* can spoil them off, and so incorporate them with the naked *Diana*; to make her a Golden Veil, which is done thus: β The fragments of coloured Gems, viz. of Granates, Rubies, Sapphires, Hyacinths, Jaspis, &c. put a little of these into a good Crucible, and put to it three times as much of our Stone, cover it well, and melt it upon those Stones, and our Stone draws out the Colour of the Gems, and Colours it self yet deeper. With this Red Stone, if any filed ν be mixed with it, and melted, it draws the fixed Tincture to it and becomes Golden, so that in the Separation it yields much Gold, *N. B.* The fittest Silver for this work is, that which is precipitated by γ out of *Aqua Fortis*, yet you may also use that, which is precipitated by Salt water. If the work be well done, the Gems will be white, which you may use instead of small Diamonds, for the Fire doth not take away their hardness, *N. B.* If a Man hath Skill enough to take away the Colour from the great Gems, as Granates, and Hyacinths, he may acquire Riches in a short time; for afterwards you may tinge other white Stones into Rubies, by the help of this Colour, but this Labour requires an experienced Artift, but no Prater: And this is sufficient for this time, he that delighteth in these Arts may Practise them, and try how God will prosper him in it. If he can but obtain the Extraction of the Gems, he needs no more, for one Gem, of a Dram, is worth more than several Ounces of Gold. After we have briefly understood, how to make good Profit with our Red coagulated Oyl of *Antimony* and *Mars*, before it is yet fixed, with the imperfect Metals and Gems: You shall also hear what it will do, when fixed. And this you must know, that if a Tincture very well prepared, can endure melting in the Fire, yet for all that, it may not be

accounted fixed; for inasmuch as they are made out of unfixed Metals, they cannot themselves be fixed; if one should object, and say, that the Tincture was drawn out of fixed Iron, and therefore it must also be fixed, although the *Antimony* was not fixed: I answer, that Iron cannot be called fixed, although it doth not fly in the Fire, for *Saturn* can still devour it, but this only is to be reputed fixed; which endures the *Cupels*, which neither δ nor γ doth. Therefore the Tinctures which are extracted out of them, cannot endure the *Cupel* before they are made fixed. For which reason the highly experienced Philosopher *Paracelsus* tells us, that we must not take common Iron to draw our Tincture, but such as cannot be again reduced into Iron, which we must seek in the green and blue *Scorie*, out of which Iron hath been melted by the strength of Fire, and are cast away. Because the Iron, and also every imperfect Metal, containeth two sorts of *Sulphur*, viz. a combustible, and incombuftible; the combustible is melted by a strong Fire, into a dead Glas, but the incombuftible remains unhurt, hidden in the said Glas, and may be drawn out of it by Art, and brought into a Tincture, that will endure the *Cupel*. I could cite *Paracelsus* for several other things, because he writes very honestly, but it is not here convenient. It would be very well, if some one would reprint this Treatise, for it is out of Print, that the way to the Truth might be shewn to them that err. And if none will do it, I shall do it my self, for it is commendable to preserve a lighted Candle, and not suffer it to go out. This is enough of the Fixation of *Paracelsus*, which is done by the great strength of common Fire. Now we will also hear, how this Fixation may be effected by an artificial moist Fire, much easier than by the former. In my Treatise lately published of the *Three Principles of Metals*, I have taught how any combustible *Sulphur* may be fixed in a very few hours, so that no Fire can any more hurt it. Now if such a quick Fixation of combustible *Sulphur*, can be done with a moist Fire, as I have shewn it may in the said Treatise, what may not be done, by the same Fire in the more fixed Metals, such as Iron? I have also shewn in the same place, that γ , as well as common ϕ , may be made fixed in few hours, I have also said that γ and common ϕ , so fixed have no ingress into Metals. After that, I have also taught, how to procure this ingress by common Gold, if the Gold and the *Sulphur* be united, and then a fixing *Aqua Fortis* drawn from them, that then it can never be separated from the Gold, but that the Gold so preserves it upon the *Cupel*, that *Saturn* cannot enter it: Now if this may be done with common *Sulphur* and *Antimony*, why not also with *Mars*, which in its Nature approacheth Fixity? Therefore it behoveth, that we should fix our Tincture of δ and γ , after the same manner being united with α , by the Humid fire, that both may be permanent upon the *Cupel*. For without this Fixation nothing of moment can be done. For if these Tinctures be added to Silver, and are not constant in the Fire, they with the Silver, become Metals again, vanish upon the *Cupel* with ν , and leave the ν nothing bettered. Therefore nothing else is to be observed, but to bring into Perpetuation the prepared Tinctures of δ and γ , by the addition of Gold, and the due Abstraction of the fixing Waters; and then the Tinctures remain with the Silver unseparable, and the devouring *Saturn* cannot hurt them upon the *Cupel*. Let this suffice concerning the particular Fixation of our Red Oyl of δ and *Antimony*. Now followeth, how to make an universal Coagulation and Fixation of this Oyl. *The*

The PROCESS.

β . Three or four Ounces of our Coagulated Oyl of *Mars* and *Antimony*, into a Red Stone by the help of ν , grinde it into an impalpable Powder, and draw from it ten or twelve Ounces of strong *Aqua Fortis*, which hath been first abstracted from decrepitated Salt, and in which is dissolved half an Ounce of Gold: Secondly, and Thirdly, abstract from it again fresh *Aqua Regia*, but without Gold: then the Gold will radically unite it self with the Tincture of *Mars* and *Antimony*, and they will be constantly fixed together, by means of *Aqua Regia*. When this is done, pour upon it a good quantity of common Water, let it boyl for some hours, and it will draw out the sharp Spirits, which remained with the Tincture, this may be once or twice repeated, then dry it, and it is fit to tinge Silver into Gold. This Tincture melts as easily as Wax; the *Saturn* which is mixed with it, doth not hinder it, it is true, he goes into the Silver with the Tincture, but is easily separated by the *Cupel*. I could set down many more Dexterityes, in the Preparation of this Tincture, but it would swell too much, it being already greater than I expected, for I only thought to have annexed this

to the Appendix, as a Corollary, but it is grown bigger than the Appendix it self. Here should have been added, how this Tincture of *Antimony* and *Mars*, by the help of our *Alcabeft*, might be made into a constant Tincture, easily and in great quantity, without Coll; so compendiously, that in three or four days time, a good quantity of Tincture may be made fit to graduate a great part of Silver into Gold: But the time will not allow me here to infist any farther on it, but must defer it the second Appendix, where the Reader will find greater Contentment. For this work is so easily done with the *Alcabeft* without great Coll, that the most ordinary *Mechanic* may imitate it, and profit by it. There will come another World, when Art will flourish, and Praters perish. Take notice of this, for the time is at hand, *Elias the Artift* will soon appear, of this Read *Paracelsus* in his Book of *Virtuol*. At such a time there will be great changes in Europe, and chiefly in the German Empire, France and Sweden. For *Elias the Artift*, it may be, when he comes, will bring with him some Military inventions, and by his great Power establish the Fifth Monarchy. That in these times great Changes will be in Europe, is not to be doubted, for the Heavens do foretell it. God send us what is good, there being now nothing of good left, how then is it possible, it should remain longer in Peace?

OF

ELIAS the ARTIST:

OR,

What we are to understand by Elias the Artist, and what he is to reform in the World at his coming.

VIZ.

The true Spagyricall Medicin of the Ancient Egyptian Philosophers, which has been lost for above 1000 Years, and will be restored by him, and illustrated with many new Inventions, by rejecting much unprofitable *Smut-work*, and pointing out a nearer and better way to obtain good Medicines, with little Trouble or Charges; which true Medicin he will bring along with him, and declare the same to the present deceived World. Translated out of the High-Dutch.

Courteous Reader,

Towards the end of my last published Treatise concerning the *Infernal Goddess Proserpina*, I took occasion to mention, that probably soon after my Death, the long since fore-told *Elias Artista* would appear, and bring along with him a great Light, to enlighten the dark World, enabling them to reject the Evil

and embrace that which is good: As likewise, that many great changes will happen in divers Kingdoms, and especially in the Roman Empire, where one Potentate will overcome the other, and make himself Master of his Dominions. I there also shewed what *Paracelsus* hath declared concerning *Elias Artista*, and fundamentally confuted the groundless Opinion of some Persons concerning the same in my Fourth Part of the *Prosperity of Germany*, shewing that that Prophecy

phicy is not to be understood according to the Letter, and to be meant of some great Man in the World, but Magically; for the word *Elias* by transposition of Letters, makes out *Salia*, and so likewise doth the word *Elisba*, as I have formerly explained these words in my Treatise of the Nature of Salts. *Elias Arista* therefore according to the style of Philosophers, signifies extraordinary and unknown Salts, by which great and incredible things may be performed, and accordingly when manifested, will be the cause of great changes in the World.

These Salts were known to the Philosophers of old, who yet did not think fit any further to open themselves concerning them, than in declaring, that the Philosophers Stone must be prepared by them. *Turba Philosophorum* speaking concerning this matter, saith, *This our Salt encreaseth the Kedness in ☉, and whiteneth in ♀*, and further, *if God had not created this Salt it were impossible to make the Elixir*. It is probable, that the Philosophers who wrote concerning this wonderful Salt, had no knowledge of any other, supposing that this Salt only was proper to extract and prepare Tinctures. I must acknowledge there is no Salt in the World, that hath such virtue to encrease and exalt the Tincture in common as well as Philosophical ☉ and ♀, and that as it were in a moment, as soon as the Monarch of Salts is added to them. Neither doth our Salt only exalt, but it also joins the King of Metals so indissolubly with his Queen, that no Art can separate them. A thing worth our wonder, that a Volatile white Salt should have the power to meliorate ☉ and ♀, and to exalt the same permanently. For to give some further light to the matter, I declare, that this Salt of which the *Turba* speaks, doth sublime white, and being dissolved in Water, gives a white Solution: It is white, and continues white both in and out of the Fire, and is altogether Volatile, for which reason I have called it my *Secret Salt Armoniac*; but as soon as it is join'd with ☉ or ♀ it becomes fix, and makes the ☉ and ♀ fixer than they were before, affording them a kind of *plusquam* perfection, and inseparable Conjunction. Let none think that this Salt of which I here speak, is like, or the same with that which is made of Oyl of Vitriol and Spirit of Urine, of which I have treated in the Seventh Part of my *Pharmacopœa Spagyrica*; for this our Sovereign Salt has no affinity with that, for as much as that Salt makes all things Volatile, and separates their purer part by Sublimation from the gross *Feces*; but this our white Salt, though it be unfixed it self, yet has the power to fix unfixed Metals, so as to endure the Test, provided always that the virtue of this unfixed Salt, be first fixed by its conjunction with ☉ and ♀. For the whole substance of this Salt (which the Philosophers have called a Bishop or High Priest) when ☉ and ♀ as King and Queen are inseparably join'd by it, doth not abide with the ☉ and ♀, but only by its hidden Tincture and Virtue, whereby it exalts all colours, the unprofitable body of the Salt separating from them, as soon as the Conjunction is made, even as a Priest, when he has join'd two Persons in Wedlock goes his way, having performed his Office. And indeed this inseparable Conjunction of ☉ and ♀, may well be compared by a Priest; for as when the Priest has join'd two Parties together in Wedlock, they must inseparably continue so till death; so likewise when the Metallick Copulation of ☉ and ♀ is performed by means of our Metallick High Priest, consecrated by *Jupiter*, then are their Bodies thence forward inseparable; the

Water finds no ingress into them, the Air cannot pierce them, and Earth much less, yea, the strongest of all Elements, the Fire hath no power over them, but, like a Married Couple, abide together in all contrariety and adversity, and according to their Kind do multiply in infinitum, being supported with due Food and Nourishment; for we know, that except we be refreshed and strengthened with Meat and Drink, we can neither live nor multiply; the multiplying virtue in many and all Creatures proceeding from the Nourishment they take in. And the same we are to understand also concerning the Metallick Multiplication, for when ☉ and ♀ are permanently conjoined, by means of the Metallick High Priest, this alone is not sufficient in order to their multiplication, but they moreover must be supported with convenient Meat and Drink. And as Man at his first coming into the World is nourish'd with his Mothers Milk, in like manner the Philosophers do feed their ☉ and ♀ with their Mothers Milk, that is, with their first Effluence, from whence they deriv'd their Original. Now we know that in contemptible *Antimony*, the first Ess of ☉, is copiously to be found, and may with ease be drawn thence, in the appearance of Milk, with which ☉ and ♀ are to be nourished in order to their Multiplication and Increase. The Nourishment then wherewith our conjoined ☉ and ♀ are to be refreshed, and disposed to a Multiplication in infinitum, is our *Lac Virginis*, Virgin Milk and Mercurial Water, which strengthens and increaseth the Procreative Seed in ☉ and ♀ both in quantity and quality. Wherefore also this feeding or inceration has always been recommended by the Philosophers, as a most necessary thing, whereby, as it were, a new life, and multiplying virtue is communicated to the inseparably united ☉ and ♀.

Furthermore we are to know, that after common ☉ and ♀ by means of the Salt of Art, are inseparably conjoined and exalted in their colours; yet nothing can be performed with them, because they want an ingress into other Metals, which they have lost by their Conjunction, which therefore must be restored to them by means of our mercurial Water, which not only communicates Ingress, but also easie Fluxibility and Multiplication to the destroyed Bodies of ☉ and ♀. For when our ♀ Water is fixed in Conjunction with the fixt ☉ and ♀, then it is no longer a Volatile ♀, but is changed by the exalted ☉ and ♀ to a fixt Tincture. This done, if we would multiply this Tincture, we must add to it some of our Mercurial Water, and fix them together as before, which Multiplication we may repeat as oft as we please. For when once ☉ and ♀ are made irreducible and more than perfect, by means of our Salt of Art, we need never after to begin our Work a-new, but only mingle the fixt with the volatile in order to their Fixation; seeing that our Mercurial Water is in its inside better than ☉, for which reason also it turns the ☉ and ♀ when fixed with them into mere Tincture. Let no Man wonder why in this Operation we join ☉ and ♀ together, and not rather make use of ☉ alone, forasmuch as this ♀ hath no colour at all outwardly, though in its inside it be higher of colour than ☉ it self, both which Metals nevertheless, except their colours be exalted by the Salt of Art, and Inceration, without our Mercurial Water can never be changed into a true Tincture, because ☉ and ♀ have no more Tinctures than is sufficient for themselves, but being exalted by the tinging Salt of Art, they are capable of colouring white Metals, but not before. Indeed ☉ alone without the addition of ♀ may be exalted by our Salt of Art, and Mercurial Wa-

ter into a Red Tincture. In like manner also may ♀ alone be exalted in its whiteness by our Salt of Art, and ♀, one part of which exalted ♀ tingeth many parts of ☉ into good and fixt ♀, for our ♀ wherewith we incerate and multiply, may be fixed into a Red or White Tincture, according to the fertilitie we join with it, with ☉ it makes a red, and with ♀ a white Tincture. However the best way is to put ☉ and ♀ together in due weight and proportion, exalting them with the Salt of Art, by which means the whiteness in ♀ when join'd with ☉, becomes changed into Redness, of which mine Eyes are Witnesses. Of this Exaltation of ☉ into a high purple colour, and of ♀ into the highest whiteness, I gave an Ocular Demonstration to some of my Friends, before my Sicknes, but none of them have since undertaken the Work, and my self by Sicknes have been hindered hitherto.

Ovid excellently describes the preparation of this Tincture, where he tells us, that *Jupiter*, having chang'd himself into a Golden Rain, fell through the Tiles into the Lap of *Danaë*, (shut up by her Father *Acrisius* King of the *Argives* in a strong Tower) and got her with Child, of whom afterwards *Perseus* was born, who in process of time being mounted on the Winged Horse *Pegasus*, killed the Sea-Monster, and afterwards vanquished the *Gorgons*, and made himself Master of the Golden-fruit-bearing Orchard. In which Fable the whole Work is clearly and punctually described, but the reason why it is so little understood, is, because so few makes it their business to consider thereof, or put their hands to the Work. For attentively considering the matter, we find that the King of the *Argives*, in the sense of the Philosophers, is our Black Lead, whence we prepare our Snow-white Virgin Milk or Mercurial Water, which is the Volatile *Danaë*, that becomes impregnate by *Jupiter's* Golden Rain. *Archivum* signifies a Treasury of secret and important Records, and no Subjects contains more secrets, than doth our Black *Magnesia*. What is more lovely to behold than *Jupiter's* Golden Rain, whereby the fair *Danaë* becomes impregnate? And from whence does this Rain proceed, but from our Salt of Art, without which it were impossible for ♀ to change the ☉ into such a desirable Rain? What is the Beautiful *Andromeda* else, but *Diana's* Consort of *Apollo*, who is exposed to the Sea-Monster to be devoured, and is delivered by *Perseus*. And, in a word, the whole Work of preparing a Tincture from the foresaid Subjects is so clearly set down by *Ovid*, as it could not well be set down more clearly; and yet how little is it understood, by reason of the general Stupidity and inadviciency of the Readers. I have here discovered all the ingredients belonging to this Tincture, so as nothing remains, except putting hand to the Work, and begging God's Blessing upon it: For no good thing was ever the effect of idleness: But Praying, Seeking, and unwearyed Labour, are the Well-Springs of all useful Arts.

And herewith I shall conclude the use of the Salt of Art, in preparing the universal Tincture upon all Metals, transmuting the same into ☉ and ♀. I suppose it hath been sufficiently made out, that the foreold *Elias Arista* is nothing else, but this our Salt of Art, whereby the Redness in ☉, and Whiteness in ♀ are exalted into Tincture. Wherefore also this Salt, by those who know its use, has been called the Monarch of Salts: For every Species of things hath its Monarch, excelling all the rest of the same kind; and upon which account, *Paracelsus*, who in his Life time had

not his Peer, obain'd the Title of Philosophers, Physicians and Monarch of Chymists. Forasmuch therefore, as our Salt of Art hath not its like in the World, for working Wonders in *Alchemy*, it may well be call'd the King of Salts: Tho' indeed there be one only Salt which excels him, as far as *Elias* excell'd his Servant *Elisba*: For as *Elias* went up to Heaven in a fiery Chariot, leaving his Mantle to *Elisba*, so this Salt may more properly be compared to *Elisba* than *Elias*, because *Elisba* laid here beneath, and did not ascend to Heaven, as *Elias* did. Now the Chymists generally prefer that, which ascends by the force of the Fire, before that which stays behind, tho' this Rule be not without Exceptions; for that which remains is not always to be rejected, because sometimes much good lies hid in it: As we may perceive in *Elias* his Ascension to Heaven, who left his Mantle behind, which was not without Virtue, as appeared when *Elisba* with it divided the River *Jordan*, going over dry-shod. The Chymists commonly call that which remains after Distillation, or Sublimation, *Caput Mortuum*, but without good ground, because in that which stays behind, often a great vivifying Virtue lies hid. This we may gather from the Virtue (as has been said) remaining in the Mantle of *Elias*, and in the dead bones of *Elisba*, which as soon as it touch'd the dead Body, raised it again to Life: If *Elias* his Mantle had been a dead thing, *Elisba* could never have divided *Jordan* therewith, nor could *Elisba's* bones have raised the dead to Life, if they had been dead and without Power. Consider well what I have said, and you will find more in it, than I dare more plainly declare: remembering always, that *Jordan* is nothing else, but our ♀ Water.

Concerning the Salt of Art.

Having already heard, how by means of the fixative Salt of Art, common ☉ and ♀ may be prepared into a Tincture, for the cure of Men and Metals; it now remains to be declared, how, by means of the Volatilizing Salt of Art, most excellent Medicines may with ease, and small Charges, in a very short time be prepared, out of all Vegetables, Animals and Minerals. We are here to take Notice, as has been already hinted, that the Property of our Salt of Art, is, to make the volatile Metallick Subjects fix; of which fixative Property, notwithstanding it may in a few hours, easily and without Charges be effected, and a Power of Volatilizing all things introduced into it, instead thereof, by which, incredible things may then be performed, both in Phytick and Alchemy. Of which Wonder-working Salt, the present World knows nothing at all, and probably nothing will be known of it, till God shall permit it to be revealed by *Elias* the artist. What I know of it, I am willing to communicate for a common Good, not doubting, but that God in his due time by means of Good men will reveal the rest. To volatilize this fixative Salt of Art, is an easie thing to the Wife, but to the Ignorant altogether incredible; though it be no difficult thing to me, to make it credible and apparent, which if thou wouldst do likewise, proceed thus: Pour upon our Salt of Art, in due proportion good Spirit of Wine, which draw off by Distillation, and you will have a wonderful Spirit, of great Virtue; but you will find your Salt of Art so weakened, as it cannot be used again: But the Spirit of Wine, impregnated with the Virtue of the Salt, performs Wonders, that were never yet made known to the World, of which we shall hear more hereafter

henceforth. For the Spirit of Wine in this abstraction hath its Virtue multiplied ten fold, so as it not only extracts the Essence of Vegetables, Animals and Minerals, both easily and suddenly, carrying them over the Helm; but also extracts the Tinctures from \odot and \ominus , and all precious and common Stones, and brings them over. Of which Extraction and Separation of the tinging Soul from fixt and unfixt Bodies, no Philosopher hitherto hath divulged any thing. Let us now take a view of the great Secrets, which may be obtained by means of our Alcolized Spirit of Wine. *Paracelsus* had an Alcolized Spirit of Wine, which he called *Alcohol vini*, with which he did great things; but it is not likely, that his *Alcohol vini* was of the same Virtue, as mine here described; for if so, it could not have been so long concealed. However it be, we cannot deny *Paracelsus* the Title of Monarch of Physicians and Alchemists, though he may have been ignorant of our *Salt of Art*, with which our *Alcohol vini* is prepared; for no Body knows all things; and God bestows his Gifts, as best pleaseth him.

But to our return to our *Alcohol vini*, and the manner of using it. First we are to take Notice, that as for Vegetables and Animals, they are to be reduced to Powder, if they be dry, but if fresh, they need only to be a little bruised or chopt, and then pour upon them our *Alcohol vini*; if the Subjects be dry, we may digest a while before abstraction, but in Case they be moist, we may distil the Spirit immediately, which carries over with it all the Virtue of the said Vegetables and Animals, together with the Taste and Smell, and poured upon Flowers, and distilled, sometimes brings over their Colours also, which hitherto hath been looked upon as very difficult, if not impossible. But before we make use of it upon Minerals, we must prepare them, for our *Alcohol vini* is not strong enough to lay hold on hard Minerals, and compact Metals, so as to extract their Essences, and therefore they must be first opened with Waters, that are not Corrosive, and afterwards be digested with our *Alcohol vini* and then distilled; which being performed in this Order, the *Alcohol* will carry their Essences with it over the Helm. This is the true Preparation of Vegetables, Animals and Minerals, in order to the extracting of your Essences, by means of our *Alcohol vini*. But here we must observe, that this Preparation of fixt Metals, by opening of their Bodies, must be done with fixt Liquors, and not Volatile; for if the dissolvent were Volatile, it would come over in Distillation with the Spirit of Wine, and spoil all; because after Distillation, the Spirit of Wine must be separated from the Essence it hath brought over with it; now if the dissolvent, by being Volatile, should come over the Helm, it would remain with the Medicine, and consequently spoil it. We are therefore to remember, that this dissolvent must be Firy, not Corrosive, without any Smell or bad Taste: The dissolvent being as necessary to our Work, as is the Spirit of Wine itself: Wherefore he who intends to plant good Fruit, in this Gold-bearing Orchard, must be provided with both these Keys, viz. with a *Mentruum*, not Corrosive, to dissolve Metals and Minerals, and with a well prepared Alcolized Spirit of Wine, without which, he cannot obtain the Tincture of Metals.

Having thus spoken of the foregoing Preparation of Vegetables, Animals and Minerals, in general: I shall now proceed to shew in particular, how out of them most surprising, and excellent Medicines may be prepared.

And first to begin with Vegetables; their Essences are to be distilled in *Balneo*, with a moderate heat, changing the Recipient when it is needful: For that which comes over, first is of another Nature, than that which distills next, and that again differs from that which comes last. There are some Vegetables, that first give their best part, and the worst last, whereas in others, the worst comes first, and the best stays till the last. For the rest, it is easily apprehended, that the Virtue of Flowers and Herbs, especially when green and tender, doth more easily yield to Distillation, and come over sooner than the Essence of hard Wood, which is more closely shut up in its Body. He that proceeds aright in this Work, will meet with great delight and Satisfaction, and bless God for the Communication of this Light. For our Alcolized Spirit of Wine brings over Vegetable Essences, of a most fragrant Odour, which common Spirit of Wine can never do: We may indeed extract Vegetables, and Minerals with common Spirit of Wine, but cannot carry the said extracted Essences over the Helm: Which extracts made with common Spirit of Wine, are not to be compared with those, which our *Alcohol vini* brings over with it, differing as much as the shell from the kernel. For our Essences, as soon as they are taken into the Body, penetrate it throughout, passing every where to find out their Enemies, and when found Attack, and put them to flight, which gross Medicines cannot perform. The like Virtue is also in those ψ *Salts*, Tinctures or Souls of Metals, that come over in the flame of the distilled Spirit of Wine, which all ψ penetrate the Body throughout, chasing their Enemies before them; and the Tinctures of Stones in the same manner prepared do the like. Which we must not go to understand, as if the Alcolized Spirit of Wine were to be taken into the Body, together with the Tincture, for indeed it must be separated from it. As for instance, when I have brought over the Quintessence of Flints or Crystals, with our *Alcohol vini*, and have a mind to make use of it against the Stone in the Bladder or Kidneys, or Stones that are grown in the joints, I must not exhibit this Essence, as it is mixed with the Spirit of Wine, for if so, the good effect, that might be looked for from the Essence, would be spoiled by the great heat of the Spirit of Wine, which is the reason the same must be separated from the Essence, before it can be given inwardly. Now this Separation cannot be done by Distillation, because both would come over together. Neither can the Tincture, or Essence of the Stone, be separated from the Spirit of Wine, by Precipitation. What is to be done therefore in this Case? The only way to attain our desire is, to kindle the burning Spirit, and let it flame away under a large and capacious Helm or Head, made for that purpose; by which means the Spirit of Wine is consumed in the flame, and the incombustible Essence of Crystal remains in form of a sweet and pleasant Oyl. We are also to note, that in this burning away of the Spirit of Wine, the *Sulphur* of Wine only is consumed, and the incombustible ψ of Wine, being condensed in the Head, falls into the Receiver, in the appearance of a sweet Water. [See more of this instrument in the Sixth Part of *Phar. Spagy.*]

N. B. We are to observe, that the most highly rectified Spirit of Wine, is much about half water, which water ascends with the flame, and is caught in the Recipient. Yet is not this ψ any common ψ , but indeed a powerful ψ of Life, especially when the Spirit of Wine hath been rectified from Aroma-

tical, or Medicinal Subjects, but even without this, it is of very good use, because the incombustible ψ of Wine lies hid in it, and may be separated from it, by abstracting the said ψ in a very gentle vaporous Bath, which done, the ψ of Wine stays behind, in the form of a white lovely *Salt*, full of heavenly Powers and Virtues: For which cause this *Salt* or ψ of Wine, hath been always termed by the Philosophers, Heavenly *Salt*.

It is likewise to be noted, that after the ψ is abstracted from the Spirit of Wine, the said ψ is not devoid of all Virtue, as invisibly containing some part of the forefaid Heavenly *Salt*, especially if the Spirit of Wine in its Rectification, hath been impregnated with Spices, or other good Subjects: For according to the different impregnation of the Spirit of Wine, the Heavenly *Salt*, or ψ of Wine, will be more or less powerful. Thus we have seen in what manner the Essences of Flints and Crystals are to be prepared, with the help of our *Alcohol vini*.

When this Spirit of Wine Crystallized is kindled and burnt away under a large Head, the greatest part of the Essence of Crystals remains behind, in the form of a pleasant clear Liquor, which is the most Sovereign Medicine against all Diseases proceeding from *Tartar*, viz. Stone in the Bladder, Kidneys and other parts of the Body, which it dissolves, and carries off. But the most pure part of the Crystals mounts with the flame into the Helm, in form of a clear Water, which when abstracted in a vaporous Bath, the ψ of Crystals stays behind, in form of a lovely white *Salt*, which is of far greater power in the Stone, Gout, and like Diseases, than the fixt Oyl or Liquor, which remains in the Vessel after the Spirit of Wine is burnt away. In like manner, we may proceed with other Stones. Yet we are to understand, that all Stones have not the same Nature or Property: Thus we find several sorts of Crystal, viz. some White, Transparent and clear, others White, but *Opake* and dark, also Green, Blew, Yellow, Red, and Black Crystals, all which by the help of *Salts*, are melted into Glafs of several Colours. Amongst these Crystals are also reckoned, Flints, Pebbles, Gravel and Sand, which likewise suffer themselves with *Salts* to be melted into Glafs. All these forementioned Stones, may with *Alkalick Salts* be melted, and afterwards by *Deliquium* be resolved into a Liquor, concerning which Liquors, I have treated at large in the Second Part of my Furnaces.

These Stones that suffer themselves to be melted, with the Addition of *Alkalies*, may also, with Lead-ashes, be reduced to transparent Glafs. Whereas precious Stones, viz. Diamonds, Rubies, Saphires, Jacinths, Granates, &c. are of a quite different Nature, which neither by *Alkalies*, nor Lead, can be run down into Glafs: Wherefore also none have been found hitherto, that have been able from them to prepare any good Medicine, as not yielding to the most Corrosive Waters whatsoever.

N. B. And though indeed, I know a way to dissolve them without any Corrosive, yet do not I think it proper to communicate the same in this publick manner. There is another sort of Stones, which are commonly found in Rich and fat Earth, and sometimes also in Rivers or Brooks, such as *Lepir Indians*, *Lynois* and others, which being not very hard, may be dissolved in good Spirit of Salt, which Solutions are by some of our common *Chymists* used against the Stone, but without any good Success, forasmuch as the Body of the Stone is not at all meliorated by

being dissolved in Spirit of Salt, but rather made worse; because by this means, there is no Separation of the pure from the impure. But if any Man will take the pains to reduce these Stones into Essences, in the way before specified, he will find them much more available in all sorts of *Tartarous* Distempers.

There are also several kinds of Lime-stone, which cannot be melted with Addition of *Alkalies*, or the Athes of Lead, but by a strong Fire are burnt into Lime. Amongst which Lime, Stones, we may reckon the *Ludas* of *Van Helmont*, which like other Lime-stones, may be sublimed with our strong ψ , and afterwards reduced into a Liquor, of which I have treated elsewhere, and particularly in the Seventh Part of my *Pharmacopoea Spagyrica*. Out of these Stones, after they have been first burnt into Lime, a most excellent Medicine may be prepared against all kinds of the Gout: *Basil Valentine* assures us, that he with Essence of quick Lime, cured the Chancellor of the Emperour of Germany of the Gout: Which we may the rather believe, because *Basil Valentine* knew the way of separating the ψ from the Spirit of Wine, by enkindling it; and hath also described an instrument of Copper, for performing that Operation: And knowing all this, he could not be unacquainted, that the Essence of Quick-lime, being united with Spirit of Wine, and afterwards meliorated, and purified by burning it away, was separable from it, which he having reduced to Practice, obtained this excellent Medicine for curing of the Gout.

We are further to know, that there be other, and better Stones, to prepare an universal Medicine against the Gout and Stone, by means of our *Alcohol vini*; after they have been first burnt into Lime, viz. Oyster shells, which, being burnt, afford a Lime that is very Caustick; and of a like Nature are all Sea-productions, viz. the Stones that are found in Sponges, all sorts of Coral, Pearl, and Mother of Pearl, all which may be reduced by Fire, into a Lime of great and excellent use.

But above all other Stones, I esteem those that are found in Beasts, Birds, Fishes or Man, which being reduced into a Calx, and their Essences extracted with our *Alcohol Vini*, may then be brought into a pleasant Liquor of great Use.

Amongst Fishes, the best Stones are found in *Haddock*s and *Whittings*, *Crabs Eyes* also are very good, but must be calcined before they can be of any good use in Physick; for without that, they are more proper to generate the Stone, than to expel it.

Having thus declared, how from some Stones, good Medicaments may be prepared against the Gout and Stone both of the Bladder and Kidney; we will next shew, what kind of Stones are proper to be extracted with our *Alcohol Vini*, in order to the obtaining of true Tinctures for Men and Metals. For all Stones that have good fixt colours, are not therefore fit to have their Tinctures extracted; because some of the Precious Stones are too costly, though we should only make use of their Fragments. Some will not submit to any Operation, viz. Granates, Saphires, Rubies, Jacinths, Emeralds, Turkoises, &c. though they abound with much fixt Tincture; whereas all those Stones which are high of colour, and suffer themselves to be dissolved, are proper for this work, because without preceding Solution, it is impossible to extract the Tincture from hard and compact Bodies: Wherefore we must make choice of Stones that are soluble, and abound with fixt Tincture, viz. Green and Red Jasper

Jasper Stones, *Lapis Lazuli*, and the Black *Magnesia* which contain abundance of Solar Tincture. All Stones likewise that are high coloured, and break smooth like Glass, whether found on Mountains or in Brooks, are good for this purpose.

It was because of this Solar Tincture abounding in the Jasper Stone, that the Ancients prefer'd it before \odot , as containing a most high and excellent Tincture. A very rich Tincture may also be extracted from the *Lapis Lazuli*; and from the Black *Magnesia*, (which is not costly) a richer. Let us therefore take this despised Stone in hand, and see how easily its Tincture, by means of our *Alcohol Vini* may be extracted, and what uses it serves for, as well in Physick as Alchemy.

The PROCESS.

R. ONE pound or two of black and ponderous *Magnesia*, pulverize the same, and dissolve it in our Universal Stone-Water, wherewith all hard Stones may be dissolved, and thou wilt have a Solution of a Grafs-green-colour, filter it, and in case thou hast proceeded aright, the undissolved *scæci* will be of small quantity.

Now is thy Solution ready to have our *Alcohol Vini* pour'd upon it, in order to the extracting of its Tincture, and carrying it over the Helm.

N. B. That notwithstanding the Solution be at first of a green colour, yet the Spirit of Wine in Distillation comes over yellow as *Sol*. And when the Spirit of Wine is kindled under a large head, the pure *Mercury* of the *Magnesia* ascends with the flame, which is of great use in Physick; and a Blood-red Liquor stays behind, being not only a Tincture for the Bodies of Men and Metals, but also by means of the same may Crystals be tinged with several fair colours, so as to resemble Precious Stones in all things, except hardness. I dare not set down here the manner of applying this Tincture to white Metals, he to whom God vouchsafes this Tincture, will easily find out the use of it.

As to the Physical use, this Tincture opens Obstructions of the Liver, Spleen and Lungs: The white *Mercury* come over with the Flame is an excellent Medicine, strengthening the Heart, Stomach, Head and Reins, and a great Remedy against the Gout. In a word, he that is Master of this Tincture will find much more in it than I have here hinted.

In like manner, as hath been said of the *Magnesia*, we may proceed with other Stones, to extract their Tinctures, all which have different properties, according to the nature of the Stones from whence they are prepared.

We proceed now to shew, how by means of our *Alcohol Vini* the Tinctures or Essences of Minerals and Metals, without any preceding Solution, or other preparation, may be easily brought over. The way is thus:

R. What quantity you please of any Sulphurous Marcasite, whether of δ , γ , α , β , δ , θ , or \odot , make them red-hot in a Crucible in a Wind Furnace, and then put them red-hot as they are, into my second Distilling Furnace, fitting a large Recipient thereto, and pour upon them to the quantity of about an Ounce of our *Alcohol Vini*, closing the Furnace again immediately; by this means the Spirit of Wine will enter

into the Stones, yet because of the great heat will not long continue there, but ascend and carry over the Metalline Spirit with it; which done, pour upon them another spoonful of Spirit, which when come over, pour on another, repeating this as oft as shall be needful. After that the Marcasites or Metalline Stones are grown cold, they must be made red-hot again, and proceeded with as before, till a sufficient quantity of the Metalline Spirit be obtained. Then burn away the Spirit of Wine, and there will remain a glorious Essence of Metals, which thou mayest make use of, according to thy best knowledge. One thing I can assure thee, that this is the easiest way to obtain Metalline Spirits in quantity. And though the Process appears plain and simple, yet more may be discovered and attained thereby than many would imagine. I know what I write, though it may be every Man will scarcely understand me; which is very fitting, to the end these great *Arcana* may not be prostituted to the Unworthy. He, who cannot make Metalline Spirits according to this way, may dissolve the Metals themselves in proper Dissolvents, pour Spirit of Wine upon them, and distill their Essences, which he may then make use of, as his understanding shall guide him.

I have already declared, that Metalline Spirits, when pour'd together, do Meliorate one another. I shall add no more at present, having already declared too much to the Unworthy, and for those that fear God, they will be further assisted from above, and led to the desired end.

In like manner may the Essences of all common Stones, Pebbles, Metalline Stones, colour'd Earths, &c. be extracted without any foregoing preparation; for which God be praised for evermore. Amen.

In the same way we can obtain the Essences of many other Mineral Subjects, without any preceding preparation, especially of such as are Volatile, *viz.* Kobolt, Arsenick, Orpiment, Bismuth, Zink, *Lapis Calaminaris*, and the like Reals, from which we may distill very poisonous, but withal admirable, Spirits, in order to the Melioration of Metals. We may also take the same course with compact Metals themselves, and distill their Spirits without any foregoing Solution, *viz.* we must file them small, make them red-hot, and put them into the Distillatory, and then proceed as before hath been said with the Marcasites, and the Metalline Spirit will come over with its natural smell, taste and colour, in which Spirits great wonders lie hid, but are of great use in Meliorating of Metals. Read what *Paracelsus* writes to this purpose in his Book called *Vexatio Alchymistarum*, where you'll meet with what will satisfy you in this matter. Consider well of what I have said, and thou wilt find more than I dare set down; for it is no small or common thing to obtain the pure Souls of Compact Metals, without any foregoing Solution of their Bodies.

N. B. Those Metals which are molten with Minerals, being filed, and proceeding with them as aforesaid, afford a Spirit higher in colour, and of a stronger smell than simple Metals. Take an instance from Brafs, of which if you lay a piece upon a red-hot Coal, it will send forth a bad stench, or put Coals into a Brafs Chafing-Dish, and you'll perceive the same; which bad smell proceeds from the *Lapis Calaminaris* which is joyned with the Copper, the said *Lapis Calaminaris* being a volatile and stinking Mineral. So likewise when γ is made white by the addition of Arsenick, it stinks much worse than when it is joyn'd with *Lapis Calaminaris*, as being much more poisonous. This stinking fume which proceeds from Brafs, though it

be a Spirit, yet is not without a Body, and may be called a spiritual Body, or Bodily Spirit. These fumes are hurtful to the Brain and Heart; and therefore a wife Man endeavours to catch this Volatile Spirit, and to turn it to a true fixt Tincture, fixing white Metals into a permanent Yellow; as the stinking fume of White γ , made so by *Arsnick*, may be reduced to a Tincture, which will tinge Red γ into White.

I have said enough here, he that hath ears to hear, let him hear. He, who desires to know more concerning those *Metallick* Odours, may read *Brucifus*; where he will find, that from them the Philosophers Stone, or highest Medicine against all Diseases of Men, and Metals may be prepared: Of which, elsewhere I may have occasion to treat further.

It remains now to discover, in what manner the Medicinal tinging Spirits, or Souls of Stones, are to be extracted, wherewith great Honour and Riches may be obtained in the Practice of Physick. The Process is the very same, as with the *Marcasites*; for when white Pebbles and Chrystals, or colour'd Stones, as *Jasper* Stones, *Lapis Lazuli* and the like, being first made red-hot, have our *Alcohol Vini* poured upon them in a convenient Distillatory, the Spirit of Wine carries over their several Colours, which Tinctures are of great use in Physick. In this way, we may get a Spirit from Lime stones, which is most subtil, and strong of any other whatsoever.

As for Corals and Pearls, they are not to be made red-hot (because their Virtue is destroyed by strong Fire) but only heated, and pour Spirit of Wine upon them, by which means the Spirit of Wine will bring over the Essence of Corals of a curious red Colour, and that of Pearls white as Milk.

The Stones that are found in Fishes, Crabs eyes, so called, need only to be pulverized, without heating them, and in abstracting the Spirit of Wine from them, we obtain all their Virtues; which Spirit of Wine being afterwards separated there from, as I have taught, or according to my new invention burnt away, we shall get the true Magistery of these Stones, being a pleasant *Salt*, full of Virtues, and without any thing of Corrosiveness. This *Salt* is the true Magistery of these Fish-stones. The like true Magistries may, without the assistance of any Corrosive, be prepared of Coral, Pearls, Mother of Pearl, Cockleshells, and the Egg-shells of some particular Birds, as also of soft Stones, such as *Lapis Lyncis*, *Judæicus*, &c. Let no Body think strange, that I make mention here of Egg-shells, amongst the rest; seeing it is certain, that they have their Original from Stones, as Experience teacheth us, for when Hens are coop'd up in the Winter time, in places where they cannot meet with Sand, or small Stones, they lay Eggs without shells. Wherefore Egg-shells are not to be contemned, for when according to my Instructions they are reduc'd to Magistries, they are of great use in curing the Stone and Gout: And are used with extraordinary Success, to hasten the Birth in Women, strengthening both Mother and Child, and helping to expel the After-Birth.

Swallows Egg-shells may easily be had, so far as after they have hatch'd their young, they cast them out of their Nests, and afford an excellent Medicine against the Falling Sickness. The Egg-shells of the Wag-tail would be yet more effectual to this purpose, if they could be got, for no Bird is subject to the Falling Sickness, but it: For being caught, and running about with other Birds in the Winter, it's oft seiz'd with the Falling Sickness, his Feet stagger, his Head

and Tail tremble, and at last falls on his Back, but continues not so long, for rising again, he plucks out some of his Feathers, and thereupon immediately recovers, and runs about, eats and drinks as before: Of whose Feathers, since their Egg-shells are not to be got, a Magistery may be prepared against that Distemper.

They who know, that great Virtues are contained even in natural superfluities, will not wonder at my treating here of Egg-shells and Feathers. Some great Philosophers have set down the way of making the Philosophers Stone of them; amongst the rest, a certain Author, writing concerning Mans-hair and Egg-shells, concludes thus: *Though these matters may seem to be very strange and absurd, yet who is there that knows all things, &c?*

Many other Subjects might be hinted, from whence Magistries may be prepared, but I think it needless, he who sets upon the work will easily find many more, than I have mentioned. I shall only, by the way, take notice, that the common Magistries of the *Apotecaries* Shops, are no Magistries, but mere dead, unprofitable Powders.

We now proceed to the Preparation of Vegetables and Animals, which being of different Natures, must also differently be prepared. As for Instance, *Opium* (which is a tough Juice, and cannot be pulveriz'd) must be cut in thin slices, and laid on a Tin Plate before the Fire, or any other convenient way, to be dried, and then powder'd; which done, we must pour upon it some of our *Alcohol* of Wine, and after a short digestion distill it, by which means we shall get it's most subtil Essence; and, if afterwards we burn away the Spirit of Wine, part of this Essence will ascend with the *Mercurial* Water, and other part stay behind. The former of these, *viz.* the Volatile *Mercury* of *Opium* is so powerful, that when only smelt to, it is of better effect than the common *Laudanum Opium* taken in substance. The Red Liquor, which remains behind in the Cup or Dish after the Spirit of Wine is burnt away, may be taken inwardly. That which remains in the Glass Body after Distillation is of no great use, and may be cast away; yet if any one will take the pains to dissolve it in common γ , filter, and after reduce it to the consistence of Pills, perhaps he will not find it much inferior to the common *Laudanum Opium*. The Oyl which remains in the Cup is of very excellent Virtue, as having pass'd the Purgatory Fire of the Spirit of Wine, whereby it is much corrected: Wherefore also we find, that this Oyl is wholly dejected of that loathsome Smell that is in *Opium*. But yet the *Mercurial* Virtue, which ascends together with the Flame, is far better than that which stays behind, not only in Virtue, but because being in the form of a clear γ without Taste or Smell, it may with the more ease be taken by the Sick. The said Oyl may also with Saffron, and the Narcotick Δ of the *Vinial* of γ be thickned and reduced to the Consistence of Pills.

This Medicine is of great use, for such as are in Pain, and want their due Rest, removing the one, and procuring the other: And no Body can be ignorant, how necessary Sleep and Abstinence are, to preserve Health, as well as to remove Diseases.

According to this way, we may extract the Virtues of all vegetable Subjects, and greatly exalt, as well as correct them, where need is.

N. B. *Henbane* and *Tobacco*, this way prepared, afford *Narcotick* not inferior to *Opium*. *Aloes*, *Myrrh*, and *Saffron* handled in this manner, make an Elixir *Pro-prietary*.

pretatis, ten times better than that described by *Paracelsus*, or *Helmont*: For our *Alcubo Vini* brings over only their purest Essence, which is afterwards yet further exalted through the Flames of the Spirit of Wine. According to this method, a Man may prepare from Vegetables excellent Cordials, *Cephalick*, strengtheners of the Stomach, *Nephritick* &c. which in their effects will far exceed the Common. Only we are to observe; that when we have a mind to prepare an universal Medicine, we need not to meddle with Vegetables or Animals, which are Grandfather *Demogorgon* green Cloak, so far as a little piece of his Heart, is far more valuable than his whole Cloak; wherefore he that would prepare an universal Medicine, of greater Virtues than all Vegetables and Animals contain, let him take to Task a part of this *Demogorgon* Heart. Concerning which, if the Reader desire further to be satisfied, let him peruse a Treatise of the incomparable Philosopher *Joannes Brasavolus*, of the Tree of Life; where he may be informed, who this *Demogorgon* is, what his clothes, and what the inmost Blood of his Heart are.

Now by the way, to speak a little of this *Demogorgon*, we are to understand, that the Ancients always described their universal Work, not plainly so, as to be apprehended by every one, but wrapt up in Riddles and Allegories; all of them pointing to this *Demogorgon*, who has his Seat in the Center of the Earth, having a rusty Colour'd, and green Cloak cast about him; which in plain terms, is nothing else but the Central Fire, which God, when he created the World, placed there as an everlasting vivifying Fire; by means of which quickening Fire, not only Metals and Minerals are produced, but also all Herbs, Plants and Trees: Upon which Account, the ancient Philosophers have described this *Demogorgon*, to be the Grandfather of all the Heathen Gods, that is *Metallick* Subjects, and an Upholder of, and Provider for all things that are within, as well as without the Earth; for all things proceed from one Original, viz. this *Demogorgon*. Concerning which, See the *Twelfth Treatise* of *Scndivogius*.

Metals and Minerals, are as it were the Shirt, or inmost covering of *Demogorgon*, whereas Vegetables and Animals, are but his Cloak, or upper Garment. The Ancients have writ much concerning this *Demogorgon*, attributing to him, not only the Generation and growth of Stones and Metals, but declaring him to be the Father of those living Spirits, which are often found in the Mountains, where Mines are, especially of \ominus or \updownarrow , about which, if the Reader desire to be further satisfied, let him read *George Agricola* his *Treatise concerning Subterraneous living Creatures*.

To return then to our *Demogorgon*, I say, there are found some contemptible Minerals, in which all the Virtues of Vegetables and Animals lye concentrated, which Minerals take their Original from the purest Heart-blood of *Demogorgon*: Such Minerals as these we are to take in hand, if we would prepare an universal Medicine against all Diseases, as well as a Tincture, to meliorate all white Metals with great Gain and Profit. We are also to observe, that such an universal Medicine, may easily, with little Charges, and in few days, be prepared: For the Minerals themselves cost little or nothing, the Dissolvent is very cheap, and the burning Spirit is not Chargeable, so that an Universal Medicine, to meliorate Vegetables, Animals and Minerals, may be made with the Charge of an Angel; which, certainly, is a strange and wonderful *Compendium*. All this may be done with the help of

our Spirit of Wine *Alcolifatus*, without which, the Essence of these Minerals cannot be brought over, nor be made perfectly sweet and fine, without enduring the Purgatory of its refining Flames: Wherefore, also our *Elixir Arista*, or Salt of Art, wherewith we acute our burning Spirit, and make such a wonderful *Menstruum* of it, may well be called the Monarch of *Salts*. And to demonstrate, that such a Medicine prepared of Metals or Animals, with the help of our Salt of Art joyned with Spirit of Wine, is not only able to cure all the Diseases of Men and Metals, but also of Vegetables, appears fitly from hence, that an universal Medicine can scarcely, or at all be prepared without the Concurrence of Vegetables and Animals: For which reason the Philosophers say, that their Stone is Vegetable, Animal and Mineral; if then the universal Medicine be made up of these three, we must conclude also, that it is Master and Commander over them. The use of this Medicine in the several three Kingdoms, is as follows. When by means of our *Tartarized Spirit* of Wine, thou hast brought over the pure Essence of a Metal or Mineral, and separated the Spirit of Wine from the *Metallick* Essence, by burning it away, then the said Essence stays behind in the Cup or Dish, wherein the Spirit of Wine was burnt away, and may without any other Preparation be made use of, for the Cure of all curable Diseases. But when we have a mind to make use of this Essence, for the meliorating of Metals, we must first ferment it with common \ominus or \updownarrow , for without this, the Soul or Quintessence of Metals can have no ingress into Metals, so as to unite with them in a Fire of Fusion. We are also to note, that when this *Metallick* Essence is fermented with \updownarrow , it becomes a *Solar* Tincture, but when with \updownarrow , it only affords a white Tincture. It is also to be observed, that when we take two parts of \ominus , and one of \updownarrow for our ferment, we shall have a Red Tincture, and so on the contrary, if we make use of two or three parts of \updownarrow , to one of \ominus , it will only be a white Tincture, because the predominant Metal determines the Tincture. But he who hath once obtained a well prepared Quintessence of Metals, will easily know the ferment and way of applying it, for a due application is of great moment in this matter. I have known some, who had extracted good Tinctures from δ and ζ , but understood not the way of fermenting them, that is of joyning their ferment without their Tinctures; neither did they understand the Inceration, that is, the way to give to your Tinctures easie Flexibility and Ingress, so could not arrive at their desired End. Were the World worthy of it, I could set down an easie, cheap and short way, to extract much \ominus out of \updownarrow , by which means every one that is somewhat skilled in Distilling, Melting and Cupelling, might have a Rich and inexhausted Mine in his own House, but it is much better to be silent, than to strengthen Men in their Pride and wickedness.

But to return to the Medicinal use of our Tinctures, we are to take Notice, that the Red Oyl, which remains after the burning away of the Spirit of Wine in the Cup, is fittest to make a *Metallick* Tincture of: But the \updownarrow or *Celestial Vitriol*, which mounts with the Flame of the Spirit of Wine, is the most proper Medicine for human Bodies: For this pure *Mercurial* \updownarrow is the true and best \updownarrow of Life, wherewith, not alone Men, but also other Animals, yea and Vegetables too, may be cured of all Diseases, and Evils incident to them. And so far as such, as the highest Medicine of Vegetables is the Nourishment they draw from the Earth,

Earth, the warmth of the Sun, and fruitful Rain, and that on the contrary a dry and barren Soil, and want of the cherishing heat of the Sun and Rain, are the Death of all Vegetables, it is apparent, that there can be no better Remedy to keep off the Death of Vegetables, than this our sweet cherishing, and vivifying \updownarrow of Life, or *Celestial Salt*: For when any Seeds of Vegetables are sowed therein, and set only in Sand, they immediately shoot up and grow: And having this effect upon Vegetables, we have the less reason to doubt of its cherishing, and vivifying Virtue upon human Bodies, as indeed there cannot be a better Medicine to rid the Body of Man, of all manner of Diseases than this Universal Blessed \updownarrow of Life, or heavenly Rain \updownarrow . When we attentively consider Nature, we find, that the Life and growth of all Vegetables, Animals and Minerals, is Originally from the Air, or an Airy volatile Spirit. Thus we can make all hard Stones and Metals grow as it were in a moment, by means of such a volatile Spirit, concerning which, I have spoken in the Second Part of my Furnaces.

This sudden growth of Stones and Metals, I have many years since shewed to some of my Friends, who greatly admired the same, but could not comprehend that reason thereof. Now therefore, to satisfy the Searchers after truth, I declare, that all growth, whether in the *Microscopie*, or *Macroscopie* proceeds from a Spirit, or Volatile Salt, arising from two contraries, viz. an Acid and an Alkali; for when an Alkali, and an Acid Spirit meet, they cause an Effervescence, during which, there proceeds from them both a very subtil Spirit, which has the Nature and Property to make all things grow. If a Man takes this Spirit inwardly; it procures and preserves health; if it be joyn'd to an Herb, it makes it to grow and shoot up suddenly. With this Spirit we can make an Herb grow from its Seed in the midst of Winter, (but it must be in a warm Room, so as it may be seen to grow; which my self have performed more than once. And to make it appear, that this swift growth only proceeds from a volatile Spirit, produc'd by the strife of two contraries, I'll give this instance; pour one Pound of Oyl of *Vitriol*, upon one or two Pound of calcined *Tartar*, not at once, but by degrees, and at several times, and it will cause a great strife and Effervescence, cover the *Cucurbit* with its Head, and give Fire in a Sand Furnace, by which means a very subtil volatile Spirit comes into the Receiver. If before this Work be undertaken, a Stone hath been dissolved by the calcined *Tartar*, and a Metal in the Oyl of *Vitriol*, then the Spirit, which proceeds from them, will be much more powerful; because the Virtue both of the Stone and Metal comes over with the Spirit. In this manner may a volatile Spirit be had from all Acids and Alkalis.

To demonstrate this further, that the growth of all things proceeds from the strife of two contraries, take this instance: Dissolve some Iron or Copper in Spirit of Salt, or Oyl of *Vitriol*, draw off the Flegm, in which Distillation none of the Acid Spirit will come over; because it is joyn'd and concentrated with the Metal, animating and disposing it to shoot up and to grow swiftly, so as the eye may perceive it grow, like a Tree with a Body, Boughs, Branches, and Twigs. Take this Spirit of Salt or *Vitriol*, concentrated by the δ , as soon as you have taken it out of the Furnace, whilst it is yet warm, and break it into little Bits, about the bigness of large Pease (if you should suffer it to grow cold, it would by attracting the Air, suddenly run into an

Oyl *per deliquium*.) These pieces of animated δ , must be joyned with its contrary, for which you can choose nothing better than a Liquor of Flints prepared in the same manner, which I have taught in the second part of my Furnaces. The Glass, wherein you put this Liquor of Flints, must be of the same wide-ness at the top, as at the bottom, and about an hand-breadth high, and fill'd with the said *Alkalis* Liquor, to which, put your Acid concentrated by the δ , laying the pieces orderly a thumbs breadth from one another, and place the Glass, where it may not be shaken or jogg'd. As soon as these contraries are thus joyned, they begin to act upon one another; but forasmuch, as the one of these contraries is concentrated by the δ , and become hard, it cannot mingle itself with its adversary, or destroy it, so they only vex and anguish one another, in doing which, a warmth ariseth between them, and the one contrary pulseth the other to shoot and grow; the hard and dry part, viz. the animated δ drawing so much moisture from its contrary, the Liquor of Flints, as makes it heave and begin to grow in form of a Plant, with Root, Stock, Branches, and Twigs, very pleasant to behold, the growth being very swift, so as within an hour and an half, or two hours at the most, the whole Glass is fill'd with little Iron Trees, which grow harder and harder, and when they are hard enough, (which will be in the space of twenty four hours) then the Liquor of Flints must be let out from it through a hole, left on purpose in the bottom of the Glass, and the Plant, or little Tree, remains. If we desire to make a more pleasant sight of it, we may take several Metals, and make them grow up like a Tree; δ affords a dark brown, *Venus* a green, η a white and Grey, θ a Blew, and ι a Yellow Colour. Minerals also give different Colours from Metals; *Lapis Calaminaris* grows not into Trees, but into the resemblance of Mountains and Rocks of a White and Greyish Colour.

If we have a mind to make Stones to grow, we proceed thus, first we melt the Stone, whether White or Coloured, into a transparent Glass, and pour it forth into a Copper Basin, where it will flow broad and thin, and will be the fitter to be broke into as small pieces as we desire. Which peeces we place as before in a flat bottom'd Glass before described, which must be full of an Acid Spirit mixed with water, so as it may neither be too sharp, nor too weak; for if it be weakened with too much water, it will not retain strength enough to make it grow; and if the Acid be too sharp, it will dissolve the *Alkalisized* Stone, wherefore great care must be taken, as to this particular.

N. B. The *Magnesia* gives a Blood-red Tree, and much more beautiful than any of the Metals: Only observe, that Metals may be made to grow with less trouble than Stones.

From what hath been said, it appears beyond dispute, that the growth of Vegetables, Animals and Minerals (Stones not excepted) proceeds from two contraries. I could easily make this out more amply and fully, but having treated of the same in other parts of my Writings, I shall let it rest here.

An Appendix or COROLLARY.

I Have in the foregoing Treatise declared the use of the *Salt* of Air, both in Physick and Alchimy, and have set down nothing, but what my self have experienced. What I have writ concerning our *Alcoholized Spirit of Wine*, is also the very truth: And tho' what I have here set down might seem to suffice; yet I cannot, before I conclude this small Book, but mention a much greater Gift of God, than that of which I have spoken here, *viz.* that God hath vouchsafed Mankind, for preserving their Health, a Subject, wherein the Powers and Virtues of all Vegetables, Animals and Minerals, are summ'd up and united together; which Subject may be had in all places for nothing, and however contemptible it may seem to the ignorant, yet it is the matter of the highest Medicine in the World. Every Man can have enough of it from himself, needs therefore not to go to another for it.

Adam and Eve our first Parents brought this matter with them out of Paradise; yea, every one brings it along with him from his Mothers womb.

Let no Man imagin, that I speak here of Urine, or Mans Dung, it is something else, and more despised than either of them, so that a proud Man will scarcely light upon it. I say, if a Man know this Subject, and how to make use of it in Physick, he may well account himself happy, as needing nothing of all that is in the World besides, in Case he hath only strength, place, and convenience to prepare the same. The Subject costs nothing, and the Preparation requires neither Glass, Coals nor Furnace. I commend this Subject to Physicians above any other in the World, the Preparation being easie, and without Charges, and may be finished in few days: So that the knowledge of this Subject, and its easie Preparation, ought not to be look'd upon, as an invention of Man, but as a wonderful, and undeserv'd Gift of God, reserved only for those, who despise the World with all its Vanities, renounce the Devil and all his Works, and avoid the Company of wicked Men, his adherents.

Of the Three most noble STONES generated by Three Secret FIRES.

AND

First, Of the Stone of Philosophers, which is prepared by the Secret Fire of the Wise.

Secondly, of the upper and lower Thunder-stone, how they are generated above, by the Meteorological Fire; and below, by the secret Artificial Fire. And,

Thirdly, How the Lapis Ignis, or Fire-stone of Basilus, is to be prepared out of Antimony by Art.

And how those Three most noble Stones of the World, are to be used in Physick and Alchimy. Translated out of the High-Dutch

Reader,

I N the end of the Appendix to the Seventh Part of my *Pharmacopoea Spagyrica*, I have made mention of Three Fires, which are not Common, but unknown to the World. By which are generated three wonderful Stones, which I did intend to publish. First, of the secret Fire of Philosophers, commonly call'd the Fire of *Arctophilus*, because *Arctophilus* a very ancient Philosopher did first write of it, who was also envious like others, and would write nothing of it, till he came to be nine hundred Years old, which way the Philosophers Stone was to be made by this Fire. These Writings have been long toss'd up and down the World, before any could be certain, whether or no this miraculous Fire could be found in Nature. At length some Philosophers at-

tain'd its knowledge, and published it for the good of the World. But because, those Philosophers were very obscure in their Writings, the Art could not be made common, but remaineth secret to this hour: So that one of a Thousand among the now reputed Philosophers, (who have fill'd the whole World with their unexperienced Writings) scarcely one is to be found, who know any thing of it. And because this secret Fire was call'd by the true Philosophers, *Ignis Philosophorum*, it would have become them, to know somewhat of it. *Helmont* the most experienced and learned Philosopher of his time, although he had studied long in the Universities, yet he doth not Glory in any Arts he there learned: But on the contrary, he saith, that Physick, as it is taught in the Schools,

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is of no value. And, that not the Universities, but the Fire, made him a Philosopher. And therefore, he calls himself a Philosopher by the Fire. And without doubt, our secret Fire was known to him, as appears by his excellent Writings. For his *Elementum Ignis Veneti*, to which he attributes so many Virtues, could not well be made, without this secret Fire. A Quintessence may be drawn out of *Venus*, but that will not effect, what the Red Element of the incombustible Sulphur can. *Paracelsus*, in his Book of Sulphur, writes, that an excellent *Elementum Ignis* may be made out of common Sulphur, which he so highly commends, that he dares to say, that except a Physician hath this Element of Fire, (that is the fixed Quintessence of Sulphur, among his *Arcaenum*, he cannot rightly be reputed a Physician, but a Money Catcher, and Robber of the Sick. In my lately published Treatise of Sulphur, I have also described an *Elementum Ignis*, which is certainly a very excellent Medicine against all Cold Distempers, but this is not yet fixed, but combustible, but the Element of Fire ought to be incombustible. For as long as a Medicine made out of Sulphur is still combustible, it cannot be reputed the Silver when touched with it, it cannot be reputed the true *Elementum Ignis Sulphuris*. For the true Element of Fire of Sulphur doth not make Silver black, but tingeth it with a constant Golden Colour, which cannot be washed off. As also, the Element of Fire ought to be of this Nature, to enter a Red hot Plate of Silver without fume, as Oyl sinks into dry Leathers, and to tinge it Yellow. Also, it ought to tinge common Oyl into Gold, when added to it in a due heat. This Quintessence of Sulphur, also must not be burnt by the Fire as other Oyl, but remain incombustible. Therefore, the Philosophers have call'd it an incombustible Oyl, a permanent Water, *Aerum potabile*, &c. When it hath those Virtues, then it can perform what *Paracelsus* attributes to it, *viz.* Wonders both in Physick and Alchimy; and by this, *Aristotle* and his followers (who assert, that the Species of Metals cannot be transmuted) are quite out of Doors. It is true, *Aristotle* also saith, that the Metals cannot be transmuted, if they be not first reduced to their first matter, of which I have sufficiently treated. This our fixed Oyl of Sulphur transmutes the Metals without any precedent reduction of them to their first matter. For our secret Fire hath taken away whatsoever was pernicious or combustible; so that only the purest and incombustible part remains, by which such great things in Medicine and Alchimy are performed, that it refuteth all those who speak against it; although many Impostors by their cheats, from place to place, have given occasion to speak evil of the Noblest of Arts; which hath had an ill effect heretofore upon my self.

An History of the Poisonous Tayl of Common Alchimy.

Here follows a large Historical Digestion of some great Abuse which the Author some time underwent, but pertaining nothing to the scope of this Treatise, I will not trouble the Reader with it.

Now concerning our secret Fire, it is not made of Coals or Wood, or other combustible Matter, but compounded of certain fiery Waters, which burn, but not like other Fires without the Glass, but always within the Glass; wherefore *Arctophilus*, as the first Author of the secret Fire, useth these words. Our Fire

is *Mineral, Equal, Continual, it Vapours but unless it be too much stirred up, it perishes of Sulphur, and is taken elsewhere than from the matter; it pull'd down all things, dissolveth, congealeth, and calcineth, it is artificial to find; it is a short way without cost, at the least with small cost; it is moist, vaporous, digestive, altering, piercing, subtil, Aery, not violent, not burning, compassing or encompassing, containing but one, and it is the fountain of living Water which goeth about and consisteth the place, where the King and Queen bath themselves.*

This is *Arctophilus's* Description of the Fire of Philosophers. *Pontanus* hath also wrote of this Fire, to whose Epistle I refer the Reader for the more easie introduction to it.

Arctophilus hath here plainly enough described the Matter, and the Mercurial-Water, and *Pontanus* hath confirmed it. He to whom God will give it, will easily comprehend it; but *Arctophilus* and *Pontanus* teach nothing, but how to ripen the Stone of Philosophers compounded of Gold, Silver, and Antimony; by this secret Fire. But because several others as well universal as particular are to be easily prepared by this our Fire, I think fit to say somewhat of it. Our Fire matures whatsoever is put to it, whether Vegetables, Animals, or Minerals, and therefore our Fire, as also the Matter of the Philosophers Stone, it self, is call'd Vegetable, Animal, and Mineral; as also a natural, non-natural, and supernatural Fire. He who is not fatished with this may read *Arctophilus* himself, where he will find more of this our secret Fire.

Now having understood what *Arctophilus* and *Pontanus* have written of our secret Fire, I could not but describe it somewhat more openly, to shew the Artificer a nearer and easier way to obtain it. I Glanber can truly affirm this, That in my young days I have travelled many Countries, and diligently searched for an Experienced Philosopher, that might teach me some good. But I no where found my desire, but I often found some diligent Physician, who following *Crolius*, *Hartman*, *Requius*, and other Experienced Physicians, prepared their own Medicines, by which they gained Honour and Wealth, and were therewith content. Some of them had indeed read *Arctophilus* and *Pontanus*, but had not light enough to understand them. I have also endeavoured to frequent the elaboratories of Princes, to learn something there. Indeed I found Processes enough there, which were sent from great Men. By following of which, and working in *Arsenic*, *Orpiment*, *Cobalt*, *Cinabar*, *Mercury* and the like Minerals, I drew a great deal of Poison into my Body, till at length I grew weary of it, and therefore set my mind upon *Spagyrick* Medicines, by which I have found many curious Secrets, and gain'd a sufficient Livelyhood. But yet at the same time, I attentively read the Writings of the Philosophers, and out of them learned many good things, chiefly *Basilus*, *Braccius*, *Newsumius*, and the like good Authors; but the secret Fire of *Arctophilus*, or the proper Agent, I could not Learn, I have often Discourfed of it with Learned men, but always found, that they understood less of it than my self. For they had not read the Ancient Philosophers, but had spent their time in getting of Money, and sending their Receipts to the Apothecaris Shops. But after a light was enkindled in me from above, and I began to know this secret Fire, I began to have an aversion to the tedious, and troublesome work with Glass, therefore I set it all aside, and now find my self more at ease, by this Capital work, for I make no further use of Furnaces, Glasses, or Coals, but can now do

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more and greater things in half a Nutshell or Egg-shell, than I could before, with all my Furnaces, Glasses and Coals, for which I give incessant thanks to God, who is the giver of all Good. This I was willing to add, viz. that our Fire is hard to be found, but easie to be made, when known. Concerning the Matter, it is not always the same, but may be taken after several ways, yet according to the true proportion of the Fire, for this is all in all, the proper Agent must be only excited by our Fire, and carried on to the promoting of the Maturation of our Matter; for the proper Agent is here as much concerned, as the fire it self, for that alone could not work sufficiently to prepare an unripe Mineral by it self, without the help of the proper Agent, in so short a time, into a Tincture constant in the Fire, or universal Medicine. Now whoever hath a mind to do any thing with our secret Fire, must have constancy of mind, tarry at home, and beg assistance of God, whose Blessing he must wait for with Patience.

Now concerning the farther use of our secret Fire, it is thus, that all Vegetables, as Herbs, Roots, Seeds, Woods, &c. and all Animals, none excepted, together with all Minerals and Metals, may without Cost, be easily brought into excellent Medicaments, particularly, For our Fire *Maturates* the purest *Animas*, or Quintessence of all things. Poysonous Subjects are converted into Medicine, fowr and bitter into pleasant and sweet. The immature is ripened; and our Fire can be better compared with nothing, than with the Sun, which gives Life to all Vegetables, Animals, and Minerals, and makes the imperfect, perfect, nothing excepted. In fine, Our Fire is the greatest and most noble in the World, the Sun excepted: But God is above all, the Lord of the Creation. But what need I say much of the Melioration of Vegetables, Animals and Minerals, by our secret Fire, I have said enough, if I should say more, it would render it too Common.

But thus much it will be necessary to add, viz. that the Subjects are, which are the most easily wrought upon by our Fire. Among Vegetables, Wine, and what pertains to it is the best; Among Minerals, *Antimony* and *Mercury*, which is our living Gold; Among Animals, Man, and what appertains to him. You have your own choice to chuse, which you will, you have sufficient Advice, and want nothing more, but the Blessing of God, without which all is in vain.

Here followeth the Composition, or Preparation of our secret Fire.

Three Heathenish Deities command this our secret Fire, viz. *Apollo*, *Diana* and *Pluto*. *Apollo* affords the warm Sun-shine. *Diana* gives the cooling and refreshing Night. And *Pluto* gives his Fiery Hellish Rain. That you may better understand it, *Apollo* gives Wine three times, *Diana* Milk twice, and *Pluto* his Hellish Fire once. Out of these three Gifts, our Fire is prepared. This is the true Preparation of our wonderful Fire. To speak of this more amply, is not convenient; we must not cast Pears before Swine, which way this Fire is to be used to any Subject, is sufficiently discovered to a Man therunto elected by God. But there are many, who having no dependency up on God's Blessing, proceed after an evil and cheating manner, so that those *Alchymists*, or Gold-makers, are become a scorn to the Country, and no Man cares to dwell by them, lest their great and continual Fires should bring damage to his Neighbours, and this not

without reason. For in making Oyl of *Vitriol* after the common way, a Fire is kept ordinarily for forty or fifty hours, which is a very tedious Work; but the Adepts can force over a Pound of Oyl of *Vitriol* in an hours time, with very few Coals, which thing I have already touched in my Writings, and shall say more of it in my Second Appendix. I have recommended this compendious way of making Oyl of *Vitriol* and *Sulphur*, to some Men; but they adhered so close to their old lingering way, that they were regardless of a better, notwithstanding that the Oyl of *Vitriol*, and the *Acidum* of *Sulphur*, are the Basis or Foundation of all the common *Hermetick* Medicine, for all other Mineral Spirits are by them acquired easily and plentifully. That Mineral Acid which is plentifully found in *Vitriol* and *Sulphur*, is the only Agent whereby Nature *Maturates* the yet volatile and unripe Minerals in the Earth. And also all Tinctures, which are fixed and constant in the Fire, are by the hand of the *Artif* prepared by this, yet with the Addition of its Compeer, the external Fire. This universal *Acidum* is our Horse-dung, and the *Syagian* water, in which *Jafou* drowned his Dragon and made him fixed: But when I here mention *Jafou's* Dragon, it comes into my mind what happened to me, when I once attempted to make such a Dragon, which vomited out Fire, and a black poysonous Smoke, out of *Sulphur* and *Salt-peter*: And because this History, may serve as a warning to many, who may incur much danger oftentimes by the common *Alchymy*, I will here insert it. A little before I became Bed-ridden, I had undertaken to steal from the ever watchful Dragon, that Golden *Fleece* which he hath in his keeping, and because this fierce Dragon will part with nothing before he be half slain, or at least, laid to sleep, therefore I was busied in this work, and had made a mixture of *Sulphur*, *Niter* and *Tartar*, and also another of *Salt-peter*, *Antimony* and *Tartar*, each apart in an Earthen Pot, in order to Fire them for Detonation. And although I had ordered, that one Pot should first be detonated, and then the other, that the Smoke might not be too great, yet this was not done, but they were fired both together, which caused such a great, black and stinking Smoke to ascend the Chimney, that when the Neighbours saw it, they thought the House had been on fire, and cried out, Fire, knocked at my Door, to come in to quench it, when there was none, notwithstanding this was not done in my dwelling House, but in a House remote from all others, so that it could have done no hurt to any else, if it had been burnt down, but they not being satisfied got Ladders and looked down the Chimney, and seeing no Fire there, they then said, it was Witchcraft. Out of this History, one may see what a dangerous Toyl the common *Alchymy* hath. This work to kill the Dragon, and to spoyl him of his Golden *Fleece*, is one of the pleasantest that ever I did in *Alchymy*, except the secret Fire. For when the *Sulphur*, *Salt-peter*, *Antimony* and *Tartar*, are denoted together, and sublimed with *Sal Armoniack*, the Golden *Fleece* riseth in a curious Golden Colour, and tingeth the Head, and Receiver with all sorts of Colours, like unto the Rain-bow, or a Peacocks Tail, and also one sees the Foot-steps of the scaly Dragon most gloriously in the Head; which *Newfmentius* hath excellently described, in a few *French* Verses, and hath omitted almost nothing which belongs to this Work: And because I here write of this sort of Work, it will not be amiss, to add those Verses. Concerning this, *Medea* thus exhorts *Jafou* in *Ovid*,

Peruigil

Peruigil ecce Draco, Squamis crepitantibus horrens,
Sibilat & torto pectore verrit humum.

Which *Newfmentius* hath thus rendered into *French*.

Voy le Dragon veillant de fureur forcené
Qui d'écaille bruyante a le corps entouré
Dont le goller siffant fumé & feu desferre
Et qui par replis tous va baliant la terre
De la large poitrine en la poudre imprimant
Les sinucux fillons, qu'il trace incessamment.

And may thus again be put into *Latine*.

Adspice squamosum unidumum, furore Draconem
Semper in excubiis aures frontemque minacem
Vibrantem, & nullo claudentem lamina somno
Qui cristâ linguas, tribus præsignis, & unci
Dentibus horrendis, paulo de gutture Flammas
Sibilat, & fumis atratis inficit auras.
Adspice multiplex Gyros quos ponderè Caudæ
Insuperat Terra, cum longa volumina ducit
Perque superficiem reptat, cum pectore lato
Verrit humum, & volens eadem vestigia semper.

And in *English* may found thus,

Behold this scaly Dragon swel'd with Ire,
His Crest doth brandish, with a dreadful Brow;
Nere clust'ring Eyes, nor Ears, nor yet retiring
From his broad Throat flames issue out
Black fumes infect the Air about
Behold the Kings, which his encreas'd Tail
Calls on the Earth, whilst he doth form his Coil;
With his broad Breast he creeps upon its Face
Sweeping humum, & volens eadem vestigia semper.

Here in few words the Philosopher describes the whole Work, how to spoyl the Dragon of his Golden *Fleece*. But only to those, who easily understand these Verses, whose eyes God hath opened, and are already pretty well skilled in this Art. But to the unexpert all remains dark. Reading only will not do it, but you must put your hand to the Work, if you will attain to any thing. I have, for several years together, read, fought, and laboured in vain, before I found the right way of obtaining this Golden *Fleece*. And when at length I became Master of this Art, I could not but admire that it was so easie a thing, and yet so difficult to be learned out of Books. *Paracelsus* and *Newfmentius* write the plainest of this, of which two expert Men, I first learned this Art, but afterwards I found a more compendious way, so that I can now perform the whole Work, with the Charge of one Ducat [or ten Shillings] in a very short time. But I must leave it to others to do, being yet detained in my Bed by my sickness: So that I can do no more, than to shew to others by my Writings and Instructions, the ready way to the Land of Promise.

Of the Second Fire, and its marvellous Fire-stone, which is generated by it.

We know, that Fire generates Stones, every one according to its Nature. The secret Fire of the Philosopher, engenders the Philosopher's Stone, which is a universal Medicine for Men and Metals, as we have already heard. That the Meteorical fire, from whence

proceeds Lightning and Thunder, generates also Stones, is known to all, for the Air procreates the same things, which are found upon the Earth. Therefore *Hermes* in his *Smaragdine* Table hath very well said, That whatsoever is beneath is also above, and what is above, is also beneath, by which, marvellous things are done. We know, that Frogs and Grasshoppers and the like, which are procreated in the Air, have fallen down with the Rain. I have read in a certain Historian, that once a Calf fell down with the Rain.

Anaxagoras, a famous Philosopher, prognosticated in his Life time, that after he was dead, a great Stone should fall down from the Air, to the Earth, which also came to pass. We also know, that sometimes great pieces of Iron have fallen down, not compact, but sticking one part to another like drops. And also, every Body knows, that Stones are cast down by Thunder and Lightning, which Stones are formed and concentrated by the Lightning, and so have assumed the Nature of a Stone; for in the Lightning is hid a very miraculous Property; seeing that Lightning is a Fire of quite another Nature, than our common Fire, which breaks in pieces all hard things which resist, but toucheth not what maketh no resistance. It hath very often happened, that the Lightning hath broken a Mans Bones, without hurting his flesh. We have also known, that it hath melted the Sword in the Scabbard, and left the Scabbard whole. This Stone generated by Lightning, hath quite another Nature than common Stones, for it is not transparent like a Pebble or Sand-stone, which melt in the Fire. Neither hath it the Nature of transparent and hard Gems, which do not melt in the fire, and yet keep their Lustre, neither can the fire reduce it into Lime, as it doth a Chalk-stone. In a word, it can be compared with no Stone in the World. Its shape is also wonderful, for it is generally sharp at both ends, but yet they are not all of one Figure or shape, they are generally smooth on the outside, and of a milky Colour, and reddish within. I have one which is Triangular like a Star, and if you turn it, 'tis like a Heart, of which I never saw the like. I have also one which is Cole-black, which is rough both withit and without, it is a wonder to me, that this Stone will not strike fire with Steel, notwithstanding it is generated by fire. We may also by Art make Lightning out of Iron or Steel, in which also is generated a strange Stone. The Thunderbolts love all things which are combustible, especially Gun-powder, for the Lightning it self proceeds from *Salt-peter* and *Sulphur*, and that is the reason, why it so often strikes into Towers, where Gun-powder is kept, and also it useth to strike Old Oak Trees, which contain *Sulphur* and *Salt-peter*, also upon Church Steeples, but seldom in the open Fields. I once saw in *Germany*, where the Thunder had stroke a Tower of Gun-powder, and although it was four square, yet it run so about it, and took out a piece of Stone-work all round, as if it had been cut out with Tools, because it could no where find entrance. Strange things are done by Lightning, it sometimes killing the Horse, and not hurting his Rider, and again killing the Rider, and not hurting the Horse, because it is no common Fire, but a concentrated Meteorical fire: It hath no resemblance of the fire of the Sun, much less of our common Fire, but our secret Fire of the *Chaldeans* hath some Agreement with it, because it is made of Iron or Steel, and *Salt-peter*: Therefore it cannot be much unlike the fire of Lightning, for that is also generated

generated out of *Saltpeter* concentrated, and *Sulphur*. Steel is concentrated *Saltpur*, that hath also Power to concentrate *Saltpeter*, and so to generate this marvelous Fire. The Meteorick Thunder-fire is a terrible one, but our Steel-fire is more wonderful in its Essence and Operation, as we shall hear by and by, for incredible things are wrought by it, so that even the Stone of Philosophers, never so well prepared, is not to be compared with it. *Query*, whether this Thunderbolt which is cast down by the Lightning be of any Virtue, or whether it be a dead and unprofitable Stone? I answer: It hath been always reputed, that if a Thunderbolt be kept in any house or place, the Thunder and Lightning will never strike into it. Whether this be true, I cannot tell, yet this I know, that those who keep them esteem them highly, I myself have one, which I much esteem for its marvelous Figure, for turn it which way you will, it always represents a Star or a Heart. Many strange things are performed by this Thunderbolt. I have seen several Foresters break it into pieces of the bigness of a Pea, which they put into a Buller-mold, fill'd up the Mold with melted Lead, and did believe, that they could not miss any wild Beast at which they should shoot it. I have also seen some Souldiers make such Bullets, and formerly believed, that they could pierce any thing with them, that otherwise they could not shoot through. I have also seen others, who have put pieces of this Stone into the pummels of their Swords, and believed, that this took away their Adversaries Courage when they should encounter them, and so they might easily Conquer them. These and the like things, I have seen done with it. But whether this be so or no, it is probable that there should be some occult Virtues in those Stones. For seeing that all Stones are good for somewhat, why should this marvelous Thunderbolt only be good for nothing? Some cause Women in Labour to hold these Stones in their hands, to facilitate their Labour; they also say, that it encreaseth Womens milk, if it be put into their drink. Others put them into the hand to stop Blood. If one could do any good with it, one might easily, by the help of a certain Magnet, attract a great many of them from the Air, as you shall hear anon. Now again, to return to our Fire and Fire-stone, I affirm for truth, that our secret Fire and Fire-stone, in its Essence and Efficacy, is more wonderful than the Meteorick Lightning and Thunderbolt. For our Fire doth not burn or flame, but when we will have it, otherwise it is like a dead Black-stone, if you only keep the Air from it, it will remain a Stone as long as you please. If you put it into a Glass and stop it very close, and keep it under water never so many years, it will still remain Fire, and not be hurt. For our *Chaldaick* Fire, when once prepared, will not burn, but remain good for ever, if you keep it from Air and Water. It is sufficiently known, that the ancient Heathens put burning Lamps into their Vaults, of which Lamps I have seen many, that were digged out of Mines in *Colen*. Some of these Lamps were found in some burying Vaults burning, when they were first opened, but as soon as the Air touched them went out. But our *Chaldaick* Fire remains dead, when kept close, and is kindled by the Air. I call it dead, but it is rather a dormant Fire. This our secret Fire hath so strange a Property, that it is able at all times to attract Fire out of the Air, not only in the hot Summer, but also in the cold Winter Nights, when the Sun is farthest off. By the help of this Fire, I believe, I could at certain times light a Candle, either under or above the Earth. The

Macabees set their Sacrifice on Fire by this, and not with common Wood, or Coal, fire, as the Vestal Virgins in *Rome* were forced to feed it with Wood continually, that it might not go out; if by chance or neglect it went out, those Virgins were buried alive; in so great esteem, had the *Jews* and the Heathens, their Fires.

Now as for the use of our secret Fire, no Man may be so bold as to discover the Power thereof to the World, for things incredible are to be done by it, which are better to be concealed, than made publick: Yet I will a little touch at it. The secret Fire of it self is of no use in Physick, but great Secrets may be prepared by it, both in Medicine and *Alchemy*. First, out of our fiery Mals may be driven a living *Mercury of Mars*, which is the most noble Subject to prepare an extensive Tincture, both for Men and Metals, for of all *Mercuries* of Metals, this is the best. When our Fire is melted into a thick water, and this fiery water poured upon a subtil Calx of Gold, and digested with it, it will attract the yellow Colour from the Gold, and leave it white, yet the Tincture is not yellow, but as green as Grasse, out of which an excellent Medicine may be made; it is also profitable in *Alchemy*. For it is also of this Nature, that if you put a Solution of Gold and Silver into it, they will be joynd together without Precipitation, which is not usual to be done. One may also squirt this fiery water, by peculiar Springs, to a great distance, and thereby fire any Combustible matter. If you will, you may also shoot this our Fire in a dry form, out of great and small Guns, to fire any thing with it. I believe, that by the help of this, one might fire a great Canon under water, by which you may fright Fish up to the Surface of the water in deep Ponds, so that you may catch them with small Nets. One may also drive away all hurtful wild Beasts, as Bears, Wolves, Foxes, may even Lyons, Tygers and Dragons, out of the Wilderness. One may also drive away High-way-Men, Murthers out of their Ambuscades, and catch them. In a word, many strange things may be done with it, which for certain Reasons I dare not mention. The greatest and the best thing that may be done by this secret Fire, is the preparing of the *Mercury of Mars*, as also after a Magnetical manner to draw the Lightning which way one please. I have had this Fire now for above twenty years, and durst not own that I had such a thing, now I am near my end, I was willing to let it be known, that there is such a Fire in Nature. If I did not fear, that malicious Men would abuse this secret Wonder-fire, I would have been plainer, but the time is not yet come for the doing those great things, but when *Elias* the *Arif* shall come, he will not fear to make great Alterations in the World, by the help of this Fire. He will establish much good, and abolish all that is evil, but I have said enough of this at this time. I have indeed told you here that it will be done, I do not desire, neither shall I live till it shall come to pass, for such great Changes will not be made with ease, but with great Zeal. God preserve the Pious, and shew them a way over the Mountains, where they may live secure from this *Sodomitic* Fire, Amen.

Of the Third secret Fire, and the wonderful Stone that is engendered by it.

That pious Philosopher *Basil Valentine*, in his Triumphant Chariot of *Antimony*, teacheth, how to prepare a Stone by Distillation and Rectification out

of the purest part of *Antimony*, and calls it the Stone of Fire because this Stone is prepared by Fire out of fiery Subjects: And also because it expelleth all Diseases from the Body of Man, and consumeth them as common Fire doth Wood. He also saith, that this Fire-stone can transmute Silver into Gold, although in a small quantity. The highly experienced Philosopher *Helmont*, makes mention of almost such a Stone, which he saith, he saw in *England* with one *Butler*, and tells of wonderful things that the said *Butler* did with it. Now by reason of my diligent search into Nature and the blessing of God, such a Stone hath fallen into my hands, with which I can do the same things in Physick and *Alchemy*, which *Basil Valentine* ascribes to his Fire-stone, and *Helmont* to *Butlers* Stone: I could not but leave to posterity, that it is possible to prepare this Stone out of *Antimony*. The Art consists in this, that you first bring the *Antimony* by Sublimation, Distillation and Rectification to the greatest Subtily, and afterwards again concentrate this subtil Spirit into a hard Stone, which Stone when it is not fixed (being then useful in Medicine) is of a reddish Colour, and easily melted, and penetrates all Bodies. But if by it you would graduate Silver into Gold, you must first fix it, to abide the *Cupel*, but being once fixed, it will not then perform in Medicine what it would before. It is worth much more, when unfixed to be used in Physick, than when it is fixed for the tinging of Silver. For the health of Men is more precious than Gold or Silver. And with an universal Medicine, that will Cure all internal and external Diseases, you may get Gold and Silver enough. I have at this present time, but a very little of this Stone left, but am resolved in a little time to make a good quantity of it, that I may therewith serve my sick Neighbours. For it works strange things as you shall hereafter hear. This our Stone is so powerful in its working, that we dare not give it in substance, for one Grain of it serves for twenty Doses or more, and each of them hath power to expel from the Body whatsoever is hurtful. This Medicine opens all Obstructions, and you shall hardly find any other comparable to it. The best way to use it is to keep it whole, and not to powder it, and then it is fit to be used both inwardly and outwardly. If you will use it inwardly, then put a few bits of it into a Glass, and pour Spirit of Wine upon it, in which a little Sugar is dissolved, and so let it stand till you have occasion for it. If you will purge any Body with it, you must put a few drops of it into a spoonful of Wine or Beer, or any other Liquor, and give it to the Patient, and order him to be kept warm, then the Medicine will work in his Body, like fire upon Wood, and consume whatever impeded his health, and drive it out by all the Excretories, viz. by Vomit, Stool, Sweat, Urine and Spitting, and leaves no impurity in the Body, and so it expels all Fevers and Agues, however distinguished. It also cures the Plague, Leprosie, Gout, the falling Sickness in young and old. It takes away all obstructions of the Body, viz. of the Liver, Spleen, and Lungs, it expels all ill Humours contained in the Cavity of the *Thorax* and all other parts of the Body. This our Stone also opens the Obstructions of the *Mesentery*, cleans off all Slime, and Salt watry Humidities. It cleanseth the Stomach and Guts from all pituitous and bilious Slime. It also draws all hurtful Humours out of the Brain, takes away noise in the Ears, Comforts the hearing and sight, takes away every Toothach in a moment, softens loose warm Room. And if the Disease abate not, give him

the Vices of the Throat, Mouth and Tongue, and suffers no uncleanness or foulness to abide there. It is a pity to see that no Physician hath a Remedy for the Toothach, but either pulling them out, or stopping them when follow with *Narcotics* or hot Oyls, which are indeed no cure: Now forasmuch as this Disease troubles People of all Ages, and few know any Remedy for it, I think it necessary to set down a never failing Cure. 'Tis true, most Toothachs may be put off by Purgings, and need not so painful a Cure, as drawing. Out of Pity to those, who are troubled with the Toothach from their infancy, I here declare the Remedy. Be. Of our Fire-stone, as much as a Pea and put it into your Mouth, with half a Spoonful of Wine, keep it in your Mouth as long as you can, or so long till the Stone hath drawn your Mouth full of Rheume, then spit it out, and again put the Stone into your Mouth, with as much Wine as before, and keep it there till your Mouth is again fill'd with Rheume, then again spit it out, and continue doing this so long, till you have spit out half a Pint of Rheume Spittle, not reckoning the Wine. The next day again draw out the same quantity; do this every Morning fasting so long, till no slimy matter, but only a clear insipid water comes out, which is a certain sign that your Head and Brain is freed from all superfluous Moisture. When this is done, for a great while you will be free from all noxious Rhumes, or Salt defluxions, which fall from the Head to the Teeth, and there cause pain. This our Fire-stone doth not only draw all noxious Humours from the Head, but also out of the Stomack, Lungs, Liver and Spleen, and carries them out of the Body, by the Mouth, as well or better than any common Purge. But if the Body should be too full of ill Humours, so that our Fire-stone, should not be able to draw them all out that way, then you must take some of it inwardly extracted as before mentioned. But because this our Stone is yet unfixed, and therefore sometime causeth Vomits, and some are not able to bear Vomiting, therefore you may prevent it, by putting distilled Vinegar with Sugar upon the Stone, instead of Brandy, and so extract it, and this Extract will cause no Vomits, but only work by Stool: This is enough to be said for the Cure of the Toothach. But if Parents were sufficiently knowing, and careful of their Children, they might in their Childhood prevent the greatest part of this Mischief, by causing them daily to wash their Mouths, and behind their Ears, with cold water. But in those who are come to Maturity, our Fire-stone is the best of Remedies and never fails. It also cures the Scurvy in the Mouth, when little hot Pimples appear, and the decay or washing of the Gums. This Stone being held in the Mouth with Wine, also preserves Old Men from Apoplexies, Catarrhs, and the like. Let this suffice to be spoken concerning the Virtues of our Fire-stone, in the curing of internal Diseases. But because the Variety of Distempers is great, I will there set down the true way of using it, that none may err in its Application.

Of the true use of this Medicine in Diseases.

In all Fevers or Agues, let them be Quotidian, Tertans or Quartans, you must always give our Medicine two hours before the fit, and keep the Patient from the cold Air. In the Plague, Pleurisie and other hot Fevers, you must not delay the using of this Medicine, but as soon the Patient is taken, give him a Dose of our Medicine, let it work with him in a warm Room. And if the Disease abate not, give him

the next day another Dose more or less, according to the condition of the Disease and the Patient. And you must beware of Bleeding, if the Patient be strong enough to endure a Purge, but if the Patient should not have sufficient strength, and yet the heat encrease, then you may abate the heat by taking away a little Blood, but not too much, that the strength may not be exhausted with the Blood, and the evil yet remain in his Body, for by Purging, only that which is hurtful is expelled, and the good remains.

In the Epileptic, you must use this Medicine only every other, or every Third day, as long as there shall be occasion.

In the Stone of the Kidneys and Bladder, once in a Fortnight.

In the Dropick, once a Week.

In the Cholick, once after you have used a Clyster.

In the Leprosie, once a Week.

In the Gout of all sorts, once in three or four Days, until the pain is gone.

In Obstructions of the Lungs, Liver, Spleen and Mesentery, once, or twice one after another.

In the Venereal Disease, you must use it every Third day, and Sweat between whiles, till the Disease is gone.

In the *Hyochondriack* Melancholy, Scurvy and the like Distempers, which proceed from Salt and Choleric Blood, you must take a Dose every Third day, till the Disease is gone.

In all sorts of Scabs and impurity of the Skin, which proceed from watery Blood, you must take it once or twice, and apply outwardly a fixed white Sulphur.

In the Dysentery or Bloody Flux, use it but once and it stays the Flux.

Of the outward Use of our Fire-Stone.

If our Antimonial Fire-stone be boyled for some hours in Sallad-oil, it draws out of it many Virtues, so that being only outwardly applied, it doth much good in Physick. The Oyl becomes red in the boiling, and if it doth not so, it is a sign, that it hath not been well boyled, but if it be well done, it will

do what I here say. First, this Oyl is good to heal all fresh Wounds, and old Sores, if you dip Pledgets in it, and lay them thereon, and so keep it from the Air with a Plaster of Wax. It also cures all Bruises, being anointed with it, or a Cloth dipt in it, and laid over the Bruise. A little Cotton being dipt in it, and applied to the Navel with a Nutshell, purgeth those, who are easily moved, as well, as if they had taken it inwardly. And if being so applied, it should not work with Men, that are not easily moved, you may inject a Dram of it Clysterwise by a Syringe, and then it will open the Body, and carry all slime and filth from the Guts, and is certainly the best Remedy in the World against the Cholick. For it doth not only draw what is bad out of the thick Guts, as Clysters do, but also out of the small Guts, yea even out of the Stomach, to the ease and admiration of the Patient. This Oyl also applied to the Navel and Clysterwise, immediately helps Women, who are troubled with the Suffocation of the Matrix, for which Disease the World cannot afford a better Remedy. And without doubt this Oyl hath many more Virtues than I yet know, but time will discover them; for I have not had it long, but am resolved to have a good quantity of it made to serve the Sick: And no doubt, but in a short time this high Medicine of the Stone and Oyl, will be known to all Europe. For it will far outdoe the whole *Galenic Apparatus* of Medicine. Certainly those Physicians, who serve in Armies, should not be without this incomparable Medicine, which is of so small Carriage, and doth so great things. For one Ounce of this will make at the least a Thousand Doses, and so by consequence many may be cured by it. If every *Chyrurgian* in an Army, should have but half an Ounce of this Stone, for inward use, and some Ounces of the Red Balsome, for outward use, the Lives of many Souldiers would be saved, which for want of it must dye. The threatening of Armies is already over our Heads. God fend us what is good for our Souls, and preserve the Pious from evil. And so we end this Book of the *Fire-stones*. If it please God, the Seventh part of the Prosperity of Germany shall shortly follow.

De

De Purgatorio Philosophorum :

O R,

A TREATISE concerning the Purifying Fire of the Wise Men.

With which, the Philosophers cleanse their Mineral, Animal, and Vegetable Subjects, and exalt them to the highest degree of Purity, in order to prepare Universal Medicaments from them, for the Bodies of Men and Metals.

Which Purgatory Fire is Called Ylopaica, by the ancient Philosophers, that is, to say, the Art of washing with Fire.

Together, with a subjoyned instruction, how, by means of the Salt of the World, out of all Metals and Minerals, a living Mercury may in quantity be prepared.

From the High-Dutch faithfully Translated into English.

Reader,

IF any wonder at the Title of this little Book, let them know, it agrees very well with the Matter it treats of, so far as all things that are cleansed with Fire, may truly be said to be purified by means of a Purgatory. There are indeed besides this, many other ways of cleansing as by Water, Lye, Soap, and other moist things; but that way cannot properly be called a Purgatory, nor any other, but what is done by Fire. I intend in this Book to treat of three sorts of Purgatories, viz. First, of the secret flaming Purgatory, or cleansing Fire of the Philosophers, made of *Alcoholized* Spirit of Wine, wherewith they purifie the Souls of Vegetables, Animals and Minerals, dignifying them thereby to enter their Heavens.

The other Purgatory God makes use of, to purifie his dear Children here in this Vale of Misery, to make them abhor sin, and fit them, after many afflictions, and torments endured, for a Translation with all Saints, into his heavenly Kingdom, there to behold his Face to all Eternity.

The Third Purgatory is, that of which the *Christians* of old have Writ, and is to this day still believed by the Church of *Rome*, viz. that the Souls of the deceased, when by the guilt of deadly sins, they are not immediately sunk down into the eternal Hellish Pains, are in this Purgatory cleansed of the pardonable sins they have committed in this Life, and are made worthy to enter into eternal Joy and Salvation.

Now what this Purgatory is, which no Person living is able to give an experimental and true grounded Account of, we will, if it please God, a little en-

quire into, after that we have first exposed to view, and unanswerably asserted the truth of the two foregoing Purgatories, which our eyes have seen, and our hands have handled.

Concerning the First Purgatory.

The First Purgatory, or cleansing Fire of the Philosophers, with which they prepare their Universal and particular Medicines for Cure of all Subjects of the three Kingdoms of the World, hath been most carefully concealed by them. I have indeed formerly, of Friendship and Goodwill, revealed this Fire, with its most profitable Use, to some Persons, by which means others unworthy have began to perceive something of it, and used their utmost endeavours to attain the full knowledge of this high Secret, and have so far succeeded, as to understand it in part, viz. the Use of common Spirit of Wine, which is a considerable ingredient of the said Philosophick Purgatory Fire.

But after all their searching, they never attained the knowledge of the *Salt of Art*, by which the Spirit of Wine is *Alcoholized*, which is the best and chief ingredient of this Fire. Forasmuch then, as the Spirit of Wine is thus known, and will probably yet further be divulged; I have thought good to publish it myself, and to communicate the Secret to all. But as for the secret *Salt of Art*, whereby the Spirit of Wine is acuated and fortified, and is the proper Agent for Meliorating of Vegetables, Animals and Minerals, and wherewith they are brought to the highest degree of Purity, none hitherto have been able to entice it from me,

and I trust that for time to come I shall be more cautious of communicating ought to false and wicked Men.

Let no Man therefore imagine Spirit of Wine to be the secret Fire of *Arsenius*, whereby some Minerals and Metals, without any foregoing separation of the pure from the impure, may without any diminution of their weight be changed into a mere pure Tincture. No in no wise, for no Spirit of Wine hath any such power. But as for what simple Spirit of Wine is able to perform, that we will here declare, and no more at this time. I doubt not but many will persuade themselves, that in having the Spirit of Wine, they are Masters of the whole Secret; but that's a great mistake, he that questions it, let him read *Arsenius*, *Pontanus*, and some few others who write of it, and he will find that a simple Spirit of Wine hath no resemblance with the Fire of *Arsenius*.

For the Philosophers who write of it tell us, that their Fire acts as a proper Agent on its Patient, with an invisible Flame, continually, equally in one and the same degree, and at last changes it into pure Tincture. Which things cannot be said of Spirit of Wine, which doth not burn continually, equally, or invisibly, from whence it is apparent, that Spirit of Wine is not the Fire of *Arsenius*, nor can be compared with it.

Now what this Fire of *Arsenius* is, has been sufficiently declared by me, in my Treatise of the *Threefold Fire*, and therefore unnecessary to write more of it here. It remains only for me to declare, how Vegetables, Animals, and Minerals with the help of any burning Spirit, not only that of Wine, but of Corn, Honey, Fruits, Leaves or Gra's may be most highly purified, and reduc'd to the Highest Medicines.

In my little Treatise of *Elixir the Artist*, I have taught at large how to bring the Essences of Metals, Stones, Vegetables and Animals over the Helm, by means of an Alcolified Spirit of Wine, and to prepare universal Medicaments from them, to which therefore I refer the Lover of Art.

And will now proceed to declare, to how good purpose Spirit of Wine may be made use of in Physick. We all know that in general there are but two ways of cleansing impure things, *viz.* Water and Fire. Now Water can only take away those defilements that are outward and superficial, not being able to pierce to the Center; whereas Fire does not only purge the outside, but even that which is in-moist, separating the impure for the pure, as hath already been mention'd.

We know also, that the Flame of Fire can consume nothing but its like, *viz.* the Combustible *Sulphur*, but cannot consume the incombustible *Mercury*, nor destroy, burn, or annihilate it, the Flames serving only to meliorate and exalt it. For the *Mercury* of all things can no way better be purged than by Fire, by which though it be driven away, yet may always be found again, as being incombustible.

For *Mercury* is the best and purest of the three Principles, inasmuch as it cannot be hurt by any Elements, not by the most violent Fire, much less destroyed, because it is throughout Homogeneous.

There are three things in the World which be incorruptible, the first of which is the *Mercury* of Vegetables, Animals and Minerals, which, when by its Enemy the Fire, it is torn out, and driven from its Body, loseth none of its Virtues, but is only purified thereby. This incombustible Soul of Vegetables, Animals and Minerals, is one of those three things in the World, which are fixed, constant, and unperishable in all trials and conflicts whatsoever.

The second thing which is constant, permanent, incorruptible and invincible is Truth, which cannot be suppress'd by any Lies or opposition whatsoever; Oppress'd it may be, but not totally suppress'd; for God himself is the Truth, and as God cannot be overcome, so neither can Truth.

The third and last incorruptible subject in the World, is the Immortal Soul of Man; for whatsoever Afflictions or Persecutions a good Man suffers from wicked Men, can not in the least hurt his Soul, but serve only to purifie, exalt, and enoble it. The more Gold suffers in the Fire, the better and purer it becomes, and as true it is, that the Soul by the adversities of time, becomes refined and graduated to the height of Purity, being by this Earthly Purgatory dignified and prepared for Eternal Glory.

But to return to our purpose, which is to show that the cleansing of Vegetables, Animals and Minerals, must be performed by their own Purgatory, *viz.* a common burning Spirit. We will begin with Wine, as being a very noble Creature, and see what good thing may be had from it, by means of its own Purgatory or Cleansing Fire, which without it could never have been brought to Light.

Now to speak fundamentally of this matter, we must first of all know, that several different Spirits lie hid in Wine, which also may separately be distill'd from it. As in the first place the known burning Spirit; next that Spirit which is distill'd from Crude *Tartar*, which is of a quite different nature from that which is distill'd from Wine, or its Lees, which being kindled burns away in Flame, consuming all the *Sulphur*, leaving nothing but the incombustible *Mercury* or Essential *Salt* behind, and that in a very small quantity, but of great Virtue; whereas the Spirit of *Tartar* which is distill'd by *Retort*, though it be much more subtil and penetrative than the burning Spirit, yet will not suffer it self to be kindled or burnt away, being otherwise of great use in all Tartarous Diseases, and obstructions of the Body.

There is also an Antinephritical Spirit distill'd from the fixed *Salt* of *Tartar* with distill'd Vinegar, which afterwards suffers it self to be sublimed, and being distill'd yield a very strong Spirit, of which time doth not permit to treat at present. We will only, point out to you, by what means the most glorious *Mercury* and Essential *Salt* of Wine, may most easily be obtained, and what great things may be perform'd by it in Physick.

Re. Of white *Tartar* well pulveris'd 1 l. Spirit of *Salt* 1 l. and half, mix these well together, and fill therewith the fourth part of a Glass Body, and pour on 3 l. of Spirit of Wine, lute the head on immediately, for when these two Antagonists, the Acid Crude *Tartar*, and Urinous *Salt* of *Tartar* meet, they furiously attack each other, and in their Conflict send forth a very subtil Spirit, and a glorious Essential *Salt*, which *Mercury* the Spirit of Wine when distill'd carries over with it. When now this Spirit of Wine being kindled burns away, the *Mercury* or most pure Essential *Salt* is thereby loosened, and with the Flame goes over into the Receiver, where it is caught of the Phlegm, from which being separated by distillation in a Vaporous Bath 'tis fit for use. This Celestial *Salt* of Wine is of wonderful Virtue, concerning which I have given a full account in some of my last published Writings.

Its Virtues are chiefly these; It has the Pre-eminence of all Medicaments whatsoever, in curing the Stone, Gout, and the like Tartarous Diseases. More-

over

over this Heavenly *Salt* penetrates the whole Body, opens all Obstructions, strengthens the Heart, Brain, and all Vital Parts; is a powerful Diaphoretick and Diuretick. Indeed any one may easily imagine, that a Quintessence of Wine, when purified by its own Purgatory, must needs exert wonderful effects, and be of great uses, in the hands of a skillful Physician; of which more hereafter.

Furthermore from Wine, by means of its own burning Spirit, may be separated an excellent Volatile *Salt*, after this manner. Dissolve the Oyl of Wine, which by distillation is got out of the Lees in a strong Spirit of Wine, so as the Oyl may be well united with the Spirit. This done, kindle the Spirit of Wine, and let it burn away under our great cooling Helm or Head, by which means the *Mercury* or *Salt* of Wine goes over with the Phlegm, and is caught by it.

In like manner out of that stinking Oil which is driven from *Tartar* by a *Retort*, and is of great virtue, (though for its loathsome scent it cannot be used) a very powerful Volatile *Salt* may be obtained, by burning away the said Oyl with a burning Spirit, which Volatile *Salt* by those Purging Flames loseth its loathsome smell, and may be made use of in Physick, as that before mentioned prepared from Wine.

According to this method of obtaining the *Mercury* of Wine, we may proceed with all other Vegetables, and separate their pure incombustible *Mercury*, by burning away their Oyls, with their own or any other burning Spirit, by which means the Volatile *Mercury* is caught.

It is to be observ'd, that all Oyls distill'd from Herbs, whose flowers resemble Stars, do yield more Volatile *Salt*, than the distill'd Oyl of other Herbs. When these Herbs cannot be had fresh and green, we may take their Seeds, which yield more Oyl and Volatile *Salt* than the Herbs themselves. In like manner all Oyls, distill'd from Seeds, afford more Volatile *Salt* than those which are forc'd from Roots, Stalks, Leaves or Wood; the Seed always abounding with more Volatile *Salt* than any other part of the Vegetable; and that because God hath placed the growing and multiplying virtue of all things in their Seeds, from whence also the same is most easily separable for the use and service of Man. In particular, the Seeds of Annis, Fenice, Dill, Caraway, Cumlin, Cresses, Scurvy gra's and Mustard afford much Volatile *Salt*.

So likewise all Excremental and Superfluous Ejections of Nature, such as are the Hair of Men and Beasts, the Horns and Claws of Beasts, the Excrements of Beasts and Birds, as also their Feathers, do abound with Volatile *Salt*. Amongst these we may also reckon Amber, Soot, and Smith's Coals; when the stinking Oyl of any of these is burnt away, by means of a burning Spirit will procure the Physicians praise and honour, and the Patient's help and ease.

The Seeds of Henbane and Tobacco do yield a very powerful *Salt*; so likewise do the distill'd Oyls of Spices, as well as those made by Expression afford a most excellent Volatile *Salt* being burnt away, by means of a burning Spirit, united with them. Yet would not I counsel any to burn away such precious Oyls, forasmuch as we have other Subjects, which cost us nothing, and yet yield a better *Salt* than any Spices whatsoever; for Minerals and Metals, when without a Corrosive they are brought into a strong Spirit of Wine, yield a much better *Mercury*, wherein all the virtues of Vegetables are concentrated; and consequently are far more efficacious than any Vegetable *Salt* against all Diseases whether of Men or Metals.

In this way we may easily, and in a manner without labour or any considerable charge, procure a running *Mercury* from all Minerals and Metals; which *Mercury* of Metals suffers it self afterwards to be fixed into a true Tincture for Men and Metals, by means of its proper Agent and Secret ever-burning Fire, and this easily without any loss of weight, which cannot be expected from a common *Mercury*, and therefore we must be provided of a Metallic *Mercury* if we would do this feat. *Mars*, *Venus*, and *Mercury* are the best amongst the meaner Metals for this purpose, as yielding the best *Mercury*, but the *Mercuries* of *Sol* and *Luna* are the best of all. And it is a thing that deserves our wonder, that from such Compact Bodies, as those Homogeneous Metals are, which are accounted indivisible, a Volatile *Mercury* should be separated. Indeed had I not done it my self, I should hardly have been persuaded of its possibility. Refusitative *Salts* are the only means to effect this Wonder, and whatsoever knows in due manner to apply them to Metals, to him it is an easy thing, *yea*, Childrens play, in one day's time, without toil or labour, to separate a running *Mercury* from all Metals and Minerals. There is one only *Salt* in the World, which has a power above others to revivifie Metals, costs nothing, and is every where to be had in abundance: This contemptible *Salt* the Philosophers have always conceal'd, saying, that it is cast upon Dungbills, and as much beloved of the Wife, as it is hated and despis'd by Fools.

In this *Salt* greater secrets lie hid, than in the *Salt* of Art before mentioned, which cannot be had without toil and labour; but this our more secret Refusitative *Salt* of Art doth far exceed that, for it not only exalts and multiplies the colours of *Sol* and *Luna* as well as that, but also radically opens all Metalline Subjects whatsoever, separating their purest *Mercury* from the gross *faeces*, and brings it over with it self, which no other *Salt* in the World can do. There are indeed some other *Salts* to be found, which in some degree do refuscitate Metals, and separate a running *Mercury*, as *Salt* of *Tartar*, *Urine*, and the like, but are not comparable with our refuscitative *Salt* of Art, which, for all that, continues the undoubted Monarch over all *Salts*. There are very few to be found, who are able with so much ease and little charge to separate a running *Mercury* in quantity from Metals, and fix the same into a true Tincture. Wherefore we should make it our business to enquire into the nature of *Salts*, and learn to know their several uses; because in *Salts* great good lies hid, which few believe or apprehend. *Plato* indeed was of opinion, that something Divine was contain'd in our common *Salt*; and other Philosophers have not stuck to say, that in the *Sun* and *Salt* is *All*. He that doth not know what Fire and *Salt* are, knows nothing, and deserves not the name of a Philosopher.

And thus much shall suffice concerning Fire and *Salt*, and the great things that may be performed by them. He therefore who desires to approve himself a good Physician or Chymist, let him study the nature of Fire and *Salt*, and learn to distinguish them, for without this he never do any thing to purpose in either faculty.

To return now to our Spagirical Purgatory, and show that the Philosophers by means thereof performed their greatest Arcana. *Paracelsus* alone, the Monarch of Physicians, gives us a sufficient Testimony hereof, when, treating of the Element of Fire, in his Book of *Sulphur*, he saith, That if a Physician have not amongst his Secrets the Element of Fire from *Sul-*

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phur,

phur, he is not a Physician, but a ——— O my dear *Paracelsus*, thou art not to be blamed for thy zealous inveighing against those Lazy Lubbards, and if thy words be Authentick, 'tis to be feared that scarce one good Physician will be found in all *Germany*, forasmuch as the Element of Fire of *Sulphur* is utterly unknown. But this cannot be said, for that besides this Element of Fire, there be several other good Medicaments a Physician may prepare. Yet forasmuch as I have writ somewhat of it here, I hope it may stir up some to search after it, and so learn to prepare their Medicines by Fire; because whatsoever can without hurt or loss abide the Fire, the same must needs be very pure and good.

David in this purpose gives us a similitude of *Luna*, which must sometimes pass the Fire, before it attain its utmost purity. This Art of cleansing things with Fire, was by the Philosophers of old termed *Isopaica*, of which see *Paracelsus*.

It is to be admired, that how black or smutty soever any thing be, after it is wash'd by Fire, it becomes snow white; which the *Mercury* driven by Fire from black *Sulphur* and *Mars*, is alone a sufficient proof, in which whiteness the fairest Red lies hid. That *Isopaica*, or the Art of Washing with Fire, and thereby changing Black to White, was in use amongst the Ancients, seems probable from *David's* words, when he cries to God; *Purge me with Hyssop, and I shall be clean, wash me, and I shall be whiter then snow: David here desires nothing else, than to have his Soul, which was cloy'd with Sin, washed and purged by the Fire of the Holy Ghost, and therefore by way of Comparison he mentions Isopaica, or the Art of Washing black things white by Fire. In a word, this Art of Washing things snow-white by a Philosophical Purgatory Flame, appears to be the head skill of Philosophy, Physick and Alchimy.*

And forasmuch as I have here made mention of *Isopaica*, I hope I shall not be thought tedious, if I set down some more instances of cleansing black and impure things by Fire. For seeing this excellent and incomparable Art has for some hundred years been in a manner wholly lost, *Paracelsus* being the first that hath renewed the knowledge of it, I have thought good at present to restore this Royal Art to its former lustre and glory, wherewith it thone forth in the Schools of the Kings of *Egypt*, where those of the Blood Royal were taught and instructed in the same. In which Schools *Moses* also (as being the Adopted Son of *Pharaoh's* Daughter) had his Education, being there instructed in all the Wisdom and Skill of the *Egyptians*.

In those times this *Isopaica*, or Art of Washing with Fire was in great esteem and flourished, which was the cause of the great Riches and Puissance of the *Egyptians*, which continued till the Monarchy was made subject to the *Romans*; and yet even then, being Possessors of *Isopaica* and *Chrysopeia*, they soon put themselves into a condition again of disputing their Liberty with the *Romans*, and rebelled against them; and though by the prevailing Power of the *Romans* they were still overcome, yet did they often reiterate their Revolt; until at last the Emperor *Dionetian* being informed that their Art of Chymistry was their inexhaustible Treasure, which still encouraged them to rebel, sent a great Army amongst them, with Orders to Ranack all Places for Books treating of that Art, and commit them to the Flames; which done, they quietly afterwards endured the *Roman* Yoke, which before, on every occasion, they were

ready to shake off. By the same means also the said Art has been as it were totally lost, which I am not without hopes to restore again, and if Death should chance to prevent me, yet will it assuredly be done after my Death by *Elias the Artist*. I have indeed already in some of my last Treatises so plainly writ of this Art, that any one, who is any thing skillful in the Fire, may become Master of the Art.

To return then to *Isopaica*, I say, I have already communicated the use of a Burning Spirit, by means whereof all stinking, impure, Vegetable, Animal, and easily inflammable Mineral Subjects, may be washed to the highest degree of Purity, with which great things may be performed, especially in Physick, and such as are impossible to be done by any known way. Indeed by this alone most profitable discovery, I have discovered a new World of Art, which for so many hundred years has been unknown; and I doubt not, but this way of washing with Fire will serve for a shining Light to lead Physicians to the true Spagyricall Physick.

Thus much shall suffice to have spoken concerning the moist fiery washing by means of a Burning Spirit; it remains now to declare in what manner the Compact Metals, and Precious as well as Common Stones, may by a dry cleansing Fire be meliorated. For a Spirit of Wine is much too weak to pierce the Bodies of Compact Metals, and to wash them to a perfect cleanness; wherefore we are to look out for a stronger Wash-Fire, which may be able to Master the fixt as well as unfixt Metals. Now Art hands to us a certain dry Wash-Fire, wherewith the Ancients meliorated all Metals and Stones; but this dry Fire has never been published, neither know I any Author that hath writ plainly of it, save only *Paracelsus* in his *Calam Philosophorum*, where speaking of *Mercury*, he describes this flaming Wash-Fire, viz. *Of Tartar part j. Sulphur p. ij. Nitre p. iij.* being well mixed together, use them. *Paracelsus* calls this Composition a good fluxing Powder; but hints at other things, as appears by those words he places before the Description of the said Fulminating Powder, viz. *Pulsis adole Verbenas*, which words conceal a great Mytery, as will presently appear.

The Composition of *Paracelsus* may be meliorated by taking only one part of *Sulphur*, *Tartar* ij, and *Nitre* iij, and is a very good Wash-Fire. There be also many more and better Wash-Fires for to Purifie and exalt Metals, of which we shall hear anon. Follows now the use of the foresaid Wash-Fire.

And first it is to be observed, that to the end this Fire may have the better effect, the Ingredients must be pure, dry, and very well powdered, for by how much purer the Ingredients be, the stronger is the Fire. When therefore we have a mind to wash any Metal therewith, suppose impure *Sol* or *Luna*, we must file the same very small, and then mixing three or four parts of the said Powder with it in a Crucible, kindle the mixture with a red-hot Coal, and the Flame thence arising will consume all the impurities of the Metal, or separate them as dross, the pure Metals sinking as a *Regulus* to the bottom. And if the Operation be duly performed, the *Regulus* will be as fine as if it had pass'd the *Cupel*.

If we desire yet further to increase the strength of this Fulmen or Wash-Fire, we may take instead of *Tartar* half the quantity of the Saw-dust of dry Lime-tree, which affords a much stronger Flame than *Tartar*, and consequently better purges impure Metals. With this strong Fire we may in a moment purifie a small quantity

quantity of *Sol* or *Luna* if we please, in a Nutshell; which I do not mention here as a thing of Profit, but only of Curiosity, and to shew the force of this Fire.

N. B. If we desire to make use of this Wash-Fire to Profit, we must not take a Common *Nitre* or *Sulphur*, but such a *Sulphur* as burns faster than the Common, and the *Nitre* must be purified, whereof more hereafter.

A Good Fulmen or powerful cleansing Fire for to purifie the Common Mercury, so as afterwards it may be easily fixed.

We are to know, that the Common *Mercury* contains in it self an extraordinary fiery Spirit, which hinders it from being a Compact Metal, and keeps it in continual Flux like a Molten Metal, and makes it so difficult a work to fix it: Now if we can but extinguish this Fire in him, he'll be easily reducible to a Compact Metallick Body.

It is notorious, that always a greater Flame overcomes and swallows up the lesser; to extinguish therefore this Fire in *Mercury*, we cannot do better, than make use of a strong Fulmen, which *Paracelsus* hints with those words, *Pulsis Adole Verbenas*, as if he had said, Go Fulmen and burn the Wings of that Volatil Bird, that he may file no more. But the Fulmen he there describes will not do it, a stronger must be made use of in that case. To this purpose I have made many trials in my Youth, but have found none better than the Fulmen of *Jupiter*, which takes as follows.

℞. Of Crude *Mercury* and fine *Jupiter* each j l. melt the *Jupiter* in a Crucible, and when it begins to cool, pour the *Mercury* upon it, and the heated *Jupiter* will take to it self the *Mercury*, and become an Amalgama, which Amalgama must with dry and purified *Nitre* be ground upon a Stone. This done *℞.* of the strong Fluxing Powder above said, the same quantity as the Amalgama and *Nitre*, and grind them well together, and then the Mixture is ready for kindling. But the Operation must be performed in the open Air, where the Wind may carry away the poisonous Fumes. The Mixture may be put into a strong Earthen Pot, and after Detonation, there will remain a Mass difficult to Flux, which being Cupell'd, and separated by *Aq. Fort.* affords a considerable quantity of *Sol* and *Luna*, abundantly recompensing the cost and labour of the Operation. After that the Mixture is kindled, the Matter must be often stirred with a red-hot Iron, to the end that no part may remain unkindled, but that the whole Mass may be red-hot throughout.

Another Fulmen to graduate Venus into Luna.

℞. Of the foresaid Fluxing Powder of *Sulphur*, *Tartar* and *Nitre*, and grind with it iv Ounces of *Mercury* of *Luna*, and lay the same weight of thin Plates of *Venus* SSS. with your foresaid Composition, kindle the Mass, and the proceeding Flames will graduate some part of the *Venus* into good and fix *Luna* with considerable profit, the Operation being rightly perform'd. With the same Fulmen, *℞.* may be graduated into *⊙.* and forasmuch as it doth not melt, it's better than *Venus* for this way of working; Needles are best for this purpose.

Another Rapid Fulmen changing Iron and Steel into Good Gold.

℞. Of the above said Fluxing Powder, iv or v ℥. mix with it j ℥ or half an Ounce of *Aurum Fulminans* precipitated from the *Aqua Regia*, not with Salt of *Tartar*, but with Salt of *Urine*; with this Fulmen and Steel Needles make SSS. in a Crucible. Let not the Needles be above j ℥ weight, else the Fulmen will not be able to graduate them wholly into *Sol*. This Process well managed affords a good increase of *Sol*. It is also no contemptible Curiosity to see Needles chang'd to *Sol*, their pristine form remaining. I took once 20 or 30 Needles, which I put with their points up to the middle in the said Fulmen, their upper halves remaining untouched by it, and after Fulmination took out the Needles, the lower part of which was pure *Sol*, the upper continuing Iron, which I distributed amongst my Friends and Lovers of Art for a remembrance. The same may be performed with Nails.

Now though in this Gradation of *℞.* there be no very great Profit, yet neither is there any loss; and besides the Curiosity of it, is a convincing demonstration that *℞.* without depositing any Terrestrity, may have it's whole Body changed into *Sol*.

N. B. The remaining Fulmen may with a little *Nitre* be melted down to a *Regulus*, by which means the *Sol* is recover'd, and so we have our graduated Needles for nothing.

N. B. When we have a mind to make use of the Fulmen of *⊙.* we had best place the Crucible, in which the Fulmen and *Mars* is, in a large glazed Earthen Vessel, and as soon as it is kindled cover the Crucible, that the Fulmen may not fly abroad, or if any does, it may stick to the sides of the Pot, which being wiped off with a Feather, may be reduced with the remaining Fulmen in the Crucible, that there may be no loss.

N. B. It happens sometimes, when too great a quantity of *℞.* is taken to be graduated to *⊙.* and the Flame too strong, that the Needles melt into one, especially if they be laid too close together.

N. B. In Case, the Needles should not in the first Fulmination be wholly changed to *⊙.* the Work may be repeated with fresh fluxing Powder. And if any one desires more Profit from this Operation, let him mix some of the Amalgama of *℥.* and *Ⓜ.* with the Golden Fulmen, and Fulminate with the same Needles, or thin Iron Wire, by which means the *Ⓜ.* will better diffuse the graduating *⊙.* or Spirit throughout the *℞.* and so more of it becomes changed into *⊙.*

N. B. He that would draw considerable Profit from this Operation, had best perform it in a close earthen Vessel, with a large Recipient fitted to it, for to catch the *Ⓜ.* which may be used again, by which means that gain will be more.

N. B. For to make this Work yet more gainful, we may instead of the *⊙.* mix with the Fulmen of *℥.* and *Ⓜ.* some fine powdered Red, Brown, or black Pebbles, which are found in running Water, and break as smooth as Glass, and contain much Volatile *⊙.* grinding them well together. This Fulmen when kindled, drives the Volatile *⊙.* out of the Pebbles, and being received by *℥.* and *Ⓜ.* is fixed by them, by which means *⊙.* and *Ⓜ.* may be had out of *℥.* and *Ⓜ.* Out of these Pebbles with *Aqua Regia* much *⊙.* may be extract'd, and tho' the *⊙.* in them be Volatile, yet partly by means of the *Aqua Regia*, and partly by being precipitated with the *Mercurial* *Ⓜ.* out of *℥.* and by Reduction it is fixed: Concerning which I have

have largely treated in the Seventh Part of the Prosperity of Germany.

N. B. To work on these Pebbles with more Profit, we may when reduced to fine Powder, extract them with ψ in which common Salt has been dissolved, to which Extraction (which will be of a very high Colour) we must add some of the Resuscitative Salt of the World, every where to be found, and then abstract the Solvent from the Extract, by which means the Resuscitative Salt will make \odot more Volatile, and separating it from the fixer Part, bring it over the Helm, in form of a yellow Liquor, which when mortified by a *Lixivium*, and reduced to a dry \odot , if then it be driven through a Retort, you will find a running ψ Sol in the Recipient, in small quantity indeed, but of great Virtue; which by the Fire of *Artepheus* may easily be fixed into an Universal Tincture for Men and Metals. A *Lixivium* may afterwards be poured on the remaining Extract, for to mortify the Corrosive Spirit, and then distilled by Retort, it will yield some more *Mercurial* \odot . As for the fixt \odot which was in the Pebbles, the same may be easily reduced, and will be good \odot , tho' somewhat pale Coloured, the Salt of the World having carried some part of the Colour over with the ψ .

N. B. Our Resuscitative Salt of the World is a very wonderful Salt, for when joyned with the dissolved \odot , it not only brings over a running ψ , but part of the Colour of \odot with it, wherefore also the said *Mercurial* \odot affords a most glorious Medicine, when duly fixed. In the same manner you may get a tinging ψ from ψ , but much better, and calter from a ψ , which lies Volatile in its own Matrix, and has never touched the Fire.

N. B. But this *Mercurial* ψ doth not tinge into \odot , but only into ψ . In the same way a ψ may be driven from all Metals, and in considerable quantity. The ψ of δ and γ are the best; those of ν , μ and η are good also, but not so high colour'd, as that of δ which is the best. Now to make ψ of δ , and thence with Salt of the World drive a ψ ; but it is better to take iron-stones, which have never touch'd the Fire, and having extracted them, add to them some of the Resuscitative Salt of the World, which then distill'd will yield more ψ than common δ . In like manner much more ψ may be had from ν , μ and η Oar then from the Metals themselves.

I remember, that, in my youthful years, I laboured two years continually with a Person of high quality, to obtain a ψ of δ , we tried all manner of ways but got nothing. Whether it was for want of Experience, or that the Process given us was not true, or because God did not see it fit for us, I know not; But this I know, that we had no knowledge of the universal Resuscitative Salt of the World, making use only of common *S. Armos.* and its Volatile Spirit.

I have, in the Seventh Part of my *Pharmacopoeia Spagirica*, taught a way to draw a running ψ from Metals, but in small quantity, whereas by means of this Salt of the World, much more is obtained. I say therefore, that if from my last published Writings, Men cannot discover the way of making the *Mercuries* of Metals in good quantity, it will be a sign to me, that God will not permit it, having plainly set down every thing, except the Resuscitative Salt of the World.

And I now say ag'n that the said Salt is no where to be sold, since enough may be had for noth'g; God must reveal it, for Men will hardly do it. It is a

mere Gift of God to know this Salt and its Use. *Turba* faith concerning it: *If God had not created this Salt, it were impossible to perfect our Elixir.* From whence we may see, it is no Salt prepared by Art, nor made with hands, but created of God of nothing. Consider well what is here said, and you'll find Wonders. *Cosmopolita* speaks after this manner of this Salt, *viz. Nature affords us a Chalybs, which can from the Rays of the Sun extract that, which many have sought and not found.*

Other Philosophers speak of this Salt in these Words: *The Spirit and Salt of the World, bring the Souls of the dead out of Hell.* What is this Hell but a *Stygian* Water, wherein we dissolve Metals, and after draw forth their Souls with the Salt of the World. Of which Spirit and Salt of the World, *Natsemus* hath writ a curious Treatise. I say therefore, that he who understands the due way of applying this Salt, for drawing the ψ of Metals, has obtained the greatest Secret in the World, the said ψ being easily fixable into a true Tincture.

I have known several, who could fix the ψ of η and ξ prepared by others into Tinctures, but could not prepare the *Mercuries* themselves: And to this day, I do not know one Man that can bring a running ψ from Metals, tho' I have communicated the way of making the said ψ to many, as it is set down in the Seventh Part of my *Pharmacopoeia Spagirica*: But seeing so small a quantity prepared that way, they let it drop. It had been well, they could have been satisfied with that: But Men generally are of such a Humour; that if they cannot have all without Toyl or Labour, they presently depend and give over; but they that persevere to the end shall obtain the Crown of Honour.

Thus much shall suffice, by way of Parenthesis, concerning preparing the *Mercuries* of Metals in great quantity, by means of our Resuscitative Salt of the World.

Let us now return to our dry-walk-Fire, and see, what further may be done with it. We know, that with a Rapid and violent Flame, the Volatile part of Metals is driven away, the fixt and grosser staying behind: As for Example. If I dissolve a Metal, or Mineral in *Aqua Fortis*, and afterwards add to the Solution some good *Niter*, by this means the Metal abides with the *Nitre* and shoots with it into Crystals, which from δ are Red, from ν Green, from ξ and μ White, from \odot Yellow. When now this *Nitre* is kindled, the Volatile part of the Metal sublimes from the grosser, and is better for Medicinal use, than the gross Body of the Metal.

N. B. But if to this *Nitre* impregnated with a Metal, we joyn some Salt of the World; and then detonate it, the said Salt through the Flames carries the immortal Soul of Metals out from Hell, that is the ψ of them, which afterwards may be fixed into Tincture. The said *Nitre* impregnated with Metal, and the Salt of the World, doth also, by means of a swift Flame draw the Colours from precious and common Stones, and introduceth others, and better into them again; which is a thing of great Profit to him that hath Skill of it. This is the speediest way of meliorating Metals, when by means of a Rapid *Fulmen*, as it were in a moment, we separate the pure Soul, or incombustible ψ from the gross Metal: For in this quick Flame the superfluous ψ of the Metals is consumed, which ties the pure ψ to the Metal, and makes the same difficultly separable from its gross Body.

In

In this manner a pure ψ may in quantity be drawn from all Metals, and as much ψ as is got this way, so much Tincture, for every ψ of Metals is fixable into Tincture, which cannot be said of the common. And yet amongst these *Metallick Mercuries*, one yields a better Tincture than another, the ψ of δ as hath been said being the best, tho' that of ν be good also. He who is come so far as to be able to make the ψ of any one Metal, with the help of the Salt of the World, may easily do the same with all the rest, and then try which ψ is the best. I have tried several, but found none better than that of δ . For which Reason also sometime before my falling Sick, I bought up a great quantity of Steel Needles unfit for common use, with intention to make a great quantity of ψ of δ , but being seized with Sickness not long after, and continuing Bed-rid till now; my design was hindered. Now whether God will be pleased to raise me, that I may prepare a good quantity of the said ψ , for those that come after, I know not; for at present by reason of my Weakness, I have no hope to do any thing. And therefore have determined with my self, to manifest these and the like great Secrets to the World, as far as my Weakness will permit; that they who are Lovers of Art may know, and work them, or let them alone as they please: For it shall suffice me, to have discovered the wonderful Works of God to mankind, not at all concerning my self with the rest.

'Tis here to be noted, that the ψ which by means of the Salt of the World, in the moist way is drawn forth from *Aqua Fortis*, or other like corrosive Liquors, is purer than that which, in the dry way is forced over with a strong Fire, yet both are good, and fixable into Tincture. It is also less trouble to bring over the ψ of Metals in the moist way, than by a strong Flame. For when a Metal is dissolved in *Aqua Fortis*, and Salt of the World added to the Solution, then if by *Alembick* you separate the *Menstruum*, part of the ψ will come over with it, which, as before-mentioned, is to be separated from it: Afterwards drive what remains in the *Alembick* through a Retort, and the Salt of the World will carry more of the ψ over, by which means a good quantity of ψ will be obtained. For which God be praised, who hath shewed us his poor necessitous Children so near and strait a way to the Land of Promise. For I still say (as I always did) that nothing more excellent can be found, either in Physick or Alchimy, than the ψ of Metals, all other Works being mere trifles in Comparison of it: Because such a ψ well fixed, is not only the highest Medicine, but besides Tinges ψ and ψ into \odot . I have clearly and fully described the manner of it, Preparation, save only, that I have not named the Salt of the World, because it is such a vile and contemptible thing, and cast out upon Dung-hills: And yet nothing in the World lives without it. No living Creature in or upon the Earth, Bird in the Air, nor Fish in the Water is sustained without this Universal Salt of the World. Concerning this Salt of the World, or true matter of the Universal great Stone of the Philosophers, an unknown Author in the Thirty fifth Chapter of his Book writes thus,

That the first Work of the Elixir, is every where to be found.

Concerning the true making of the Elixir, as to its first Work, the Philosophers say, that the true Matter is every where to be found; because it is in

every Man, and found with every Man. *Adam* brought it with him out of Paradise, and when he died took it along with him to his Grave. And therefore an Allegory of the Wife men faith, that the said Matter is *subtilised* \odot , that is \odot advanced to the highest pitch of mineral Virtue. Concerning this \odot it is said: *With our Gam and little \odot , we can buy much.* And *Albertus* in his Book of Minerals faith, and proves it, that \odot is every where to be found: Because there is nothing made of the four Elements, in which, after its highest refining, \odot is not to be found, and therefore they say it is every where to be found. The same *Albertus* also asserts, that a great Mineral Virtue is in every Man, especially in his Head between his Teeth: For that in his time, in old Graves \odot was found in little longish Grains, between the Teeth of dead Men Skulls, which could not be, except the said mineral Virtue were in Man, which mineral Virtue is in the Matter of our Elixir. And therefore it is said, that the Stone is in every Man, and that *Adam* brought it with him out of Paradise, &c.

The Philosopher tells us here, proving it by several Authors, that the true Matter of the Elixir, as to the first Work, is to be found with every one: Concerning which Matter, much might be said, but it is better to flatter for fear of the abuse of wicked Men. Yet I cannot but hint here, how it may be made out, that \odot can grow in the Skulls of dead Men, as before-mentioned. It seems probable then, that these were the Skulls of such Men, who in their Life-time much used ψ , either taking it inwardly, or much handling it in their Trades. Now it being the Property of ψ , to mount upwards to the Head, and settle between the Teeth, we may suppose, that by length of time the *Microscopical* ψ did Coagulate it into \odot . Let no Man think this impossible, for the ψ of Mans Dung hath a very great affinity with the Mineral ψ , which no Body can better witness, than he to whom God hath revealed it, and who hath found it true by Experience.

The Reader by this time hath sufficiently perceived, how the *Mercuries* of all Metals may with ease be brought over, by means of the Salt of the World; as also, how the same may be had with the help of a *Fulmen*, or strong Flame of Fire.

Now he that is Master of these *Mercuries*, will not be far to seek, for the way of fixing them; for which there is no nearer way, than to mature them to a Tincture, by means of *Artepheus* his Fire, for all other ways are very tedious, concerning which Fixation by the said secret Fire, the Reader will find more in other Parts of my Writings.

Herewith, then I conclude this First Part of my Purgatory, or cleansing Fire, with which all unclean black Subjects may be washed to the highest degree of Purity and Whiteness. If by chance, I should here have omitted one or other Circumstantial of the Work, (as I hope not) I shall, as it comes to mind, set it down in my following Writings. In the mean time Farewel, and remember the Salt of the World, learn to know it, and its Use, for so thou wilt be able to make the *Mercuries* of all Metals, which in value exceed all \odot and precious Stones.

An Advertisement to the Courteous
READER.

INASMUCH as in this little Treatise, I have revealed many Secrets, and particularly, the easie Preparation of a running ψ from all Metals, and that a true Tincture cannot more readily be obtained, than from such a ψ , which with \odot becomes fixed to a Red, and with ν to a white Tincture, and that this Fixation is most easily performed by the secret Fire of *Arsephus*. And have also taught, how from all Vegetables and Animals, a most excellent ψ of great Virtue may be prepared, by means of a burning Spirit, in all which I have writ nothing, but what I have wrought with my own hands. I know there will not be wanting some envious and ignorant Men, who will pretend it impossible to get a running ψ from Metals: But it is no wonder, that this is counted impossible by those, that have not attained to great Skill and Experience in the Fire, who may well be compared to little Children, who when they hear any Body talk of the Great World, can form no other Notion of it, than of the place, or House where they have been educated; neither can such ignorant conceited Persons believe any thing, but what they have seen themselves. It is enough for me, that I know it to be true.

Now forasmuch as I have before declared, that this ψ of Metals is the nearest way to attain an universal Tincture, for Men and Metals, and that out of Vegetables, Animals, and all other things, that admit a Separation of Elements, a ψ may be had, as well as from Minerals and Metals, and from that ψ a Tincture: I intend here for further Confirmation, to add the Testimony of an old Book, which with many words confirms what I have writ, concerning the ψ of Minerals, Animals and Vegetables, and therefore have thought fit, to subjoin the Conclusion of the said Book, as an Appendix to this Treatise, by which, those, who understand, will perceive that I have writ the Truth, concerning the ψ of Vegetables and Animals. The Author is unknown to me, but that he was an experienced Philosopher appears from his Writings, which contain great Truths: These as they were gladly received by us, so we highly recommend them to all Learners, and Lovers of Art: Here follow the two last Chapters of the said Philosopher.

A Recapitulation: Or, Summary Repetition.

WE have sufficiently explained to thee the thing, if thou hast rightly understood our words. And observe, Son, that the Operations we deliver in this Book, concerning the Composition of the Great Stone, are more subtil than those, that *Geber* has delivered in his Summ: For he saith, that in different intervals of time, it is first sublimed, next fixed, afterwards calcined and then dissolved, and so of the rest. But as to our Book, know, that the Diffillation by *Arsephus* we call Sublimation, and the Solution of Bodies, we likewise call Sublimation, because by this means the Earthly Body is lifted up into the Air, which

is Heaven. Wherefore know, that when we dissolve, we at the same time do Sublime, Calcine, Purifie, Wash, conjoin and separate. To this purpose, *Haly* in his *Secrets of Secrets* tells us, that between the Solution and Conjunction, or the Matrimony and Union of Body and Spirit; there is no distance of time; because when the Body is dissolved, it is by that Solution joyn'd with the Spirit, and therefore he saith, that Solution and Conjunction are at the same time. This therefore is the Order of our Operation, which is done at once in one hour: When our Body is put to dissolve in Water, then presently it is solved and sublimed, and by being dissolv'd and sublim'd, the Body becomes united to the Spirit; and if any thing of an extraneous Nature be mix'd with the Body, the same will not be dissolved, but will remain in the bottom of the Vessel for to dissolve, and thus the Body becomes cleansed of the extraneous Matter, if any be in it; yet is it in some sort sullied, nor is it so clean and clear as it ought. Wherefore our Operations in making the Great Stone, are more subtil than those contained in *Geber's* Summ, because what he says is done at several times, is here done at once, and of a subtiler Matter; and after a subtiler manner. And when thou shalt see our work, dearest Son, then wilt thou know, that we have spoken the Truth, tho' not before: And indeed, except thou shalt give good heed to it, and sharply consider of it, thou wilt scarcely perceive it to be so, because of the quick, subtil and short Operation. But be sure to avoid the fumes in this, as well as other ways of making the Stone, as far as is possible, which if thou shouldst take in, would greatly hurt thee, either at the very instant, or not long after, except thou hast Remedies at hand to oppose their Malignity, which thou oughtest always to be provided with, that as soon as any such thing is perceived, a proper Antidote may be taken,

C H A P. LVI.

FROM all that hath been said from the beginning hitherto, may be gathered by a piercing eye, that in our Operation our Bodies do not abide in the top of the *Alembick*, as the Bodies of Fools do: Of which *Aros* saith: *The Bodies of the unwise, do only stick to the Cover or Head of the Vessel, and therefore they cannot effect any thing that is true.* Hence also may be gathered, that *Sulphurs* are retain'd by ψ ; Bodies by Bodies, and Spirits by Spirits; and every imperfect thing is perfected by one thing, that is by ψ alone, that is, by a substance, which is produced by our foresaid famous, excellent and glorious Magistery. Wherefore for final Conclusion we say, that the Blessed Stone is one, the Medicine one, to which nothing extraneous is added, nor taken from it, only its superfluities removed. Understand this, as *Hortulanus* saith: *That, that is not extraneous, into which it must be changed, that is fixed, viz. \odot and ν .* Therefore this Stone is Mineral, because it is produced from all Mineral things. But because *Hortulanus* saith, that *Hermes* the Father of all *Alchymists*, was Possessor of the three parts of Philosophy, of the whole World, viz. Mineral, Vegetable and Animal: The true knowledge of which three Kingdoms, the said *Hermes* had jointly, or severally in the work of the Sun; which parts are contained in one only Stone, viz. in ψ , that is under the name of ψ , because every thing of which the Stone is made, whether it be Animal, Vegetable or Mineral, is called by the name of ψ . We have also before shewed, how this Philosophy, or Science is completed in the work

of the Sun, by means of a Mineral ψ . Now to the end that this Science, or most excellent Point of Philosophy, may be perfect in every Point, we must see how this Stone may be had, by means of a Vegetable ψ , from Vegetables, and by an Animal ψ , prepared from Animals. And first, we will shew how the Stone may be made, with a Vegetable ψ : For except the Great Stone might be made from many other things, besides those mentioned in the former part of my Discourse, that saying of *Alphidius* would not be true: That *there be many other Subjects, which solve and congeal.* And *Hortulanus* saith, the *Philosophers have called every thing, the Stone, from whence the four Elements may be separated, by our Chymical Artifice:* Now this may be done, from every Vegetable and Animal; wherefore from every Vegetable or Animal, may the Great Stone of the Philosophers be prepared.

The two last Chapters of this Anonymous Philosopher, contain a short Repetition of the Matters handled in his whole Book, wherein he asserts, that the Preparation of the great Elixir, he sets down, is far more subtil, excellent and Skillful, than that of *Geber*: Because the Operations which *Geber* doth successively, one after another, he shews, how they may be done all at once; for that when he dissolves, he at the same time, in the same Vessel, with the same degree of Fire, and in the same Furnace, doth also Sublime, Calcine, Cleanse, Wash, separate and conjoin: Because, when the hard Body is put into the dissolvent, to be dissolved, it presently turns Black, and is thoroughly dissolved, calcined, sublimed and joyned with the Spirit. And I leave it to every judicious Person to judge, whether this way must not be very ingenious and Artificial, which at once, so easily and suddenly finisheth all these Operations, belonging to the work of the Stone. Neither was it without Reason, that the Author asserts, that the possibility of this Accurtation cannot well be believed, or apprehended by any, but those who have seen it.

N. B. Now that all these Operations may be done at once, my self can witness, as having before my Sickness performed the same with mine own hands. And however this may sound very strange to those, whose Experience never reached so far, yet is it an undoubted Truth with all those, whom God hath been pleased to illuminate, giving them the understanding and performance of this great (I had almost said, Holy) work.

Our Author in his last Chapter concludes, that of all things from whence the Elements can be separated, the Stone of the Philosophers may be made; to the Truth of which, also I can set my Seal. For when about half a year since, I had recommended to an old Friend of mine, the manner of preparing the ψ of Wine, and that the said Friend by reason of his busi-

ness could not come to me, to overlook the Work himself, because he lived in another City, and I by reason of my Sickness kept my Bed: It was concluded by us, that a third Friend should come to my House, and carry on the Work, from the beginning to the end, which accordingly was done in three or four Days. But forasmuch, as in so short a time, we could not prepare any great quantity of the Spirit of Wine, we had but little to burn away, and consequently could not get much ψ , or Celestial \odot . Now it happened, when we were separating the ψ , we had caught, from the Phlegme, that the Fire, by mistake was too strong, so that after the Phlegme was come over, we found the remaining Heavenly Salt, or ψ of Wine in the bottom of the Glass molten to a Red Stone, which could not be dissolved with common Water. Whereupon I ordered some *Aqua Regis* to be poured into the Glass, to dissolve the ψ , which presently succeeded, the Solution being Blood-red. But the ψ being by this means spoiled, as to any Medicinal use, I resolved to try what it would do on Metals, and accordingly put a little piece of fine ν into the Red Solution, left it there two days, and then taking it out, found it changed into \odot as far as could be judged by the Eye, or Touchstone. But because I could hardly believe, that ν could be so easily turned to \odot , I put it into a strong *Aqua Regis*, to see whether it would be dissolved in the same, as other common \odot ; and put a piece of common \odot with it, to try which of both would be first dissolved: Whereupon I found, that the *Aqua Regis* rather laid hold on the common \odot , than my transmuted ν , the half of which was only dissolved, and I have the other Part still to shew. Which trial made me so desirous of proceeding to another, that I got a new instrument prepared, for to make the ψ of Vegetables and Animals, but have as yet been unable to undertake the Work, by reason of Bodily weakness, and for want of some faithful assistant. Yet am not without hopes, but that with the first I may make some further Trials, all things being in a readiness for the Work, to which God be pleased to afford his Blessing, Amen.

From this Relation it is evident, that a Vegetable ψ is able to meliorate Metals: That it excels for Physick cannot be doubted, and therefore the said ψ may be called a Matter in both Faculties. Now if a Vegetable ψ will do this, what may be expected from a Metallick drawn from pure Metals, and brought over by the Spirit of Wine? Without doubt, much more than the ψ of Wine alone, without any Metalline addition. If it please God, I intend to second this Treatise with another larger, concerning the ψ of Metals. In the mean time, I here make an End.

O F T H E

Secret Fire of Philosophers.

By which, They not only brought to Maturity their Universal Medicine, but also fixed particularly all the inferior Metals, into good Gold and Silver, with great Profit.

Written for the Sakes of all the Lovers of Divine and Natural Wisdom.

Faithfully Translated out of the High-Dutch.

Reader,

SEEING that in several of my Writings, I have made mention of the secret Fire of *Artephius*, which *Pontanus* very well called *Proprium Agens*, for no better name can be given it. I thought it convenient to publish this small Explication of it, that it may be known to those, who have not yet heard of it, not doubting, but by this discovery a great Light will be opened to all the Lovers of *Metallick* improvements: For almost all Philosophers, in their Writings, are dark concerning this; and yet without this, no great Matter is to be effected in *Chymistry*: Which daily Experience sufficiently testifies. Therefore I am resolved briefly to explain, yet fundamentally and plainly, by Gods help, this thing which hath been so long hid from the World.

Of the Secret Fire of Philosophers, by which they have matured their Tinctures.

First you must know, that no Philosopher hath made any mention of it, but hath passed it over in silence, only that ancient Philosopher *Artephius* hath taken some notice of it, but so obscurely, that very few of his Readers, have been able to learn any thing from him. He saith, that himself, like others, had been covetous and envious, so as to write nothing of it; but after he was nine hundred years old, he first began to write of it. *N. B.* It is not credible, that he should have lived to that Age, but perhaps some Body hath added a Cipher to it. 'Tis like he was ninety years of Age, for the Ancients have often mistaken an hundred for ten. But be it as it will, he was the first, that said any thing of this Fire. *Pontanus* writes in his Epistle, that although he knew the true Matter, yet he erred two hundred times, and should never have obtained it, if he had not learned the secret from his Writings. The reason of hiding this Secret so long, hath been only the wickedness of Men, who seek not after these great things, that they might honour God, and succour the Poor, but rather, that by great Riches they might be able to enslave their Neighbours. But when such Men, who have forsaken the Vanities of the World, seek after them, God puts it into their hands, so that striving nor running in this helps nothing, but

only Gods blessing. Observe this well, and thou wilt not err. If our eyes and hearts were not blinded by the Pride of the Devil, we should easily see and know, what Fire nature useth in the Earth, to bring Metals to Maturity: By which we might easily learn, what Agent the Artist wants to mature and bring to perfection all imperfect Metals into Gold and Silver, as good as if Nature had done it in the Earth. Now when we open our eyes and look about us, we find nothing else, but an *Acidum* or Universal Agent, that is, the Sulphurous Salt of *Vitriol*, by which all Metals in the Earth are generated, so that some, by a long time are fixed, and some by a less time, partly remain unfixed, according as the Oars contain more or less of this Agent. And if by a strong Fire, one should melt this Metal out of the Oar, the greatest part of the *Acidum*, together with the Rocky part would come into a Cinder or Slate, but in the Metal, although it be melted and hammered, there yet remains some of the Agent, which the Fire, in the first melting, could not separate from it, especially when the Metals are yet crude; as if the Agent should say, I will not be separated from my Patient, for he cannot yet subsist without me, and also saith the Patient, I cannot yet suffer my Husband, or Agent to be separated from me, for we have not been long enough together. But when the melting Fire comes to it again, then no excuse will serve, but the stronger overcomes the weaker, and the Agent and Patient must part by force. Now what in this violent Separation, the one can carry away with it of the other, it leaves not behind, as we see when the Oar of Iron is melted, that the violent Fire, forceth away the Agent from the Patient, and converts it into Cinders, but yet these are not purely Cinders, for they have attracted a great quantity of the *Mercurial* Patient, *viz.* Iron, which is not turned into Cinders, for if they be melted again, you will have a good quantity of Iron out of the Cinders, and this may be done for several times. If the Agent and Patient had not a great Agreement, they would certainly have been more nearly parted in the first melting, and there would be no need of a Second or Third Fire, and if the Agent should be separated from its Patient, by

the force of Fire against its Will, yet it cannot be exactly and wholly separated, but the Patient as the Female *Mercury*, doth its endeavour to retain as much as it can of its Agent, or dear Sulphurous Husband with it self, as we have sufficiently seen, that no melted Iron is found without its Agent or *Acidum*. Which appears, if upon a Plate of Iron, you pour a little Water, it presently Rusts, which could not be, if there were no *Acidum* in the Iron; for the *Acid* adhering so close to the Patient, the melting could not force it away. Now when Rain-water falls upon it, the *Acidum* out of Love attracts it to it self, and works to its utmost Power, upon the Patient, so that it becomes Rusty.

Which doth not so happen to such Metals, as are already brought to sufficient Maturity, and therefore have no more need of the Agent, as Gold and Silver, for after they are melted, they do not Rust by Wet, for their *Proprium Agens*, or *Vitriolick Salt*, has done its Office, bringing its Patient to Maturity, and therefore is easily separated from its Patient in melting. Copper also, in melting, still retains somewhat of its Agent, and therefore easily Rusts, yet not so easily as the Iron, because it retains not so much of the *Acid* in melting, as Iron doth. Lead and Tin retain less of it, than Copper and Iron, and therefore do not so easily attract the moist Air and Rain, but only lose their Splendour by it. Gold and Silver retain but a very little of it, and therefore they cannot easily Rust, but being moistened with strong Corrosives, lose their glorious Luster: *Mercury* retaineth all its *Proprium Agens*, having lost nothing of it. It is also to be observed, that although *Sulphur* (which contains in it self a pure vitriolated *Acid Salt*) be an Universal Agent, by which Nature in the Earth generates and matures all the Metals, yet notwithstanding every Metal hath besides *Sulphur*, a particular *Proprium Agens*, which assists the Universal Agent in its Action. Gold hath, besides the Universal Agent, somewhat of common Salt. Silver and Saturn have besides the *Sulphur*, and *Vitriolick Salt*, somewhat of *Saltpetre*. *Mercury* hath properly for its Agent, a subtil, fiery and concentrated Spirit of *Saltpetre*, which keeps him always fluid and current. And this is the reason, that Salts or Spirit of Salts, (as Spirit of *Vitriol*, common Salt, *Saltpetre*, &c.) do more easily dissolve such Metals as participate of their own Salts; for example, Silver, Saturn and *Mercury* participate (besides *Vitriol*) of a nitrous Salt, and therefore Spirit of *Nitre* doth easily work upon those three Metals, and dissolve them: For because these three Metals have a nitrous Salt in them, therefore the Spirit of *Nitre* hath a good Friend in them, which opens the Gates to it, and lets it in, for the Friend within corresponds with him which is without, as for Example: If an Enemy set down before a Town to take it, and hath good Friends within, that open him the Gates, he may easily enter, but if his Enemies that are within defend themselves, and resist him, he can do nothing, but must march off without it. Seeing that an *Aqua Fortis* made of *Vitriol* and *Saltpetre*, doth readily touch and dissolve only Silver, Saturn and *Mercury*, it comes to pass from their near Relation; but the reason why they touch not Gold, is, because it hath no affinity with them, for Gold hath no Spirit of *Nitre*, but of common Salt in it, but if you put a little common Salt to the Spirit of *Nitre*, it then easily dissolves Gold, becomes to be of another Nature, and then will not dissolve Silver, but Copper, Iron and Tin, because these Metals contain much spiritual Gold, and there-

fore are easily dissolved by this Spirit of Salt. Now because I have here shewn the reason, why an *Aqua Fortis* made of *Vitriol* and *Saltpetre* dissolves only Silver, Lead, and *Mercury*, and not Gold, and when common Salt is added to it, that it dissolves Gold and not Silver, it is for the same reason, that Salts dissolved in Water, and impregnated with the Universal *Acid* or Oyl of *Vitriol*, will as well dissolve the Metals, which are boyld in them, as their Spirits will. For Example: Suppose I had no *Aqua Fortis*, and yet would dissolve Silver; I could do it as well by dissolving *Saltpetre* in common Water, acuated with the true Oyl of *Vitriol*, but yet not so easily as *Aqua Fortis*, and if you should add a little common Salt to it, it would not touch Silver, but dissolve Gold. And suppose, I had no Oyl of *Vitriol*, and yet would dissolve Gold, I might do it by dissolving *Saltpetre* and common Salt with Allom in Water; yet not so well as by *Aqua Regis*. This is not said to that end, that I would advise you to dissolve Metals by Salts and Oyl of *Vitriol*, (for the distilled Waters are better than the undistilled Corporal Salts) but that you may the better understand and comprehend with what Salt each Metal hath an Agreement to unite easily, that you may the better learn to know the *Proprium Agens* of each Metal, for if you will do any excellent thing, in the Metals by their *Proprium Agens*, you must first know them well, by which you will know, what every Metal Loves, and how it will be treated: Now we cannot learn this better, than when we consider, what Spirit, or Natural Agent was driven from the Metal by the melting Fire, which if it had remained longer in it, in the Earth, the Metal would have been matured by it. We find, that in all Oars of Silver, Lead and *Mercury*, is found a nitrous Salt, which is driven from it by the strong Fire, now if such a Metal being immature, and not only taken too deep out of its Matrix, but also by the melting Fire deprived of its *Fecundative Spirit*, is to be made grow again to be meliorated, you must of necessity restore that to it, which the Fire hath taken away. Now because from Lead there is taken away a nitrous Spirit, besides common *Sulphur*, you must restore a nitrous Salt for its Agent. And because from *Mars* and *Venus*, a *Vitriolick Sulphur* was taken away, that must be restored to them again. And because from *Jupiter*, in melting, an Arsenical *Sulphur* and Spirit was taken away, you must restore it again to the dead Body, to revive it, and to make it grow. If from Gold its Sulphurous Salt be taken away by melting, which the Gold easily lets go for the reason already alledged, and yet you would mature this Gold farther, and make it yet better than Nature hath done, you must put it into its Matrix again, uniting it with the Sulphurous Spirit of Salt, and so let it generate or grow afresh, and you will receive more than Nature hath given: For Nature can give no more, but a perfect Body, which if you will have yet more perfect, you must put it again into its Matrix, with its natural Agent, and by the help of external Fire, that its Body may be matured into a more than perfect Tincture. For Nature can give no more than perfect Bodies, *viz.* Silver and Gold: But if Art begins again where Nature left, it can make the perfect Bodies more than perfect, with this more than perfect Tincture, you may in a moment bring to perfection the imperfect Metals, if you put it to them in melting: To which perfection, a great many years would have been required, before their *Proprium Agens* could have brought them. For if you would mature the imperfect Metals into Gold and Silver,

Silver, by their proper Agents, it would require a long time, but yet it might be done with very great profit, for no other costs are required, but outward Fire, to keep the inward Secret Fire in continual Action; and this work of maturing the inferior Metals may be done in as great a quantity as you please, which makes the profit so much the greater, and this fixation requires no great Cost, for *Mars, Venus, Jupiter* and *Saturn* cost but little, and the Agent may also easily be had, so that all the Expence is only the Fire, which yet will not be very chargeable neither, so that this Fixation may every year bring in great profit to him that well undertands it. If I was younger I should not forbear to go about this particular Melioration of Metals in the whole, to do good with it to many thousand poor People; but my time is now past. God hath been pleased not to shew me this light till within this three years, in which I have lien in Bed, and so I can expect no great benefit by it, as having no Children who are fit to carry it on. But because I can do nothing more my self, I commit it to others, to whom I have already given a good insight; but to discover it more clearly and indiscriminately to the good and bad, being restrain'd by several Reasons I dare not do it. Now it yet remains to give a hint, how the perfect Metals, as Gold and Silver, must be ripened into a more than perfect Tincture, to make the imperfect Metals perfect by Projection.

Now here followeth a Fundamental Process, without any Legendmain, how to bring Gold and Silver into a Tincture.

Ex. Of Gold $\frac{1}{2}$, of Silver $\frac{1}{3}$, dissolve the Gold in *Aqua Regia*, and the Silver in *Aqua Fortis*, pour these two Solutions together, and the Silver will attract the Gold, and they will both precipitate into a gray Powder, but if for want of Salt they should not easily precipitate, pour into them some Salt Water, for the Silver will not fall except there be Salt enough. When nothing more will precipitate, it is a sign that these two Bodies, like Husband and Wife, have embraced each other, and are united; then set the Glass in which they are in Sand, that the Liquor may boil, and these two Bodies will be the better united; stir it often, and let it stand for warm for 24 hours, then let it cool, and these two Bodies will grow up together like Herbs or Flowers, filter the Liquor from the Calx, and sweeten the Calx with Common Water, dry it and powder it well, then it is ready to be fixed into a Tincture with the *Proprium Agens* or Secret Fire. Now concerning the proper Agent of Gold and Silver, I say that it is a Mercurial Antimonial Water, which also *Arctephius* Confesseth; To obtain which, proceed thus: First put the Conjunction of Gold and Silver into a clean Crucible, which put into a Coal Fire, so that the Gold and Silver may become warm in the Crucible, and yet not be red-hot nor melt, and the sharp Spirits which remained after Edulcoration will pass away in Smoke; when it Smokes no longer, take it out of the Fire and let it cool, and weigh the Gold and Silver, and so you will perceive how much heavier they are than they were before, for so much have they taken from the Spirits of the Salts, which dried Salt Spirits must prepare the *Antimony*, our Secret Fire, or *Proprium Agens* to fix the Gold and Silver into a Tincture. For Example: We have dissolved and precipitated $\frac{1}{2}$ of Gold, and $\frac{1}{3}$ of Silver, and after the exsiccation of the Calx, it weighs $\frac{1}{2}$, and fo $\frac{1}{3}$ of the Spirits of the Salts are Coagulated with

them, and make the increase. For this you must know, that Silver hath this Nature and property, if it be dissolved in *Aqua Fortis*, and precipitated with Salt it attracts much Spirit from the *Aqua Fortis* and Salt, which Water cannot wash from it; but Gold attracts not so much as Silver, for the Gold attracts *Nitre*, and the Silver Common Salt. I could easily shew the reason of this, but that it would be too tedious. *Saturn* attracts more Common Salt than Silver, and these Spirits of Salts are also a *Proprium Agens* to *Mars* and *Saturn*, as they are to Silver and Gold, and work upon *Saturn* and *Mars*, altogether in the same manner as on Gold and Silver, the only difference is, that the Tincture of *Saturn* and *Mars* is not of that extent as that of Gold and Silver, although both of them in this work have one and the same Agent: Now this Agent which is Spirits of Salts Coagulated, as well in Gold and Silver, as in *Saturn* and *Mars*, must first be brought into a Mercurial Water, before they can rightly act upon Metallic Bodies, by penetrating, maturing and meliorating them; to bring them to which, you must proceed thus: If the four Ounces of Gold and Silver have Coagulated two Ounces of Spirits of Salts, you must add to it two Ounces of very clean and well pulverised *Regulus of Antimony*, grind them very well together, put this Mixture into a Coated Retort, and distill the Mercurial, Antimonial Water, which will also carry over with it the *Antima* of the Gold and Silver, in form of Butter of Antimony, yet of a high colour, for the *Antima* of Gold is highly exalted by the *Antimony*, or Mineral *Arist*. This red Solar Butter is the Secret Fire of *Arctephius*, or the *Proprium Agens* of *Pontanus*, to bring the Gold and Silver into a Fixed Tincture, which *Arctephius* hath used for Gold and Silver, but *Pontanus* (as appears by his Epistle) did not make his Tincture out of Gold, but out of *Mars*; for he calls God to Witnesses, that the matter of his Stones, out of which he prepared his Tincture, contained many Terrestrieties and Superfluities, which he did not separate from it, and yet the *Proprium Agens*, together with what was good in it, *viz.* Iron, came to be a Tincture. One of this sufficiently appears, that he did prepare an impure Metal, as *Mars*, into a Tincture.

And this is very credible, for such a fiery Agent which I have taught here to prepare, is as well a true Tincture it self, as the *Antima* of *Sol* and *Luna*, and that so high that it is sufficiently powerful to penetrate, meliorate, and transmute hard, gross, and impure Metals and Bodies, by its tender, clean, Golden, Mercurial Power, and to reduce them into Tinctures. N. B. I would have none to doubt, but that such a clean, fiery, and Golden Agent, when it is used for the exalting and meliorating of clean Gold and Silver, will give a much higher Tincture than with gross and unclean Metals; for if Gold is inwardly so exalted and meliorated by this Antimonial Mercurial Water, it must needs give a far more extensive Tincture. Now how this our Mercurial, Antimonial, Saturnine Water, is to be applied to fine Gold and Silver, to exalt their Colours, and transmute them into Tincture, I shall here shew to the best of my knowledge, and it is thus. The two Ounces of Spirit of Salts, which were coagulated by the four Ounces of Gold and Silver, and by the addition of two Ounces of *Regulus of Antimony*, did again leave the Gold and Silver, by working upon and dissolving the *Antimony*, and did in the distillation carry over the most pure and tender *Mercury of Antimony*, together with the Tincture of Gold, in form of a Red Butter, for *Antimony* is of this nature, that it draws

draws the colour out of Gold, and carries it up with it self in Distillation, which the Ancients called carrying the Souls of the Dead out of Hell. This Red Butter impregnated with the *Antima* of Gold, *Arctephius* called his Secret Fire, and is the *Proprium Agens* of *Pontanus*, which doth not only mature Gold and Silver into perfect Tinctures, but also *Mars* and *Saturn*, in their whole substance, without separating the pure from the impure. From the remaining Gold and Silver you must wash your *Regulus of Antimony* by the help of Salt Petre, then separate your Gold and Silver by *Aqua Fortis*, and you will have no loss but only of the Tincture of Gold, which the Oyl of *Antimony* hath carried over with it. *Newfementius* calls this his Solar Red Oyl or Butter of *Antimony*, but I call it my Mercurial Antimonial Aurifick Water, which name doth properly belong to it, which I thus prove. Take of this distilled Golden Mercurial Water, of Leaves of Gold and Silver, each equal parts, put them together in a fixing Glass, and set it in a Sand Coppel, which is heated equally by a dull *Harry*, and kept in the same degree of Fire, and the Mercurial Water will dissolve the Gold and Silver, and they will turn together into a Stone. The Spirits of Salts after they have dissolved the Gold and Silver, together with the Mercury of *Antimony*, will separate themselves by degrees from the *Mercury*, because they are not of the same matter, therefore they cannot become a Tincture with the Gold, Silver, and Mercury, which *Pontanus* very well hints. This separation of the Salt Spirit from the Tincture requires its time, and will not be hastened. N. B. But if you know how to separate the superfluity of the Spirit of Salt from the Golden Butter, by a subtle Art, and then dissolve your Gold and Silver in it, you will gain a great deal of time in your fixation, for the superfluous moisture very much hinders, which the Ancients have hinted under a Fable, as the Learned *Braccius* sufficiently admonisheth in his Treatise of *Ligno Vitae*. This Salt Water is called by the Poets *Minerva*, concerning this you may read the Philosophers, and chiefly *Braccius*, what he saith *Minerva* was, and you will find which way it must be separated from the Tincture. N. B. Be not in doubt, because *Braccius* teacheth how to prepare his Tincture, not of Gold and Silver, but of *Mars*, for it may as well be made of *Mars*, only that is not so extensive as the Tincture made of Gold, otherwise the labour is the same, and differs not at all. I repeat this once more, that if you will shorten your labour, you must send away *Minerva* in peace, because the hinders the fixation. Some perhaps may wonder, what the Silver can contribute to this Tincture, because it is white, and hath no colour: I answer, that the inward parts of Silver are not white but red, and therefore may become a Tincture. After the same manner *Saturn* is not red outwardly, and yet with *Mars* becomes a red Tincture, as Silver doth with Gold. This I thought fit to say here concerning the Secret Fire of *Arctephius*: If you will know more of it read *Arctephius*, *Pontanus*, *Paracelsus*, *Braccius*, *Newfementius*, *Cosmopolita*, and others, who have made mention of it, and you will there find larger Instructions.

Now as it is possible to transmute not only Gold and Silver, but also the other inferior Metals into Tinctures, by the *Proprium Agens* of Metals, so you may also fix into Gold and Silver, the inferior Metals particularly, with an incredible profit, for the inferior Metals may be put in in great quantity, with a cheap Agent, and so be matured into Gold and Silver, which hitherto hath been known to very few in the

World, but I do not doubt but hereafter it will be better known, by which many honest Men will be delivered from Slavery. For as you have already heard, the *Proprium Agens* of the inferior Metals is cheap, so that the imperfect Metals may be with small costs, by the addition of their Natural *Proprium Agens*, which was driven away in their melting, by the help of External Fire, matured into the perfection of Gold and Silver. N. B. If you can have Metals yet in their Oar, that have not been in the Fire, and add to each of them their *Proprium Agens*, and put them in close Vessels into a fixing Furnace, and mature them with a requisite heat, then the fixation will the sooner be done, than with those Metals which have been already melted; yet those Oars must be well washed and separated from their Mine-Earth, before you put them with their *Proprium Agens* to be fixed. N. B. This fixation of the unripe Metals into Silver and Gold, as also of Gold and Silver into a Tincture, by their *Proprium Agens*, may also be done by the humid way, if you dissolve your Metals in their proper Menstruums, and then digest them for a sufficient time: N. B. For such a moist digestion or fixation Vegetables are more fit than Minerals, and Animals fitter than both, yet all of them be made use of to fix both the common, and Metallick *Mercuries*, as well universally into Tinctures, as particularly into Gold and Silver. But for the coarse Metals and their Oars, the universal Agent, *viz.* Sulphur, *Arctick*, with their Compears, as Cobalt and Orpiment are the fittest. Gold and Silver have also their peculiar Agents, by which they are matured into Tinctures, of which the Animal Agent is found to be the best, for it is of this nature, that it turns the inward hidden colours of Gold and Silver outwards, and renders them visible, which no other universal subject can do like it. For if you cannot bring outwards the inward colour of Gold and Silver, it is impossible to make Tinctures of them. For Gold and Silver, as nature hath produced them in the Earth, have no abounding colour to tinge other Metals withall, but no more than is required for their own perfection; but when they are exalted in their Colours by Art, they are able plentifully to communicate their Colours to other Metals, but else not. Now what kind of Animal Agent this is, by which the Exaltation of Colours may be made, I dare not make common; he that will know more of it, must enquire of *Adam*, who brought such an Essence with him out of Paradise. You may also read my fifth Century together with the *Explication*, where this Subject is treated of. Now as the *Proprium Agens* of the Metals, which is their Spirit, *viz.* Sulphur, *Arctick*, *Cobalt*, *Orpiment*, and the like Metallick Spirits, are fixed with the Metalline Bodies, and with them become fixed Metals, because they are half Metals already, so on the contrary, Salts which also are good Agents to mature Metals, yet become not Metals themselves, as Sulphur, *Arctick*, *Antimony*, *Orpiment*, *Cobalt*, *Zinck*, *Bismuth*, *Lapis Calaminaris*, and other Realgars or Metallick Spirits; for Salts do not participate of a Metallick Nature, therefore they cannot become Metals; but when they touch, dissolve, volatilise, and again fix Metals, it is only done by their Acidity, which is a kind of that Acidity which is naturally in Metals, and this is to be understood of Common Mineral Salts, as Common Salt, Salt Gem, Salnitre, Allome, Vitriol, and the like, which naturally grow in the Earth, in Stones, in Rivers, and also out of the Earth, which are dug up by Men and purified, and so employ'd for several uses. These Salts have a great affinity with the Metals, but

cannot become Metals. But the Vegetable and Animal Salts are of another nature and property, they associate themselves with Metals, because they somewhat participate, though but little, of the Metallic nature. The Animal Salts are principally Volatile, and make a good *Sal Armoniac*, which hath a great affinity with the Metals, as I have in my Writings sufficiently shewn. The Salts of Vegetables are altered in the Fire, and become fixt Alcalies, which are also of good use to Metals, as you may see in my Writings. But the Volatile Salt of Animals far exceeds all other Salts, in its virtue; for it makes not only all Metals, how fixed forever they are, wholly volatile, and separates the clearest Tincture of Metals, Minerals, Precious and ignoble Stones, that is, it separates their immortal Anima from their gross and unprofitable Bodies, with which you may perform incredible things, both in Phisick and Alchemy; But this wonderful Salt also makes the most subtle, as well good as bad Spirits, incredible quick, surmounting Human Understanding, visible, tangible, Corporeal and fixt, which concentrated and fixed Spirits, have ingreſs and egreſs through Doors lockt up, by which strange and incredible things may be done. So great a power hath the Almighty bestowed upon the Animal (chiefly the Microcosmical Salt) above all other Salts, which is known to be. For the Microcosmical Salt, and for want of that, the Volatile Salt of other Animals, Birds, Fishes, as also of Herbs and Woods have power to volatilize all fixed things, and again to fix the volatile. In which volatilizing, the purer parts are separated from the grosser, the which being fixt again, you have a Tincture, and there is no nearer, easier, or cheaper way in the World to attain to true Metallic Tinctures, than by the means of Volatilizing Salts. Take a similitude from the Spirit of Corn or Wine, so long as it is yet in the *Feces* of the Corn or Wine, it is little esteemed, but when it is driven out by Distillation, and cleant by Rectification, and so exalted in its Virtue, then it is Esteemed, because much good may be done with it. So and no otherwise you must esteem of Metals, in which such rare Tinctures are hidden, which then are not esteemed, because few know what great things may be effected by them. The like great treasures are also hidden in great quantities, which by the Ignorant are not esteemed or sought after, notwithstanding that the Ancient Philosophers have highly recommended to us the Extractions, Distillations and Separations of the noblest Tinctures to be drawn out of gross despised Metals and Stones, yet their profitable Doctrines and Admonitions have taken with very few.

Basil Valentine confesseth in his Manuals, that the Work of the Philosophers can be compared to nothing better than to the known labour of making Spirit of Wine, which preparation is known even to Rusticks. The distillation and separation of the Tincture of Philosophers is as easie as to make Brandy, and yet it is done but by very few.

Paracelsus in his *Calum Philosophorum*, speaking of the Spirits of Metals, saith plainly, that it is so easie to make Gold and Silver, that it is not worth while to write of it. *Virgil* also sheweth, how easie a thing it is to pluck the Golden Branches from the Opake Tree of *Vitruol*, and how easie they will follow one another, if you but hold forth your Hand, and when you have cropt one, he bids you also take a second. What could be said plainer? But yet I tell you, that these Golden Branches are much more easie, and in greater quantity to be obtained out of the Red Earth

or Stones, than out of Metals; but he that will not believe it, may remain in the dark. It is enough for me, that I have plainly declar'd the truth to the ungrateful World, without any reservation. But our *Sal Armoniac* (I do not mean the Common) is a good *Sal Proferpina*, which easie carries over the Tincture of Stones and Minerals. And he that will pluck these Golden Apple-bearing Branches with profit, must very well consider after what manner to prepare his *Proferpina*, that he may touch and carry over only the clearest Tinctures, and leave the gross Bodies behind. The Artifi must also be sufficiently experienced, how to separate *Proferpina* or *Minerva* from the Extracted Tincture, for *Minerva* is a hinderance to the fixation of the Tincture. And this is the principal secret in this Myſtery. For all Tinctures of Metals and Stones, after they are separated from their gross Bodies, they are separated from our *Proferpina*. Although *Proferpina* is a two-fold Key, which both opens and shuts, makes volatile and fixed, yet this is to be observed, that there are but very few who know how to use this Volatilizing and fixing Salt; and therefore I advise to separate it from your Tincture, and then fix your Tincture. But if God shall so favour you, as to shew you how to fix this *Proferpina*, or, to speak plainer, our secret *Sal Armoniac*, with this Tincture which it hath drawn out of Metals and Stones, both together without any separation into a fusile, red, penetrating, and tinging Stone, then you may for that bleſs God all your life, for you may have always plenty, without any want, for there is no richer particular, nor universal Tincture in the World.

For what can be a greater Art than by the help of our *Sal Armoniac*, in a few hours, to draw a pure Tincture out of gross Metals and Stones, to bring it over by Distillation, to purify it to the highest by Rectifications, and then again to render those Volatile Tinctures in a few hours, fixt and constant in the Fire, so that by them you may immediately tinge the inferior Metals, particularly into good Gold? I *Glauber* truly say this, that this highly profitable Labour, to draw the Tinctures out of Metals and Stones, by the help of our *Sal Armoniac*, to exalt them, and again to fix them, requires hardly twenty four hours time from the beginning to the end. Which to the unskill'd will seem incredible, but whether it be believ'd or no, is all one to me. It is the Will of God, that his great Gifts shall not come among the impious, but only remain among those, whom he esteems worthy of those high Secrets, and them who also will make good use of them. *Virgil* at first gave but a hint of it in few Words. Afterwards *Cosmopolita* did explain this great Work at length. Then *Newfmentius* published it yet plainer, but the Work is most clearly and largely described in all its Circumstances, by the pious *Brasferus*, in his *Dialogue de Ligno Vitæ*, but it is received by very few, because the proud *Tolerosus* despised this cheap Martial Labour, as if *Mars* contained no good at all, but that it was only to be found in Gold and Silver. I ingeniously confess, that I am acquainted with several good Secrets, by which one may reap Profit out of Metals, yet none of them is cheaper and easier, than the Work of *Virgil* upon *Vitruol*, or the Opake Tree, the help of his *Proferpina*, or *Eagles* Wings, or *Griffus* to break off the Golden Branches one after another, by the help of his *Proferpina*, or *Eagles* Wings, or *Griffus* Claws. But if one would reap good Profit by this Labour, he must be furnished with a good quantity of *Griffus* Claws and *Eagles* Wings, which also is easie to be had in great quantity, for I have sufficiently

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taught how to prepare them. Further, it is needfull to know, after we have drawn the Tinctures, out of Red Metals and Stones, by our *Alcahest*, how to perfect them, because they are yet Volatile, no Metal can be meliorated by them, therefore they must be fixed before they can be used. This Fixation may be made in the space of six hours, so that these Tinctures retain their ingreſs and fusibility, so that if they are put upon a red hot Plate, they melt in a moment, enter and tinge as readily, as Oyl doth dry Leather; which all Tinctures do not, but must be brought to it by Art, but our Tincture only which is made by Volatile Spirits, doth it: The reason is this, all gross and fixed Bodies are naturally inflexible, on the contrary, all Volatile Spirits again Coagulated into fixed Bodies, must of necessity be flexible and penetrating. Observe this well, for it is plainly enough spoken, Concerning this, see the *Epistle of Arnaldus* to the Pope, and there you will find this Observation. Without this Secret *Sal Armoniac*, no good can be done in *Alchymy*. Thus I end my Explication of the Secret Fire, by which all Metals particularly and Universally, are matured, with incredible Profit, to the perfection of Gold and Silver. Now it remains to give somehint, how these Secret Fires or Agents, separately by each *Proprium Agent*, may be after a peculiar manner, matured into Tinctures. You have heard that common Sulphur is the *Proprium Agent* of *Satura*, which becomes fixed with the Lead, and in this Fixation it also fixeth and tingeſs its Patient the Lead, into α and β . You have also heard, that *Asenick* or *Cobalt* is the *Proprium Agent* of Tin, and that *Asenick* the Agent is easie fixed by its Patient, Tin, and with the Tin becomes γ and δ . And also, that the common ϵ is fixed into good Silver, with Lead. And all Volatile *Realgers*, as *Orpiment* and its *Compeers*, may be fixed into good Gold with ζ and η , which is the naked Truth, of which I would have none to doubt, for I my self have several times performed these cheap Fixations, and because I am sufficiently satisfied in it, I dare satisfie others.

I have thought it unnecessary to describe, at large, all the Manuals which belong to this cheap Fixation of the inferior Metals, and also to the Coagulation of the Volatile mineral Spirits, into constant Gold and Silver. I have therefore published it as short (yet comprehensive enough) as I could, that you may speculate into it your selves, and then you cannot fail, except God prohibit you, which often happens to evil Men, which see easie things done before their Eyes, which yet they cannot imitate. Now to put an end to this business, and to prove that the Universal Agent, the common Sulphur, which is the Grandfather or *Demogorgon* of all Minerals and Metals, hath also its *Proprium Agent*, by which it may be matured into a Universal Medicine or Tincture, I have thought fit to acquaint the World with this easie and cheap Fixation of Sulphur; chiefly, because I have already, some years since, treated of this easie Fixation of Sulphur, but I have not there discovered every thing so plainly, that every one may prepare it. But now I intend, God willing, to publish it to clear and comprehensive, that even any *Mechanic* may not only understand, but easie imitate it. I pray God to assist me in it, *Amen*. Some years ago I taught, how, by the help of my *Sal Mirabile*, to fix any common Sulphur, but chiefly, such as is yet bound up in Wood or Sea-Coals, and doth not so easie fly in the Fire, but is easier to be handled with a red hot heat, than the open Fluxile common Sulphur. This curious Work I have shewed to some

Friends with my own hands, and highly recommended it to them, to take it in hand, and bring it to a good end, because I was certain, that it must become a rich, and far extending Tincture. But seeing the Sulphur would not perfectly be fixed, they left the Work: Whereupon I farther divulged this Work by writing, and made it common. Notwithstanding which, as yet very little hath been attempted about it, because every one is in haste, and hath not Patience to wait for a good end, not considering that every thing must have its time, and that haste makes waste. Must not the Plowman, when he sows his Corn into the Earth, to have an hundred fold increase, wait the due time before he can have this Multiplication? Why should not then also a *Chymist* wait his time, for this profitable Fixation, that will recompense him a thousand fold? Now to return again to our business, to shew that any common Combustible Sulphur, which otherwise is an universal Agent for all Metals, to mature them into Gold and Silver, hath also its own *Proprium Agent*, by which it is not only matured into θ and ι , but also into a true universal Tincture, and this is done only by certain constant in the Fire. *Cosmopolita* minds us of this very well, when he saith, that *Salt*, in the conflict with Sulphur, gave him a deadly Wound, which is very true, and besides *Salt* or strong Spirit of *Salt* hath Power to fix it, if they be several times drawn off from it. How this is to be done, I have taught in my *Three Principles of Metals*. But such a Sulphur as is fixed by *Aqua Fortis*, is also quite killed, and its ingreſs into Metals is taken away, but may be restored to it again, so that it easie enters Metals, and tingeſs them thoroughly. *Paracelsus* saith, you must revereberate the fixed κ , till it comes to be Red, and then draw out the Tincture, with Spirit of Wine, and then fix λ or μ with it into Gold. *Newfmentius* teacheth to drown the Dragon in the *Syagian Waters*, that is to fix him, and when he is come to the highest degree of fixity, that then you must revive, or Volatize him again, and then fix him the second time, and then he hath a better ingreſs into Metals to tinge them. *Brasferus* teacheth also, to extract his fixed Sulphur, out of the fixed Scales of Iron, and to fix them into a Fluxile and penetrating Tincture. *Cosmopolita* teacheth it after this manner, viz. how to deliver Sulphur out of his Prison, and that he will give to his Redeemer a Crown of Three Kingdoms for a Recompence. Out of these, the true Fixation of Sulphur is sufficiently to be learned, and needs no farther instruction, but yet I cannot forbear here to set down my way, how to fix it, that the Artifi may so much the easier attain his End. And this Fixation of Sulphur may be done after several manners.

And First in this: I have taught, how Sulphur may be fixed into a Red Carbuncle, persisting in the Fire, where I have treated of my *Sal Mirabile*: It is true, this way of fixing is done without any cost, yet it requires a certain, tho no very long, time, which is the reason, that hitherto few have tried any thing in it, and yet it is very difficult to come easier and cheaper to the Fixation of Sulphur; and besides, there is this advantage in fixing the Sulphur with the *Sal Mirabile*, that it retains its easie Flux and ingreſs into Metals, which that fixed by *Aqua Fortis* doth not, but into an unmeltable Earth, which hath no ingreſs into Metals, except it be procured by Art, which every one cannot do. Yet *Newfmentius* hath clearly described it in these Words: When thou hast brought thy Subject to its highest Fixation, to wit, by the Abstrac-

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by which nothing but Worldly Riches are acquired, which sometimes do Men more harm than good, which I never did not ever will seek after. If others will do it, they may. I trouble not myself about the Mammon, but prepare my self for a happy passage into a more peaceable Life, where there is no strife nor misery, but everlasting Peace, and everlasting Light reigns perpetually. But in that I have discovered these great Secrets, by which those who seek after them, may become very rich, I have done it out of a good meaning, viz. that if many by this shall attain good means, that some of them at least may assist the poor out of their abundance. To this end only have I discovered these Lucriferous Secrets, and

not at all to please the Proud and Covetous. But yet although I have described all plainly without any reserve of the Manuals thereunto belonging, I am very well satisfied, that God will keep his hand over it, and will not indifferently give his Blessing to all in it, but will so dispose it, that his gifts may not be misused. And therefore I am very well satisfied, that Art will remain Art, although it be never so clearly laid down before the Eyes of all Men. To whom God will give it, him I envy not, but with him Gods Blessing wish it, and earnestly exhort him, that when God hath blessed him, that he by no means forget the Poor. Amen.

TREATISE

CONCERNING

The Animal-Stone :

OR,

Of that Animal Matter or Subject which God ingrafted into Adam and Eve, as a Divine Portion or Patrimony in Paradise, and which he still retained after his Fall and Banishment out of Paradise, brought it with him thence, and after Death took it along with him to his Grave, or to the Earth from whence he was taken and made; What kind of Matter properly it is, and in what manner a true Universal Medicin may be made of it. Faithfully Translated out of the High-Dutch.

The PREFACE.

Courteous READER,

Having in some of my last Published Writings, and especially in my Fifth Century, treated of a certain Matter, called by the Ancient and Modern Philosophers, The Philosophers Stone, which Matter they say, God implanted in the first Man Adam, and which after his Fall and Banishment, he brought with him out of Paradise, and after his Death, took it along with him to his Grave, without revealing this Divine Patrimony and Portion to any of his Posterity; so that this great Treasure continued for some time hidden

from the wicked World, until at length it pleased God to open the Eyes of some honest Men to know and discern this great Gift of God, which they also made known to others, though this communication of theirs was of little use to proud Worldlings, whose Eyes are only fixed upon outward Visible, not minding the inward Invisible. Wherefore none of them could believe, that so great a Treasure was hid in Sinful Man, as accounting nothing worthy their esteem, but Gold, Silver, and Precious Stones, and casting out upon the Dunghill at least some and contemptible what is far better than Gold or Silver.

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And because some of my Enemies have slandered some of my Writings, as if they contained absurd and impossible things; to the end that none by their Lies and Slanders may be led aside from the way of truth, I am resolved to set the Truth I have written in a greater Light, and palpably to evidence before the whole World, that what I have taught, viz. that a Mineral Aurifying Virtue lies hid in Vegetables and Animals as well as in Metals, is no absurdity, but a great truth, to the shame and confusion of my envious Adversaries.

O thou Eternal Light, without the least mixture of darkness, Creator and Governor of Heaven and Earth, send down upon me thy holy Spirit, beam into my Soul a Ray of thy Heavenly Light, that it may enlighten my Heart, Brain, and Understanding, that I may write nothing but what may serve to thy Glory, the salvation of my Soul, and the enlightening of many thousands that wander in the darkness of Error. Amen.

OF THE ANIMAL-STONE.

IN the Name of the most Holy Trinity, I undertake to communicate and declare to the dark wicked World, the great Wonder-works of God, and Mysteries of Nature, and that with so much clearness and evidence as never hitherto hath been done by any; so as not only the good, and such as are taught of God, but also the perverse Worldly Learned, or the most ignorant Ruffick may comprehend, understand, and even handle with their Hands, that I have fundamentally declared and manifested the Mysteries of God and Nature, to the glory of God, and good of Mankind.

In order to perform the great Work I have undertaken, it is needful that we know first, what the thing is, we are to seek, and next, where we are to seek for it. The thing we seek for, is the Philosophers Stone, which affords the Possessor thereof health of Body, and an honest plentiful Maintenance. Now forasmuch as most of the Ancient and Modern Philosophers, a few only excepted, point us to Metals, and especially to *Sol* and *Luna*, thence to procure for our selves this great Treasure, though they handle this matter with so much obscurity, that amongst an hundred thousand Seekers, scarcely one is found that attains to his desired End, most of them besides spending their Goods and Estates in the fruitless pursuit of this hid Treasure; whereof those in a great measure are guilty who persuade Men that *Sol* is the Subject of the Philosophers, and that all other matters are improper and unfit for their Work; But others again inform us, that this great Treasure may be obtained a nearer, easier, and cheaper way, without *Sol* or any other costly Subjects; Concerning which cheap, and every where to be found, Subjects, I have made mention in some of my late published Writings, and particularly in my Fifth Century, yet not so plainly as wholly to expose these Pearls to swine, for them to tread them under their Feet. And forasmuch as several ignorant and envious Persons have taken occasion to appear and contradict these my Writings, as if it were impossible to find Mineral Virtues in Vegetables or Animals, I am moved to stop the Mouths of these envious and ignorant Back biters, and to expose them to the Publick Shame of the World. I confess, I do not think these Slanderers worthy that I should take any pains to confute or convince them of their Error, because I am not to mind what such as they, but what honest Men, and what truth it self, speaks. But because this demonstration may be of use to undecieve

and inform many Seekers after this Treasure, I suppose I shall do a good work, in giving this evident testimony to Truth, whereby not only the Mouths of Slanderers may be stopp'd, but the Eyes of the Deceived may be opened to discern the Truth.

We proceed then to hear the Verdict of Truth in this Matter, whether indeed such a Mineral Virtue be hid in Vegetables and Animals, as that the Philosophers Stone may be prepared of them. And first we will speak of Man, as being the Noblest of all Gods Creatures, and then proceed to the four-footed Beasts of the Earth, the Fowls of the Air, Fishes in the Sea, and all Creeping Things, and last of all to Trees, Plants and Herbs, to see what the Almighty Power of God hath laid up and hid in these for the use and welfare of Mankind.

As to Man, the most Excellent part of Gods Creation, whom God made a Ruler and Governor over all his Creatures in Paradise, we know that he was made very good, without the want of any thing that might conduce to his happiness or perfection, which goodness continued in him after his Fall, though much clouded and veiled. Forasmuch then as God hath been pleased to lay up in Man this great Treasure, to the end he might make use of it for his good and perfection, we must conclude, that the Divine Wisdom hath placed it so, that Man may always have recourse to it, and take thereof, (without any hurt to his Body) to the glory of God, and his own good. For had God placed this Treasure in the Flesh or Blood of Man, he would have been obliged to hurt and weaken his Body by cutting a piece of his own Flesh, or letting out his Blood, in order to prepare this great Medicin, which by this means would prove too dear, so that most Seekers would rather want the Medicin, than attain it this way. But God, who is the Eternal Wisdom it self, hath not been guilty of any such oversight in his Works, which are all perfect, and no fault to be found with them; and if Nature in any of her productions prove defective, that is not to be attributed to God, but to Satan, who whilst Man slept sowed the Tares amongst the good Seed, which the Master of the Household had sowed in his Field.

If it be so then, that God hath not laid up this great Treasure in the Flesh or Blood of Man, we may further enquire, where then we are to look for it? Certain it is, that God, our Heavenly and Wise Father, hath laid up this great Treasure in Man, where at all times, without any let, pains or trouble, he may come at it,

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and have it for nothing, viz. in the Superfluities of Nature, as Urine, Dung, Hair, Sweat, and Spittle. I say that in these despicable Excrements and Superfluities of Nature, God hath laid up a great Portion for Man, which he by reason of his Pride, blindness and hardness of Heart, cannot see or perceive.

Another Question that may be demanded, is, In which of these Excrements this Treasure is most copiously to be found? To which I answer, that it may be had from any of them, but in the one more plentifully than in the other, but which is the most fit and proper for this Work, I dare not plainly set down at present, for fear of exposing and prostituting this Pearl to the Wicked and Unworthy, which all honest Philosophers have so highly forbidden. But this I will do, viz. most clearly demonstrate, by many Instances, that out of all the Natural Excrements and Superfluities, whether of four-footed Beasts, Fishes, Creeping Things and all Vegetables, a Mineral Purifying Virtue, that is the Matter of the Philosophers Stone, may be had, and that without cost and charges in all parts of the World, so that no body how mean so ever he be, but may have enough of the matter for nothing, and needs not by his Poverty be deterred from undertaking this great Work, that affords Health and Riches to him that can bring it to an happy end.

I proceed now to those Proofs and Experiments that evidently make out, that in all things (besides Metals) a Mineral Virtue and Power is found, whereby the Philosophers Stone may be prepared. I shall begin first with four-footed Beasts, because I do think it fitting for several weighty Reasons, at this time to pass by the Mysteries that lie hid in Man, that they may not be exposed to the Wicked and Unworthy. Now these Excrements and Superfluities of four-footed Beasts as well as of Man are different, according to their diverse Passages and Places of Production, as Urine which makes its passage through the Bladder, Dung through the Guts, Sweat through the Pores of the Skin, Spittle through the Mouth, and the Hair or Wool of Beasts, also through their Skin or Hide, and accordingly are of different Virtues and Powers. Upon this account we must conclude, that in the Sweat of Men or Beasts, there is not so great virtue as there is in Urine, the former being a suddain and almost instantaneous Generation, whereas the latter requires some hours time before it can pass through its several Channels, and be made fit for Natures separation. So likewise is Mans Dung a long while a passing through the Guts, which in Man and Beasts are much longer than in Birds or Fishes, to the end that the Dung might be the better purified and digested; Thus we find by Experience, that the Dung of a Stork which passeth only through one short Gut, when it falls upon the Grass doth presently burn and scorch it, whereas the Dung of Men and Beasts laid to the Roots of Vegetables, or any way conveyed to the same, do strengthen and invigorate them, and are indeed the highest Medicin of Vegetables; as Country Farmers well know, who with the help of the Dung of Men and other Animals are used to cure their sick barrow, and overwrought Fields, Vineyards and Orchards, restoring them to their former strength and fertility. But though simple Rusticks be very well acquainted with the great virtue and use of Dung, yet our great Learned Men cannot believe, that in such a despicable Subject should be lodged such an Excellent Universal Medicin, capable to cure the Diseases of Men and Metals; and the reason is, because they love Pride and Idleness too well, will not put their hands to the work, contenting them-

selves with what they know already, without searching into endless Secrets of Nature. For this cause it is, that true Medicin and Alchimy are advanced to no higher degree of Perfection. Helmont complains of this negligence in Physicians, who leave the preparation of their Medicins to Apothecaries, declaring, that every Physician who desires to have good and rightly prepared Medicine must be both Master and Servant, that is, he must trust the Preparing of his Remedies to none but himself.

The present Subject I am upon, viz. the Excrements of Men and Animals puts me in mind of a Story relating to Paracelsus, which take as follows.

A Relation of what happened at Vienna between Paracelsus and some of the Imperial-Court Physicians.

Paracelsus being on a time sent for by the Emperor to Vienna, to cure some Persons of high Quality, whom the Imperial Physicians could not help, having successfully performed the Cures he was sent for, went to take his Leave of the Physicians, who earnestly intreated him to leave some of his noble Medicaments with them for a remembrance; whereupon Paracelsus answered, that he would fetch something for them; The Physicians, supposing he intended to bestow some part of his prepared Medicins upon them, with impatience expected his return, who soon after came to them, and set down on the Table before them a Silver Dish cover'd with another Dish. The Physicians were very desirous to see what Paracelsus had brought for them; at last one of them taking off the Cover, found a great Turd in the Dish, at which being exceedingly enraged, taking for granted that Paracelsus had done this to affront them, they all departed, and when some call'd them back, Paracelsus said, Let the Asses go, they do not deserve this great Secret, which I intended to communicate to them; And then added, He who doth not know what Mans Dung is, knows nothing, and Heaven and Earth are equally hid from him. With which words he sufficiently intimated, that a great virtue is hid in Mans Dung. Thus much shall suffice, by way of Parenthesis, to have spoken concerning Paracelsus his Opinion concerning the Superfluities of Nature, and particularly the Excrements of Man, we proceed now to speak of the Excrements of other Animals, and in particular of Sheeps Wool.

An Experimental Demonstration, that a Mineral Virtue is hid in the Hair of Beasts.

R. Of clean Sheeps Wool iv Ounces, and pour upon it a like quantity of strong *Aqua Fortis*, abstract this *Aqua Fortis* wholly in Balance, and the *Aqua Fortis* will dissolve the Wool, and when abstracted, will leave behind a stinking Stone of a dark brown colour; afterwards dissolve in another Glass Body of *Mercury* j Ounce, and of the finest *Sol* iij Ounces, pour these Solutions of *Sol* and *Mercury* into the Glass wherein the dissolved Wool is, then abstract the Menstruum from the Metals, till nothing remain but a dry Stone in the bottom of the Glass, take this Stone and put it into a Glass Retort, and distill the *Mercury* from the *Sol* in a strong heat. **N. B.** The *Mercury* will not come over quick, but in the form of a Butter of *Mercury*, of great use for the healing of incurable Venereal Ulcers. If you pour some Water upon the said Butter, it will precipitate the *Mercury* in form of a white Powder, which being edulcorated and dried, is a good Purge in Venereal Distempers. But if you rectifie this Butter, and then pour it

upon a pure Calx of *Sol*, the Butter will dissolve the *Sol*, and being afterwards digested for some time, the *Mercury* by means of the Saline Spirits of the Wool will be fixed with the *Sol* into a Stone, with it make a trial upon Metals, to see what it can do, and thou wilt find thy Labour richly rewarded; but if thou canst not hit it, then think, that it is not the will of God thou shouldst have it, and do not blame me, who have set down nothing but what I have performed my self. Now let us see what course we must take to recover our *Sol*; break the Retort, and take what was left at the bottom of it, which thou wilt find black as a Coal, in which black matter thou must look for thy iij Ounces of *Sol*, forasmuch as the Butter has carried but very little of the *Sol* over with it, which thou mayst separate from the black matter, as follows.

Melt good *Nitre* in a strong Crucible, and when it is in Flux, cast into it one piece of your black Matter after another, and the *Nitre* will burn away the *Sulphur* contained in the said Coals or black Matter, and the *Sol* melts down into a Body, pour forth the *Nitre* together with the Golden *Regulus* out of the Crucible into a Cone, and the *Sol* will settle at the bottom in form of a *Regulus*, which, when separated from the *feces*, appears snow-white and brittle, much resembling a *Regulus of Antimony*; the *feces* are of a red colour, and contain much good. This white *Sol* being expos'd upon the *Cupel* with *Saturn* to a fiery trial, a third part only of the *Sol* will be found remaining of the colour of good *Sol*, two parts being vapour'd away. The Question is now, What that white colour was, which evaporated on the *Tell*? If thou say'st, that the Coals of the Wool, with the help of the *Nitre*, have rob'd the *Sol* of its colour, thou art not altogether out of the way, nor wholly in the right. If thou say'st, that there is no Mineral Virtue in the Wool, but that the *Sol* became white by the addition of *Mercury*, thou art not wholly out of the way neither; but this is not to be understood of the Common *Mercury* added to the *Sol*, but of the *Mercury* contained in the Wool, which has joined it self with the *Sol*; for Common *Mercury* cannot abide with *Sol* in a strong melting Fire, but flies away, leaving the *Sol* alone, as is well known to Chymists. If thou say'st, that there is a Mercurial Virtue in the Wool, which within a few hours so changeth the Common *Mercury*, that it is able to abide a melting Fire with *Sol*, then it will follow, that by means of the *Salt* which is in Wool any Common *Mercury* may in a short time be made capable of enduring not only a melting Fire, but the *Cupel* also. This I suppose is a plain and evident demonstration, that there is a Mineral Virtue in Animals, and especially in the Superfluities of Nature, which we will now proceed to demonstrate with another Experiment. Now if the Superfluities of Animals are able to do this, have we not reason to conclude, that the right Superfluity of the Microcosme will do the same much better?

Another Experiment to demonstrate, that a Mineral Mercury and Sulphur is contained in the Superfluities of Animals.

R. Of filed or rasped Horns of Sheep, Oxen, Goats and Deer, but Harts and Goats Horns are the best, and the Horns of Wild Goats, and the Tusks of Wild Swine yet better; and the Horns of Fishes, which are commonly called Unicorn Horns, and the Elephants Teeth are the best of all for this purpose; but where these cannot be had, the Experiment may be performed

with Goats or Harts-Horn. Dissolve ij Ounces or iij of either of these in a good *Aqua Fortis* which has been abstracted from decrepitated *Salt*, into this solution put j Ounce of *Sol*, abstract in a Glass Body the *Aqua Fortis* from the Horn, in which abstraction the *Sol* becomes dissolved, and a brown Stone is left behind, which must be melted down in a cover'd and well luted Crucible with a blast, by which means the Horn will be turned into black *feces*, and the *Sol* will fall white to the bottom, brittle as a *Regulus of Antimony*; from whence it follows, since this brittleness and whiteness of the *Sol* could not be caused by the *Aqua Fortis*, that the same must be attributed to the white *Mercury* and *Sulphur* drawn from the Horns. Whereby it clearly appears, that a Mineral force and virtue is hid in the Horns of Animals. What I have said concerning the covering of the Crucible with another, and well luting them together, is not without reason, for if the Crucible should be set open in the Fire, and continue there for some time, the *Sulphur* of the Horns would be kindled and consumed, and the *Mercury* would be revived and fly away, and the *Sol* would remain alter'd. For it is to be noted, that the Mineral *Mercury* and the *Sulphur* of the Horns are very tender and volatile, and are soon lost when the operation is not performed, as before hinted in like manner, with the Superfluities of Fishes, viz. their Shakes, Teeth, and the Stones or Bones that are found in several of them, and the effect will be found the same as before mentioned.

The same may also be performed, with the Feathers and Egg-shells of tame and wild Fowl. **N. B.** Egg-shells are dissolved with more ease than Feathers. **R.** The Egg-shells of Hens, Geese, or other Fowl, wash them clean, taking out the inward skin or film, then dry them, and abstract from them a Solution of \odot , and melt the remainder in a close covered Crucible, and you will find the same effect, as before.

If you have a mind to make the same Tryal with Vegetables, then take *Tartar* which is fitter for this purpose, than either the Wine it self, or the Wood of the Vine, instead of *Tartar* of Wine, you may take the *Tartar* that cleaves to the Vessels, wherein the juice of Crabs hath been kept, or the juices of any other sour Fruit, or instead of *Tartar* we may take the Grounds of Wine first dried. **R.** Any one of these, and abstract from it a Solution of \odot , melt the remainder as before in a close luted Crucible, and the \odot will be found white and brittle, like to a *Regulus* of γ at the bottom.

From these Experiments it appears, as clear as the day, that a Mineral Virtue is hid in all things: Yet for more abundant Confirmation of this Truth I shall add some further Instances. The same proof may be done with dry or moist Herbs, or Wood, proceeding in the same manner as before hath been taught, with Wool, and we shall find the same effect. In particular, all sort of Corn, Rye, Wheat, &c. afford a very good Tincture, they must be dissolved, and proceeded with as before mentioned, concerning the Superfluities of Animals. If therefore Mineral Powers may be found in all Vegetables and Animals, on which Man feeds, and hath his growth and Sustainance, how can it be denied, but that the same Power must needs be in Man also? Wherefore it is beyond all doubt, that every Man carries the matter of the Philosophers-Stone (tho' raw and unprepared) about with him.

To make this Truth to appear, with fuller and clearer Evidence, I am minded to give the ignorant a sensible Demonstration, that (without mentioning the

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right Subject of the Philosophers-stone) an universal Medicine for Men and Metals, may be had alone from the despicable and abominable Subject of Mans-dung.

R. Six, eight or ten lb of some healthy Mans-dung, (it must be gathered without any mixture of Urin) and put it into a Glass-body, and pour upon it about the same quantity of rectified Spirit of Wine, stir them with a stick together, set the Glass, with a head fitted to it in *Bainery*, and abstract the Spirit of Wine, which has extracted the Mineral Φ and Ψ that was in the Dung, and brings it over the Helm: Which stinking Spirit of Wine must be burnt away under a large Refrigeratory Helm, by which means the stinking Φ of the Dung is consumed in the Flames of the Spirit of Wine, and the incombustible Mercurial Salt mounts up in the Flames to the top of the Helm, where it is caught, and is a great Jewel in Physick and Alchimy. If we have a mind rather to have our Celestial Salt in a dry Form, then we must abstract the Phlegm from it: Tho' if we intend it for a Medicinal, it is better not to abstract the Phlegm (which is not wholly without some Virtue) but use them together. But if our intent be to make use of this incombustible Mercurial Salt, in order to Metallick Transmutation, then we must separate its Moisture, and mix the said Microcosmical Salt with Ψ , and mature the same to a *Metaline* Tincture. In a Liquid Form, the said Celestial Salt is an excellent Medicine for sick and weak People, as having great Sympathy with the Vital Spirit of Man, wonderfully strengthening the same, and in all Diseases persons whatsoever can be expected from an Universal Medicine, and is not in the least loathsome, being purged from all Stinck and ill Taste, by the Flames of the Spirit of Wine.

This *Aqua Vitæ* of the Philosophers performs also very wonderful things in the Vegetable Kingdom, for if the Seeds of any Herb be steeped for an hour in the same, and then laid upon a Trencher, or any board at some distance from one another, and covered over a Fingers breadth with Earth or Sand, being then exposed to the warm Sun, the Seeds immediately will begin to shoot and grow, even visibly to the Eye, which is very pleasant and curious. But those Seeds which are soft, are more proper for their speedy growth, than those that are hard: The Seeds of Parsley, Cresses, Fennel and Annis, which abound with much Volatile Salt, are the best for this Purpose. So that we see, that this Medicine prepared of Mans-dung is truly Universal, as curing the Diseases of all the three Kingdoms, *viz.* of Animals, Vegetables and Minerals. Wherefore if any one can find in his heart, to work upon this loathsome Subject, he will need no other, for that all lies hid in it, which gave one of the Ancients occasion to say,

Laudat Presens quilibet Herba Deum.

*Each Herb from Earth its heal doth raise,
Its presen glorious God to praise.*

I cannot, but repeat this great Truth once more, that the highest Medicine in the World is most commonly to be found in the most despicable Subjects, God having ordered it so, for to make known his Almighty Power; and that he regards the Welfare of the Poor, as well as of the Rich, willing that all should be helped and relieved, who do not by their own Pride, Laziness and Wickedness withstand so great Love and Mercy. Had Gods Will been to communicate this Treasure only to the Proud, Rich and Co-

vetous, he would have laid up the same in Θ and precious Stones, which the Poor cannot go to the Price of, but behold we find to the contrary, that God hath been pleased to hide this Treasure in such despicable and loathsome Subjects, as the Rich do scorn to meddle with, by which means a Door is opened to the Poor, to obtain that which they reject and despise.

But to return to our Subject, and yet further to Evidence, that a Metallick Virtue is hid in Mans-dung, (tho' it be not the true Subject, which the Philosophers point at in Man) and that much good may be done with it, as containing a very glorious Φ and Ψ , I will add this Experiment, by a Piece of Silver into a Chamber-Pot, wherein is Dung and Urine, let it lye there for some time, and the Ψ will attract the Φ or Animal Gold, that is in the Dung and Urine, and become colour'd like Θ , which is a sufficient Demonstration, that the matter of the Stone is hid in those Subjects. And forasmuch as it is notorious, that Φ is the Agent and Ψ the Patient: And that the Φ alone singeth, and that Ψ is only tinged: Wherefore it behoves us to fix the Φ , whereby it is fitted to tinge the Ψ , bind and fix it: Which to bring about, much searching has been in the World, and fill is, tho' for the most part all in vain, very few Seekers going this right way, and therefore miss of their End, tho' in their Search they have found many Arts, some good and others as bad. So we read, that one *Bartholdus Schwartz* a Benediclin Fryar having found in an old Book, that Φ , the Father of Tincture, may be fixed with *Salpêtre*, was resolved to make a Tryal of it, but to no purpose, for the Φ and *Nitre* being kindled by the Fire, broke his Vessels, Furnace and all to pieces, whence he took occasion to consider further of the Matter, and invented that mischievous thing called Gun-powder, tho' he fail'd of his fixing of Φ . The Ancient Philosophers, many Ages ago, were not ignorant of that Composition, but would not Communicate the same for Fear of the abuse thereof: And called it a *Bastick*, because it kills all things it looks upon. Others have set forth *Nitre* and Φ under the Notion of a watchful, never sleeping, and Fire-smitting Dragon, that guarded the Golden Fleece, which *Jafon* by *Medea's* direction and Counsel cast into a deep Sleep, and so took away the Golden Fleece. *Medea* signifies diligent Study and Meditation, *Jafon* the Artificer, or Laborator, the Soporiferous Medicine given to the Dragon, the due Fixation of the Matter. Another Benediclin Fryar, *Basil Valentine*, had better Success in fixing Φ with the help of *Nitre*; which Fixation he hath recorded in his Writings, where he makes *Salpêtre* to speak thus: Φ is my best Friend, and whilst my greatest Enemy, but when we are duly enjoyned, and made our Marriage Bed in Hell, after we have well sweat together, we cast off all our Impurities, for to begot Children of Wealth and Riches; and in our dead Bodies is found the greatest Treasure, which we bereave by our lust Will.

These are the Words of *Basil Valentine*, wherein he exactly and plainly describes the true Fixation of Φ , save only that he hath not named the Medicine where-with the watchful Dragon is to be cast into a dead Sleep, and that for good Reason, because the whole Art and Master piece of fixing Φ with *Nitre* consists therein. And *Paracelsus* writing concerning Φ saith: Here with few words many may be helped, were it not against God, for God wills not that all should be Rich, and therefore doth not give the Goat as long a Tail, as to a Cow, for fear he should out of Pride beat out his own Eyes therewith: For when a poor Man grows Rich, it commonly makes him Proud, and as sharp as a Razor is others.

These

These are the Words of *Paracelsus*, wherein he declares a great Truth, for God will not have all Men to be Rich, because of the great abuse of Riches, which is too too common in the World. But to those, who are dead to the World, and look upon Riches, Money and Goods, as Dust and Smoak, and are Enemies to all sin and wickedness, to these God gives more than themselves desire or wish for, because he knows they will not abuse his Gifts. And so much shall suffice at this time, for my design is not at present to treat of the Fixation of Φ , which I have elsewhere done at large, but only to prove and make out, that the Matter of the Philosophers-stone is to be found in all things in the World, which I think I have done already. Will any make a Tryal, and undertake the Work, 'tis free for him so to do, I have in this Discourse pointed out the right way, tho' I have not revealed the right Matter: But if what I have here fit down be well considered of, by the ingenious Seeker, it cannot be long hid from him: Farewell.

A Corollary: Or, Appendix to the foregoing Discourse.

I have in this short Treatise abundantly shewed and verified, that in all Vegetables and Animals, a mineral Virtue lies hid, which is able to Coagulate Ψ in Conjunction with Θ , into a Metal: And that I may be further helpful to the Lovers of Art, I intend here to deliver the whole manner, and Process of fixing Ψ by Excrements and natural Superfluities, to the end that every one, who reads and considers of it, may with ease attain to a true Tincture. In order to which, I am first to put the Reader in mind, what I have already hinted, that as these Superfluities of Nature, are different and various, so some of them are better for the fixing of Ψ than others: The best of all being, that which *Adam* brought out of Paradise, as a Childs Portion God had bestowed upon him, which I dare not name openly, but shall only set down here, how this Fixation of Ψ may be performed by means of the Superfluities of Animals.

I have, in the foregoing Discourse, declared the manner of Coagulating Ψ with the Wool, or Hair of Animals, so as to suffer himself to be fluxed with Θ in a strong Fire, without evaporating, only to shew the possibility of it. But now shall set down, how the said Fixation may with Profit be performed, by means of an Animal Salt *Armaniack*. For certain it is, that in Man and all Animals, such a Secret Salt *Armaniack* is to be found, especially in Urine, Hair, Claws, Horns, Skins, &c. as also in the Blood, sweat and spittle of Man, which is of force to coagulate and fix *Mercury*.

N. B. The falling Spittle of Man Coagulates running Ψ , being stirred about with a Pistle in a Glass, or Stone Mortar, and so is made fit with Hogs-grease to be made into a Salve. Now after that common Ψ is thus Coagulated with falling Spittle, if we mix it with Oyl or Butter, to make a Salve of it, we shall find that the Ψ will not unite with the same, but runs together, and becomes quick as before, and only suffers itself to be joyned with melted Hogs-grease, but with the fat of no other Animal whatsoever; the Reason without doubt is, because Swine have a great affi-

nity with Man and Metals. Thus we find, that Mans and Swines Blood have this Property, that if the *Cats* of Ψ be for some time boyled in either of them, the Ψ becomes white and hard like Θ ; the Reason of which the Reader may be pleased further to enquire into. Mans Urine also has this Nature and Property, that 'tis one only: Sublimation it coagulates Ψ , that when Ψ is rubbed over with it, it looks as well as if it were Silvered over. And the sweat of Man is partaker of the same Property, of Coagulating and Metallizing Ψ , so likewise the Excrements of Man and Beasts, &c. But nothing does it more readily than Mans falling Spittle, wherefore also *Albertus Magnus* saith, that the highest Mineral Power hath its Seat in the Head of Man, and especially between his Teeth, he himself having found, oblong Grains of Θ , between the Teeth of a dead Mans Skull, 'tis very probable, that the Person, to whom the face belonged, had taken Ψ inwardly, which naturally tending to the Mouth and Teeth, had been fixed there by the Mineral Virtue of the Microcosm into Θ . Now if we see this happen thus in the Body of Man, what reason have we to doubt, but that the same Mineral Virtue may, without the Body of Man, not only fix Ψ into good Θ , but also reduce it to a true and perfect Tincture. Forasmuch then, as this is not only possible, but certain and unquestionable, I having wrought it with mine own hands, and knowing many other easy ways, by means of the natural Superfluities of Animals, to Coagulate and fix Ψ , I am the rather inclined to Communicate the same to the World.

I will therefore in the name of God, for the good of Mankind, Communicate the way and Process, I myself at first made use of to Coagulate Ψ , and then entirely from the Beginning to the End, and very plainly, not concealing any the least manual Operations. If any one from this Process here set down, chances, to find out a nearer and better way, I shall be glad of it, we know it is much easier, to correct and meliorate a thing already invented, than to invent it. What I here let down my own hands have wrought, what I have never done or tried I cannot write, but leave it to those, who are further advanced herein than my self.

A P R O C E S S.

To fix Ψ , by means of natural Superfluities into a true Tincture. R. Eight Ounces of Wool, Goats hair, siled Goats or Harts-horn, &c. dissolve any of these in a strong *Aqua Fortis*, at the same time dissolve, in an *Aqua Fortis*, that has been abstracted from decrepitated Salt, an Ounce of fine Θ , and two Ounces of Ψ in common *Aqua Fortis*, pour all these three Solutions together into a Glass Body, and abstract all the *Aqua Fortis* from the Θ and Ψ ; this abstracted stinking Water pour again upon that, which remains in the Glass, and distil it off, repeat this Cohobation six or seven times, and the Ψ by this means will become united, and joyned to the Θ . This Conjunction put into a Glass Retort, and with a strong Fire drive the Ψ from the Θ , which will come over in the form of a thick red Butter, for the Ψ being so far fixed with the Θ , will not without great force be separated from it, especially when the Operator hath made use of a strong fixing Water, or *Menstruum*: However, by the violence of the Fire, he is at length forced to quit the Θ .

in which Separation he carries the Soul of \odot over with him, which makes the *Mercurial* Butter to be of a red Colour; which *Mercurial* Butter, or Water being rectified doth dissolve \odot , and with it may be fixed into a true Tincture.

N. B. This *Solar* Butter may be another way without \odot be fixed into a Tincture, not necessary to be set down here. He that hath a Lill to the work may begin with the Fixation, that is performed with the help of \odot . The \odot and \odot that remains in the Retort, may be recovered, as follows hereafter; for certain it is, that much of the \odot in this Operation continues with the \odot , the Violence of the Fire having been unable to separate it, tho' it may indeed be done another way, whereby we are experimentally assured, that Animals have power so to bind the winged Youngster, as to fix him with \odot into perfect Tincture, which Fixation would be easy, if the Horns and Hair of Animals did not for the most part turn to Coals, which do much hinder Fixation: For when the *Solar* Butter is by the force of Fire driven from the \odot , the Coals of the Hair stay behind with the Fire of \odot and \odot : Which Coals may either, like other Coals, by means of our wonderful *Salt* be fixed into Tincture, for the \odot and half fixed \odot do not hinder, but rather further and help Fixation: Or else, we may join to these Coals, a due Proportion of good *Nitre*, and so make of them always watchful, and Fire-spitting Dragon, and with the help of the *Narcotick* Φ of β and γ cast him into a dead Sleep, kill and fix him into Tincture. For we must know, that this Animal Φ is incomparably better, than any Mineral or Vegetable Φ of Stone, or Wood-Coal. Or else with the help of a fulminating Powder, we may separate the half fix'd \odot , from the half difannated \odot , by which means the *Nitre* kindles the Animal Φ and consumes it, and then the \odot being freed from the Bands of Φ must come over, carrying over with it the yet remaining Soul or Tincture of \odot , which the \odot in the Preparation of the *Solar* Butter did not bring over: Thus the \odot becomes more difannated, and the γ (which comes over of a fair Purple Colour) becomes the more richly animated, which Purple coloured γ impregnate with the Soul of \odot , may either by it self, be fixed into Tincture, or we may extract the Tincture with the Spirit of Wine, and make use of it as an inestimable Treasure in Physick. But the best way is, with our wonderful *Salt*, to fix these Animal Coals impregnate with \odot and \odot like other Wood-Coals into a tinging Carbuncle.

N. B. This wonderful *Salt* must be prepared of Oyl of *Vitriol* and *Nitre*. This is the way I have followed to Coagulate γ with \odot , by means of Animal Superfluities. I must own that it is a troublesome Work, especially because of the Stinks, one is oblig'd to take in. Some Philosophers indeed make mention of a nearer and easier way to obtain an Universal Medicine from Animals: Wherefore he that doth not like the Process, may seek for a better, which if he chance to light on, he has reason to bless God therefore, whose Gift alone it is.

A PROCESS, To Sublime the Coals of Sol, Mercury and Animal Sulphur into Purple coloured Flowers, with the help of a Fulminating Powder.

SET a well luted Glass, or earthen Body in a subliming Furnace till it be red hot, then cast in so much *Nitre* as you think will be sufficient to kindle

thy Coals with, and consume them, to which purpose, thou mayst put three times as much *Nitre*, as the quantity of thy Coals is. When thou seest that the *Nitre* is red hot and in Flux, then cast in upon the *Nitre* a piece of thy Coals as big as a Hassel Nut, and the *Nitre* will immediately kindle the Φ and consume it, and by this means set the γ free; for in the burning away of the Φ , the γ is forced to leave the \odot , as not being able to endure so strong a Fulmination: And having by means of the Animal Φ , so intimately united with the \odot , as to be very hardly separable, but yet by the force of the *Fulmen* being fain to leave it, he in his flight takes the Heart of \odot along with him, and brings it over in the form of a purple Sublimate, which with the Oyl of *Vitriol* (but much better by means of the universal Coagulator) may easily be fixed into a Tincture. This throwing of the Animal Coals upon the *Nitre*, thou must continue till all the *Nitre* be consumed, and so thou wilt obtain a γ impregnate, and tinged with the Soul of \odot , and the \odot remains of a white Colour, being difannated by the *Nitre*.

N. B. As oft as you cast a piece of your Coals into the Vessel where the *Nitre* is in Flux, you must immediately clap on the Head again, that the \odot may not fly away, but be caught therein. For the said \odot is a great Treasure, and may easily be fixed into a subtle Tincture. Thus you have the whole Process, how by means of Animal Superfluities I have handled γ , and what hath been the Success of it: He who shall venture to set upon this Work and finish it, will find much more than I durst set down here.

The nearest and easiest way to fix these *Solar*, *Mercurial* Animal Coals into a Tincture, according to my Judgment is, first to fix the said Coals, by means of a Fixative *Salt Mirabile*: Or else, to mix them with a Volatilizing *Salt Mirabile*, and by Retort distill from them a good graduating Water; and we may also add to these Animal Coals such a Fixative water, as is employed to kill and fix the watchful Dragon or *Basilisk*. Every one may choose of these several ways, what pleaseth best: And if any thing by reason of the shortness of time hath been omitted here, the same will be discovered to the Laborator in his Work, if God does not hinder it, whose Blessing is all in all. *Thomas Aquinas* had the Art in twenty four hours time, to prepare an universal Medicine from natural Superfluities alone, without any Addition of \odot or γ , without Charges, Labour or Trouble, without breaking of Glasses, and without taking in any loathsome Smells. So likewise *Avicenna*, *Albertus Magnus*, *Rhazes*, *Paracelsus Bonus*, *Joannes Laurentius Kueselissa*, had a much nearer and shorter way, than here we have described, as appears abundantly by their Writings. These Authors took their Subject and putted it in Horseradish, and then with the Element of Fire, they fixed the γ with the \odot into a Tincture, in which Labour they were much troubled with the loathsome smell of the Matter. *Morivius* tells us, that the Matter when in Putrefaction, sends forth a stink like to that which proceeds from Graves, for indeed there is nothing in Man, which doth not stink extremely, when brought to Solution or Dissolution. When we dissolve these Animal Matters with Oyl of *Vitriol*, this stink is not so great, as when they are dissolved with *Aqua Fortis*, the same also may be said of Spirit of *Salt*, when \odot , γ and Wool are dissolved in the same, and besides doth more Volatilize the \odot in order to Sublimation, or Fulmination than *Aqua Fortis* doth. If

instead

instead of the Common γ we take a γ of β for this Work, it will in Fulmination carry more of the Tincture of \odot over, and the purple Flowers proceeding thence, are much more readily fixed by the universal Coagulator, than those that are made with the Common γ .

What this universal Coagulator is, I have elsewhere declared, the great use of it is very evident, in that volatile Tinctures can hardly be fixed without it: For this Coagulator makes all volatile Corrosive *Metaline* Spirits fix so as to be able to endure the Fire, which without it require a long time. And therefore, he who doth not know it, or the use of it, must needs find the fixing of volatile Spirits very tedious and troublesome, whereas those that know the use of it, may perform more as to the fixing of Tinctures in three days time, than others without it can do in a whole Year. For there is nothing in Nature so Volatile, which this Coagulator doth not fix, as *Turbidities*, saying that if God had not created our *Salt Armoniac*, all Chymical Labour would be in vain. Which indeed is the very Truth: For without a good *Salt Armoniac* it is impossible to extract the Tinctures from Metals and Stones, or to purify and subtilize them to the highest Degree; and without preceding Subtilizing, there can be no ingress into compact Bodies: For the more that any Tincture is Subtiliz'd and Volatiliz'd, the more readily, after Fixation, doth it enter all hard and compact Bodies. Wherefore if God had not created this Coagulator, these volatile Tinctures, how high soever they might be in Colour, would be of no use for the Transmutation of Metals. Thus we find, that in *Alchemy* these two principal Keys are extremely necessary: The first opens, makes Volatile, and Purifies and gives Ingress; the other binds and fixeth the Volatile, so as to make it endure the Fire, without which Fixation all Volatilization is in vain. O the Pains that I have formerly taken for to fix \odot , Φ and other such like Volatile Metalline Spirits, whereas now it is most easy for me to do all this, and much more, with the help of my universal Coagulator, the knowledge and discovery of which must be fetched from the Principal Agent, or secret Fire of the Wise Men.

I cannot upon this occasion pass by discovering another Property that is found in our Animal Subject, viz. that it can in one distillation resolve all Metals, none excepted, into a running *Mercury*, which is a thing very wonderful, that fix'd Gold and Silver should be so easily reducible to Volatile *Mercury*, seeing their Bodies are by nature kept in such strong bands. Of which Reduction of Metals to quick *Mercury*, no Person hath writ more clearly than *Basil Valentine*. The Ancient Philosophers have indeed writ much concerning the volatilizing of fix'd Metals, but did never declare, that, by this Volatilization, they understood a reduction of them to running *Mercury*, for which reason this Art also hath been so little known. The Ancient Philosophers have recommended this volatilizing and fixing of Metals to us in these following Verses.

*Fixum si solvas, faciasque volare solutum,
Et volucrum figis, factes te vivere tutum.*

Dissolve the fix'd, and make it then to fly,
And fix the Fledg'd, and thou shalt dwell on high.

With these few words the Philosophers have declared their whole Work, but without any further

explaining of them; so that the manner of compendiously volatilizing and fixing of Metals has been left in the dark. But because the end of this wicked World draws nigh, God is pleas'd to reveal these Secrets to some of his Chosen, which Talent mercifully bestowed upon me, that I might not be guilty of concealing, I have in the Seventh Part of my *Prosperity of Germany* at large set down the way to Meliorate the meaner Metals, with the help of Animal Salt Spirits, and that so plainly, that every one may understand it, and the Poor (if they will put their hands to the Work) may have abundantly wherewith to maintain themselves.

Moreover these Superfluities of Nature are ended with this power and property, that in one days time they can destroy fix'd Gold, that resists all the Elements, so as to be no more Sol, but will suffer it self to be melted into a green sifflible Stone, which is of wonderful force and virtue in all Metallick Operations, of which it is not needful to speak more at present. If God thinks fit to bestow this Green Stone upon thee, he will not suffer thee to be ignorant what use may be made of it. I cannot, upon this occasion, but commendate something that is very wonderful. As I was on a time melting some of this Green Stone in a Crucible, it happened to run through the Crucible into the Furnace, where some Silver was run out a little before, with which the Green Lion joy'd himself; and when I came by to separate my *Luna* from the Green Sol Stone, or my destroyed Sol, I found that my Green Stone had never been thoroughly united with my *Luna*, the Stone continuing still green without any the least alteration, but my *Luna* was become black and brittle like *Antimony*, and went away upon the *Cupell*. Now, what more wonderful change can be imagin'd than to see white fix'd *Luna* changed into black volatile Lead? Upon occasion of this wonderful Transmutation one of the Philosophers cries out, as struck with admiration, *Quisquis Nunc Retrogradus?* What is Nature then sup'd Retrograde? Mind well this point, consider of it, and you will discover wonders; for when Sol is so far destroyed as to be no longer Sol, then the greatest wonders may be accomplish'd by it. Yet know, that it is no easy matter to destroy Sol, that it shall be Sol no more; the Ancient Philosophers unanimously declaring, that it is easier to make Gold, than to destroy it.

N. B. This Green Gold-Stone being kept for some time in the Fire, becomes changed to a red colour, which is also of great use, he who desires to know more of it, may seek for it, as my self and others have been fain to do.

N. B. The Salt of the greater World (I mean Common Salt) changeth the Metals that lie in it for a long time, into a hard Stone, as appears from this instance; Some Fishermen here in *Holland*, lately took up from the bottom of the Sea some Blocks of *Englib* Tin, whose outside was turn'd to perfect Stone, the inmost part of them still remaining Tin; Who knows, how many hundred years this Tin had lain at the bottom of the Sea, before this change was made; but if the Sea Salt of the greater World can perform this in a long time, the Sea Salt of the lesser World can destroy Metals in a very short time, for our Animal Salt can do more in a few hours time, than the Sea Salt of the Macrocosm can do in an 100 years.

Wherefore I recommend to the Lovers of this Art to study the nature of Salt and their use, if they intend to perform any thing Extraordinary either in Physick or Alchemy.

N. B. The

N. B. The Salt of the Microcosme hath also this property, that when it is put into *Aqua Fortis* it not only dissolves *Sol* but *Luna* also, and is an excellent way to extract the Gold and Silver that is in Sand and Stones, concerning which Extraction I treat at large in the Seventh Part of the *Prosperity of Germany*.

N. B. Another virtue of this Microcosmical Salt is, that it extracts the Tincture of Gold, and leaves the Body thereof white. And if we afterwards take this impregnate Salt, and extract the Tincture of Gold from it with Spirit of Wine, and burn away the said Spirit under a Refrigeratory Helm or Head, then the Celestial Salt, or the Water of Life of the Philosophers, will be conveyed into the Glafs Receivers, and is very sweet and pleasant, but withal so subtil and volatile, that the Air attracts and snatcheth it away, if it be not immediately pour'd out of the recipients, and carefully kept in a close stop'd Glafs.

N. B. At the bottom of the Cup or Dish wherein the Spirit of Wine, impregnate with the Tincture of Gold, hath been kindled and burnt away, you will find the Tincture of Gold in the form of a Blood-red, pleasant, fragrant, Aromatick Oil, which is true living *Sol*, and never stands still, but is in continual motion, perpetually changing from one form to another. In a word, it is the true living *Sol* of the Philosophers, which by Art is made of Common Gold, that is dead, which Living Philosophick Gold, fragrant Dragons Blood, Incombustible Oil, and true Potable Gold is without doubt the highest Medicin that is in the World.

N. B. In the foresaid manner we may also extract the Tinctures from *Mars* and *Venus*, as also from *Antimony* and *Sulphur*, and with the assistance of the flame of Spirit of Wine mature them into most lovely, fragrant, incombustible Tinctures. For by means of our Microcosmical Salt all Metals and Minerals may be reduc'd to Potability, without the help of any Corrosive, in which state they are the most powerful Medicaments imaginable, to which the very best Remedies of the Galenists are not in the least to be compared. But no Man ever attained these Secrets that was afraid to smite his Hands with Coals, or that was not earnest in his Prayers to God for the discovery of these wonders; their Silk Clothes, Velvet Coats, Artificial Cant, and vain Aristotellian Philosophy, cannot pro-

duce any such effects, but the Fire alone which is the effecter and displayer of Wonders. Wherefore no Man can come to be a true Philosopher save only by Fire, which alone hath the power to remove that which is evil, and to manifest and bring to light the inward concealed Good, which is true in an Earthly as well as Heavenly sense. I repeat it once more, that he, who doth not know Fire, and its hidden Divine Virtue and Operation, is a pitiful Philosopher, and doth not at all deserve that Title, for the Light is hid from him, and consequently all Nature appears void and dark to him; which matter I have treated of at large in my *Celestial and Terrestrial Purgatory*.

Besides all that hath been said already, many other great, yea incredible; things may be performed with the help of Animal Excrements and Superfluities, and in particular the extraction of Silver and Gold out of Sand, Stone and Poor Oar; that is not worth the melting, as shall be at large declared in the Seventh Part of my *Prosperity of Germany*.

It may be said with truth, that never yet did any Man find out all the Virtues that are contained in these Superfluities of Nature, they being indeed greater than can be believed, which is the reason, why the Philosophers would never call these contemptible and loathsome Subjects by their own names, but have covered and concealed them under Metaphors and Allegories, that the great secrets contained in them might not be prostituted to the Proud unworthy World.

I do intend, God willing, with the first occasion to treat more at large concerning the Nature and use of these Animal Superfluities in the Seventh Part of the *Prosperity of Germany*, where I shall, amongst other things, demonstrate, that these Superfluities of Nature are not only able to exalt *Sol* and *Luna* in their colours, but also to augment them to infinity in quantity and quality; I shall also plainly discover the way, how from Sand and Stone and the meanest of Metals, Gold and Silver may be extracted, so that every one, that is but little acquainted with the managing of Fire, may, with little charges in his own House, entertain and keep going a profitable and rich Mine of Gold and Silver, for the comfortable support of himself and family, to which God be pleased to grant his Grace and Blessing. Amen.

F I N I S.

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