



**A TREATISE
OF THE THREE PRINCIPLES OF METALS,
Viz. The Sulphur, Mercury, and Salt of Philosophers,
HOW
They may profitably be used in Medicine, Alchemy, and other Arts.**

OF SULPHUR

(previously pp.1142 - 1184)

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 recoded 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 OIL PER CAMPAN. & etc. But among all Other PARACELSUS's 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 those which follow.

Of SULPHUR.

GOD hath created BITUMEN, endued with many rare and admirable Virtues, not only conducent for the necessary use of a PHYSICAN, 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 doing, they did indeed compose and prescribe somewhat; 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 Wonders, Or else, (if GOD prohibit not) the Fault is in the Artist's handling it, which is a thing very probable. For, when every babling Sophister thinks himself a Physican, and every Finical 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 instited to great ARCANUMS and Powers, as almost no Man can throughly exhaust them; and also so 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 ARISTOTLE (if he were now living) might be convinced of his Folly, even by Women.

No Physican 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 cleansed from all Impurities, until it is so purely clean, as its Virtue exceeds the whiteness of Snow. HYSSOPUS, that is, the ART OF SEPARATING, doth this, it was anciently called HYSSOPAICA, in Alchemy and every Separation. Yet Sulphur is of admirable use for its vulgar Businesses, or common Artifices. Nor, that I may sore accurately explain SULPHUR to your Comprehension; I will first distinguish it according to its Nature. For it is not produced from one MATRIX, but from many. Wherefore also, it acquires divers Operations, that is, hath in it self various affections, not one disposition only, but peculiar peculiarly. And that the Physican may not err, I will here present to him the Nature of that Sulphur, which is best for his business and use in Medicine; also to the Chymist, I will exhibit the disposition of that, which is profitable in Alchemy; and lastly, I will shew, how for its conducent for every common Business. Therefore the Instruction being first premised, its use shall be super-added, 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 SULPHUR in Diseases doth so admirably conserve and restore its own Member, as it manifests the Members to stand in need of a Mineral Medicament only, and no other. Hence the SULPHUR of SOL is conducent for the HEART, of LUNA for the BRAIN, of VENUS for the REINS, of SATURN for the SPLEEN, of MARS for the GALL, of JUPITER for the LIVER, and MERCURY for the LUNGS.

Also there is found a kind of EMBRYONATE SULPHUR in Wood: But that SULPHUR 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 SULPHUR of all

things which are Woody, or whatsoever it be, that is plainly reduced by Fire into Ashes. This SULPHUR is Vegetable, but not fixed, nor is it conducible for any thing at all, except those things, which are to be prepared by Fire. Now be it known to you all, that that SULPHUR indicates the Virtues of other Sulphurs, this way: As Fire devoureth all things, so every SULPHUR is an invisible Fire, which doth invisibly consume Diseases so, as Fire visibly consumes Wood. Wherefore the ELEMENT 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 PHYSICIAN, nor can he shew himself an Expert Physican, but is rather an Erroneous Operator, and a Robber of the Sick. Further I say, SULPHUR 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 PSEUDOPHYSCANS, so order the matter, as our Philosophy might find place, and receive Encrease in the SCHOOLS OF PHYSICANS, the Trifles and Impertinencies of Humorists (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 Conscience, what can you do, but leave them to their own perverseness? He that is desirous to act as a true Physican, 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 SULPHUR; one fixed, but notwithstanding made Volatile; the other, pure Fire; that is, one is Living Fire, the other Insensible Fire; yet both the Sensible and Insensible are exercised in like Consummation; viz. one in Wood, the other in Diseases. Every Man, affecting the Wealth of others, might by these few words be sufficiently instructed, if GOD withstand 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 Tail. 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 SULPHUR, a judicious Chymical Operator and Experienced Artist 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 Artist by the Labour of his hands: For such a Man will be able to extract from SULPHUR more wonderful ARCANUMS, than any Man can describe with his Pen. But, he that knows nothing of SULPHUR, knows nothing at all, not 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 Phyaicans.

First, this Tincture of SULPHUR may be exhibited in all Diseases, for comforting the Brain, Heart, and all the Internal Members of the Body, because it is famously subtil, savoury, and sweet; and is a Medicine most excellent, especially in Affects of the Lungs. Also, it is the most penetrating of salutiferous Balsoms, 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 POTABILE; but in fiery Diseases, it must be warily administered, This Essence of SULPHUR strengthens weak Stomachs, and gets a good Digestion. In a word, in all Distempers whatsoever, except Burning Feavers, it say be safely used.

Note. If any one shall extract a red Tincture from fixed SULPHUR rubified, he will enjoy a most present Remedy, not only for Men, but also for some Metals; namely, for tinging LUNA and MERCURY into SOL. 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 combustibile and fetid Humidity is taken away from it, and the SULPHUR reduced to a fixed Substance, which is done thus.

Rx. Common yellow SULPHUR, which reduce to a fine Powder, and from it three times abstract a most strong AQUA FORTIS; then the SULPHUR remaining in the bottom, will be of a black Colour. This edulcorate with sweet Water, and so oft distill 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 ANTIMONY. In Reverberating, it will shew it self, First, White; Secondly, Yellow; and Thirdly, Red; as CINNABAR. Having brought it to this pass, thou mayst rejoyce; 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, & etc.

Elsewhere, PARACELSUS writes of the Transmutation of Metals and Gems, thus: As you now have seen a very brief way of some peculiar Transmutation 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 Oil of Sulphur. Every Crystal, that is left in that Oil for some time, is tinged and transmuted, and nay by graduation with distinct Colours be so exalted, as to exceed a Natural JACYNTH, GRANATE, or RUBY, & etc.

PARACELSUS here teacheth the fixation of SULPHUR, 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 SULPHUR, because that is first to be procured by Salts, as we above taught. For then the Artists Endeavour will succeed well, and the SULPHUR 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 SULPHUR 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 ungrateful and 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 publickly to discover that Secret.

This fixed Tincture of SULPHUR 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 conducent 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, by the benefit of this Art only, far more easily to acquire sufficient Gain for daily Sustenance, than otherwise by the perillous ways of Merchandise. 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 fiery 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 Physicans 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 substracted, according as the Operation of every thing requires.

Since we know now, what PARACELSUS taught touching the fixation of SULPHUR, and also the profitable use thereof in Medicine and Alchemy, it will in no wise be impertinent in this place to insert, what BASILIUS hath written touching the same; that by his Words every Man may the better discern, that my fixation of SULPHUR, which I have described to be made by the help of SALT NITRE, differs not from the Writings of other Philosophers, speaking of SALT NITRE. The aforesaid BASILIUS, (who, in many places of his Writings, mentioned the fixation of SULPHUR 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 joined 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, &etc. By which words, BASILIUS intimates, that SALT NITRE, by the Contact of SULPHUR, 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 associated to SULPHUR, and render it fixed and constant in Fire; they then become the greatest Friends, and from them both are procreated Rich Children. Therefore whosoever 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 SULPHUR, 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 THOSE FEW WORDS, & etc. 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.

Also PARACELSUS admirably discourseth of the ELEMENT of FIRE, how excellent a Medicine it is, as I my self have experienced, and shall further in time to come (if GOD permit). In like manner, the same Man makes mention of the noble HYSSOPAICK ART, by the help of which, ancient Philosophers did, with their own

hands, make black SULPHUR 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 SULPHUR of Wood, and the pure, fixed and incombustible SULPHUR of Gold: For as long as black SULPHUR 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 HYSSOPAICK ART, shall be washed white as Snow, and rendered constant in Fire, then it is readily received into Communion by the SOL, 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 SULPHUR, 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 DEMORGORGON; viz. That he was the Grand-father of all Metals and Minerals, who, dwelling in the Center of the Earth, was cloathed with a bright-red Cloak. But properly, DEMORGORGON is the Central Fire continually burning, and a Subtile Spirit of SULPHUR, 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 SULPHUR, 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 SULPHUR 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 coag-

ulated 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 enough described. If the pleasure of Operating induce any one to set about this Work, he may make choice of the SULPHUR he judgeth most suitable to his Intention.

Now behold the Method, in which, by the benefit of the most ancient HYSSOPAICK ART, black SULPHUR 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 SULPHUR, 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.

Rx. 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 Oil 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 SULPHUR, and dissolves it; and thence makes a RED STONE, which, by pouring Water on, you say dissolve, Filtre, and again Coagulate, into a Red Salt or Stone. And thus the SULPHUR, 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.

Rx. Of this Red Suiphureous Salt, lb. j. end upon it, in a strong Body of Glass, pour lb. iiij. of most sharp AQUA FORTIS: Yet not all at once, but leisurely, and at times; because the SAL MIRABILE with the SULPHUR loseth its Acidity, and becomes Alcalisate, and therefore so 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 beat, 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 caused 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 SULPHUR into the Body, and luted the Head and Receiver to it aptly, I through that little Tunnel poured at one time two or three Lotones* (*Half Ounces) 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 SULPHUR 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 lb. iij. of AQUA FORTIS, upon lb. j. of the prepared SULPHUR. When you have thus done, you say 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 SULPHUR, and will all ascend red in Colour; but the SULPHUR will remain with the SAL MIRABILE in the bottom of the Vessel fixed, white, and able to sustain the force of Fire so, as it seems almost incredible, that such a Substance, easie 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 Body out of the Sand, and thence take out the Salt with the fixed SULPHUR; 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 SULPHUR must be dried, and kept sufficiently hot in a Crucible in an open Fire, until the SULPHUR 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 SULPHUR, after Edulcoration, will be white as Snow. But on the contrary, if you do not well filtre the SULPHUR with the SAL MIRABILE, and also cleanse not the AQUA FORTIS, the SULPHUR will not come forth of a Snow-like Colour, as you may easily conjecture. Wherefore, whosoever would have a Snow-like SULPHUR, he must warily proceed, and purely operate, in all parts of his Work. In Medicine, and the Transmutation of Metals, SULPHUR 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 Prescripts of Art. For it is of great Concern in every Work, to know, whether the fixed SULPHUR 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 SULPHUR, and separated from it by Distillation, is no more to be reputed 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 ascended; and, by tryal, I found, that no Redness would ascend, but in that Rectification it separated it self from the AQUA FORTIS, and resided in the bottom in the form of Powder, white as Snow. Having done this, I tryed, whether the same White Powder were fixed, and 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 Tryals, and still 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 SULPHUR, the most clean Soul of the SULPHUR ascended with the AQUA FORTIS, yet in a very small quantity: For out of lb. j. of such SULPHUR, I had not above eight or ten Grains of this Soul of SULPHUR left behind. Which thing, at first, did not please me very well, because the smallness of its weight seemed of no value with me. But having made a more exact Tryal, 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 sore 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 SOL, in a small Fire, be exalted unto Redness, and be of more value than all the SULPHUR 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 SULPHUR, we will here shew certain other ways of whitening and fixing every combustible Sulphur.

Another way of Fixing SULPHUR.

Rx. One, two, or three lb. of common yellow SULPHUR 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-Ashes, in which, you must so long boil the SULPHUR with continual stirring of it, as until the LIXIVIUM hath dissolved as much of the SULPHUR, 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 SULPHUR shall be dissolved. Which Solution, if you filtre and coagulate into

a Red Stone or Salt, the Sulphur will be so habile, as it may, by the kelp of AQUA FORTIS, be washed and fixed.

Another way of Fixing SULPHUR.

Dissolve SULPHUR 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 Funnel pour in leisurely and by degrees so much Oil of Vitriol, as until the mortification of both is perceived, no more ebullition is caused, but all action upon each other ceaseth. This being done, administer Fire by degrees, and a subtile Spirit of Vitriol will ascend, which performs wonders in MEDICINE and ALCHEMY; because it contains Spiritual SOL 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 ARMONIACK or URINE: Also from it the Tincture may be separated, as we will skew 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 SULPHUR, 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 sight 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 SULPHUR, and the black SULPHUR of Pit-coals and Wood; even so may the SULPHUR of ANTIMONY, VITRIOL, AURIPIGMENT, and other Minerals, be whitened and fixed.

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

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

First, this SULPHUR whitened by Lotions and fixed, is a most excellent BEZOARDICK, and such more safe in its Use, than the Oriental BEAOAR, which is

sold indeed for a greater price, yet never discovers any visible and sensible Effect. On the contrary, our BEZOAR deservedly is preferred before it, especially in the Pestilence, 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 SULPHUR not cocted nor fixed, but only crude. Likewise, to Men of every Age, whose weak Stomachs are prostrated by an heap of aqueous and viscous Rumours, 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 Consortative against the imbecillity 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 Oil, 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 Oil of Talk is efficaciously prevalent in curing such Affects of the Skin, as are called, IMPETIGO'S, SERPIGO'S, and LIEHENE'S; also Scrophulous Tumors rising about the Nose, or in any part of the Face, and proceeding from an Inflammation of the Liver. This Oil 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 SULPHUR, as well in the humid, as in the dry way, transmutes imperfect Metals into SOL and LUNA. Most readily SATURN and VENUS, in the humid way; and most easily MARS and JUPITER, in the dry way. From every LUNA it separates SOL 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 SOL into a tinging Stone. Whensoever old DEMOGORGON, or the Grandfather of Metals, through his extream 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 SULPHUR swallows and devours crude and not fixed SULPHUR, and thereby acquires to it self Flux and Ingress, by the help of a certain Minister, who must diligently watcheth his Sepulchre so long, as until Father and Son (or the fixed and fusible) be mortified, and rise together renovated.

Also from our Hoary headed DEMOGORGON, of exact Age, by the addition of other Matters, is made a most white AMUSUM* (* AMILL) in the acquisition of which, GOLDSMITHS do greatly delight, because they can adorn their Artificers therewith.

Behold I present you the way of Opening and Constituting a perpetual Metallurgy of SOL and LUNA.

We above taught, that SULPHUR (after it is washed into a Snowey 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 SULPHUR, by Gradation, turns them into LUNA, and the Rubified into Sol. But here a great Obstacle is wont to intervne, 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 SULPHUR is so totally depraved of its Fatness, 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 Fusibles, such are vulgar, immature, and combustibile Sulphur, or Antimony; which do indeed penetrate the dead SULPHUR, and render it so fusible, as it is capable of Ingress into Metals.

But since such combustibile SULPHUR of ANTIMONY, 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 SULPHUR 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 compleated 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 SULPHUR by a whitening AQUA FORTIS.

First, we taught, the SULPHUR 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 SULPHUR by common Water, that the SULPHUR might be dulcified and rendered fit for Medicinal Uses. Now I teach, that the SULPHUR fixed by AQUA FORTIS is not to beedulcorated, but the SAL MIRABILE to be left with it; being that, which prepares Flux and Ingress for its penetration into Metals, insomuch as Necessity now urgeth us to seek a better Ingress, viz. this way:

The way of adding to Fixed SULPHUR 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 SULPHUR 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 SULPHUR white as Snow, doth not only serve for an admirable Cosmetick; but also this small Quantity of SULPHUR deserves to be highly commended by Physicans, as a most excellent DIAPHORETICK, the like of which you can no where find. For indeed, Oriental BEZOAR is not comparable to this of ours. Our BEZOAR is the true Unicorn's Horn of the ancient Philosophers. This our Philosophick Unicorn, is that most potent, hoary, and aged, King of the World, who, as soon as he hath devoured his young Son, encreaseth 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 BEZOAR, WHITE whiter than WHITE, Universal TREACLE, & etc. 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 SULPHUR, he will not lose his Labour, if before fixation he dissolve SOL in AQUA REGIS and pour this Solution of SOL upon the SULPHUR, instead of another AQUA FORTIS; and abstract it from thence again. For so doing, not only the SOL remains fixed with the SULPHUR, and gives Ingress into it; but also the AQUA REGIS, or Spirit and Salt of the World, with the Snow-like Soul of SULPHUR, will carry with themselves over the Helm the clean Soul of SOL, and so produce a far more excellent Medicine, than if only the Soul of SULPHUR 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 Suiphureous SAL MIRABILE; and presently after abstract from it a most sharp AQUA FORTIS; which way the SOL is so much the better united with the SULPHUR. Although I could discover much more touching this way of Operating, yet since (because I have published already as such 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 SULPHUR to Redness, the Laudable PARACELSUS here teacheth; viz. that it must be made Red by a flaming Fire. Yet it must not be covered, (as he mentions) but open: For this way it will wax Red, otherwise it would remain White. Now, that SULPHUR, to which you add SOL, needs no Reverberation; because by the SOL it is turned into a purple Colour, and the SOL it self, by help of the fixed SULPHUR 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 SULPHUR and SOL 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 uncureable

Blindness, so as you cannot recover his Health, although you should put double Spectacles on his Nose. Now to describe the method of fixing SULPHUR so, as it say 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 ARMONIACK. Here follows.

The way of Preparing a perpetual Metallurgy of SOL and LUNA, 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 tryed, or took care to see elaborated. For the fixation of SULPHUR hath not been known to me above two or three Years, during which time, I have been for the most part distempered in my Body so far, as I had scarcely strength enough to prosecute my more secret ARCANUM'S, which are far more dear to me, than any fixed SULPHUR 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 SULPHUR, 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 Elixiviating Ashes (not of Bones, but) of Wood, well sifted, to make large CINERITUMS or Tests, in Iron Molds fit for the purpose, and with that Wood-ash, mix a small part of the fixed SULPHUR; 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 Tests. For thus, the LUNA will be purified, and the COPPER and LEAD pass into the Test, as is otherwise wont to happen in all other purifyings of Silver. These Tests, (which you may keep by you, until you have a sufficient Quantity) in the usual manner put into a melting Furnace, that in a strong Fire the VENUS and SATURN, which passing into the Test, may co-unite with the fixed SULPHUR, and so attract it to themselves, as they say come forth impregnated with LUNA and SOL. Now if this Coppery SATURN be cupellated on such a Test prepared with SULPHUR, the SOL and LUNA will remain upon the Test, and the SATURN and VENUS, as happened before, will pass into the Test. And if you again proceed with them as before, infallibly (by such a way of Cupellating) you will, with the help of fixed SULPHUR, from SATURN and VENUS acquire gradually a Quantity of SOL and LUNA not to be contemned. By this way of Operating, in all those Regions, where Coals are cheap, a Man may get a competent Livelyhood. For although in Cupellating there is some loss of the SATURN and VENUS, they turning into SCORIA'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 SATURN and VENUS is richly recompensed by the SOL and LUNA 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 patent to the 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 SULPHUR, which is much purer than rude Iron, as Experience teacheth.

Touching the further use of fixed SULPHUR 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 so broken by the help of fixed SULPHUR, as they do not dissolve, but only penetrate them, and deduce them to an higher degree, and, according to the nature of the SULPHUR, tinge the same into whiteness or redness.

It is known to us, that nothing tingeth but SULPHUR only; and that, according to its Nature, into redness or whiteness, both in the humid and dry way. In the dry way, the SULPHUR must of necessity be so fixed and fusible, as being cast upon the Metal in flux, it may penetrate into it, as Oil into a dry Skin. You have already heard, that in fixation by AQUA FORTIS, from the SULPHUR is so taken away its Ingress, easy Fusion and Metallick Fatness, as it rather seemeth like a dry Earth, than a Metallick Substance; in so such, 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 SULPHUR in a better way, than by Mercurial mundified Metals, viz. by SOL and LUNA, and indeed SOL unto Redness, but LUNA unto Whiteness. If you would proceed more dexteriously, you must legitimately unite fixed SULPHUR 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 so favour any Man, as he can find out such a Water, as is endued with the power of dissolving fixed SULPHUR, he will enjoy so potent a Gradatory Water, as will convert black Leprous SATURN into most white pure LUNA; And not only SATURN, but also JUPITER, VENUS and MARS, yet SATURN, most readily. Touching such a Gradatory Water, (as far as I have learned by Experience) thus take it: Every SULPHUR whitened and fixed by washing amends 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 SULPHUR a dry Ingress; so also it is no less the Work of Art and Industry to convert fixed SULPHUR 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 SULPHUR into Water, observe, that this Water must no be so strong as to dissolve Metals, but favour only of so much Acrimony as will be sufficient to penetrate them, and deduce SULPHUR 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 SULPHUR. Whosoever well understands how to change fixed SULPHUR into Water, unto him will be opened a Compendious way of

Graduating vile Metals into SOL and LUNA. Which Operation is, of all, the most commodious for SATURN, because AQUA FORTIS more readily preys upon, and dissolves other Metals than SATURN. 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 put in, and, without any diminution, to be transmuted into better Metals; which in SATURN 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 SATURN, JUPITER, VENUS, and MARS, which is a thing to be studiously avoided. Into the aforesaid Gradatory Water, in, which the fixed SULPHUR is, cast a little common Salt, then the AQUA FORTIS becomes an Enemy to the Lead, and assaults it, but indeed only to penetrate, (not to dissolve the same) and to introduce the fixed SULPHUR. 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 such the more amended will it be.

If fixed SULPHUR 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 desireable than this, by the help of which, great Riches might be acquired. For this same 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 SULPHUR 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 desirous to reap pleasant and profitable Fruits from Chymistry. What do you desire? All things needful to be spoken, cannot clearly be explained with a Pen; yet if any one shall acquire the Salt of Metals, he may easily so far introduce fixed SULPHUR into Metals by that, as they shall be amended thereby. Hitherto I have plainly enough described the Fixation of SULPHUR, and prolixly 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 SULPHUR easily into a Gradatory Water. We above said, AQUA FORTIS could find no ingress for it self to the fixing of SULPHUR, before it was procured to it by the help of SAL MIRABILE. Therefore, 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

dissolve. 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 his 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 SULPHUR may easily be changed into a Gradatory Water, and that the following way.

Choose such SULPHUR, as unto which Nature hath given greater Efficacy, than to the common SULPHUR, such, I say, as in a sort 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 SULPHUR 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 ELECTRUM; but by Miners vulgarly called the FLOWER OF GOLD: Also you may perceive it to have a great Communion and similitude with AURIPIGMENT and ANTIMONY. This SULPHUR is Mercurial, and toucheth Metals with a more near Affinity, than vulgar simple SULPHUR, because after Fixation it is easie to be dissolved, and before Fixation better to be wrought upon than common SULPHUR, which partakes of no Mercury. And this SULPHUR in the abstraction of AQUA FORTIS gives forth more of a beautiful Tincture, than any other common SULPHUR. Also this pure Soul may much better be used in MEDICINE and in ALCHEMY, because it is both Mercurial and of greater Efficacy, than the Soul of any common SULPHUR.

Note: Common SULPHUR is not so easily prepared for Solution, 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 SULPHUR, which remains in the bottom, is of greater Virtue in MEDICINE, than the other of common SULPHUR. 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 SULPHUR may also another way, more commodious, than by SAL MIRABILE, be prepared for easie Solution: Which indeed is a thing of great moment, and worthy to be observed.

This short, but necessary, Admonation I thought good to subjoin for the sake of the Searchers of Art; to the end it might be known, that one SULPHUR is better than another for preparing, the aforesaid Gradatory Water. Nevertheless, the known common SULPHUR, as well as that of Wood, is sufficiently conducibile 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 Inventions, 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 infelicity 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 desireable 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 say hence satisfie 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 SULPHUR 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 REGIS, being abstracted from the SULPHUR, carries with it self the most pure Soul of the SULPHUR, renders it fixed and durably 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 SOL and LUNA, yet particularly only, being desitute of such MERCURY, as can sufficiently extend it self in Efficacy.

Likewise, we have taught, how to the more gross part of the SULPHUR, 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 SULPHUR excells another, and such SULPHUR was to be accounted more excellent which contained in it self pure MERCURY; and that especially to be the most excellent, which before Fixation was judged most venomous; and that for this Reason, viz. because every Suprean 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 of Art, ANTIMONY, RED ARSENICX, YELLOW AURIPIGMENT, Ash-coloured COBALTUM, COXIMIA, 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: Whosoever is desirous to be securely freed from all Peril, him I would advise, to learn the way of fixing some common SULPHUR, 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 SULPHUR, a Substance easily inflameable and burnable, should in one day be so fixed, as to be able to remain unhurt 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 SULPHUR, 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 Metallick 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 published 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 METAMORPHASIS 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 say 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 Prescript of Physicans) 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 excessive Purging property in them, that they may cause Evacuations sore moderate and sore 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 it, in the Fermentation of Wine, becomes a fiery Spirit, it no more exerciseth a purging Property, but rather hinders Purgers, and so amends them, as they cannot Purge with so great vehemence, 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 (deposing 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 JASON to the Island COLCHOS, where resided an huge DRAGON vomiting Fire, which, with Eyes never closed, diligently watched the Golden FLEECE; they added this, viz. that JASON was taught by his Wife MEDEA, to cast to this waking DRAGON an edible MEDICINE to be swallowed, whereby he should be killed and burst; and that JASON should presently take the DRAGON (thus slain) and totally submerge him in the STYGIAN Lake, JASON, in this ingenious Fable, Hieroglyphically represents the Philosophers; MEDEA, accurate Meditations; the labourious and perillous Navigation, signifies manifold Chymical Labours; 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, JASON restored Health to his Aged Father, and acquired to himself immense Riches. By the Pills of MEDEA is understood the Preparation of SULPHUR and SAL MIRABILE. By the total submersion of the DRAGON in the STYGIAN Lake, is intimated the Fixation of SULPHUR by STYGIAN Water, that is, AQUA FORTIS. Whence, it is sufficiently clear, how obscurely the Ancient Philosophers did describe their Fixation of SULPHUR 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 SULPHUR hath been fixed by AQUA FORTIS, or AQUA REGIS, and SOL and LUNA added to it in Fixation, then will that no more be vulgar SOL or LUNA, being such as cannot again be dissolved in AQUA FORTIS, or AQUA REGIS, nor upon a Cupel have Ingress into SATURN, 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 1 ounce of SOL in AQUA REGIS, and pour this

Solution upon a Pound of AQUA REGIS, and also put this AQUA REGIS upon 4 ounces of Butter of ANTIMONY, and abstract the AQUA REGIS thence, Then he will find, that Gold, which was in the AQUA REGIS, to have mixed it self Radically with the SULPHUR and MERCURY 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, volatilised, or rendered fusile, and so be introduced into other Metals for their Amendment.

Therefore, if such a destruction of SOL can be made by ANTIMONY, less than the half of which is SULPHUR, but the greatest part MERCURY; how should the same not be better performed by common SULPHUR, 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 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 SOL and SULPHUR, or from SOL 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 MOSES, 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 SOL and ANTIMONY, fit to expell all desperate Diseases out of the humane Body, and this work to be compleated in one day? Undoubtedly they will exclaim and say: ALL ARE LIES, 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 PERSWADE AMISS. 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 in 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 SULPHUR, without the help of external Fire, by a Secret invisible Fire only, which is added to the combustible SULPHUR, 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 his abstraction from the SULPHUR. 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 satisfie 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 Inquisitor of Art.



THE COMPLETE WORKS
OF

RUDOLPH
GLAUZER

trans: Chris. Packe



MERCURY OF THE
PHILOSOPHERS



OF THE
MERCURY OF PHILOSOPHERS.
(previously pp. 1185 - 1208)

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) be prepared a true Tincture for all the three Kingdoms.

We, from the Consent of all true Philophers, do certainly know, that MERCURY is the most pure part of the three Principles of Metals, and therefore doth spontaneously adhere to most pure Metals, and always embraceth them with greater affection, than the impure Metals. As for Example, MERCURY most willingly adheres to its own like MERCURY; next to SOL; then to LUNA; afterwards to JUPITER, and SATURN; but to MARS most unwillingly, only because it chooseth rather to mix it self with its like, than with its unlike. For it is wholly Homogeneal, void of all Heterogeneal parts; such also are SOL and LUNA. The greatest part of all other Metals is Heterogeneal, although there is found no imperfect Metal, which hath not in it self some part Homogeneal; yet so, as the Metal participates more of the one, than of the other; according to the Writings of Philosophers. Wherefore, a true Philosopher will scarcely affirm, that, by the benefit of the Tincture, the whole Body of imperfect Metals can be transmuted into SOL or LUNA, since so great Virtue is not insited, even in the Philosophers Stone it self. For the immature, foul, stinking, combustible and superfluous SULPHUR of JUPITER, MARS or VENUS, cannot, in so short time, as Projection is wont to be made in, be converted into SOL, 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 Heterogeneal parts, that is, the superfluous SULPHUR burning it self (in the form of SCORIA) from the MERCURY, which it only tingeth into Gold; because it hath no Communion with those Heterogeneities; 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 MERCURY may with little Labour be extracted, not only from 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 Unskillful, 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 MERCURY is wont to be prepared of the VITRIOL of MARS and VENUS, because these two Metals do most abound with Tinctures. I being taught by Experience, am assured, that out of black Ash-coloured SATURN may be acquired a MERCURY, as excellently tinged, as from both those Red Metals, MARS and VENUS. Yet in the mean while I do not deny, that the MERCURY of MARS and VENUS, is impregnated with SULPHUR, tinging in the highest degree; as Ancient Philosophers, in these few words, have compendiously expressed.

VITRIOLUM. VISITARIS INTERIORA TERRAE, RECTIFICANDAE INVENIES OCCULTUM LAPIDEM, VERAM MEDICINAM. By which words, (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 VENUS, by the help of Oil of SULPHUR, or instead of that, Oil 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 Lover of our Art, not to bend their thoughts so much upon vulgar SOL and LUNA, as to endeavour out of them to extract their MERCURY AND SULPHUR. Because common SOL and LUNA are altogether Homogeneal, and have nothing of Hetrogeneity in them; and therefore difficult to be wrought on. And although they were as easie to be wrought on as MARS and VENUS; 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 MARS, than in SOL it self. It is true, this Tincture is not yet fixed, but is volatile, and may easily be fixed. Wherefore I advise every one to seek MERCURY in SATURN, and SULPHUR in MARS. Upon SOL, 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 from others a more safe way; which if any one had shewed me, I would have never laboured in vain. But I was hard to believe, that they, who were unwilling to use common SOL and LUNA, could prepare an apt Tincture, for tinging imperfect Metals into Gold. Yet since vulgar SOL and LUNA, do not only give easie ingress to those Tinctures, which draw their Original from the SULPHUR and MERCURY 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 MERCURY of Philosophers may most commodiously be extracted from Metals and Minerals, and by the help of SOL, 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. Homogeneal MERCURY, is tyrannically held Captive in a certain obscure Prison, by his most

inveterate Enemy, superfluous burning SULPHUR. Therefore, if any one would unbolt 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 MERCURY will also bring forth with him his natural Brother, viz. tinging SULPHUR. These being at Liberty, nothing will be wanting to fix them into a Tincture, but the help of vulgar SOL. But if any one be not satisfied with this short Paraphrase, let him read either SENDIVOGIUS, who hath writ an intire Treatise of such a freeing of Captives; or PABACELSUS, 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 MERCURY, 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, SAL ARMONIACK, & etc. This being done, the Corrosives changing their Nature wax gentle, and in Distillation permit the MERCURY 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 MERCURY (by the help of Resuscitating Salts) can be distilled thence; we will first exhibit the Method, by which MERCURY may be extracted from such Metals, as Nature presents to us already dissolved; viz. VITRIOL; which is no other than MARS or VENUS, or MARS and VENUS 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 Oil, with strong fire, according to Art. For in the Spirit is latent the MERCURY

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

Rx. Of TARTAR calcined unto Whiteness 1 or 2 lbs. 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 ore or two LOTONES of the sharp Spirit of VITRIOL, upon the TARTAR calcined; whence will be caused so 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 the Spirit of URINE) must be rectified; in which Rectification the MERCURY of the VITRIOL ascending, is rendered more subtile 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 SOL in a sharp AQUA REGIS, and separate the dissolved from the undissolved. Then leisurely, and at times, drop after drop, pour of your subtile Mercurial Water upon the Solution of SOL, so long, as until the Spirit of the MERCURY hath no more Action upon the Solution of Gold, but ceaseth, and all the SOL shall be precipitated from the Water. In which Precipitation, the SOL 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 filtered through brown Paper, that the SALINE Water may pass through, and the precipitate MERCURY 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 MERCURY of VITRIOL united with the SOL: 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 MERCURY the precipitated Gold is so augmented, as 'tis no more common SOL. But if the Mercurial Water was not legitimately, prepared, and consequently could not contribute much MERCURY to the SOL, 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 MERCURY,

which should have converted the whole Body of SOL into Tincture. Wherefore, after Precipitation of the SOL and MERCURY, 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 SOL, it is a sign your Mercurial Water was not perfect, and could not give unto the Gold MERCURY 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 SOL hath inbided 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 VENUS with MARS is thus made:

The Fixation of the MERCURY of MARS and VENUS, into one Tincture.

Rx. 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 Phiel, 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, made too much haste, and perswade himself, he may in a shorter space of time acquire the Tincture; his MERCURY will fly away, and leave the Geld pale behind it; because the MERCURY in its flight substracts the Colour of the SOL, and carries it away with it self. Therefore, in Fixing there is need of Patience. Hence all Philosophers advise, not to be hasty. For Pestination proceeds from the Devil. Wherefore, let every one so far study his own Good, as to be obedient to this Admonition.

Note: There are also other ways, or Methods, of fixing MERCURY with SOL; but he doth very foolishly, who when no necessity urgeth, will prostrate all things together and at once, at the feet of Swine. Whomsoever 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.

Rx. Of the Mercurial Water above described, and mortifie it by a contrary Acidity, as Oil 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 Oil of TARTAR, you will vivifie. If any one be minded, he may also distill 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 SOL may be made a Tincture.

Rx. 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 MERCURY may be digested with the filings of SOL, 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 Pestination 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 Damage. I have often prepared this MERCURY, and put it to be fixed; but because I could not look to it my self with my own Eyes; I was constrained to commit the Governance of the Fire, to the Industry of another, and then it succeeded unhappily. And when by reason of my Age, and imbecillity of Body, I was wholly uncapable 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 MERCURY as they desired, they desisted, and would not proceed to the Compleatment 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 of ANTIMONY.

Rx. Of ANTIMONY, SALTPETER, and TARTAR, of each lb. j. Which first pulverixed 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) SAL ARMONIACK 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 sublimister Fire for Distillation; a certain most subtile volatile Spirit will ascend, in which the MERCURY of ANTIMONY is latent: Which, in a Solution of SOL may be precipitated,edulcorated, dried, and then proved and fixed, as above we taught of the MERCURY of VITRIOL. ANTIMONY yields much more MERCURY, 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 MERCURY of ANTIMONY, for preparing their Tincture.

Note: If any one desire a more excellent MERCURY 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 Oil of

VITRIOL; so he will have some thing more excellent, than can be made of a Common LIXIVIUM.

The way of Preparing out of MARS and VENUS, 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 SAL ARMONIACK is prepared of Blood, Urine and Soot. In like manner, in Egg-shells is instited an efficacious Resuscitative Salt. These and the like Salts are endued 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 endued with so great Power, as it can dissolve some Metals easie to be dissolved, as MARS, VENUS, and SATURN, and thence may the MERCURY be extracted by Distillation; especially if a little Kitchen Salt be added, or (which is more conducent) SAL ARMONIACK, to comfort it. Also instead of MARS and VENUS, common VITRIOL only may be used; and thence MERCURY distilled by the help of volatile Salts.

Now follows the Process.

Rx. lb. vj. of VITRIOL, to which, dissolved in Urine, add of SAL ARMONIACK lb. j. Crude TARTAR lb. ij. Salt of TARTAR lb. iiij. Distil from these, in a strong Glass Body, a subtile Mercurial Water; which according to the Method prescribed, may be made Corporeal, and with Gold be fixed into a Tincture. This way of proceeding is very easy, 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 Brass or Copper VESICA, until they have quantity enough to suffice them: Yet with this Caution, that they use no ALEMBICK, or REFRIGERATORY made of Copper, but of Lead, or (which is better) of Tin; and that because our Mecurial Water easily corrodes the Copper, and thence contracts to it self a Greenness: But in SATURN or JUPITER doth not so. But if any one refuseth to be at the Charge of a Tin REFREGERATORY, he may use his Copper Vessels. For although the Spirit corrodes the Copper, and contracts a blueish Colour, yet this Colour in Rectifying abides in the bottom, and the MERCURY is nothing worse for it. 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.

Rx. Filings of Steel lb. j. Tartar lb. ij. Common Water lb. xx. If by strong boiling by ALEMBICK in Sand, you distill thence all the Water; the TARTAR in that boiling dissolves the MARS, and so will Volatilize the MERCURY set at Liberty, in such wise, as it will ascend with the Water, like a subtile Spirit; which, (concentrated and made fit by Rectification) either by a Solution of SOL, or by some other contrary Acidity, is rendered Corporeal, according to the Method above shewed. If any one, to as much TARTAR as he hath, take half as much SAL ARMONIACX, the TARTAR so much the more readily preys upon the MERCURY, 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 ALEMBICK 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 covetious Men, as cannot be content with few things; but always labour with the perpetual Poverty of an unsatiabable Spirit; although, they more than sufficiently abound with the fulness of all desireable things. For he is only Rich, who is always content with his present Fortune.

The way of Preparing MERCURY of SATURN, by TARTAR only.

Rx. One or two lb. of the Raspings 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 perse should be impregnated with no small quantity of TARTAR. Which TARTAR, if you distill with the Mixture, the Phlegm in Distillation carries over with it self a subtile Mercurial Spirit; which must be separated from the Phlegm, in manner as we above taught. The Solution of SATURN will remain in the bottom. Thence also, by the help of Salt of TARTAR, MERCURY may be extracted by Retort; yet it is not so good as the other, which ascended in the form of a subtile Spirit.

The Way of Preparing MERCURY of ANTIMONY, by the help of TARTAR only.

Rx. 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 SULPHUR: 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 Surphureous Spirit of ANTIMONY, will ascend in the form of a subtil Spirit,

smelling like SULPHUR: Which after Rectification, either with a Solution of LUNA or SOL, becomes Corporeal, 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 SULPHUR and MERCURY 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 deplegated, I judge best; because in abstraction it carries over with it self the most pure SULPHUR and MERCURY 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 Virtuouse in Tinging, than the other, which you distill 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 Sulphureous MERCURY of Metals shall ascend by the help of common Water; because then the Water only, in Rectification, is distilled off, but the SULPHUR 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 ignoble precious Stones, an hundred fold more efficaciously conducent 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 Sulphureous MERCURY, which ascends by help of Spirit of Wine, is endued 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 MARS and VENUS, 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 SPAGYRICK PHARMACOPAEA; 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.

Rx. Of SATURN, or LUNA, lb. j. which, dissolved in AQUA FORTIS, precipitate with Salt-water, edulcorate the Calx with sweet water, and dry it. When dried, mix with it a fourth part of our SULPHUR fixed unto Whiteness. Distill from the

Mixture in a coated Retort its MERCURY with strong Fire; which notwithstanding will not be living MERCURY, 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 SATURN joins it self (with an incredible Love) with the Soul of MARS; and suffers it self to be fixed with it into Tincture; This Water prepared of LUNA readily dissolves Gold, and with it passeth into Tincture. The Reason, why, I in Distillation, mix fixed SULPHUR with the SATURN or LUNA, is this: Since both these Subjects, precipitated, as we above mention, with Salt-water, are very fusile and penetrating, easily melt together into one, and in Distillation yield no MERCURY. Nor can Sand or Earth prevent this Fluxion. Wherefore, I could find nothing more conducive, 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 SOL, 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 SOL from Sand and Stones, as you may more amply read in our Seventh Part of the Prosperity of GERMANY, where we have plainly writ 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 SAL ARMONIACK, which, by PARACELSUS and HELMONT, is called the Liquor ALCAHEST touching which, I have largely treated in the Seventh Part of my SPAGYRICK PHARMACOPAEA, where he who loves so great Gifts of GOD, may satisfie 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 MERCURY as you will.

I would not have you suppose, I here insert this so stinking 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 SULPHUR and MERCURY 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 SULPHUR 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 DUNG AND URINE, I will very briefly discover the Process in these following Words.

Rx. 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 ALEMBICK 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 STYGIAN Waters. But among all Philosophers, that ever I read, I find no Man more excellently to have writ, touching this matter, than the PHILOSOPHER NEUSEMENTINS, in a certain small Treatise of his, intituled, 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 exquisit 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 further 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 MERCURY, 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 MARS, VENUS, 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 instituted 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 ray of Preparing vulgar MERCURY so, as it may be able to extract Tinctures from Metals, Minerals and Stones.

Rx. Common MERCURY lb. j. 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 MERCURY 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 fusile 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 Tryal, 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 MERCURY so far, as to be equal to 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.



THE COMPLETE WORKS
 OF
 1642
 RUDOLPH
 GLAUZER
 trans: Chris. Packe



SALT OF THE
 PHILOSOPHERS



OF THE
SALT OF PHILOSOPHERS

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

Previously pp. 1209 - 1229.

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 understood 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 wonderous 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 my self, 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 something to me, touching such ARCANUM'S; but I thought his Words intimated Paradoxes and Impossibilities; although I had read Philosophers, who writ: HE THAT HATH 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 VITRIOLS, 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 Ambagos, 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) Oil of VITRIOL, Coagulated by white fusible 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 Oil 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 Oil of VITRIOL may be prepared divers ways, so as one or another may prepare it, this way or that way, as he pleaseth. For the common and vulgarly known Oil of VITRIOL, suffers it self (by the help of SULPHUR) to be easily transmuted into a Sweet Stone: Because SULPHUR alone is endued with Power of edulcorating all Corrosives, and of Coagulating them into such a Stone, or Salt, by the benefit of which Wonders may be done, both in MEDICINE and ALCHEMY. Philosophers do indeed persuade us, that, out of VITRIOL, an Oil of a Blood-Red Colour may be extracted by Art, with which, White Metals may be tinged into Red: But the way of Preparing this, they described not. This is that, which is most studiously sought by the Adorers of the Chymical Art, but hath hitherto been found by very few; and therefore is generally thought, by almost all Inquisitors, to be impossible, whatsoever Philosophers have writ thereabout, and how clearly, and plainly soever described it. BASIL VALENTINE doth, with PARACELSUS, call this our Oil of VITRIOL tinged with a Red Colour, the Blood of the GREEN LYON; but BRACESUS, the Wood, or Tree of Life; VIRGIL, a Bough, or Branch, plucked by PROSERPINA'S help from the concealed Tree: Also, OVID useth divers other Expressions, in the Description of this Tincture.

This Red Oil suffers itself to be Coagulated into a Stone, not Corrosive, as well as the Common Oil: But this Coagulate is totally Red, and the other is White only. Therefore, there is a necessity, that the difference of both be known. For of both these, what the White is able to do, the Red cannot do; and what the Red can effect, is impossible to be performed by the White. That Red Oil tingeth white Metallick Bodies into Gold, and so tingeth white Crystals into Gems of all kind of Colours, (according to the Operators Pleasure) as, in

Elegancy, they become altogether like to the Native. But the White tingeth not, because it self wanteth Tincture, which notwithstanding may be procured to it: Yet it extracts the Tinctures from all precious, and more ignoble Stones, and by them is so tinged, as it is, thenceforth able to tinge white Metals into Gold, and white Crystal into beautiful Stones of every Colour, and that with as excellent Splendor, as their Brother, the Ruby, enjoys. In a Word, our Salt of Metals, or Stone of Philosophers alone, and PER SE, is so great a particular Ruler throughout the whole Kingdom of CHYMISTRY, as, by amending, it transmutes all imperfect Metals into Gold, and common Stones into Precious: Yet unto it, is denied Ingress into Vulgar MERCURY. But the fixed MERCURY of Metals will abundantly perform that; as is before abovementioned. Now, as touching this MERCURY, which those imperfect Metals, viz. SATURN, JUPITER, MARS and VENUS, contain in themselves, our SULPHUR is so very fit for tinging that, as, for that purpose, there is no need of other help. Therefore it is most certain, that the Salt of Metals obtains Priority in the Chymical LABORATORY. One thing I am Freely willing to discover, viz. this: If any one would take away the fixed Tincture, or tinging Soul from precious Stones, as GRANATES, RUBIES, SAPHIRES, LAZURE Stones, and other common Stones, and add to them also, a small part of pure Silver, our Magnetick Salt will extract the Tincture from the Stone, and at the same moment, in which it extracts the same, incorporate the added Silver, with the Tincture, and tinge the same into Gold: So, as it will affect a Man with admiration to see, that in one and the same Subject, should be both an attractive and expulsive Virtue. Perhaps hence, that most ancient Philosopher PYTHAGORAS drew his Opinion; for he believed such a Transmigration, and taught, that the Soul, as soon, as it passed out of the mortal Body of Man, it entred into some other near adjoining Subject, and there inhabited. Indeed they, that labour in Metals and Stones, do find such a Process; but with the Soul breathing out of the Body of Man, the matter is far otherwise. For here Bodies are not required, but Spirits, which at the hour of Death receive the Souls of dying Men, and convey them to Places by GOD appointed. According as the Man hath lived, either Well or Ill, to those Spirits will act at the end of Life, each according to their Office, so as, the Souls of pious Men shall be received by Spirits of Light; but impious Souls, by the Spirits of infernal darkness. In the Mortification of Metals and Minerals, Philosophers also want not their peculiar Spirits, which receive and transport the flying Souls of Metals and Minerals. Touching which Transportation of Souls, we made some mention above, where we treated of the Fixation of Metals. Also this Transduction was rightly esteemed by ancient Philosophers, especially by NEUSEMENTIUS, who said: By this Power, viz. BY THE SPIRIT AND SALT OF THE WORLD, WE DELIVER THE SOULS OF THE DEAD FROM THE PRISON OF HELL. Therefore, whosoever shall be well Skilled in this kind of operating, he will be able to do Wonders in this Chymical Kingdom of Metals. For if you add the Spirit and Salt of the World to any Metal dissolved, and by Retort distill the Mixture, they will carry over with themselves, the most pure

part of the Metal, viz. its tinging Soul, and leave nothing behind in Hell with PLUTO but the gross and unprofitable Body. Wherefore, whosoever can rightly separate that transduced tinging Spirit of Metals, from the Spirit of the World, he will absolutely be possessed of a fixed Tincture: Because, that strong transporting Spirit doth also fix the volatile Soul of Metals, and render it constant in Fire. And, although that Subject was most volatile, from which the Tincture was distilled by the Salt of the World, as by one only Distillation from common SULPHUR, AURIPIGMENT, CINNABARINE SULPHUR, and the like; yet you will acquire a Tincture, constant in all Fire, not only for Humane and Metallick Bodies, but also for Gems. So very potent Virtue is latent, in these abject Subjects, and in the Spirit and Salt of the World, rejected by the great Troops of proud Men. But the Method of using such Pearls legitimately, for the Transduction of Metals, had need to be Sealed up with the Seal of the laudable Philosopher HARPOCRATES, lest so great a Treasure be cast under the Feet of sordid Swine. Touching, a like COMPENDIUM of fixing Volatile Metals, and Minerals, we (GOD willing) purpose hereafter to teach more at large.

Now, we having generally understood, what our Salt of Philosophers is able to perform in the Transmutation of Metals, I judge it not amiss, to discover; how great, profitable and powerful Faculties; it is also endued with, even besides the Transmutation of Metals. But here, by the way it is to be understood, that our Salt of Philosophers is insignized with many other Names, which ancient Philosophers imposed on it, not without pregnant Reasons. For, according as they beheld the various Wonders they were able to perform by the help of that; So they also gave Names unto it; sometimes, they called it the SOAP OF THE WISE; another time, HERCULES or the HERCULEAN KEY; sometimes, the KEY OF THE PHILOSOPHERS, & etc. and all this by reason of its exceeding great Potency and Virtue, whereby it always rendered it self worthy of one or other of these Names. WHY DID THEY CALL IT, THE SOAP OF TEE WISE? Because it renders those Metallick Bodies, which are washed with it, most purely white. Indeed Washer women have their Soap made of Oil and LIXIVIUM, with which they wash filthy Garments unto Whiteness. LEATHER-DRESSERS use a kind of Soap, to cleanse their Skins from all Impurities, Also FITTERS have their cleansing Earth, with which they well know, how to purifie their soiled Cloaths. Nor do APOTHECARIES use their Herbs for Medicaments, before they have washed them in clean Water. So also, common Chymists so long wash impure Metals, by dulcified Corrosives, till they pass into SOL and LUNA. But most experienced Philosophers wash Gold, until it becomes Tincture. Hence is that kind of Soap, which they use for washing, called the SOAP OF THE WISE.

But some may object, saying: I contradict my self; because a little before, I said, Gold and Silver were Homogeneous, and did not at all participate of Heterogeneity. To whom I answer. I confess, I did say so, yet I would be understood, to speak so with reference to those common and known Waters, with which, otherwise Chymists do generally work upon their Metals, dissolve them,

separate them one from another, and wash them. Because on Gold and Silver no change falls, but they always remain in one and the same Essence, according as they are progenited by Nature, therefore, I said so. And the reason, why it is thus, is, because AQUA REGIS, AQUA FORTIS, Spirit of VITRIOL, or other Corrosive Waters, are not true Keys, endued with the Virtue of penetrating into the heart of Gold, or of opening the most firm Closure of the King. For although they do very much corrode Metals, and dissolve them, yet every Metal remains in its Essence, without any Separation of parts. But on the contrary, our MENSTRUUM is a sweet Key, far more conducible, and better than Corrosive Spirits, and therefore, by Philosophers is not undeservedly called, THE KEY OF PHILOSOPHERS. For there is nothing so closed, but this can open it. OUR ROYAL OR CAPITAL KEY IS A CORPOREAL SPIRIT, OR A SPIRITUAL BODY, which, without any injury to it self, passeth not only through Metals, but also through the hardest Gems, and extracts the fixed Tincture of them, leaving their Bodies white; which exceeded my comprehension, the first time I beheld it with my Eyes.

Therefore, as this Spirit is endued with Power of extracting Tincture, even from any of the hardest ADAMANTINE Stones; so, it is also able to introduce Tinctures into the most hard Stones; and that by reason of its penetrative Power. Our principal Key is that HERCULES, which cut off the seven Heads of the immense HYDRA. By such an HERCULEAN fortitude, PERSEUS, the Son of beautiful DANAE, suffocated the strong unsatiabable Whale or Sea Beast, and freed fair ANDROMEDA, whom he took to Wife. Whosoever desires to know more of these, let him peruse OVID, in whose METAMORPHOSIS he may find our Key of Philosophers accurately described, Yet his Words can be understood only by those, to whom the Art is already known: Otherwise, it will be impossible, from Fables, to extract the sufficient knowledge thereof. It is GOD only, that gives light to understand abstruse things; namely, to those, who fear, love and adore him: More of which, you may find among pious Heathens, than among the Slandrous Malignant, false, Christians of this time.

This Fable of OVID, I explained before some of my intimate Friends; and besides, before them shewed the Impregnation of DANAE, BY JUPITERS GOLDEN SHOWER: Yet they gave no credit to this Demonstration, because the thing seemed so vile. Would you hear it? I set a narrow-mouthed Glass Body, with a flat bottom, upon a Table, and from above through the small mouth, I poured DANAE, KING OF ACRISIUS his beautiful Daughter, into the Glass or Tower, then, by the Counsel and help of JOVE, I formed a Golden Shower, which (through the Roof, that is, through the small mouth of the Glass) I instilled down, into the Bosom of the aforesaid DANAE, which she spontaneously received, and was thereby impregnated, and quickly brought forth her Son PERSEUS; who afterward, carried upon the winged Horse PEGASUS, suddenly helped the fair ANDROMEDA, and, freeing her from the Jaws of the Sea Monster, took her to Wife. Afterward, he slew the strong and unconquered GORGONS, and got the Golden Gardens* (*Gold Bearing). If any one looks upon this Fable, with the right Eye of his understanding, he will

find, that OVID hath so clearly and perspicuously described our HERCULES, or Philosophers KEY OF KEYS; that every one, having knowledge of our Work, in reading this must necessarily be amazed, to see the whole Art so evidently detected, and as it were exposed to sight. But its being discerned and understood by so few, must be ascribed to the defect of their internal Sight, and the darkness of their Sins, in which they have involved themselves, and are still resolved to abide in. Therefore GOD, according to his Justice, deservedly permits such Slaves of Avarice and Pride to stick in perpetual Blindness, to grope for, and in vain seek, the way of escaping those Evils. For here, the hard is Softened, the soft is Hardened, the fixed Volatilized, the Volatile fixed, the Bitter Corrosive dulcified, but the sweet Converted into a Key, opening all compact Enclosures. More touching so great a Mystery, I shall not at this time relate. But, to whomsoever GOD shall grant this principal Universal Key, he may, according to his Hearts desire, go whither he will, nothing can be able to resist him: For which so great Benefit we owe thanks and Praise to the most wise GOD, for ever,

AMEN.

Also VIRGIL, in a few HEROICK WORDS, evidently enough describes the way of preparing our Red Oil of VITRIOL. Therefore I thought it worth while to insert his Words, also, that he, to whom GOD shall give the Blessing, may the better understand the occult meaning of the Poet.

Consider first, what here is to be done.

A Golden Branch, with Leaves of Gold thereon,

Upon a Tree concealed groweth. This

To the infernal JUNO sacred is:

But the whole Grove, with dismal shades of Night,

Obscure and keep the same from Humane sight.

And till some one shall take down from the Tree

This GOLDEN BRANCH, there can no Entrance be

Into Earths Caverns. BEAUTEOUS PROSERPINE

Ordained hath, that this rare Gift divine

Shall brought be unto her. No sooner is

The first BRANCH CROPT, but in the place of this

A Second Sprouts, and that most pure and fine,

As did the first, with GOLDEN LEAVES will shine.

Therefore first view it well; when rightly known

This BRANCH is unto Thee, then with thy own

Hand crop the same: For it will follow Thee,

If Thou by FATES for this Work chosen be.

If otherwise, no Humane violence,

Nor strength of Iron, force it can from thence.

VIRGIL here calls VITRIOL, a concealed, that is, a shadowed Tree; adding, that by the help of PROSERPINA, PLUTO'S Wife, but one Branch can be cropped by him, whom Fortune shall favour; and that it is willing to be plucked off by any Skillful Man desirous of the same. Such a Branch is consecrated to JUNO, & etc. We know 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 ISIS, 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 VITRIOL, 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 she 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 Oil 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 to for his Blessing: For if the Benediction of GOD be not present, all endeavour will be in 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 preserved by the All-seeing Eye of the Divine Providence, as it is never permitted to all Operators promiscuously, that every one of them should attain to the highest Science, and thenceforth the Good given to 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 Oil of VITRIOL; 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 no so. Aptly with this agrees that Writing of ancient Philosophers. VISITABIS INTERIORA TERRAE, RECTIFICANDO INVENIES OCCULTUM LAPIDEM VERAM MEDICINAM. To which Monument of ancient Philosophers, we may fitly subjoin this sutable Poesie, making for our present Purpose, and expressing the same in few Words.

Dissolve the Fixt, 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 visibly in it self contains a noble Tincture of Gold, and also is not a little impregnated with invisible Corporeal 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 satisfie every honest Man, to live amply therewith, and to maintain his Family with great Tranquility.

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 so unhappily. But returning to my self, I begun to think, whether this my Red Stone (being, perhaps made of Steel) was not that CHALYBS, (or Steel) which SENDIVOGIUS 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 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 (would not be envied for what I now say) by our HERCULEAN Key in such a manner, as, I doubt not, but in a short time (unless the supreme 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 whosoever 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 on Me our Wonderful Salt, for Curiosity Sake, I could not forbear to make an Experiment, to know, whether what was written thereof was consentaneous to 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 Wire, 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 Fable, 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 Artist 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 Possessors so, with Lightness and Cheerfulness, that it 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 Hieroglyphically, Allegorically or Enigmatically. But that it greatly exhilarates him, who by the benefit thereof can effect the aforesaid Wonders, it is very easie to be believed. For in my self I have found the like Exhilaration, when I have, with these my 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 tryed upon Metals and Stones, did most exactly agree with the Philosophers Description of it: Then, I say, my whole Nature, because of that, was astonished, 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 into 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 Hypocrisie, hearing this, will follow my Counsel, he may perhaps find a prosperous Event according to his Wish: If otherwise, adverse and contrary. For GOD is not wont to gracefully to regard the words of the deceitful, but the Hearts of candid Men.

Many other such things might be produced, touching our Tinging Stone: But no necessity persuades to expend time thereabout. Enough is spoken. For Whose Eyes soever 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 VITRIOL, and that there is a difference to be observed, Viz. this, Common Oil of VITRIOL doth indeed suffer it self to be Coagulated into a sweet Salt or Stone, wherewith (particnlariy) vulgar Metals are amended, and Tinctures extracted from Gems, although it wants a tinging Virtue: But Metals may also be tinged by the Coagulated Red Oil.

We likewise shewed, that you cannot get this Red Oil, without the help of that Goddess PROSERPINA. Yet by the way, it is to be noted; that the aforesaid PROSERPINA is no other than a white Sulphureous Salt, which added to the VITRIOL causeth the Tinctures of VITRIOL 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 Oil of VITRIOL 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 Oil, as will satisfie 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 when the hand is readily to be cut off, not one Branch only, but many other, If Fortune shall so far favour any Artist. Therefore, I forbear to write more at this time. Let him, who cannot content himself with these here written, search the Monuments of Philosophers, writing, that there is such an Art, by the benefit of which, with one only Pound of Coals, a whole Pound of Oil of VITRIOL may be distilled. Yet such an Artifice must not so soon be spread among the People. To whom 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.

The End.