



THE COMPLETE WORKS  
OF

RUDOLF  
GLAUER

trans: Chris. Packe



THE BOOK OF  
PARACELSUS



THE BOOK  
OF  
PHILIP THEOPHRASTUS BOMBAST

Of HOHENHEIM, Monarch of Philosophers, Prince of Spagyrist, Chief of Astronomers, Paradoxical Physican, and great Master of Machanick Secrets.

TOUCHING

The TINCTURE of Natural Things,

Against Sophisters born since the Flood, in the Age of our LORD JESUS CHRIST the Son of GOD.

THE PREFACE.

Since thou, Sophister, with foolish and lying Words, bast reproached me in all places, because I was born in HELVETIA, that I am rude, and understand or know nothing; also, that being one Letter more than a Physican, I rove and wander about from one Region to another: Therefore I propose in this small Treatise to discover and lay open to the World, ignorant and unexperiericed men; also that in the first Age good Arts were in being; and what your Art is able to effect against mine and mine against yours, and what is to be judged of either, and how Posterity in the Age of Grace will imitate me.

Consider HERMES, ARCHELAUS, and others in the first Age, what

SPAGYRISTS they were, and how great Philosophers. That they were such, is witnessed even by their Enemies, who are thy Patrons, (or Idols rather at this time) O Sôphister. But if this had not been testified by your Authentick Fathers and faisly-reputed Saints; yet the ancient SMARAGDINE-TABLE discovers more of Art and Experience in MEDICINE, ALCILEMY, MAGICK, and other like Sciences, than can ever be taught by you and all your Tribe. If from the Precedent you do not yet understand what, and how great Treasures these be, tell me why no Prince or King was able to subjugate the EGYPTIANS? Then why did DIOCLESIAN the Emperour command all Books of Chymistry (how many soever they were he could come by) to be burnt? For their Books being destroyed, they were long since compelled to bear such an intolerable Yoke, as will in time fall upon the neck of thee and thy Collegues, O Sophister.

In this Middle Age the Monarchy of all Arts is at length derived to me, THEOPRNASTUS PARACELSUS, Prince of Philosophy and Medicine; for unto this am I chosen by GOD, that I may extinguish all Phantasies of devised, putatitious, and false Works, and presumptuous Words, whether they be the Placets of ARISTOTLE, GALEN, AVICEN, MESUE, or any other foller of them. And my Theory proceeding from the Light of Nature, shall never fail through its unconstancy, nor be changed, but begin to flourish in the 58th. year of the following Age. Then the Practice following, it shall be proved by admirable and incredible Signs, so as it shall be openly manifest to Mechanicks and the common People, how constant and unmoved the PARACELSICK ART stands against the Trifles of Sophisters; in the mean while that Sophistick Art hath need of Papal and Imperial

Privileges, to strengthen and uphold its Impertinencies. But whereas I am by thee, O Sophister, accounted a Begger and Vagabond, the DANUBE and the RHtNE, I being silent, shall answer for me to thee. Often hath those impertinently-devised Calumnies of thine against me, displeased many Princes and Earls, also Imperial Cities, Noblemen, and Knights; for I have a Treasure in a certain City of FORUM JULIJ, called WEIDEN, hid in the Hospital there; which neither thou LEO the ROMAN, nor thou CHARLES THE GERMAN, with all your Substance, are able to purchase. Although a signate Star fell upon the ARCANTJM of your Names, yet it was known by none but the Sons of the Divine SPAGYRICK ART. Wherefore since, thou Verminous and Lowsie Sophister, judgest the Monarch of Secrets to be an ignorant Fool and prodigal Decocter, I will now, in the middle Age, openly discover (as an honourable prosecution of those things I have asserted) the Virtues and Preparation of that Tincture, for the profit and honour of the Lovers of Truth, and that the Contemners of true Arts may be reduced to Beggary. The latter Age will be illustrated and honoured with this ARCANUM, as the Gift of GOD, and manifest Endowment of the true Spirit, so as from the Beginning of the World the like sprout of Understanding and Wisdom was scarcely ever heard of. In the mean while, vice shall not be able to suppress the Just, nor the Riches or power of those that are evil, be any Damage to the Upright.

## OF PHILIP THEOPHRASTUS PAPACELSUS

His Tincture of Natural things, &amp; etc.

## Chapter I.

I PHILIP THEOPHRASTUS PAPACELSUS BOMBAST, say, That (after the manifestation of Divine Grace) many ways to the Tincture of natural things, were found out, which did all finally tend to the same scope and end: For HERMES TRISMEGISTUS the EGYPTIAN set about this Work, according to his own Reason. OPUS the GRECIAN observed the same Process. HALL the ARABIAN persisted in his own order; but ALBERTUS MAGNUS followed a Process very prolix. Every one of these proceeded in his own manner, yet they all attained to one and the same end at last, viz, to long Life, and an honest sustentation and Conservation of the same in this vale of miseries. At this time, I THEOPHRASTUS PARACELSUS BOMBAST, Monarch of Secrets, am endowed with peculiar Gifts of GOD, viz, in such a manner, as every searcher of this high natural Work must needs imitate and follow me, whether he be an ITALIAN, POLONIAN, FRENCH-MAN, GERMAN, or whatsoever he is, and whosoever he is. Hither must you all, Philosophers, Astronomers, and Spagyrist, how high soever you be, come after me. I by my own immense Labours, will shew and open to you, Aichymists and Doctors, that corporeal Regeneration. I will teach you that Tincture, Arcanum, or Quintessence, in which the Foundations of all Mysteries and Works are latent: For every man may and ought to give credit to another in those things only, which he hath experienced by Fire. If any one,

otherwise than by this experience, offer any thing in Chymistry, he is not to be believed, because the true must be separated from the false by Experience in Fire. Assuredly the Light of Nature was created for this end, viz, that by it the trial or Proof of every thing should appear; yet to those only who walk in that Light. With this Light we shall be taught by the best demonstrations, That all those who ever before me entred this so difficult Province, with their proper phantasies and acute speculations, have made trial to their own hurt. Therefore, by my Foundation, many Rusticks have been made Noble-men; but on the contrary, by the putatitious and opinionative Art of those men, of Nobles, many have been transmuted into Rusticks; because they could bear golden Mountains in their Heads, before they had put their Hands into Coals. But first are to be learned DIGESTIONS, DISTILLATIONS, SUBLIMATIONS, REVERBERATIONS, EXTRACTIONS, SOLUTIONS, COAGULATIONS, FERMENTATIONS, FIXATIONS, and every Instrument requisite for this Work, is to be known by use, as Glasses, Cucurbits, Circulatories, Vessels of HERMES, Earthen Vessels, Balneums, Wind-Furnaces, Reverberatories, and other such like; as also a Marble, Morters, and Coals; so may you at length proceed in ALCHEMY and MEDICINE.

But as long as you by phantasie and Opinion adhere to your Fictitious Books, you will be apt for, and predestinated to none of these.

## Chapter II.

Of the Definition of the Subject and Matter of the TINCTURE OF NATURAL THINGS.

Before I come to the Process of the Tincture, it is convenient I should discover to you the Subject thereof; for this was always kept secret (with a peculiar concealment) by the Lovers of Verity. Therefore the matter of the Tincture (here you must understand me in a Spagyrick sence) is a certain thing, which from three passeth into, or remains in one Essence, by the Art of VULCAN. But that I may signifie the same to you by its Name; according to ancient use, it is by many called the RED-LION, but by few known. This, by the help of Nature, and the Art of the Artist, may be transmuted into a white Eagle, and of one two be made; yet then the golden splendour shines not so much to the Artist, for they two kept in one shine more. Wow, if you understand not the use of Caballists and ancient Astronomers, thou art not born of GOD for the SPAGYPICK ART, nor by Nature chosen for the VULCANICK WORK, nor created to open thy mouth in ALCHYMISTICK ARTS. Therefore, the matter of the Tincture is a very rich Pearl, and a most precious Treasure, and the noblest thing (next to the manifestation of the most High) and most worthy of humane considerations, that can be in the earth. This is the LILI of ALCHEMY and MEDICINE, which Philosophers have so diligently sought, but through defect of intire knowledge, and perfect Preparation, they attained not to the perfect end thereof. By their

Searches and Experiences, a Beginning only of the Tincture is given to us; but the true Foundation which my Collegues should imitate, was left to me; wherefore no man must mix his Vizors with our Intentions. I, after my long Experiences, deservedly correct Spagyristis and separate the false or erroneus from the true, having by continual Searches found out those things, by reason of which I may justly reprehend and alter many and diverse things. Yet had I found the Experiments of the Ancients more excellent than my own, I would not have sustained so great Labours, as I willingly undertook for the sake, profit, and honour of all good Aichymists, & etc. Therefore, since the subject of the Tincture is so sufficiently declared, as a more faithful discovery cannot, nor must be made between two Brothers, I will enter upon the Preparation thereof; and after I have posited the Experiences of the First Age, I will also add my own Inventions, unto which, in time to come, the Age of Grace will adhere, whomsoever thou (SOPHISTER) from thy own Philoshphy in the mean while shalt constitute Patriarchs or Principals.

### Chapter III.

Of the Process of the Ancients in preparing the Tincture; and of a more short way found out by PARACELSUS.

Ancient SPAGYRISTS putrefied LILI for a Philosophick Month, and then distilled from it the humid Spirits, so long as until the dry were elevated: The CAPtJT MORTUIJM they again imbibed with the humid Spirits,



and from it, by distillation, often abstracted them, and continued this Operation so long, as until the dry Spirits were wholly elevated. Then they united the abstracted humours and dry spirits by a Pellican together, 3 or 4 times, until all the LILI remained dry in the bottom.

Although the first Experience followed this Process before fixation, nevertheless our Ancestors often obtained their wished end perfectly. But they would have had a more short way of coming to the RED-LION'S Treasure, if they had learned the Concordancy of Astronomy with Alchymy, as I have demonstrated it in the APOCALYPS OF HERMES. Yet since every day (as Christ spake for the comfort of the faithful) hath its proper Care, the Labour of SPAGYRISTS before me was vast and great, which now by help of the Holy Spirit assisting, will be eased and lightned by my Theory and Practise, and declared to all those, who abide constant in their Labours with patience; for I am experienced in the Property of Nature, and know the Essences and Conditions thereof, and the conjunction as well as resolution of the same. Which is the highest and greatest thing in Nature, never yet known to Sophisters.

When the first Age had the first Experience of the Tincture, SPAGYRISTS of one simple made two; but afterward, when in the middle Age that Invention was lost, their Successors, by diligent search, at length happened on the two names of that simple, and with one denomination called it LILI, as the subject of the Tincture: Then the Imitators of Nature putrefied this matter (no otherwise than as Seed in the Earth) for its due time; because before this Corruption, nothing could of it be produced, nor any ARCAWUM discover it self; and after putrefaction,

they abstracted the humid spirits from the matter, until by the force of Fire they were dried and sublimed; that this way (no otherwise than as the Kusdband\_man waits on the Seasons of the year) the said spirits might come to maturity, as one thing is wont to rise and fall after another. And lastly, as after Spring the Summer appears, they incorporated those Fruits and dry spirits, and brought the Magistery of the Tincture so far, until it should come to its Harvest, and dispose it self to ripeness.

#### Chapter IV.

Of the Process of preparing the TINCTURE OF NATURAL THINGS, abbreviated by PARACELSTJS.

Ancient SPAGYRISTS would have not undergone so prolix a Labour, and made such tedious Reiterations, if they had learned their Work from my School, and in their labour followed the Rules of the same, but would full as well have obtained their end with much less Labour and Charge. At this time, in which THEOPHRASTUS PARACELSUS, the Monarch of Secrets, comes, is the Season of Inventions, which was hid from all Spagyrist before me. Wherefore I only say; Take the Blood of a Rosie colour from the Lyon, and the Gluten from the Eagle, which, after you have joined them together, coagulate according to the old Process. Thus you will have the Tincture of Philosophers, which infinite men have sought, but very few found.

Whether thou wilt or no, Sophister, this Nagistery is in Nature, and is a wondrous Work of GOD above Nature, and the most precious Treasure in this Vale of Miseries. If you consider it externally, it appears to be that which transmutes some vile thing into another much more noble than it was before. Yet that Miracle is produced by a Spagyrist, because he had patience, and was not weary, and by the Art of his Preparation did corrupt the vile extrinsecal Body, and from thence raised up another and most precious Essence. If thou hast learned, or knowest any thing similiar by the light of ARISTOTLE, or from the Rules of SERAPIO, produce it here, and bring it to light by experience. Now keep the Law of the Schools, as becomes a Lover of Honour, and a Doctor. But if thou knowest nothing, or art able to do nothing, Why dost thou contemn me, as an irrational HELVETIAN Calf, and accuse me, to be a Vagabond-Circulator? Art is another Nature, and a peculiar World, as Experience witnesseth and demonstrates against thee and thy Idols. Therefore the Aichymist sometimes compounds certain Simples, which he afterwards, according to his necessity, corrupts, and thence prepares another thing. For so, very often of many, one thing is at length made, which effects more than Nature PER SE is able to do; as is sufficiently manifest in GASTAYNUM, where of SATURN, VENUS is made; in CARYNTHIA, of VENUS, LUNA; and in HUNGARY, OF LUWA, SOL. Not to mention other Transmutations of Natural things (sufficiently known to Magicians) which bring greater wonders to Light than OVID speaks of in his METAMORPHOSIS.

But that you may rightly understand me, seek your Lion in the ORIENT, and your Eagle toward the SOUTH, which are to be assumed for this Work.

You cannot find better Instruments than HUNGARY and HISTRIA produce. But If you would deduce that from Unity, through Duality into Trinity, with an equil permutation of either, then you must direct your Journey towards the SOUTH, for in CYPRUS thou canst not obtain all thou desirest; yet here we must discourse no farther than at present we have declared. Of these ARCANUMS, which exhibit transmutations, there are many more, although known by few; and should they be by the Lord GOD be manifested to any one, the rumour of this Art would not therefore presently break forth, but the Omnipotent, together with it, would give understanding to conceal these and other things, until the Coming of ELIAS THE ARTIST, in which time nothing shall be so hid, as not to be revealed. You very clearly see (although there is no need to speak of this here, which may be by some be taken in derision) in the fire of sulphur, is a great Tincture of GEMMS, which indeed exalts them more sublimely than Nature PER SE is able to do. But this Gradation of Metals and Gemms must in this place be omitted by me, because I have very sufficiently writ thereof in my SECRETS OF SECRETS, In THE BOOK OF VEXATIONS OF ALCHEMISTS, and in other places. As I have begun our Ancestors Process of the TINCTURE OF NATURAL THINGS, so I will perfectly conclude the same.

#### Chapter V.

Of the Conclusion of the Process of the Ancients, made by PARACELSUS.

Lastly, the ancient SPAGYPISTS, by a certain orderly augmentation

of Fire, long continued, fixed their pellicanate and dry LILI, until from blackness, through a change of all colours, it became red as Blood, and with its colour had put on the condition of a SALAMANDER. Rightly indeed did they proceed in such a Labour; and it is equil and fit, that every man, who would compass this Pearl, should proceed after the same maimer. To declare this more clearly to thee, would be very difficult for me, if you have not in the school of Aichymists learned to observe the degrees of Fire, and also to change your Vessels. If you have done this, then you will see, that as soon as your LILI shall be made hot in the Physical Egg, it will with wonderful apparitions become blacker than a Crow, afterward in success of time, whiter than a Swan; and lastly, passing through yellowness, become more red than any blood. SEEK, SEEK (saith the first Spagyrist) AND YOU SHALL FIND, KNOCK AND IT SHALL BE OPENED UNTO YOU. It would be an impious and uncomely thing to put Meat into the mouth of so perfidious a Bird. He should rather be suffered to flie out, as I, and all others before me were compelled to do. Therefore follow the true Art; for this will lead thee to the perfect knowledge of That. There is no reason to set down any thing here more amply or clearly than I have already done; let thy PHARISAICK Schools teach thee what they will, from their own unstable and tottering Foundation, it will not reach their end or scope; but after you shall, as accurately as is possible, have learned Alchymistick Industry, nothing then in the nature of things will be so difficult, but it, by help of this Art, may be manifest to thee. Indeed, Nature her self brings forth nothing to light, which is brought to its highest perfection; as in

this place may be seen by the Unity or Union of our Duality; but Man should, by Spagyrick preparations, deduce it to that, unto which it was ordained by Nature.

Thus far have I said enough, of the Process of the Ancients, and of my correction of THE TINCTURE OF NATURAL OF NATURAL THINGS, as to its preparation.

Now, we having this Treasure of the EGYPTIANS in our hands, it concerns us to convert the same to our profit, which is twofoldly offered to us from this Spagyrick Magistery. In the first way, how it may be applied for Renovation of the body; in the second, how it is to be used for Transmutation of Metals: Therefore, since I THEOPHRASTUS PARACELSUS am experienced in both diversly (according as the signs of the Work, both in experience and proof, have appeared better and more perfectly to me than any other) I will describe and propose the same.

## Chapter VI.

Of the Transmutation of Metals by Projection of the Medicine.

If the Tincture of Naturalists be to be used in Transmutation, one pound of it is first to be projected upon a thousand pounds of SOL in Flux; then your Medicine will be prepared for transmuting the Leprous humour of Metals. This is a wonderful Work in the Light of Nature, viz. that by this Spagyrick Magistery or Operation, that which before was such a Metal, should perish, and become another Metal. That renders

ARISTOTLE, with his evilly-founded Philosophy, a Fool: The Countrymen in HTJNGARIA casting Iron for a convenient time into a certain Fountain called ZIPFERBRUNNEN, find it consumed into a FERRUGO (or Iron scarf) which melted in a strong Fire with Bellows, is presently pure Copper, which never more returns into Iron. Likewise, in the Mountain KtJTTEBURG (as it is commonly called) they strain a LIXIVIUM from MARCASITES, in which Iron is presently changed into the best Copper, highly graduated, and more malleable than other natural Copper. These, and many such like, are better known to simple men than to Sophisters, for these men transmute one species into another; yet these Arts remain for the most part absconded, by reason of the notable contempt of Ignorant men, and also partly by reason of the just Envy of Artificers. In ISTRIA I have often brought Venus beyond the 24 (alias 38) degrees, so as the colour of Sol could not ascend higher, and it was constant in Antimony, or in the Quartal Examen; this indeed I used in all Cases, as the other.

Although ancient Artists were earnestly desirous of this ARCANUM, and sought the same with very great diligence, yet very few could after perfect Preparation. deduce it to its end. For the Transmutation of a Minor-Metal into a better, brings with it many difficulties and hinderances; as when Tin is to be transmuted into Silver or Copper into Gold. Perhaps GOD will have the Magnalla of Nature hid from many men by reason of their Sins. For sometimes it hath happened, that when this Tincture hath been prepared by Artists, and they could not bring Projection to effect, that the same (through their neglect and carelessness

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in keeping of it) hath been devoured by Hens, whose Feathers afterward fell off, and grew new again, as I my self have seen. This way, by abuse, through negligence of Artists, came Transmutation into Medicine and Alchymy. For when they could not use that Tincture according to their own desire, they converted the same to Renovate Men, as you shall hear more at large in the following Chapter.

## Chapter VII.

Of the Renovation of Men.

Some of the first and ancient Physicans in EGYPT, by this Tincture, lived 150 years. Also the Life of many was produced and prolonged for several Ages, according as we find it clearly recorded in divers Histories, which seems a thing almost incredible. For its Virtue is so admirable, as it extends the strength and vigour of the Body further than is possible by Nature, and conserves it in that degree so firmly, as it lives safe from all Infirmities. And although it be grown aged, yet it appears as in a youthful Constitution.

Therefore this Tincture is an Universal Medicine, like an invisible Fire consuming all Diseases, how soever they are predominant. Its Dose is very small, but the Operation of it most potent. With it, by me, the Leprosie, Venereal Lues, Dropsie, Epilepsie, Colick, Rosy-drop, (GUTTA ROSACEA) and like Diseases, have been cured and healed; also, the Wolf, Cancer, NOLI ME TANGERE, Fistula's, and other internal



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Diseases, more certainly, than can be believed; of which GERMANY, FRANCE, ITALY, POLONIA, BOHEMIA, & etc. will give a Testimony large enough.

Now, thou Sophister, behold THEOPHRASTUS PARACELSUS, and consider how your APOLLO, MACHAON, and HIPPOCRATES, natural Physicans, sought this Tincture for resisting Diseases, because all Physicans aim at long Life, and by this Universal, they, for the most part, obtained it, and that very efficaciously; and according to their own Arbitriment, named it the Tincture of Naturalists. For in all Medicine, what can be greater, than such a cleansing of the Body, by which every Superfluity is totally eradicated, and transmuted? The Seed being found, all things are perfect. What profits the evilly founded purgation of Sophisters, since it removes nothing of that, which should be taken away? Wherefore the most excellent Foundation of a true Physican is, Regeneration of Nature, and Restoration of Youth: Then, that new Essence, expels all whatsoever is adverse to itself. For this Regeneration, the Powers and Virtues of the Tincture of Naturalists were strangely found out, and until our time used by true Spagyristis, and absconded as a Secret.

Of Vitriol.

Nature generates a Salt, called VITRIOL. This is a peculiar kind separated from all other Salts, possessing also Virtues different from them. Its Virtues are so many, and so famous, as of right they ought to be described in this Book. For, a perfect Cure of the Jaundice is latent in Vitriol, also of the Gravel and Stone in the Reins or Bladder,

of all Feavers, Worms, Falling-sickness, & etc. And in Constipations of the Body, it is a famous Deopilative: In the mean while of other Virtues in this Chapter to be mentioned, I here am silent. The Description of this is to be directed both to Medicine and Alchemy. For in Medicine, it is an excellent Remedy; in Alchemy it is profitable for many other things. But the Art consists in the Preparation of Vitriol for Medicine and Alchemy. For Vitriol crude, is no such thing. It is like Wood, of which all things may be made. It is profitable for Medicine of the Body; it profits also in Chirurgery, or External Diseases, as the Psora, Tetter, Hereditary Leprosie, and others; where all other Remedies are ineffectual, and as it were dead to the Disease. Vitriol assaults Diseases of this kind powerfully, and cures them fundamentally. Therefore the true Preparation of Vitriol is in a special manner to be known by Physicans. For its Virtues when crude are other, than when dissolved; and other when calcined, than when converted into a green, red, or white Oil. This is the condition of it, that as often as it is reduced into another form, so often it is made a peculiar ARCANUM.

This confounds all Apothecaries, and Writers, both ITALIANS and GERMANS. For this part is such, as it alone PER SE can fill a fourth part of all their Shops, and cure Diseases proportionally. This being present, there is no need of so many Boxes, Pots, Glasses, & etc. set all of a row, and disposed in order in Shops. It concerns a Physican, not to take care for somany Boxes, and Beyond-Sea Medicines, but to be circumspect, provident, and wise as a Virgin; since in such numbers of Vessels adulterate Remedies are for the most part contained. If he use

the aforesaid circumspection, at his own doors he will find more choice Remedies, against all Diseases, than INDIA, EGYPT, BARBARY, or GREECE can afford.

Let every Physican follow this Basis, for it is now known even to plain Country-men, that meer Frauds are contained in those Boxes: Which, as they are for the most part of Wood, so are they that use them Wooden Doctors and Apothecaries: But like with like do very well agree.

Of the Species of Vitriol.

There are many Species of Vitriol, for they vary according to the Pits out of which they are taken. The common Probation of this is, as Coperas is proved upon Iron, but this is not true. The Genuine Probation is, that it be used crude against the Worms, in that manner as we will now explain; and accordingly as it expels Worms, so is it more or less excellent in Medicine. In Aichymy, another Probation by Cuprosity is more available; yet it may also be thus proved. If Vitriol change Iron into Copper, and that speedily, and the same be perfectly well gradated and soft under the Rammer, then is that Vitriol best in Medicine and Aichymy. For there is a Conjunction of Iron and Vitriol, where of Iron it makes Copper good and excellent. Of the best Vitriol the best Copper is made. Let no man wonder, that Copper can be made of Iron by Vitriol; for there is also this virtue in Nature, viz, that the Water of Borax. makes Quick-silver of Lead. Also experience teacheth, that CACHYMIA'S transmute all Metals into other, no otherwise than as

Vitriol changeth Iron into Copper. Nor is Vitriol, only the transmuter of one Metal into another, but there are also other things, which have like effect upon all Metals. The reason why we know not them all, is, because Sophisters pervert Arts for their private benefit, using them only to supply their Purse and Kitchin.

In HUNGARY is a River proceeding from Vitriol, or PER SE consisting of Vitriol, not coagulated into Crystals. If Iron be put therein, and left for its due time, it turns to a Rubigo, or Rust. If that Rust be melted by a Wind-Furnace, it is presently made pure and constant Copper, not convertible into its own Nature of Iron. There are infinite Mines of Vitriol found throughout GERMANY, all which cannot be described apart. Yet the aforesaid Probations are to be used both in Medicine and Alchemy. There is besides these another Probation (not profitable in Medicine, but in Aichymy only) and that is: If the Colcothar of Vitriol do from it self by Fire, give or yield Copper. If it give Copper, then in Medicine it is weak, but in Alchemy strong Vitriol. Likewise the Colours of Vitriol are to be observed: That which is all over blue, mixed with no other Colour, is not so good in Medicine, as that Vitriol, which is (as it were) parted, and all over filled with red and yellow Lines and Veins. What in the Air inclines to whiteness, is efficacious, and fit for the green and white Oil of Vitriol: what turns to a redness and yellowness is more excellent for the red Oil. There needs no more to be said touching the Species of Vitriol, than what is suggested by Probation; which every Physican and Aichyunist should make, according to the use he intends it for. Lastly, this Probation

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is never fallacious. If mixed with Galls, or Oak-Apples, it makes good Ink, then it may be used in all Cases: But if it maketh an aqueous, or waterish Thk, that needeth many additions, it is not so good.

Of the Virtues of VITRIOL in Medicine: first, of it Crude, and its Colco thar.

In explaining the virtues of Vitriol, I will first speak of the virtues of it Crude, and of its Colcothar. Therefore, know ye, Vitriol is a famous Purgation, in grievous and difficult Diseases of the Stomach. For it sometimes happens, that the Stomach is distempered by Meats and Drinks, and falls into a Diuturnal Disease, which continues unto death, and by depraved Meats and Drinks, it often comes to pass, that the Sick are either contracted in their Members, or die.

Also among Soldiers, through Immoderation, it frequently happens, that burning Feavers, Dysenteries, and other Diseases arise. In all these Evils, the highest, and most excellent Remedy is a Purgation by Vitriol, which rightly and Allegorically is called GRILLUM. Its Dose is as much as you can take up at six times upon the point of a Knife. If that Operate not, repeat the same Dose, and if not this Dose neither, give it a third time, and it will be sufficient. To the Weak, give it in Wine or Water; but to a strong Man, that is not easily Laxative, in rich Wine. It so exhibited, will throughly purge upwards and downwards. Indeed Hellebore, both the Spurges, Coloquintida, & etc. do famously purge also; yet not with virtues equil to Vitriol. The Reason of this

is, because in Vitriol is a certain sowreness, which hath a conjoined Sharpness, Acrimony, and Detersion; by which saline sowreness the Operation obtains a full and perfect power, which neither Hellebore, nor Coloquintida, & etc. hath. For in Nature, or way of Purgation is here two-fold: One purgeth PER SE, the other by Saitness. Therefore here the two virtues are better than the only one in Hellebore. In Saitness is a Specifick Form is latent, and that of such a Nature, as all Worms touched by it die. And that is a singular power, which destroys Worms, being what none of the aforesaid doth. Therefore it is evident to every one, that a Purgation, which hath in it self sowreness and saitness, together with a Laxative virtue, doth in a double way and manner exquisitely cleanse, evacuate and purge. Wherefore, for Internal Diseases, it is twice more noble, and more excellent than other Purgations. But because I intend at large to declare to you the Nature of Vitriol, there is no need I should also explain those Internal Diseases: Yet in general I say, that a Purgation of this kind in all Vices of the Stomach, in the Falling-Evil and Vermination, is most profitable and most safe, if it be used according to the condition of time, Disease, Person, & etc.

Touching Colcothar you are to know, that it is not inwardly to be taken, but only to be applied in Chirurgick Diseases, viz, in putrid Ulcers, which admit not to Sanation: For in these it discovers the way to perfect healing. Yet there are many Chirurgick Diseases, as Grievous, Malignant, Worse and Worst. Against the Worse and Worst, Colcothar is not conducent, yet is effectual against those, which consist in the first degree; and therefore to be applied to them. For the Worse and

Worst of all, its Oil is to be used according to the degree of the evil, and of the Oil. All ulcers of this kind, how many soever they be, are cured by Vitriol; but according to the degree, the use of it is, that it be reduced to good Colcothar, which must be certain times extinguished in Vinegar; and being dry, be sprinkled on, or permixed with some Plaster, which by the Physican shall be judged apt and fit for that evil. So it makes an Escar, which taken off by Fatness, a good and easie Cure follows. But the Evil, which is not obedient to this Cure, of it YOU shall thus judge, viz, that there is yet more venom latent, which must, thenceforth be searched out with Oils applied; because the Basis of the Ulcer cannot sufficiently be amended with Colcothar for an intire Sanation. If crude Vitriol be dissolved In Vinegar, and the Solution thickened with Colcothar into a Powder, and so applied, it soon cleanseth the bottom of the Ulcer much more potently, than of Colcothar is said. But the best way of reducing it to Colcothar is to extract the water thereof, and therewith to imbibe the CAPUT MORTUUM, until it be consumed, afterwards to dry it leisurely in the Air. If this be used, it induceth a better bottom in Ulcers. But whatever you do, mind the degree of Ulcers, Tetter, & etc. Whatsoever of these Is not cured, set about the Cure of, with its separated Oil and Water of which afterwards.

Although Colcothar answer not the desired end, yet by reason of that the Cure must not be despaired of, but you must think of correcting it in distilling. For by Preparation the Medicine is brought to the highest degree, so as it even cures all Ulcerous Affects, as the Wolf, Cancer, and the like. These are explained more at large where we speak of the Preparation of them.

Of the Water of Vitriol in Chirurgick, and Internal Diseases.

Alchemy discovers many excellent Arts to Physicans; by which, wonderful Sanations of many Diseases are made. For this cause in the beginning of Medicine, Physicans always used Alchemy; because this was the Mother and Genetress of many Commodities. These two Faculties, (viz. Medicine and Alchyiny) as SOCRATES so long kept together, as until Deceivers and Humorist Sophisters arose, who mixed Venom with Medicine, and made her a Strumpet. Such Medicine as this, will always remain, as long as Humorists live. These things I thought good to premonish you of, that henceforth you may give the more diligent heed to this head Chapter, by reason of Its famous Medicinal Utility.

But this is always to be premised, viz. That as often as unskillful Men take in hand any Art, so often do they every way defile and corrupt it, and of a Pearl make a stinking Puddle. The very same is also committed In Vitriol. At first, the Spirit from Vitriol extracted, was wont to be gradated to the highest. By this exalted, the Ancients did perfectly cure the falling-Evil, whether Recent or Inveterate, both in Men and Women, of what Condition soever they were. But here unskillful Laborators rushing In, attempted otherwise to reduce the Virtues of Vitriol, and thus failing of the first way and ARCANUM, they suffered that to expire, and then sought an Oil in the Colcothar, which could not any way be made to that end, or have such a Use. For what is to take away the Epilepsie must have a subtile, sharp, and penetrable Spirit. In that consists a faculty of piercing through the whole Body,



and of leaving no one thing untouched therein. And by that pervasion, or penetration, the Disease Is assaulted in its own place. For it cannot be known certainly and indubitably, whence comes the Seat, or Centre, or Period thereof. Hence we conclude, that a Physican hath only need of such Remedies, as can penetrate the whole Body. This is the Reason, why sordid Humorists heal none, but prostitute all their Doctrine and Profession. Therefore, I positively affirm, that In the Oil, which those Laborators seek, is no penetrating Spirit. A meer Terrestreity (as I may call it) Is by them used, which penetrates not at all, but where it falls there it lies. Wherefore it Is generally and greatly to be bewailed, that the true Process is suppressed by the unskillfullness, and a false substituted in its stead. But I am perswaded, the Devil contrived that, to the end the Sick should not be cured, and the Sect of Humorists might thenceforth spread the more.

Let us return to the beginning; how the Spirit of Vitriol was found out. The Humid Spirit of Vitriol was at first distilled from its Colcothar; then it was gradated, by distilling and circulating PER SE, as the Process teacheth. This way the Water began to be used for many Diseases, both Internal and External, as for the Falling-sickness, & etc. and thus a marvellous Sanation was effected. But in the extraction they were wonderful diligent; for they took the Spirit of Vitriol corrected, as above, and distilled it from Colcothar eight or ten times, with a most strong fire; so the dry Spirits were mixed with the Humid Spirits, and the Work so long continued, as until the dry Spirits came forth together with the Humid, by extracting. Afterward, both Spirits

put into a Phial were gradated to the highest. This Medicine they found to be of much more powerful Operation against Diseases, and by that Medicament effected so much, as they confounded all Humorists in General. Yet here is no Correction added to it (by Artists) by Spirit of Wine, to render it of greater Penetration. But it was of no greater degree, than as I shewed.

Now I will Communicate to you my Process, which I commend to all Physicans, especially for Cure of the Falling-Evil, the singular Cure of which, consists in Vitriol. For which cause, Charity to our Neighbour binds us to Institute a more diligent Cure in this Disease. The Process is thus.

I imbibe the Vitriol with Spirit of Wine, and afterward distil it from the dry and humid Spirits: This being done, I find the following Addition to be very profitable, viz. If Spirit of Tartar, corrected, be mixed to a third part of the Vitriol, and Spirit of Treacle-water Camphorate, be added in a fifth part, with respect of the Vitriolate Spirits. Thus I administer it, before the assault of the Fit, or certain times of a day. This Medicine is famously efficacious against this Disease; yea, so excellent, as a better cannot be desired from Nature.

Therefore, the first Process invented by the Ancients, is to be retained with the said Correction, viz, by imbibing with Spirit of Wine before distillation, and by adding the Spirits of Tartar and Treaclewater after distillatloü, as is said. For so is attained the Heart of Nature, and every Virtue.

I hope I shall not be blamed, but commended rather by every good

Man, that considers the horridness of this Disease, which would even move a stone to Commiseration. Since so great is the vehemency and horridness of this Disease, as almost any Man may lawfully say, Cursed be all Physicans, who passing by such Sick, yield them no relief, but like the PRIEST and LEVITE in JERICHO, who forsaking the wounded man, left him to be cured by the SAMARITAN. I pray here give your judgement, what Condemnation were that PRIEST and LEVITE worthy of, who passing by the distressed, STOPPED THEIR NOSE, as the Proverb is; surely they were worthy of Hell Fire, from which is no Redemption.

And who can judge any other of all Physicans, none excepted, that look upon this Disease, and yet pass by with their Nose etopt? Who can otherwise say, than they must render an account of it at the last day? Notwithstanding, all these men are generally so disposed, as they will not wag their hand, or bestow one penny, for acquiring a more certain Foundation for the cure of this Disease. Did they not, as it were, by compact Imitate PRIESTS and LEVITES, but would rather study to imitate the SAMARITAN, GOD certainly would recompense their fidelity with a manifestation of the Secrets of Nature, with which they might be helpfuJ. to the Sick. And if such Virtues were not incited in Nature, the Almighty would undoubtedly create them anew, Therefore I testifie, together with you noble and ignoble men, that all Doctors generally have basely erred and deviated from the Truth. Whatsoever those Seducers, GALEN, AVICEN, & etc. foolishly devised, to that they adhere, and relie upon those Lyes, so far are they possessed with the Devil, that they cannot exercise Charity towards their Neighbours; and in this

manner they make themselves the Sons of Damnation; for their only study and drift is to heap up Wealth. The Kingdom of GOD Is first of all to be sought, yet not after the fashion of the PRIEST and LEVITE, but according to the SAMARITAN nature, If we be merciful, and follow the example of the SAMARITAN, GOD is with us, who will presently help us with a Remedy not yet created In Nature. In the mean while, since Physican.s deal with the Sick LEVITICALLY and PRIEST-like, the most Wise GOD withholds Medicine, and reserves it to himself. The Sick flie to the Kingdom of GOD, but Physicaris to the Infernal Abyss, prepared for LEVITICAL Doctors of the same sort. Therefore open your eyes and look, the way is two-fold, one leads to infernal shades, this the LEVITES follow; the other way leads to Heaven, unto which the SAMARITAN directs his Feet.

That Vitriolate ARCANUM, and its extraction, is not only excellent in the FALLING EVIL, but Is also conducent in other species like unto it, as in SWOONINGS, EXTASIES, & etc. Also it Is after the same manner beneficial in all Oppilations and inward Imposthumes, and is no less efficacious in precipitation and suffocation of the Matrix. Yet in it are many more Virtues acquirable than are here commemorated, if greater diligence in inquiring be bestowed thereabout, and Physicans themselves would be better men. But the Devil, whom they serve, possesseth them, and stirs them up to the hating of Him who loves Verity. Even thus things are acted about the Health of Good Men.

It is further to be known, that the aforesaid Receipts of the preparation of the humid spirit of Vitriol cannot more clearly be described;

for to understand that, a sufficient Artist is required; those sordid Decocters cannot understand a thing of so great moment. Therefore you are only to expect all-sufficient Information from true ARTISTS, and ALCHEMISTICK LABORATORS; so also by them you must be fully instructed about the correction of spirit of Wine. For the Doctors of Academics are so very rude, as they can scarcely discern AGARICK and MANNA. Yet this kind of Asses are created Doctors. You have Treacle-Water contained in my practise, in the Chapter of the Cure of the FALLING-EVIL; what others there are of this kind, are not here to be recited. By this Chapter you may learn, That the Art and all Virtue of Vitriol, consists in well-extracting the Spirit, and graduating it to the height, and by addition deducing it to Penetration, whereby It may search out the centre, root, and seed of the Disease. For 'tis impossible so exquisitely to find the places, as those Doctors babble of Humors. Certainly, the Foundation is not yet known, as what it is that makes a Disease, or where that lies, or what that is, which casts a man into so grievous a Fit. Therefore every Operation is only to be committed to that ARCANUM, which Nature hath directed to the Disease; that ARCANUM searcheth out his Disease, as the Sun penetrates all the Angles of the World. Briefly, I say, whosoever endeavours to be a true Physican, ought first of all to learn to be a SAMARITAN, not a PRIEST or LEVITE. If he be a SAMARITAN, all things he hath need of will be given him; nothing will be occult to, or hidden from him. But to him who will first be a PRIEST or LEVITE, nothing will be given, unless it be Infidelity, which he also had before. Thus are such men paid in their own Coin.

Of the Red Oil of Vitriol.

You are also to understand, how of the COLCOTHAR by a Retortive Distillation, In a Chymical manner, a blood-like and most sowre Oil may be prepared. This Oil Laborators have judged more efficacious in the aforesaid Diseases than the Spirit, but that their judgerment was erroneous, The vulgar Process of preparing it I think not to mention here; for every thing of moment Is cited in manual Operation and diligent Inspection, also in convenient Instruments. As touching the Virtues you are first to understand, that it is a sowre thing, so far exceeding all sowreness, as nothing than it Is more sowre. It likewise contains a corrosive nature, for which cause it had need be used circumspectly and warily, viz, not PER SE, but In a good Concordancy and suitable mixture, with respect to that against which it Is exhibited. We will explain this by Example: The Viper is a Serpent most venomous, therefore of no use alone, but in Composition it is most excellently useful; for of it Treacle is made. The very same is also to be judged of this Oil, viz. That it is not to be used alone, but in a Composition suitable and fit, as of Treacle we have said. By reason of its sowreness, it profits a Stomach free from Choler and an Imposthume; but if either an Imposthume or Choler be present, it is manifest by Experience, that it hath no good effect. For the Imposthume is intraged by it, and exasperated by such sowreness, passeth into an unquit matter. And if Choler be present, a mutual Ebullition and Strife is caused, no otherwise than as is seen between AQUA-FORTIS and TARTAR, neither of which

can remain or persist with the other. Therefore diligently and circumspectily consider, lest you err to the damage of the Sick. In Composition this Oil Is profitable for other Affects, as in all Fevers and want of Appetite, if given in the aforesaid manner, viz. in a good concordancy. There are many other Virtues said to be in this Oil, but Experience confirms few of them. I have seen and proved those to be egregious Lyars, who have boasted, that they could do Wonders with this Oil. It is true, It is useful in the STONE and GRAVEL, yet I have known no man cured by it. In all it doth something, but not to purpose: Yet in my Practise, in the Chapter of the Cure of GRAVEL, you shall find a Composition thereof, for this and other diseases. But as I said of the Corrosion of this Oil, used by it self, so I do also affirm, that the same Corrosion hath power of diminishing or breaking the STONE, and expelling GRAVEL; yet that is done with so great difficulty, as there is need of some other Invention, than hath hitherto been practised; for otherwise it may not safely be used. As much as any man hath gained by Experience, so much I allow of. This Medicine is new; wherefore it daily ought to be proved anew, and as oft as need is permixed with new Compositions.

But as to Chirurgery, of this Oil you are to note, it doth indeed excite great dolours, yet it inferrs present Health, even in the most difficult diseases. For in the Hereditary Scab of the Read, called ACHORES, it is so effectual, as it takes the same off in one whole piece, as a Man pulls off an Helmet from his Head. With this Oil the whole Head is to be anointed with a Feather, where it is hairy, for 3 days

continually; then expect its Operation. If you see it not sufficient, anoint it more often, according as the Scab shall be. The same Oil may also be co-tempered and mixed with Water of SELANDINE, and the Head often washed therewith, Yet he who would be healed, must not think that his Cure can be effected without dolour; for the condition of the Sick Is the same as of a pregnant Woman, which brings not forth without exceeding great pain. So Meat, without pain, cannot be prepared for us; with dolour and sweat also we are freed from diseases. This way all TETTERS, SCABS, and ITCH, together with all other Vices of the akin, howsoever arising, are healed; and likewise the depraved TENTIGO, by anointing herewith, Is cured, and the WOLF and CANCER expelled and mortified; yet in this case you must diligently observe, If the Evil be very forcible (that the Venom so deeply penetrate, as the quick and sound flesh be in success of time like to be eaten away and fall off) to apply a good OPPODELOCH for a defensive.

But in whatsoever estiomenous Ulcers, other Remedys be deficient, this Medicine yields relief, by reason of the degree it holds. It will not be improper to mix this Oil with some fat Unguent, and so apply it. This way it will cause less pain, but it is not so swift in operating:

DOLOUR can by no means be avoided, no more than a Woman in Travel can be delivered without pains. The best, and most sublime way of preparing this Oil, is to distill It into spirit; so a very small weight will be sufficient in all the aforesaid diseases, which are then removed with little trouble.

These things I have found out by experience of the Red Oil of Vitriol,



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which in grievous diseases is an excellent and famous Medicine; for fetid and contagious diseases of this kind, as are the SCAB, ITCH, TETTER, ACHORES, and other like Affects, which are of affinity to the LEPPOSIE, may be cured by this great Gift of Nature, which is here offered to the Physican, by which he may effectually cleanse and heal diseases men. There is not an abundance of Remedies of this kind, therefore I will carefully preserve this Oil, & etc. for all other Coctures are nothing worth, nor do they remove these loathsome diseases, but with their fatness do cause them to be reincrudated and encreased,

Of the White and Green Oil of Vitriol.

It Is worthy of consideration, that from crude Vitriol an Oil is distilled by descent, sometimes white, and sometimes green, according to the condition of the Vitriol. This Oil deserves a singular commendation; for since it is prepared of crude Vitriol, therefore it also contains the spirit of the same, touching which I have above treated. This Oil, made by descent, demonstrates by those its Virtues that it is an excellent and admirable Remedy for the before-mentioned internal diseases. The same Oil whether it be white or green, (but the green is better) if circulated and mixed with the above-commemorated spirit of Vitriol, is a certain and indubitate Remedy against the Falling-Evil, and all its species. But it is worthy your observation, that this disease is seldome so solitary, as not to have other Evils concurrent with It. Indeed, that such a concurrency is, is evidently manifest by all

diseases. Hence it Is now clear, that a Remedy against the principal Evil Is not sufficient, but Secrets against concurrent symptoms are also required. For this cause In my Practise I have designed a peculiar Chapter of the Falling-Evil, not for the principal Remedy sake, which in this place Is sufficiently described, but only for the understanding of those things, which concurr together with the first Affect. If other Accidents do not concurr together with the first Affect, there is no need of exhibiting other Medicaments than the principal, which is sufficient. Therefore, touching the green Oil, thus do ye: Graduate it to the highest, that it may be separated from Its terrestreity and faeces, In BALNEO first, afterward In dry Fire. So in BALNEO the phlegm is taken away, and the terrestreity removed by dry Fire, and the spirit of the Oil only is collected, which in It self Is circulated. Afterward you may make addition with spirit of Wine, but there is no need of adding more, if It be only to be used as a Primary Remedy, without Medication of coherent diseases.

It is also given in Water of Paeony, always before the coming of the Fit, whether it be frequent or seldome, & etc. Therefore mind the Paroxisms. As soon as the spirit of the Oil finds out the center of the disease, then the Fit is pacified, and thenceforth waxeth more and more gently. But when it exerciseth a power of Healing, it first of all excites a VERTIGO sensible to the Sick, who notwithstanding do not fall nor foam, nor are ihaken, or quake, nor deprived of reason, but are seized with a gentle sleep, and are much better presently. At length the VERTIGO also ceaseth, and the sleep is ended; yet in the

mean while the Medicine must continually be applied, several times reiterated, according to the condition of the Disease and Patient. This way the Cifre is to be followed, and all things diligently administered. This belongs not to a drunken Physican, or DOCTOR LEVITE.

Of the Vitriolate Oil to be used in ALCHEMY, and also of the Crude.

Now to speak of the Alcbymistick Virtues absconded in Vitriol: I will first propose to you the Virtues of Crude Vitriol: How every Crude Vitriol of Iron makes Copper. For the Alchymist doth not this, but Nature, or Vitriol, by the Operation of the Alchymist performs the same. And this Is the sublime power of Nature. And in the light of Nature it is done, but not without admiration; to see any Metal, as it were put off it self, and become another, which is almost, as If of a Man, a Woman should be made. But In these things Nature hath her singular Privelege granted by GOD, for the sake of Man. I speak this of Transmutation, that you may understand, that the foolish Philosopher ARISTOTLE, was not well grounded in his Philosophy, but was meerly fatuate. Now I will give you the Receipt, that you may know how, in all places of GERMANY, to make Copper of Iron; whence we may easily gather, what the power of Transmutation is, and that many other Transmutations may be made; although they as yet be unknown to Us.

To change Iron into Copper, is not so great moment, as to turn Iron into Gold. Therefore, what is least, GOD manifests, but the greater is yet hid, until the ELIAS OF SCIENCES shall come: For Arts also, want

not their ELIAS. The Receipt of this Transmutation is thus.

R. Of the Scales, or Filings of Iron (without all other Metals, as Copper, Tin, & etc.) 1 lb; Quick-silver, 1/2 lb. Put both into a large Iron Pan, or Pot, and pour on them one Measure of Vinegar, and of Vitriol 4 ounces; Sal Armoniack, 1 ounce. Boil them together, and continually stir them well with a Wooden Spatula. If the Vinegar vapour away, pour on more, and add new Vitriol.

By this Decoction, Iron is changed Into Copper: If it be made Copper, it all passeth into the Quick-silver, the boiling being continued for ten or twelve hours. After the Cocture, is ended, separate the Quicksilver from the Iron (as much of it as is left) and well wash it, that it may be clean. Put that Quick-silver into a Bag made of Leather or Cotton, and press it out; so you will see an Amalgama left. Suffer that Amalgama to expire by Vulcanick Heat, and you will find pure and good Copper. Of this Copper, R. 1/2 ounce of Silver as much, make them flow; or melt them together, and the Silver will presently ascend to the sixteenth degree. This way you may prove, that such Copper is made of Iron: But that the degrees are fixed, is not true. Yet he, who in Regal Cement is able well to operate, may thence receive a sufficient Pecom- pence for his pains. The whole business consists in the Operation, and in Judicioius labouring: Yet in this most err. Nevertheless, by the aforesaid Process, you may always make Copper of Iron. I so often inculcate this, only to confirm the transmutation of one into another.

Also of Vitriol such Is the Nature, as if the Colcothar thereof be calcined, it with easie liquefaction is turned into Copper. For

in it is a wonderful Coppery Nature, and in Copper also a Nature of greatest Affinity to Vitriol. If Copper be dissolved in AQUA-FORTIS, and Crystallized, It makes every Copper Vitriol, and it is no more Copper: So also of Vitriol, Copper is made; and that Is no more Vitriol. Therefore the Reason of such Affinity in Vitriol and Copper is very strange. What is Cuprous or of Copper, makes good Vitriol. So Verdi-grease, which is good and highly gradated, gives a Saphyrick Vitriol.

Although it may seem ridiculous for us to discourse of these things; yet it cannot be denied, that in Vitriol a Tincture is latent, which is of greater efficacy than many can believe. Blessed Is he that understands this. But touching the Oil of Vitriol, further note. If the Oil of Quick-silver, and this Oil be conjoined, and so coagulated in their Process, a Sapphire of wonderful Nature and Condition is produced: Not indeed a Sapphire stone, but like unto it, of an admirable Tincture; of this I will say no more. Hence it is evident, that stupendious, and to be admired ARCANUMS are treasured up in Nature, and in many other things created by GOD, and produced by Nature. Now, It would be more commendable for us to search out these things with an indefatigable labour and study, than to consume our days in Luxury, Drunkenness, Whoredom, & etc. But at this time, Lascivious Whoremongers, are in greatest Honour, and so are like to be, until with these Vices one third part of Men are suffocated, and another third part destroyed by Pestilence; so as one part Of the World, will scarcely remain untainted, or uncousumed. For with this abomination the World cannot long endure, nor good Arts flourish. Therefore, of necessity those evil Courses

must be annihilated and cut off, otherwise no good can have place. But when this evil time is expired, the Golden age shall flourish; that is, Man at length shall use his own Understanding, and live as a Man, not as a Brute, nor act as a Swine, or lie in the Caves of Murtherers or Robbers.

Therefore, since I have communicated to you these things of Vitriol, out of my good affection to all; I do earnestly entreat all Physicans in general, when they shall see the unhappy and miserable sick to afflicted with that most grievous Disease the Falling-Evil, seriously to consider, what GOD the Creator, their own Consciences, and Charity to their Neighbour, command and require of them in such a deplorable State as this; and not contemn, or slightly esteem of the Virtues, which by GOD himself are insited in Vitriol. Let Charity move you night and day to be diligent in these things: Let none be found idle, but every one make it his business to help his needy Neighbour: But be not you deterred herefrom, because Lawyers do not this. Hear what Christ said: WOE TO YOU LAWYERS. Surely this Is not a light Saying. Nor take you any offence at THEOLOGIANS, because they rather seek Rewards and Salaries, than take care for the sick: These are they, which in JERICHO passed by. Be ye SAMARITANS, and press after the SAMARITAN Virtue: So GOD will conferr on you such profound and necessary Gifts, as in curing the sick you shall be sensible of no Deficiency. All things you have need of shall be given you, do you only search out this Treasure.

Thus far PARACELSUS.

## An Admonition.

Although, all things we have in the foregoing Discourse proposed, touching our SAL MIRABILE, be consentaneous to Verity; and the Virtues, which we have ascribed to it in Medicine, Aichymy, and various Arts, do powerfully discover themselves, yet we find very much diversity in it, according to the diversity of matter, of which it is made. For, that which Is prepared of Vitriol, Is of a far other Nature, and endowed with far other Properties, than that, which is made of SALT-NITRE. And what is made of common Salt, agrees with neither of these: For one possesseth a greater sharpness than another; yea, this more than that, dissolves Metals, The more potent, are fit for Transmutation and Solution of Metals; the more weak subservient to Medicine; the weakest, and most sweet, profitable for multiplication and propagation of Vegetables.

These things, he who would reap the desired Fruits of his Labours, ought necessarily to know, and consider accurately of. For if any one, in hopes of future Multiplication, committed to the Earth the Seeds of Vegetables imbued with the stronger Salt, he will indeed never obtain his desired end, nor will the Earth give forth any Plants, because such sharp Salts do rather destroy, than augment Vegetables. In like manner, Metals are delighted with a convenient Salt, viz, with the more sharp, as Vegetables are with the more sweet. Therefore, when we find our labour to be frustrated, we must not impute that to the SAL MIRABILE, but to our own Irnskillfulness.

Indeed these Salts are endowed with far more noble Virtues than we mentioned in the precedent Discourse; but the high Ingratitude of Men of this Age, permit us not to discover the same. For if you communicate your Secrets to those Men, from whom you cannot require a promise of Secrecy; be assured, the knowledge of those Secrets will presently come to others, who will proudly use the same to thy Disparagement.

If you do the contrary, and keep to your self, whatsoever you have purchased by your own Labour and Costs; you will create Enmities to your self: So as which way soever you take, you will sustain loss.

The Consideration of these things, have caused me to resolve to expose my Laboratory, with all my Arcanums, to the view of others. The end of this only was to exhibit to the sight of all, the truth of those things, which I have purchased with indefatigable Labour, and communicated to the World by writing; that this way, the Mouths of the Malevolent and Ignorant may be stopped.

I could, if it were needful, give various other Reasons, by which I was moved to make my Laboratory common to those that desired it.

Now the year is past, in which I promised IN MY FOURTH PART OF THE PROSPERITY OF GERMANY, I would build a Laboratory, and exhibit the Wonders of GOD to my Friends. I then publickly and privately demonstrated various most excellent Inventions, not without labour and very great Charges, all which I value not, since I know, that by this means I have discovered the Truth to many, which they also will publickly own. to the honour of the most high GOD, and Correction of envious Detracters.



I did purpose, also, in the following years, to continue my Labours for the sake of faithful Friends, but (besides other hinderances) my Age prevented that, Nevertheless, those, to whom I have committed my Laboratory, will perform the same, and exhibit a Light to this blind World. This I was willing to signifie to all, that they may for the future cease to trouble me with Letters.

But whilst I exhibit the Virtues of my SAL MIRABILE, and to it (prepared in Glasses after the above recited manner) ascribe the virtue of changing imperfect Metals into Silver and Gold, I would not have this matter so understood, as if we could by the help of it acquire to ourselves Gold in a very great quantity, it is sufficient to have demonstrated the possibility (of Transmutation) and the same to be proved by a small quantity.

It is most certain, that very many Medicaments may be prepared, by the help of it, against various effects of the Humane Body. Also it is most certain, that it is very conducent for a particular gradation of the minor Metals into better. Believe me, that have experienced the same; if you rightly proceed, you will reap no mean Fruits,

But touching the true Universal, I do not question, whether by the help of it, it may be procured. Assuredly, if common Gold, as to its degree, can be changed above what is Natural, Why should it be judged impossible, to exalt it further, in length of time? My decrepid Age forbids me to put my haüd to this Work; yet to Posterity (better able to, than I to sustain the heat of fire) occasion is given, by prayers and Labour to search further; perhaps, GOD will grant to them, what he

hath denied to us.

This Operation, by which we peculiarly draw profit from the Minor Metals, cannot be performed in common Crucibles, as we before said; because they are obnoxious to breaking, and so the Liquors are easily lost; but in such as will not easily break, unless after a long time, and will not permit the humid Salt to run out. Here it will be needful to peruse those things (relating to this matter) which I mentioned in the Third and Fourth Parts of the PROSPERITY OF GERMANY.

To prepare these Crucibles is a great Work, greater to make some Pounds of Salt, or rightly to use the same; but greatest of all, (and in which the sum of all consists) to know what Metals are to be joined, or in what quantity. Here many will have enough to do, and be at a loss, although they enjoy my Secret Furnace, and know how to make the Salt of Art in abundance.

Besides all these, we must needs crack the hard Nut, if we will eat the sweet Kernel. It is required of us to know an easie way of separating Gold or Silver from fixed Metals; for such a Metallick Mass, altogether untameable, cannot be separated by the help of Lead, PER SD, as Ductile Metals; but here is need of another Separation; which is the principal thing.

Nor should any Man perawade himself, that all things are here so clearly written by us, as he can by their literal sense most easily institute the Operation. For there is need of a long time, and a skillful Master. It would be a very inconsiderate thing to set about those things, of which we have no knowledge.

Although this is my Admonition, here often repeated, yet there will be some, who neglecting it, will set about the said Operation, and perhaps find out various profitable things: In like manner, there will be various found, who following my Prescripts, will reap much benefit from the Minor Metals.

Who can deny, but that MARY RANTA, A BPITTAIN, hath Prophesied truly, viz, That true Alchemy should flourish in the Year of Christ, 1660? I my self have not seen this Prediction, but have it from the Relation of others, whereunto I refer the Reader. And add, that if such a Prediction were not, daily Experience doth abundantly witness, that egregious things are here and there performed in Metallicks, by help of my SAL MIRABILE. And there is no doubt, but that all Darkness will daily more and more be dissipated by the power of this Light.

I have unto some communicated the use of this Light for their proper benefit; but these, contrary to my Intention, have caused what I thought to have kept secret, to be spread abroad in publick and many have hit on the right way leading to Verity. If this be done without my knowledge, what would not have been done, if my Laboratory had been Open for a year longer? Certainly the World would have shewed it self other than it is, and altogether new; which the new and great Star extending it self from the South to the West, seems to indicate,

Let the most high GOD grant what are necessary, and salutary for us, turn the Ungodly into the right way, and give to his own Children, Rest and Peace, that his most Holy Name and Truth always to be magnified, may not be totally suppressed by the Impious. AMEN.