



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



A TREATISE OF SALT



A
TREATISE
OF THE
NATURE OF SALTS, & ETC.

1. Of the Nature of SALT.

That it may be demonstrated in a Compendium, how many good things, as first the Tranquility of our mind, the chiefest Temporal Good, the Conservation of our Bodily Health, the great Riches and Treasures, and other things which are necessary for humane use, are latent or hidden in the despicable Body of Salt; in the first place let us hear what our Saviour Christ himself saith, who is the Truth, the Light, and the Life, in the Gospel of ST. LUKE, Chap. 14. Ver. 35. and in MARK, Chap. 9. Ver. 50. Salt (saith he) IS A GOOD THING. And in LUKE, Chap. 18. Ver. 19. NO MAN (saith he) IS GOOD, BUT GOD ALONE. But he calleth his Disciples the Salt of the Earth, and addeth, IF THE EARTH WANTETH SALT, IT IS UNPROFITABLE, NEITHER DOETH IT BRING FORTH FRUIT. And Dung it self, without Salt, is of no use. This is as if he should have said, Salt is the most noble thing of the whole World; and yet amongst Fools the most abject and contemptible, Be ye like to this, and do the Will of God, and as Mediators, lead Sinners to GOD, which otherwise cannot be done. I AM YOUR HEAD, YOUR MASTER, AND GO BEFORE YOU; TREAD YE IN MY FOOTSTEPS, FOLLOW ME, I AM THE WAY, & etc.

But to return to Salt, we will hear the opinion of others concerning it: There is here no need to cite the Writings of Philosophers at length, seeing they are at hand, and from them it may be manifest to every man, that next after GOD, the Sun, and Fire, they have esteemed it the most Noble Creature, and have given to it Honours as it were Divine. The Heathens would not sacrifice to their gods without Fire and Salt. If you read the Old and New Testament, you shall find that God himself hath commanded to have regard to Salt. In the Gospel of ST. MARX you shall find that all men are to be seasoned or preserved by Fire, and all sacrifices with salt, and that the Lamp or Light upon the Altar was never to be put out, but to be kept in continual Burning. In the Christian Church, this manner is still observed, that no Infant is baptized, without some Light or Candle be present, and the Priest sprinkles a little salt upon the mouth of the Baptized, with these words, RECEIVE THE SALT OR SEASONING OF WISDOM; as if he should say, LEARN TO UNDERSTAND AND KNOW GOD, AND BE NOT LIKE THE BEAST, WHICH HATH NO UNDERSTANDING. These Ceremonies are observed in some places at this day. The Greek Church baptizeth with fire and water, by that Rite indicating the Holy Ghost to be like to fire, because he warmeth the cold hearts of Men, enliveneth them, and turneth them to GOD. God Himself calleth himself a consuming Fire; and the Holy Ghost hath always appeared in the form of Fire, and shewed Himself to the Disciple of Christ in fiery Tongues. The ABYSINI professing the Christian Religion in AFRICA, under the most Potent King and Priest PRESTER JOHN, baptize with Fire and Water, and make a sign or mark in the

Foreheads of the men which are baptized, by Burning. In short, there is not any man among the Heathens, Jews, Turks, and Christians, who doth not highly value Fire and Salt, of which notwithstanding he knoweth no more than a mad-man, or than a Swine, or an Ox, or other irrational Beasts, which pass their life without understanding. But these two Creatures of God, to wit, Fire and Salt, are one and the same in the foundation of Nature; for Fire produceth Salt, and Salt is again converted into Fire, and Fire into Salt, so that by a mutual conversion, they are always changed one into the other. Therefore HERMES the Father of Philosophers saith, THAT WHICH IS ABOVE, IS AS THAT WHICH IS BELOW, AND THAT WHICH IS BELOW, AS THAT WHICH IS ABOVE; as you may read in his SMARAGDINE Table. The Sun or Fire is above, Salt is below, which is by an easie way rendered combustibile, like the sun or fire; as I have taught in many places of my Writings, and all Philosophers, with an unanimous consent, do confess, that the greatest Secret lieth hidden in fire and salt. Hence in the word Aichymy from fire and salt, which penetrate all things, and Fire is the Symbol of GOD, who hath always exhibited himself to mortal eyes in the form of Fire: But Salt is the Symbol of Eternity, inasmuch as it defendeth and preserveth all things from Corruption.

There are some who determine the Evangelist JOHN to have understood Hermetick Philosophy; and there is yet extant an Hymn, composed and sung by the ancient Fathers, in honour of the same JOHN, in which occur these words: WHO MAKETH GOLD OF RODS OR TWIGGS, AND GEMMS OF STONES. Nevertheless I leave those things to every man's judgement,

and here I only say this, That both Heavenly and Earthly Mysteries were biown to the Prophets and Apostles.

But although I have never taken in hand so great a Philosophick Work, nevertheless it is so known to me from the Writings of the Prophets and Apostles, and from the Light of Nature, that by comparing things Divine and Humane, I could easily subject it to the Eye, but that power is not allowed me, and therefore I trust that no man will make an evil Interpretation of what I have said, seeing that thereby I aim at nothing but the glory of God, and the profit of my. Neighbour.

There is no need for any man to seek many things from the Old and New Philosophers, seeing that by reading and considering the Divine Writings of MOSES, the Prophets and Apostles, he may obtain his die-ire, and may without doubt, in them, find the Stone of Philosophers described, provided he shall have but a little knowledge of Nature. I will say no more, but that the infallible Truth occurs in those. All these things are to be taken so, that things Divine may be understood in a Divine sence, and Natural things in an Elementary sence, without changing or mixing, seeing that they have no Communion among themselves.

But lest it should seem to any, to be absurd, that ST. JOHN. the Evangelist should make Gold of Sticks or Twiggs, and Gemins of Stones, as the said Hymn teacheth, by an Art indeed great, and to be admitted, I have thought it necessary to open and shew to the Unskillful by what means that might be done.

In the first place, this was possible to ST. JOHN, as he was a

man abundantly gifted with the Holy Spirit, and seasoned with the Salt of Wisdom, so that he might perform this action supernaturally, as well as naturally, seeing that he was endowed by the holy Spirit, without doubt he had also the natural Light in his possession.

By which of those powers he effected this, is not for us to know, nor doth it behove us to know. But because few will believe that ST. JOHN wrought the same by natural means, and many not believing in Nature and Art, will only say, that it could never be that Wood should be transmuted into Gold, and Stones into Gemms. And although the later should be in some sort credible, by reason of the alliance or likeness between Stones and Gemms, nevertheless the former, by reason of the great disagreement between Woods and Metals, inasmuch as they belong to divers Kingdoms, they object, exceeds all Belief, and other Objections of this sort, may be found among the Unskillful, by reason of the external species of place. But such things are wont to move no admiration in Philosophers, much less any doubt, seeing that they are not ignorant bow great familiarity there is of the Vegetable Kingdom with the Mineral, both which have their Rise from the same Subjects, viz. Salt and Fire, which their Anatomy doth clearly demonstrate.

And although this may exceed the Capacity of some, yet it doth not thence follow that it is not true. If all things were to be spoken truly and openly, I confess there would be found a very small number of those who rightly understand Nature, seeing that almost all men who have but frequented a School for some years, and obtained any thing of Latin, whether they understand Nature, or are ignorant of her,

will be taken for Philosophers, traduce those Philosophers who are illuminated by the Light of Nature, with strange Cavillings and wicked Lyes, every where setting forth themselves by their own ignorance. Therefore it is no wonder that the Secrets of Nature should lie hid, and by the ignorance and unskillful of this sort be all taken for Fables and foolish Whimsies, which their Sheeps Brains cannot reach. But who is able to cure this Evil? Perverse manners are to be left with a perverse World. But that I may prove and demonstrate that it is not altogether impossible for Art to transmute Wood into Gold, I will point out by what means it may be done.

First, Then it is manifest before all things, that all Wood and every Herb hath its original from a certain suiphureous salt, to which Metals also owe their Rise and greatly agree in similitude, and by an intimate agreement in the same name; so that how easily a Mineral suffereth it self to be changed into a Vegetable, and that again into a Mineral, I have signified in other places of my Writings. Indeed if you shall look upon the external difference of any Wood or Herb, and a Metal, it will indeed appear great; but being reduced to their first matter, they will not differ in any discrimination; as is manifested in my CONTINUATION OF MIRACULUM MUNDI.

Therefore if the firstmatter of Vegetables be adjoined to any metallick seed, this is nourished by that; and again, if a metal be reduced to its first matter, and any Vegetable seed put to it, that will be changed into a Vegetable; which Experience hath often shewen me. But if those two had not a great affinity with each other, they

would not so easily admit of a mutual conversion one into the other; the seeds indeed differ between themselves, but they agree in the first matter, which appeareth thus: If a sulphureous salt, not corrosive, be mixed with sand, and moistened with water, and the seeds of divers Herbs sowed in it, for every seed doth thence attract its own nourishment, every one, according to its species, producing its like, endowed with various colours, smell, and proper taste, powers, and virtues, all which proceed from one only salt, and are manifested by the heat of the Sun, and the operation of the internal Archeus, But to make the matter more clear, it is to be known that the principals of Vegetables are Water, Salt, and Sulphur, from which also Metals take their original, and not from running Mercury, as many think. For that ARGENT-VIVE, in its own peculiar nature, is also a metal arising from the same three principles, from, which the other metals, and all Vegetables draw their original, viz, from Water, Salt, and Sulphur, which their Anatomy maketh manifest. Here the root of Unskillful men will take Counsel, to repel this my opinion, inasmuch as it will seem worthy of credit to few. But the cause of this incredulity is the rudeness and unskillfulness of men of this sort, who having no Experience in Natural things, nor in no wise enlightened by the Light of Nature, are blinder than a Mole.

Those things which hitherto I have so often, and with so many words inculcated, the same I here repeat and affirm, to wit, That a Metal may be converted into a Vegetable, and that again into a Metal, and that no Vegetable is found, from which a natural and yellow Sulphur,

in all things like to the Mineral, may not be prepared; and this Sulphur prepared of any Vegetable, if it be adjoined to any fixed metallick Sulphur, it is maturated by the same, Into a metal, yet not without a MEDIUM; as I have often indicated in my Writings, and that MEDIUM I have said to be Salt. Therefore whosoever knoweth how to adjoin any immature sulphur, whether Vegetable, or Mineral, to any ripe Metal, the fixed and constant sulphur of Gold and Silver, will be nourished and encreased by the Vegetable or Mineral sulphur, not fixed, and will transmute that Into the species and property of the other, as the Ferment shall be white or red, in like manner as the seed of any Vegetable doth. So gold and silver may be made of a sulphureous salt, according to any ones will, which nevertheless requires a due time, seeing that a transmutation of this sort is perfected gradually, and by a due heat, as also in the propagation of Vegetables & Minerals it is wont to be done. From these things it appears, that this Transmutation is the meer Work of Nature, which many Experiments, which I have made, and yet am able to make do evidently demonstrate; therefore there is no reason why such things should seem so wonderful or absurd to any.

Whether ST. JOHN performed the Transmutation of which we have spoken, by the help of any natural Art, or whether he did the same by a Divine Power, we will not here dispute; but let it suffice to have demonstrated that such things may be performed by a natural reason.

For when Wood, Bread, or piece of a Bone; or also any Herb shall be adjoined to its own salt, in due manner of Art, and reduced to its first matter, that salt transmuteth the Flower, Bread, Wood, or Herb

into a sulphureous salt which increaseth the growing faculty of Vegetables and Minerals. A salt of this sort being mixed with a small quantity of white Flint reduced to powder, and melted in a strong Fire, will give a red and pellucid stone or glass, which if it be kept long in the Fire, it turneth green, and at length black, like a Coal, and acquireth so great hardness, that it may be cut and polished after the manner of other precious stones. Here the desirous of Art may see, that by one and the same way, and in one and the same time, that Gold may be prepared of Wood, and fair and pellucid stones, of various colours, of white Flints. But that the Eyes of the studious of Divine and Natural things, may be the better opened, I will more clearly expound what the first matter is.

Therefore, as to this first matter, of which we here speak, that of it Metals no less than Vegetables may be brought forth, it is to be known how easily it may be prepared by the help of Fire, and of a certain Salt not corrosive, of Metals, Vegetables, and Animals, and indeed so swiftly, that in the space of three hours, a piece of Bread, Flesh, or of any Metal, may be transmuted into a sulphureous salt. The same thing also happeneth in the stomachs of Men and Beasts, in which the Vegetables and Animals which are eaten, are consumed in the space of 24 hours, and transmuted into that sulphureous salt from which they have drawn their Rise. But Metals being too fixed and compact, those stomachs have no Jurisdiction over them, inasmuch as they are not able to reduce them to their first matter, except the same were so reduced before, and so should come into the stomach, opened by a

radical solution, and so are digested and consumed like Animals and Vegetables. But what need is there of the help of humane stomachs to perform such things, seeing that Operations of this sort may be perfected by the help of Fire and Art. A moist putrefaction without the help of Fire, performeth the same thing in Vegetables and Animals, in a long Process of time; but in Metals very difficulty, and not except in a very long time. Neither are humane Stomachs themselves alike potent, in reducing every Vegetable to its first matter, inasmuch as they exercise their power only upon those Vegetables which by a due Preparation are first, rendered fit to be digested and concocted by the stomach, and reduced to their first matter. For first they are boiled, roasted, or prepared by some other way, because those things which are admitted into the Body, contrary to humane Nature, exercise nothing but venomous Operations. By a like reason Metals and Minerals refuse to be brought to their first matter in a humane Stomach, seeing that the stomach cannot suffer them, as being averse to humane Nature, but ejects them as a certain Venome, not without great peril of Life. Here I except Gold, which Metal only, being first rightly prepared, doth not refuse reduction into its first matter in the stomachs of Man; nevertheless it doth it more easily and readily. He who knoweth not this Artificial Reduction, must be content with the Natural, which nevertheless is not desireable, by reason of the toil, stink, and length of time which it requires. For which reason it is of less account than the artificial. Some of the ancient Philosophers have indeed (not without reason) used the Dungs of Animals, by reason of the

incredible Virtues which they possess. But because we have better and fitter Medicaments at hand, not without reason we omit those, and leave them to them who labour under the want of better; which happeneth to Country people, who being remote from Cities and Medicines, are wont to use Dungs in various Diseases instead of Medicines. They purge the Bodies of Boys and Girls with Mouse-dung, Horse-dung, and Goose-dung, being dissolved in Wine or Beer, and strained through a Linen Cloth, they use in curing the Falling-sickness by Sweat. In the Cure of an ERYSIPELAS, or BURNS, or SCALDS, they use Hoggs-dung; and in all kind of SWELLINGS Sheeps-dung; in a QUINSEY white Doggs-turd, or Humane dung, as also to other Diseases of the Neck, which the rude and ignorant are wont to drink against various inward and outward defects of the humane Body.

I remember once to have seen an admirable Cure done in a moment by the help of humane dung, in a certain, long, and tedious Disease, which it plainly and swiftly removed, drawing those into admiration who were ignorant of the reason of so swift a Cure. He that understandeth the nature and properties of Dung, will easily perswade himself, that wonderful things may be effected by the same. The reason is ready, because humane Dung is nothing else but Bread and Flesh, reduced into their first matter, all their Bonds being loosened, and rendered fit for the exercising of their Virtues; and from humane Dung is elicited, without any great difficulty, a natural Burning, and like to Mineral Sulphur, of which being mixed with Coals and Salt-petre, Gunpowder is wont to be made; as also a certain Salt, not much unlike the SAL

ENIXUM of PARACELSUS. And both those, to wit, that Sulphur, and that Salt, the Humane dung containeth in it self; the which may put forth their wonderful Virtues, by admirable Operations, I think may be doubted by no man. Put a piece of Gold for a time into Humane dung, and afterwards cleanse it by washing, you shall find it equally yellow, as if it had lain in a Lixivium, in which common Mineral Sulphur had been dissolved. And that yellowness adhering to the Gold (or rather SILVER, for the better distinction) is but the Vegetable or Animal Sulphur arising from the Food which the Man hath eaten.

This I say is the cause that the Dungs of Men and Beasts produce so great effects, which Bread and Flesh otherwise cannot produce, before they are reduced into their first matter. Nevertheless, I do not therefore admit them of value in Medicine, but only shew whence they have their Virtues of resisting Diseases, that by this means I may assert Vegetables, Animals, and Minerals do highly exercise their Virtues, when they return to their first matter, not that it is at all necessary to be done in the Stomachs of Animals, seeing that the Operation of the fire alone serveth for this reduction.

In what manner soever this first matter be made, whether by the Stomachs of Animals, or by the Operation of fire, there is no great difference, only that which is made by fire is purer, and not so stinking, as that which is done by the Stomachs of Animals, although in gilding of Silver, they are found to be equall, and obtain a sulphureous nature. And hence it appears, that there lies hid in Bread, and in Flesh, a fugacious and spiritual Gold. And for this reason I conclude,

that in all things of the World born of Salt, and brought to Maturity by the heat of the Sun, there is necessarily reconded a fugacious Volatile, and spiritual Gold, yet in greater quantity in one subject than another, but not manifested till the body containing it, by the help of art, returneth to its firstmatter.

The which Art, seeing that it is out of the reach of Rusticks, it is but reasonable, that they should make use of Things, without any ill interpretation. For in the greater, and more powerful Virtues to be produced, Things are found more potent than those things from which they proceed. Bread, Wine, Flesh, and the like things destinated for the nourishment of the Body, are not Medicines, but only Nutriments, from which, after an Animate Body hath separated its Aliment, that which is left, obtaineth Medicinal Powers and Virtues; and did not I fear that this dungy discourse should lead me too far from my purpose, I could declare things to be admired of Dungs. For Metals also being prepared but once by the help of Animals, may be wonderfully Converted, and reduced to their first matter, although it is in no wise necessary that we should take that way of doing it, seeing that an easier and better way is at hand, than that by the help of Animals. But he that is ignorant of this artificial Conversion, must be content with the other, till the teachings of experience, shall bring him to better things.

That incredible Virtues are hidden in the Things of Animals, PARACELSUS at some time declared, in the presence of some Noble-Men, to some Unskillful Physicans, who being moved with anger, departed,

thinking themselves to be highly reproached by PARACELSUS, because they had asked of him some great Medicinal Secret, and he had set before them Humane Dung. But without doubt, he would have shewed them great Secrets hidden in such a matter, which exceeded their dull Capacities, but not the incomparable Ingenuity of PARACELSUS, who without doubt had revealed to them those Secrets which himself had found, had they not gone away from him with wrath and Indignation.

In another place of his Writings, he saith in express words, that he that knoweth not his own Dung, knoweth nothing at all, and is a blind Ass, to whom nothing of Heaven and Earth is manifest; which words do plainly prove PARACELSUS to have been able to perform many things with Dung. But this I assert, that this my Transmutation, and Conversion of things into their first matter, doth far excell that which is done by Dungs, in as much as being endowed with a greater efficacy, it appeareth not in the species of Dung, but of a Sulphureous Salt, and may commodiously be used by all Men, and in all Diseases. Its Virtues are not restrained to any particular Disease, but operate generally, not only in all Humane Diseases, but also in all Infirmities, and Defects of Vegetables and Minerals, as I have shewed in other places of my Writings. What I have here spoken of Dungs, I would not have any think that I have done it to the end that I would have them used in Medicines, but for this reason, that I might shew the great difference between an Herb as brought forth by the Earth, and that which being first digested, the Animal Stomach hath freed from its Bonds, and reduced it to the operation of its hidden Virtues: The which

have very clearly proved by the .Dungs of Animals. Therefore the expert and learned Physican, setting aside all Dungy Medicines, may by the Spagyrick Art, reduce his Herbs to their first matter, that is a Suiphureous Salt, and may perform by Salts of this sort, more and greater things, than by the unprofitable, and destitute of all Virtue, Barks, Shells, and empty Husks, which a multitude of Physicans are accustomed to use at this day. I have thought fit to expose to the light these few things, concerning the first matter of things, and Things, which are not distinguished, by any great difference: But let us return to the matter it self, and see how fairly the light of Nature shineth from the Divine Light.

As God formed the first Man ADAM of the Earth, and breathed into him a living Soul, and placed him in Paradise, and the Devil withdrew him from God, and Precipitated him into Eternal Damnation, using the Serpent as a Mediator: So also, Man who fell from his Creator, being deceived by Satan, by the Divine Serpent and Mediator, to wit, Jesus Christ, was again to be reconciled to God, which could no otherwise be done, and God permitted it so to come to pass, who otherwise might have bridled the Devil, so that he could not have seduced a Man, and also could have kept Satan himself in his Angelical Estate, that he should have had no hatred against God or Man. Now this Philosophick Elementry Secret may be compared, in all points, to the Heavenly Mystery. For if the Elementry Sun, in the separation made by God, in which he lifted himself on high from the rude and formless Chaos, had not ejected his earthly and corruptible Sulphur, and sent it down to

the Abyss of the Earth, the Rays of the Sun, when they now penetrated the Earth, would not be hindered to Communicate with the Solar Progeny or Issue, so that the Bowels of the Earth would produce nothing but Gold; and the other Metals, viz. Iron, Lead, Tin, Copper, & etc. should not be, which nevertheless are brought forth impure, owing their receiving impurity to that impure, stinking, and earthly Sulphur, which is mixed with a Metallick Body in the Bowels of the Earth.

But to help Metals infected with a Sulphur of this sort, that they may become like to Gold, as the Son of the true Sun, it is necessary that Sol should humble his Son, to wit Gold, and suffer him to put on a Saline nature, whereby he may become the Medium of reducing radically the imperfect Metals to perfection. Salt is the only Medium of reconciling Gold to common Sulphur, and of making of it a Tincture, changing the imperfect Metals into perfect, of which all the Philosophers, whom few understand, have written so clearly.

Concerning this matter I have written very clearly in a Treatise, which I lately published, describing a Saline Water, or AURUM POTABILE, which certainly containeth a great Mystery, although very many can neither understand or believe it. For because it wholly tingeth Mercury, it cannot be a solution of common Gold, because no Water, nor no Liquor prepared of Corporeal Gold it self, can give to Mercury a constant Tincture. It may indeed be done that Gold dissolved, may adhere to ARGENT VIVE, or that to Gold, so that both may pass together into a white Amalgama: But that such an Amalgama should become yellow and hard, or the Argent vive transmuted into Gold, will never happen,

although it should be digested or cocted an hundred years in such a Golden solution. For the snowy whiteness of Mercury never suffereth it self to be tinged or coloured by common Gold, but is obedient to any tinging and coagulating Sulphur, concerning which in the Appendix to the Continuation of MIRACULUM MUNDI, more things are declared. Let these few words be well examined, in which will be found a great Mystery; to wit the whole Philosophick work it self, provided the light of Nature shall a little shine. Nevertheless this is not so efficacious, as that it can reveal such Mysteries to a Man who wants Venus to open his Eyes, with which he may behold the light of Nature. For without God, there is no light, and without light, no life, no Understanding nor Wisdom; Obscurity is Death, and Death Eternal Destruction.

Salt speaketh thus of it self; I AM FIRE AND LIFE, AND NO COMBUSTIBLE SULPHUR CAN BE MADE GOLD, EXCEPT I BE THE MEDIATOR. Salt is the only Medium between Combustible and Corrupt Sulphur, or the imperfect Metals and Gold. The pernicious Sulphur or Satan, which lieth hid in lean Death, is first to be vanquished and overcome in Hell, then arising a Glorified Body, it occupieth its Royal Throne, and Converteth the Disease Metals into Gold.

But to delay the Reader, burning with a desire of Divine and Humane Mysteries, no longer, I will describe the whole Operation in a Philosophick manner, briefly, clearly, and truly, as I have oftentimes done it with my hands, but never yet, by reason of various Obstacles have brought it to a due perfection.

To the common Salt of the Earth well cleansed, adjoin a Terrestrial

Sulphur in a due weight, the injected Rays of the Sun being first received by the Salt; the Salt and Sulphur will fight in Hell so long, until the Salt overcorneth the Devil and Death, and ariseth a Glorified Body, by which its sick Brethren are to be Cured, or Converted into Gold.

This is the whole Operation, in which nothing is omitted, but the weight, and the name of Satan or Death. But the name of the Salt I have already manifested, and nothing here remains, but that I should express the name of Satan and Death, which for the Glory of God and profit of my Neighbour, I will not conceal.

The Death and Devil of all Metals, is that Combustible Sulphur, which having its seat in all things, is equally in Vegetables, Animals, and Minerals. Conjoin Salt and burning Sulphur, and cause them to fight until the life (that is Salt) shall overcome and swallow up the burning Sulphur, which is Death, and from both will proceed a Glorified Body, like a fair Ruby, or pellucid and red Carbuncle, by which the Diseases of Men and Metals may be cured. In this manner of operating, delivered in few words, lieth hid a mystery of great moment, which one of a thousand will scarce understand, and by reason of the vileness of the matter, it will be to many offensive, and contemptible. But we will have no regard to Fools, blinded with their own folly and madness, who seek good where it is not to be found, and neither do nor will know it when put before their eyes. If after a Sophistical manner I should have proposed some Chymical Operation with a long and tedious Circumstance of words, I make no doubt, but the blind World

would more readily have received it, than a short and compendious way of operating of this sort: Whence SENDIVOGIUS, and other true Philosophers, have not said without cause, that if the true manner of Operating should be revealed to any man, nevertheless, by reason of the vileness of the matter, it would not be believed. For this reason, some will object; I pray what good is like to be in so vile and abject a thing as Salt? And when was Sulphur wont to be made Gold? Hence also, they neither will nor can believe the truth.

But that I may clearly prove, that there are Secrets hidden in Salt and Sulphur, it behoveth, that I manifest those things more largely. Salt is the Symbole of Eternity, seeing that it Is not diminished nor altered, neither by Fire, Air, Water, or Earth, but preserveth all things for a long time from Corruption. It is a thing well known, and conversant in the sight of all the World and is a help to all other things, yet wants not the help of any thing. Burning Sulphur is the Symbole of Death, and the true Infernal Devil, which no Element, nor any other thing (one Salt excepted) is able to vanquish and overcome. For although Sulphur not yet freed from its Bonds, being surely kept in its Prison should suffer it self for many years to be tortured by the fire, yet would it not receive any sensible mutation, nor any loss of weight, provided there be no open passage for its Exit. By the like reason, if it should abide an hundred years, In the Air or Water, yet it would in no wise putrifie. Salt only overcometh it, and changeth it into a Carbuncle; I say into a Carbuncle, so called, because shining with a pellucidredness, it sheweth like a burning Coal,

and for its excellency may be accounted among Precious Stones. It is found by few, but they who have it in possession, hide it, nor do they expose it to Sale like Diamonds, or other Gemms. It is not digged out of rough Mountains, as others, but Is sought by Prayers to God, and acquired by the Labour of the Hands.

But why do I say so much? Seeing that I have already exceeded my due limits, yet I know, that what I have said will exceed the capacity and understanding of the Impious. But that no man should doubt, that salt and sulphur are most noble Creatures, although very lightly esteemed, I will prove that salt is the BEGINNING AND END OF ALL THINGS. In the Creation of the World salt was first made, from which afterwards the four Elements proceeded, so that by the Philosophers salt is called THE CENTER OF THE ELEMENTS CONCENTRATED; and by the same reason, by which it was the first, it still is, and remaineth the last. All things arise from salt, and after they are destroyed by death, do again return into the same. ET SAL THESAUROS GRANDES & POSSIDES IGNIS. IN SALT AND FIRE ARE CONTAINED GREAT TREASURES. Salt is Fire, and Fire is Salt, and they contain in themselves a third thing, to wit, an hidden Spirit. When the most Omnipotent Creator had pronounced the word FIAT, and created salt, the CHAOS was afterwards parted or divided into four portions, and divers seats or places assigned to each, and also each had its Name given to it; which being done, the Elements took their beginning, instituting in themselves mutual actions, and ordaining their generations. The most pure and subtile part became the Firmament, and gave the Sun, Moon, and Stars the more gross and

heavy, joined into a mass of Earth, and like faeces or dreggs, occupied the lowest place. The watery and airy Portions encompass the Terrene Globe.

Now when the superiour or fiery part, with the Stars operate and immit their powers upon the lower part or Sea, the Water is rendered pregnant, or as it were with young, and generateth Salt without intermission. But lest this continual generation of Salt, effected by the operation of Fire, should be produced in the Sea or Water only, and the rest of the Elements should be idle, God hath also given to each of these its proper Gift, viz. to the Air, that it should receive the seed sent from the Stars, and communicate it to the Water; to the Water, that it should distribute the received seed through the passages and clefts of the Earth, that so by this reason Minerals and Metals of every kind might as well be produced within the earth, as all kinds of Herbs, Fruits, and Trees, without it in the superficies, serving for the nutriment, encrease and multiplication of Animals. This thing is witnessed by daily Experience; for if the Sea should not disperse its salt through the earth, so many excellent Minerals could in no wise exist in its bowels, neither in its superficies could not so many and so great Trees nor so various and manifold Herbs, and such divers sorts of Grass, be brought forth. For as much Salt as Vegetables draw to the external superficies, and Minerals to the inward bowels, so much the Sea or Salt-water restoreth to them, so that the Earth may never labour under a want of its salt, of which the Indigent are to be rendered partakers. For if the Sea should not provide for the Globe of

the Earth a continual nourishment, the Earth it self being destitute of the same, would not be able to afford a due aliment and encrease to other things. For a Chest which Is continually exhausted by taking out, and nothing put in, at length being empty, retaineth nothing. But because the wise Providence of God hath appointed that the Terene Globe, without intermission, should be fertile in bringing forth good Fruit for the nourishment of Mankind, necessity requireth that a perpetual ailment should be afforded to the Earth, from the Sea, for which end the Stars never cease in animating the Air and Water with their influences, that the Elements, by mutual helps, might succour one another, and no stop or hindrence should be put to the course of Nature. For if one Element only rest, and cease to perform its office, the other would also cease from working, and fall into such a Rest.

Except the Stars should generate Salt, and the Water receiving it, should disperse it through the Earth, by what means should it come to pass, that any thing should be brought forth, grow, and encrease ? The whole Orb of the Earth would at length grow dry, and perish, which nevertheless by the perpetual access of salt, never intermitteth, but is encreased and sustained.

There is no Stone, which can want Salt, which argueth Salt to be its beginning and nourishment, and that those Mountains, in which Is a great quantity of a saline nutriment, do grow and encrease thereby, as receiving it in a plentiful manner from the nearest sea. This is no where more easily to be found, than in those places in which the Mountainous Coasts are very fertile and fruitful in Metals, for the

acquiring of which the Rocks are digged through with holes in height or depth, affording a commodious going in and out. But when in places of this sort all the Metals are dug out, or the metallick Veins are broken off (& lost) from the transverse Walls, or sides, or also from the sliding or dropping Waters, they are rendered unprofitable; and for that reason such a Mountain is to be deserted; nevertheless it doth not cease to grow, and indeed as well the Stones as the Metals, having their seat in it. Whence it is wont to happen, that those holes or passages abovementioned, through which one might have walked upright, in a long process of time, do so grow together, and become so little and strait, that he who desires to go into the most intimate Penetrals, must stoop even to the ground. This is to be understood of such sorts of Stones as abound with salt, for places not passable by salt, are found to be fit neither for the generation of Stones, or of other things, as also those which refuse to admit Water: For Water is the Vehicle which carrieth Salt through the whole Globe of the Earth, and by it disperseth its nourishment, as the Air is the Recepticle of the Astral seed, of which the Water is to be rendered a partaker.

Those things which I here write, although they may seem to be vile, and of small moment, nevertheless they are most true, and cannot be rendered more clearly and truly by any man. And although the same might be proposed by a more prolix description, yet there is no need of that prolixity, when all things may be delivered more compendiously.

Nevertheless, that I may as yet confirm by a clearer demonstration, that the Life of the whole World is Salt, and that of it all things

take their original, I will bring for witness the Universal Opinion of all the Philosophers unanimously asserting, That all things being reduced into their first matter, return into salt; from which Saying it followeth, that they have taken their beginning from Salt; and this Argument can be repelled by no man.

Now some man may say, How shall I be sure of this? Or, By what reason may all things be reduced to their first matter? To obtain the knowledge of those Labours and Operations, it behoveth thee by experience to go to clear Philosophers and Chymists, because I intend not at the present to treat of operations of this kind. Every Countryman taketh notice of the Work of Nature, who seeth daily, that every Herb, every Wood, every Man, and every Animal, after that it hath attained its end by Death, passeth by putrefaction into a sulphureous salt, hidden indeed in a putrefied Dung, but unknown to him, although with the same he dungeth his poor and barren Land wanting salt, and rendereth it fat and fertile. As long as the Herb, Wood, and Animal enjoyeth its own vital Air, it doth not dismiss its salt by which it is preserved, but superfluous faeces. But as soon as death hath taken away the vital Air, and dissolved the VINCULUM or Bond, the rest of the parts can no longer subsist, every one going out to that place whence it proceeded. Rain dissolveth the salt, and by all Rivers carrieth it back to its Mother the Ocean, from whence it had come forth; the spirit is attracted by the stars; the earthly matter remaineth in the Earth, to which it oweth its Rise. For the Fruits of the Earth do not obtain this universal nourishment from the Sea, by right of

Inheritance, but they take it only as a profitable Aliment, given them to enjoy as long as they live; after death, the universal Mother, to wit, the Sea, taketh it back, and bestoweth it upon others which she hath accommodated to it. If thou hast a mind to make trial of this thing by another way, burn any Herb, Wood, Stone, or Animal in the Fire, for so whatsoever is spiritual flieth into the air, and the salt will remain in the ashes, to be extracted with water, and separated from the dead earth. Salt therefore in all things Is THE BEGINNING AND THE END, and most worthy, which is accurately- to be noted, inasmuch as it is that which containeth great mysteries and secrets.

He that is ignorant of these things, deserveth not to be called a Philosopher, but rather a proud Ass, knowing and maintaining nothing but slanders and calumnies, with which, to conceal his own ignorance, he cavilleth at the Truth, and bringeth it into contempt. The Ancients were not ignorant of the excellent Virtues hidden in salt, so that many of the Philosophers have thought that something Divine was hidden in salt, and therefore they have expressly written, that the knowledge of God can be drawn from nothing more clearly than from Fire and Salt. Therefore they at all times adjoined to their Sacrifices and Altars Fire and Salt, as Symbols of God and Immortality. They were afraid to touch any Fire or any Salt with unwashed hands, lest they should draw the Divine Wrath upon themselves, if they should defile those most noble Creatures with impure hands: They swore by Salt and Fire, not using any greater Oath; and in any matter to be searched out by diligent examination, they proposed to the interrogated Salt and Bread,

that so he should witness the truth; whence perhaps came that Proverb, SALEM & MENSAM, NON VIPLABIS. Our Saviour Christ is called THE SALT OF WISDOM. In holy Baptism, the Priest putting a little Salt to the mouth of the Infant, is wont to add these words, RECEIVE THE SALT OF WISDOM; which custom, with the burning of Wax-Candles, always adjoined in Baptism, that Christ might be remembered to be the light of the world, is now in many places abrogated by Innovations; so that it is to be feared, if the world should continue long, the matter would come to that pass, that it would also be prohibited to name the very Name of Christ. For truly it is already come to that boldness, as to prohibit the Celebration of our Saviour's Nativity, under the injunction of a certain penalty. O the miserable condition of CHRISTENDOM at this day!

Christ himself calleth his Disciples THE LIGHT OF THE WORLD, and THE SALT OF THE EARTH, Luke 19, 9. Salt and Water, by Faith and Baptism unite God and Man: So also fixed Gold and combustibile sulphur are copulated by the help of salt and water, which thing, although it may seem impossible, nevertheless it is still very well known to true Chymiats: For when they are minded to separate melted Gold and Silver, they are wont to inject a little sulphur, which interceding between both, like a Partition wall, disjoineth the gold and silver, by reason of the enmity which it kiath with the gold, disagreeing with the sulphur by so great an antipathy, that it can at no time suffer it. Nevertheless salt and water take away this Enmity, reducing both into favour with each other, no otherwise than Christ, the Salt of

Wisdom and the Divine Light, as a Mediator. reconcileth the filthy sinner to God.

Christ saith in certain places, SALT IS GOOD, or IT IS A GOOD THING: When the Earth wanteth salt, being dead, it bringeth forth no Fruit; the same is Dung, when destitute of salt.

Here I have the eternal Truth Himself my Witness, reproving my impious FARNNERIAN Enemies, who endeavour to repel my MIRACULUM MtJNDI with their false Calumnies and Cavils. In which Book I have demonstrated by manifest Arguments, that the Earth is rendered fat and fertile, not by Dung, but the Salt which is in it. These Calumnators being convicted by the true testimony of this witness of their shameful Lyes, must without doubt bridle their venomous Tongues, and for time to come, cease to tear me with their savage Teeth.

THE TRUTH MAY INDEED BE PRESSED, BUT NEVER QUITE BORN DOWN For GOD at length will bring it to light, although for some time it may be pressed and perplexed by Satan the Father of Lyes, and its capital enemy.

In another place Christ saith, NONE IS GOOD BUT GOD. Also in another place, SALT IS GOOD. This is truly a most efficacious testiaony, and famous praise, by which Salt is extolled.

Salt is also taken for Understanding and Wisdom, and for that reason a rude and ignorant man is called dull and insipid, and in the same sense a speech is said to be unsavory or witless, as if having nothing of salt, it were unhandsome and stupid; whence the vulgar Proverbs are wont to say, How heavy and insipid is this man? How dully

and unsavourly doth he speak? Also that usual saying, THAT WHICH RELISHETH, NOURISHETH; and so on the contrary, where there is no savour, there is also no nourishment. There is nothing can be brought forth in the nature of things, without the MEDIUM of salt; yea, Man himself is not born without the Sun, Man, and Salt. Therefore a certain Philosopher saith very appositely, THE VIGOUR OF SALT IS FIERY, AND OF A CELESTIAL ORIGINAL. The sun and salt are the Parents of all things, which procreate all things, and without which nothing is pro- created; Bread and flesh, which are seasoned with salt, afford more Virtues than all other Foods which are not salted. Salt being added to Wine in its fermentation, rendereth it stronger and sweeter.

N. B. That nevertheless the salt here spoken of ought not to be common and vulgar salt, which doth not give a good relish to Wine. Empty Hogsheads may indeed be purged by common salt dissolved in warm water, so that every ill taste or smell may be drawn out, and the wine preserved in its vigour. Moreover salt exceedeth wine in corroborating the heart of Man, and is therefore in many things to be preferred before it. And he that knoweth how to conjoin true salt with wine, and in the same to dissolve the Sun of the earth, (which is Gold) may from it extract a Royal Medicine, as is shewn in other places of my Writings.

For any man of understanding may easily see, that if the noble virtues of these three things Corroborating the heart, to wit, Gold, Wine, and Salt shall be 3oined together, what a noble Medicine will proceed from such a Conjunction. PARACELTUS hath not without reason

determined with the Philosophers, that no true AURUM POTABILE, can be prepared without Salt. If there were no Salt in the Earth, neither Herbs, nor Grass would be brought forth for the food of Animals, nor the life of Man sustained. All Animals also do therefore desire the Salt of fruitfulness, concerning which, you shall find more, in the description of my Green Liquor. The Combination of Gold and true Salt, restoreth decaying seeds to their pristine fruitfulness, and also restoreth to half dead and barren Trees, their faded greenness, if that Medicine be applied to their Roots. On the contrary, common salt before preparation, is hurtful to Vegetables, and killeth them by its Corosion, but after preparation it exceedeth dung in fatening them:

Nevertheless, there are some Vegetables, which are able to bear the Corosive power of salt, viz, those which grow spontaneously upon the Sea shore, as the Herb KALY, of which the Ancients prepared their SAL ALKALI; for being burnt it leaveth a very sharp salt. Also all those Fruits which are of a soure, or bitter Taste, or have soure, or bitter Rinds, do equally bear the Corrosion of salt, as Olives, Lemons, Oranges, Lentisk, and the Palm, which also rejoice in common salt; as on the contrary, the Vine, Grain, and Fruit-Trees are delighted with the sweeter Sun; concerning which, more hereafter.

I remember to have read, that in the Island SARDINIA, near the City CATAR, so great a quantity of salt hath been digged up, that it was given to the Inhabitants for their necessary uses, for nothing, and the rest was sold to Foreign Sailors and Merchants to be Exported. And the Countrymen so abounding with salt, gave it so largely to their

Cattle, that they wonderfully abounded in Milk, whence they made most excellent Cheese, which was sold all EUROPE over, but whether it be that which we call PARMASAN, I know not. But it appears, that so great a plenty of Milk and Cheese proceeded from salt only, which is also very agreeable to the Truth. The same Author (whose Name is BERNHARDUS COMESIUS) also taketh notice, that in the WEST-INDIES there is a City standing In a sandy and barren place, abounding with a great multitude of Fishes, which are there taken. And the Inhabitants cast the Heads of the Fishes into a pit, or hole in the Earth, sprinkling them well with salt, and after a certain time taking them out, they plant or sow in every Head, a Corn of some Grain, and cast the same into the sandy Earth, and those Grains growing, do again bring forth an hundred fold. That this might be so done, is not dissonant to the truth, seeing that the Heads of the Fishes preserve the salt in the Earth, that it cannot be washed away with the Rain, nor the Grain be deprived of its Alimentary Juice. But such way of sowing Grain, are tedious and laborous, I have a far other preparation of salt, which without much cost and labour, rendereth a great quantity of it fit to make sandy ground fruitful, and yet is not washed away by the Rain, salt is to be rendered sulphureous, that it may generally and universally nourish.

N. B. Here some may say, if a sulphureous salt be the effecter of Fertility, how is it that the MARE MORTUUM, or dead Sea of SODOM abounding with sulphur and salt, doth neither bring forth Fish, nor contribute any thing to fruitfulness? I Answer, because the said Sea

is full of bitter Vitriolate Minerals, which by their Venom are hurtful to all Fish, and Vegetables, and also Fishes themselves cannot live in Waters which are too salt, which is to be observed. For every thing that Is too much, is turned in to a Vice. But what Fertility salt imparteth to natural things, may be learned by Fish, many thousands of small Fishes at once, proceeding from the Spawn of one Fish, which is not granted to Birds and Animals. It was not in vain, that God would have King PHARAOH Dream first of seven fat Kine, and afterwards of other seven lean ones, descending from the earth into the Sea, thereby signifying fruitfulness to draw its Original from the Sea. JOSEPH being illuminated by God, : both by Divine and Natural light, understood this, and interpreted the Dream: To wit, that it was in the power of salt. Salt is insignized wth the Title of the Fountain of Philosopher's. HESOD, HOMER, PLATO, PHYTHAGORAS, and other Philosophers, deliver that of all things, salt, is most af fine or near to God. I assert, that by the help of salt, many become the chosen Sons Of God. If the Earth should want salt, there would not:: thence proceed any fruits affording necessary Aliment for Men, whence Mankind would perish, not being able to draw its Nourishment and Multiplication from the Air, but is constrained to take it from the Earth: Salt becometh Milk, Honey, Sugar, Wine, Bread, flesh, and passeth into all those things which we want. Salt:: is all in all things, the beginning and the endof all things which God hath created.

But some man may here ask; whether therefore do aU things arise from salt? Whether it be necessary that salt in the seeds of Herbs,

should be changed into Herbs, In the seeds of Animals, into Animals, and in the seed of Metals, into Metals? Whether such degrees may not be sooner passed by the quicker progress of Art, correcting the more slow advance of nature? I answer; yea, it may be done, it is possible for Art to bring salt to its highest perfectIon, by a far more compendious way, than nature can. But by what way that may be done, is not proper to shew in this place. This I would have you to know, that wonderful Generations do arise from the Sun or Fire, united with salt, which otherwise would not appear. For Example, in the Months of JUNE, JULY, and AUGUST, fill a wooden vessel with common water, and expose it to the Rays of the Sun, that it may night and day receive the Ast-ral influences, and be dried up, being dried up fill it again with more water, and so keep the Vessel always full, in which at length, from the salt contained in the water, there will be brought forth Vermin of all sorts without any seed; such as is accustomed to be brought forth in other putrid Waters, as Frogs, Toads, and Serpents.

N. B. That the Vessel must be made of Wood, not of Metal, least the water should suck in a Vitriolate Juice which is adverse to the life of Animals: Also beware that nothing of Iron or Copper fall into the Vessel, and corrupt the Operation. Or: fill the same Vessel with sand, and moisten it wth water, then subject it to the Sun beams, and when it is dry, moisten it again, repeating the Kumectations, and by this Operation you shall see various and unknown Herbs to come forth and be produced, without any seed, as is manifest from other places of my Writings.

Gold the most constant of all Metallick Bodies, and as it were invincible, feareth not the violent assaults of any otherElement, and subsisteth in the fire it self with no great constancy, as not to lose any thing of its weight, although for many years it should be kept in a continual torture of Fire. Nevertheless, salt draweth from it its Anima, and taketh away that fair red colour, and that Constancy, whereby it was wont to resist the fire, so that it obtaineth the colour of Lead, and the brittleness and fugacity of Antimony. A thing exceeding the credit and belief of the unskillful, although experience it self witnesseth it to be true. Hence it appeareth, that there is a greater power in Salt than in all the Elements and Elementary things, and therefore we deem it to be justly called the Center of the Elements concentrated. Gold eludeth the most potent and subtil powers of the fire, which nothing can resist, and yet is overcome by Salt, which by a stupendious Miracle of Art, attracteth its most Noble Part, viz, its Anima being separated from its more gross and earthy parts. How noble a thing the Anima of Gold is, any Man may easily imagine, and without doubt may see, that it hath the chief place in Medicine. This is like to what SENDIVOGIUS hath written concerning his CHALYBS spoiling Gold of its Anima, but although such an extraction hath divers times succeeded to me according to my wish, that the Anima being extracted, the body of the Gold hath been left brittle, fugacious, and black; yet I confess, that the same Operation hath not always answered my desire; as if God would not permit such a secret to be commonly known. Therefore I am well content with lesser things, and have sheved these things only

to the end that I might manifest the Powers of Salt, and teach them to others: Nevertheless, I would not have any Man perswade himself, that this royal Medicine may be extorted from Gold, by the help of common Culinary salt; for to this matter another Salt is required, to be prepared by Fire and Art. But of this Artificial Concentration of Gold, the fourth part of THE PROSPERITY OF GERMANY, which God willing, shall shortly be published, will shew more at large. More indeed might be said concerning Salt, which we leave for another time and place, seeing that those things which have hitherto been spoken, seem to me to be sufficient.

Therefore I conclude, and affirm Salt to be a help to all things, and on the contrary, to want the help of nothing.

Here some Man may ask me and say, Of what Salt dost thou speak, for there are many sorts of Salt? I speak of the Universal Salt, known to all men, which is boiled up from Sea water, or Salt Springs, or digged out of Pits in Mountains or other places, and put to common and familiar uses. This known Salt, I here call (and not injuriously) the Universal Treasure, and general Riches: For it adrninistreth Nourishment to the whole World, that not only the Beasts of the Earth, Fishes in the Waters, and Birds in the Air, but also all the Metals in the Bowels: of the Earth may subsist for the use of Man, to say nothing of the great and Universal Medicine, which may be obtained by its benefit. Of right therefore it meriteth the Title of the Universal Treasure of the World, seeing that nothing can be found, which doth not owe its Original to Salt. But that one salt is purer, better, and more precious

than another, I do not deny, that the:Original and beginning of all salts, is one and the same, and that their difference happeneth only from Accidents. For so long as Salt: is pure, and mixed with nothing, as it is made by the Sun in the water, it is one and the same, and possesseth one and the same Taste, and the same Virtues. But as soon as it is mixed with other things, or changed by the fire, its first nature being laid aside, it becometh either better or worse. This is taught by Wood and Stones, reduced by the fire into Coals and Ashes, in which part of the salt flieth away with the smoke, the rest remaineth in the Ashes, shewing a far other nature from that which it had before it was destroyed by the violence of fire. Indeed, by the Operation of the fire, all salts obtain a fiery and sulphureous nature, and therefore necessarily assume another Property, which being well known needs no dispute. The most known, most simple and void of all mixture is that salt which is elicited from Seawater, or salt Fountains, or Mountainous Caverns. Vitriol and Alum, are indeed also salts, but infected with Earthly and Mineral Property, and therefore unworthy of the name of simple salts.

Salt-peter is also numbered among salt, but it cannot :be said to be a simple salt, such as the Sun operateth. For it is either digged out of the Earth, being generated of the Urine of Men and Beasts, and elicited by water, and by decoction shooteth into Christals, and separateth from other Salts; or it is taken from the Morter of old walls made with Lime, or it ii taken out of Mountains and, Limy or Chalky Hills, by the help of water; or it is made by Art of common Salt, Wood,

or Lime-stones. But which way soever it cometh, it is of one and the same nature, and burneth with a flame, as my Treatise of THE PROSPERITY OF GERMANY, describeth more at large. Salts extracted from the Ashes of burnt wood, do again possess another nature and other Properties, and are called by the Name of Alkalies. Also there is another Salt prepared from Urine, common salt, Soot, and Bulls blood, known by the name of Sal Armoniack, and is used instead of another Sal Armoniack, which was digged up in certain Mountains, and brought to us, which now ceaseth to come,

These are the most noted salts, and serve for very many uses, as Sea salt, Fountain salt, Mountain salt, which is also called Sal-Gem, which are used in the Kitchin for seasoning of food, for the salting of Flesh and Fish to preserve them some time from Corruption. The use of Vitriol is chiefly in Dye-houses, for dying Silks and Cloth black, as also in Apothecaries shops, where it serveth for the preparing of Medicines: Concerning these things, see more in the first part of my Furnaces.

Alum is profitable for Dyers, Physicans, and other Artificers. Of Salt-petre is made that devilish thing called Gun-powder. Besides this it is profitable for the making of many excellent Medicines, and for the Chymical Emendation of Metals, and the inventing and utility of many Mechanical Arts, as appears by the second part of my Chymical Furnaces, and the second part of my PHAPMACOPAEIA SPAGYRICA, also MIRACULUM MUNDI, its Defence, and Continuation, as also the four parts of the PROSPERITY OF GERMANY.

Of fixed salts, those which Wood Ashes afford, have their use in Medicine and Alchymy, but they are more: frequently used in Dying of Cloth, and making Soap. Sal Armoriack is used in Medicine, Alchymy, and other Arts, but all those salts are so well known, that we shall supersede any further Declaration of them. Those therefore which we have here mentioned, are Salts, which hitherto, by a long Progress of time, and continual experience, have made manifest their own Virtues and Powers. Among those, the Culinary or Kitchen-salt is most eminent in nobleness, excellency and necessity, inasmuch as it is that from which all the rest do arise, as also by the help of Art may be made, as my Writings every where teach, and is the BASIS of all other Salts, whether known or unknown; which thing is most true, and will always remain to be true: by a very easie business, by fire and the addition of any metallick sulphur, it is turned into Alum or Vitriol; by the help of Sulphur, Fire and Air into a burning Salt-petre; and by the help of a certain peculiar strong fire, it passeth into an alkalisate salt, and being deprived of its sharpness, becometh very profitable for the dunging and fattening of Fields, and sandy and barren Land.

Moreover, the common Kitchen-salt suffereth it self to be purged and cleansed by its own spirit, and by that purgation and cleansing acquireth a clearer and whiter colour, pleasanter taste, and more excellent powers and virtues for the seasoning of Food, and salting of Flesh and Fish, for it becomes sweet, clear, and pellucid like Crystal, and ahooteeth into square Crystals like Dice, reduced into Figures so perfect, that they cannot be more perfectly formed by any Instrument.

Hence no man will deny, but that such a cleansed salt is more conducible to health than that which is gross and impure.

I admiee at our supine negligence, who are so little sollicitous about our own health. We daily see with our eyes, that no man can want the use of salt, that it is subservient to the health of man, and also necessary for Cattle. And if when gross, as it comes from the pans, and as yet loaded with many faeces, it doth much good; without doubt It would do much more, if it were cleansed and prepared by an artificial preparation. It is the interest of great men (If not of others) who have the government of many Subjects, to preserve a firm health of Body, and to cause such salt to be prepared for the use of their Tables. The Cost required for the doing this is small, by which the salt is made so sweet, that by its pleasantness it will invite every one to covet it. It doth not provoke thirst after the manner of common salt, inasmuch as it wanteth those earthy faeces which yet adhere to common salt, but quencheth it, àllayeth hunger, corroborateth the heart, as also the stomach, brain, and all the: members of the body, admitteth no putrefaction in the body, presérveth it against all Diseases, and excelleth with wonderful Virtues, to which that gross salt is in no wise to be compared. Truly it is a great Treasure and high Gift of God, by which Man-kind is sustained, nourished, corroborated, and encreased, for which great thanks are to be given to God.

Besides the commomorated Purgation of salt, inversion and commutation of common Salt into Alum, Vitriol, Salt-petre, Alkalies, and the like salts mentioned in my Writings, there is yet a more secret purgation

and emendation of the same common salt, exalting it into a more noble and far more excellent estate, concerning which I do not remember that I have read any thing in any Author, except in PARACELSUS, who maketh mention of it in few words, in the Chapter of the Virtues of common salt, saying, The Virtues of Salt consist in its preparation; crude salt only doth this, that it preserveth the goodness of Flesh and Fish. But if it shall become a SAL ENIXUM, it keepeth all things in their state, safe and sound, for an incredible space of time, it turneth Wood into Stone, as also dust and sand; the Leaves of Trees remain green in it; whatsoever is besprinkled with this salt, refuseth all mutation. It preserveth like a Balsom, and: effecteth more, because in process of time it coagulateth all things.

These are the words of that incomparable Physican and Philosopher, concerning his SAL ENIXUM, but what this name signifies, I know not, but I call it SAL MIRABILE. He attributeth this to it, that it is able to preserve all things safe and Bound for an incredible space of time: Nor doth he err from the Truth, for he that can prepare rsuch a ealt, may not only perform that, but also much more.

The manner of preparing it is well known to me, because I have often made it, and found in it things incredible: Whether my preparation agrees with the preparation of PARACELSUS or not, nevertheless all things which PARACELSUS ascribeth to his SAL ENIXUM, and far more, I do in no wise doubt to attribute to my SAL MIRABILE; neither is it ny matter to me or others, whether I use or not the same preparation that PARACELSUS did, provided my salt performeth the same things which

I affirm it can perform. Also I would not give the same name to my salt, which PARACELSUS did to his, lest Calumniators and Cavillers should, out of envy and hatred, take occasion thence of calumniating me, and saying, That my salt is not the SAL ENIXUM of PARACELSUS, which hath already happened to me, when I gave the name ALKABEST to my Universal MENSTRUUM: For the proud Sophisters and ignorant haters of me, in their debauched Cups, have taken occasion to cry out against me with loud vociferous, Saying, THE ALKAHEST OF GLAUBER IS NOT THE LIQUOR ALKAHEST OF PARACELSTJS AND BELMONT; when nevertheless mine exceedeth the Liquor of PARACELSU5 and BELMONT by many degrees. For mine is at hand, and to be seen, by help of which I prepare my AURUM POTABILE, tinging Mercury into pure Gold. That LIQUOR of PARACELSUS and BELMONT is plainly invisible, and can be prepared or procured by none: A SMALL BIRD IN THE HAND IS BETTER THAN MANY THOUSANDS OF GREAT BIRDS THAT FLIE IN THE AIR, & CAN NEITHER BE SEEN NOR TAKEN. And this Is the reason why I would not call my Salt by the same name, because I would not afford my haters, the wonderful Brethren of Ignorance, new matter of flouting, scoffing, and defaming me; although I well know, that my SAL MIRABILE doth not in the least come behind the SAL ENIXUM of PARACELSUS in Virtue, and perhaps also much to exceed it; which in the following Narration I have determined to make manifest.

As PARACELSUS delivereth, that his SAL ENIXUM defendeth all things which are put into it from Corruption, for an incredible space of time, and at length, by an admirable Metamorphosis, tranamuteth them into atone; my SAL MIRABILE doth not only perform that, but effecteth ten times more.

But before I enter upon the description of the Virtues lying hid in my SAL MIRABILE, I think it necessary to indicate, That Salts of this sort do every where occur in the Earth and being dissolved by Water, are carried to the superficies, and such Fountains are ennumerated by GEORGIUS AGRICOLA, shewing in what: places they may be found, and that all things put into them are in a short time converted into a stony matter; which other Writerø also testifie, and especially CELSUS in his Book DE REBIS METALLICIS. Nor is there any reason why any man should doubt it, seeing that Fountains of this sort offer themselves in our GERMANY, although few judger them to be of any moment. There is such a one in a certain place of HELVETIA, which in a certain space of time convertetb all Wood cast into it wholly into Stone. And the of that place do very often make trial of the thing by Experiments, by cutting some Wood, and reducing it to the figure of a Whetstone, and putting it into the water of the said Fountain, in which, being converted into a stone, they afterwards use for the whetting of Sythes, and other like Instruments. I my self have seen whetstones of this sort, and had them in my hands, from the figure of which it sufficiently appeareth, that they were first wood, and have been converted into stone by so wonderful a Metamorphosis. The matter is out of all doubt, and there, are many Fountains obvious in other places, of tbe same Nature. I have not seen that in HELVETIA, but I have seen the Infant of BASIL with Dr. EXIUS, who is yet living. To this Infant, in a very large Glass, standing upon a low settle, the Signior EXIUS had poured a certain peculiar Liquor, which had preserved it plainly

uncorrupted and unhurt, to the time that it was shewed to me. And they told me, that the Infant was by the Liquor changed into stone; but I, seeing I did not touch or handle it, cannot affirm that for certain; but I: saw it sitting with a full body, as if it had been but new born, since which time it is now above Twenty years, and then it had been Ten or Fifteen years in that Water, in which also it yet remains, as I have lately heard. But no man knoweth what water that was which the Signior EXIUS had put to that Infant, whether he took it from a Fountain turning wood into stone, or whether he made it by Art. There is a Fountain of the like nature and property in AUSTRIA at NEAPOLIS VIENRENSIS, a fenced City about eight miles distant from VIENNA; I being a young man, long time since travelling towards VIENNA, fell into a burning Feaver, known by the name of THE HUNGARIAN DISEASE, which seldom any stranger escapes, and having: somewhat recovered my former health, came to the said NEAPOLIS, and suffering a Relapse, was constrained to stay there. And the Disease had so debilitated the Appetite of my stomach, that it neither desired nor digested any Food. The Inhabitants advised me to go to a Well of almost an hours Journey from the City, situated near a certain Vineyard, and to drink of the Water to recover my lost Appetite. Following their Counsel, I took a great piece of Bread with me to the Well, nevertheless I gave but little credit to their words, who told me, that I would: eat all that piece. Coming to the:Well, I ate the crumb of the Bread sopped in the water, and it relished to me very pleasantly, who before at home loathed:the greatest Dainties. I took up the same water with my hollow

crust of Bread, and drank it, which excited my Appetite to eat, that at length I also ate up my Cup, which I had made of my Bread; returning home much better and stronger, I declared to the Inhabitants the event, succeeding according to my wish, who affirmed to me, that if I could continue the use of that water, the faculties of my stomach would be thoroughly confirmed. I asked them what kind of water that was? They answered, that it was water of Salt petre, which I believed, being then unskillful in such things, but afterwards I found the contrary: For it could not be the water of Salt-petre, seeing that in no wise conduceth to the stomach, but rather occasioneth nausea and loathing. It might be, that the water of the said Fountain being evaporated to a Cuticle, might shoot into Crystals like to Salt petre, but notwithstanding was not true Salt-petre, as wanting all burning, and not taking flame, which they might easily have found, if putting a little of that salt upon a burning Coal, they had tried it after the accustomed manner of trying Salt-petre: For now it is certainly evident to me, that that Fountain contained that Salt which PARACELSUS called SAL ENIXUM, and I SAL MIRABILE; and also that it is the nature of that to shoot into long Crystals, and yet not to conceive flame. That WELL is enclosed with wood, in which many water-Mice have their Habitation, which presently will seize and swallow any crumbs of Bread cast into the water. I asked why a WELL of so great moment was enclosed and fenced with wood, and not with stone? They answered, That could not be done without damage, for the Wood being taken away, which had now passed into a stony nature, it would

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come to pass, that the sand falling into the well, would choak It up. The wood which did not touch the water was now rotten, as I then very accurately observed, being a young man of 21 years of age.

Staying in the same City the following winter, I found, that the Moors or Marshes about the same, which rendered it so strong, were never frozen into Ice by the cold of the winter; which is an Argument that a certain peculiar salt is latent in that water; which is the reason that the Planks or Piles fixed into the Marshy ground, upon which many, yea, the greatest part of the Houses of that City, do stand, or are set, in a long progress of time, are changed into meer stones, and afford a firm Foundation to the Houses built upon them.

From all those indications I have hitherto conjectured, that all the Springs about that City abound with that sort of salt which PARACELSUS calleth ENIXUM, seeing that in the said Marshes I have seen the Grass green all winter, which is a certain indication of this kind of salt there existing. The watery Animals which are in the Fountain and Marshes near to the City, confirm the conjecture, among which the number of the water-Mice is not small, which cannot live in all waters; and the shell-Fish, or Tortoises, which are every where in an incredible quantity, in the water flowing about the City, and watering the Marshes and Gardens, although wont to be esteemed by great men among Delicacies, are here of no account at all; and for that reason both the Citizens and Countrymen put two or three of those shell_fishes into the vessel in which they save the washing off their Dishes, to give to their swine, saying, that this sort of Animals abiding in their

wash, conduceth much to the fattening them. And from these things appeareth, that water-Mice and Shell-Fish of this sort, do delight in sweet waters, tempered with a certain salt. Any man that hath a mind to take the said Shell-Fish or Tortoise, goeth into the Meadows or Pastures in a morning, which are watered with this kind of water, where they wander about in the wet Grass, seeking their Food; and also in the evening after sun set, when they return again to feed. If they perceive any body in their way, they presently betake themselves to the water, and in their entrance into the water, they retract their four feet, which with their head and tail (like to the heads and tails of Serpents) they hide and secure in their shell, which is so hard, that it can scarcely be broken with a strong and heavy Hammer. The Inhabitants, when they will boil them, prick them with some sharp Instrument, at the feeling of which, they again put their head and tail out of the shell, which they presently cut off with a knife. The body being boiled in water, the shell openeth of its own accord, out of which the Fish being taken, is purged, and prepared with Butter, Wine, and Spice, and is not much differing from Veal, nor of an ingrateful taste, and therefore reckoned amongst delicate Foods, by those who are given to feed daintily. Truly, I am perswaded, that Animals of this sort are not to be used as Food, but are rather profitable to the health of Mankind, because they abide in pure waters.

These few things my Experience hath administered to me concerning these Waters, by which Wood is changed into Stone, yea, not Wood only, but also the skin and bones of Animals. I have also seen half a Loaf

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of Bread turned into a Stone; whence any man may conjecture, how great a fixing power is latent in the said salt, concerning which there is yet more to be said.

This Transmutation of Wood and Stone will put all the Brethren of Ignorance to the blush, who with their ridiculous Mockeries laugh at and deny the wonders of Nature of this kind, that by the operation of Art emulating Nature, a Body should be spoiled of its fugacity, and be transmuted into a constant and incombustible body. All Wood being burnt by the fire, is consumed, leaving nothing behind it except a few salt ashes, which nevertheless being transmuted into a stone by a fixing water of this kind, retaineth its pristine body, and cannot be consumed by any fire. This is an infallible Argument, most clearly repelling those Ass-like Deriders of Art. Can these Bewailers be more clearly refuted by any other Argument or Testimony? I speak these things, to the end that they may be brought to a more easie belief, and not to be amazed with so great admiration, when they shall in the following Treatise hear me affirm, That any subtile Spirit of Wine, by the help of this kind of Water, may be changed into a fixed Salt, constant in the Fire.

Seeing therefore it may come to pass, that by such a Transmutation any fugacious Spirit of Wine may pass into a fixed and constant Salt, Who will deny, but that the same constancy may be afforded to fugacious Metals, by a water of this kind? But by what means such an operation, which seems impossible to every man, may be effected, may be worth the while to indicate in few words, seeing that it happened to me casually,

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not seeking it, and which I my self at that time should not have believed, although any one had seriously affirmed it to me.

The SAL ENIXUM of PARACELSUS, or my fixed Salt, which dissolveth all things, is endowed with that virtue and efficacy, that it dissolveth all things by Fire; at a certain time I had dissolved Gold with it by the dry way, and would make trial whether Spirit of Wine would take a Tincture from it or not: The dissolution being made, I would have poured upon it a burning Spirit of Wine, but by chance I poured upon it in the Glass Spirit of Juniper; afterwards perceiving my error, I set the Glass aside, and half a year after, I found the Spirit tinged with a bloody colour, which I filtred through a brown Paper, and put the clear Tincture into a Glass, to separate the Spirit from it by the Fire. But seeing that I obtained not a Spirit, but an insipid Phlegm by evaporation, I found that that Red Salt, in a long process of time, had rendered the Spirit fixed, and by a wonderful change had coagulated it into a fixed Salt. The same Salt afforded me another Experiment, and indeed yet worthy of greater admiration: A certain Friend gave me a glass of Oil of Citrons, prepared from mouldy or decaying Oranges and Citrions, by distillation, which Oil smelt mustily, to take away which ill smell, I would have poured upon it Spirit of Salt, but by chance put to it my SAL ENIXTJM, dissolved, and distilled it by fire, which indeed rendered me a clear Oil, but in small quantity, and scarce the one half; Therefore continuing a stronger fire, when nothing more would distill, I let the fire out, the Glass being cold, and taken out of the sand, I found all the residue of the matter turned into a

black Coal, and when I had taken it out of the Glass, I put it upon a burning Coal, to see whether or no any Oil yet remained; but the matter being consumed by the Fire, left many Ashes, and discovered the fixing nature of my Salt. And searching more accurately into the operation, I found many wonderful things, which afterwards gave me occasion to call that Salt by the Name of SAL MIRABILE, Let others search into the matter, by more exact Meditations, that they may be able to penetrate into it with a deeper sight. He that cannot see the virtues of this Salt, is destitute of Eagles eyes, beholding the Rays of the Sun with unmoved aspect, and hath the eyes of an Owl, which can see somewhat in the dark, but is blind at Noon day. Truly, it is a thing to be admired, that an Oil so combustible, in the space of a few hours, should be reduced to that state, that it should glow and burn in the fire like a Coal. Therefore let it not seem strange to any man, that any Wood abounding with much combustible Oil, should in a long progress of time, by the help of this Salt, be transmuted into a Stone. The knowledge of these things happened: to me by chance; But who doubteth, but that the studious Qf Art may, by a sedulous and accurate search, find out many more? These are enough to the wise.

Now followeth the Praxis, demonstrating the Theory, by what means this Salt is to be prepared, and to what uses it is to be adhibited, and what wonderful and incredible things may be performed by its help, as well in Alchymy as in Medicine.