



THE COMPLETE WORKS
OF

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trans: Chris. Packe



TREATISE on SIGNATURE
of SALTS, METALS & PLANETS



A TREATISE of the Signature of
SALTS, METALS, AND, PLANETS

or,

A Fundamental Institution evidently shewing by what means not only the Virtues, Signification, Nature, and Properties of SALTS, METALS, and PLANETS, may be easily known, but also the reasons of their Names and Appellations, and this not from Books or Writings, but from their naked Signature, to be obtained and known by the help of the Circle and Quadrant.

Written for their sakes who delight in the Profitable and highly Necessary Contemplation of Divine Miracles.

To the well minded READER.

It is a common saying, BEWARE OF THOSE WHOM NATURE HATH MARKED; the which is indeed true, if it be understood concerning men who are insignized with some preternatural marks, or of the abortions of Nature, but concerning other things it is false. For the Almighty God hath signed all His Creatures, as well small as great, equally with their own certain signatures, and hath as it were subjected their depicted Lineaments to the Eyes of men, by which they might know what the nature and property of every thing is, and what Commodity and Profit it may bring to mankind. Hence not only all Vegetables, as Herbs, Shrubs, and Trees, but also Animals, as Beasts of every kind, yea, and Man himself, which abide upon the Earth, the Fishes inhabiting the Waters, and the Birds of the Air; but also all things moveable and immoveable, he hath signed with their peculiar forms and figures, to signifie to us by those their signs, of what use every Herb, every Animal, every Bird, and every Fish, is, and for what purpose it serveth. And this is the Divine Inscription which the Divine Finger hath written upon all things, and by which the nature of all things should have been learned by us.

But after that Men begun more and more to decline from the humane, to a brutish nature, and ceased to have the Reason of so

noble a Singature, preferring that brutal Conceptions to the Divine Works, and post poning the Signatures incited in all things by Nature; it came to pass, that in a long process of time that true Signature, or Divine Inscription, being obscured, perished by degrees, and wholly vanished; so that but a very few are found in this Age, who are endowed with any knowledge of so great a Science; for the greatest part of men are wont to follow the duct of Books and Writings, and study to learn the Virtues and Properties of things out of them. Neither could this study be disapproved of, if the true, incorrupted, and entire Writings of the ancient and singularly experienced noble Authors remained with us. But because in a long Series of time their frequent descriptions, emendations, and interpretations have so corrupted them, that scarce any thing of truth is to be found in them; it were far better that such mangled and corrupted Writings were not so much followed, but that rather that old foundation laid by God himself, upon which all those Writings, all Characters, and all Signatures do rest, and from whence they have received their beginning, should be again brought out of Darkness into Light, and the nature and properties of things learned from thence. This would be the true way of coming to the knowledge of Nature, in a short space of time, without so many errours, to which, by those false Writings, a man cannot come in many years.

Some perhaps may ask, where that ancient Foundation laid by God ought to be sought, or where it may be found? I answer, Everywhere, inasmuch as it is before the eyes of every man, but especially shewing it self in the Heavens, where the Sun, Moon, and all the Stars are constituted by God in a round Figure signifying to us that all Forms and Figures take their beginning from a round Circle, and that a Circle or Rotundity it self, as a most perfect thing, pertaineth to the Heavens, and to GOD Himself. The Ancients certainly put it in that manner, that by a round Circle they might denote those things which they could neither comprehend by number, pronounce by words, nor conceive by their ingeny; and on the contrary, those things which did not exceed their capacity, ingeny, nor number; they signed with a square

Figure: So that things celestial, and exceeding humane capacity, they have denoted by a Circle, but things visible, earthly, and subject to humane capacity, by a Square, proceeding from a Circle.

And although the same ancient Philosophers, attributing a Circle to God only, were of the opinion, that God could not be more aptly exprest by any thing than a Circle, having (like Himself) neither beginning nor end: Nevertheless all those things which after God they esteemed great, they also noted with a Circle, to wit, the Sun in the Firmament, and Gold in the Earth; the first of which, some of those Philosophers thought to be God himself. Others of those Heathen Philosophers have feigned for God the Effigies of a Serpent, winding himself into a round Circle; and all earthly things of a celestial original, they have represented by a Square, and so they have shadowed out the Celestial and the Terrestrial, by the Circle and Quadrant.

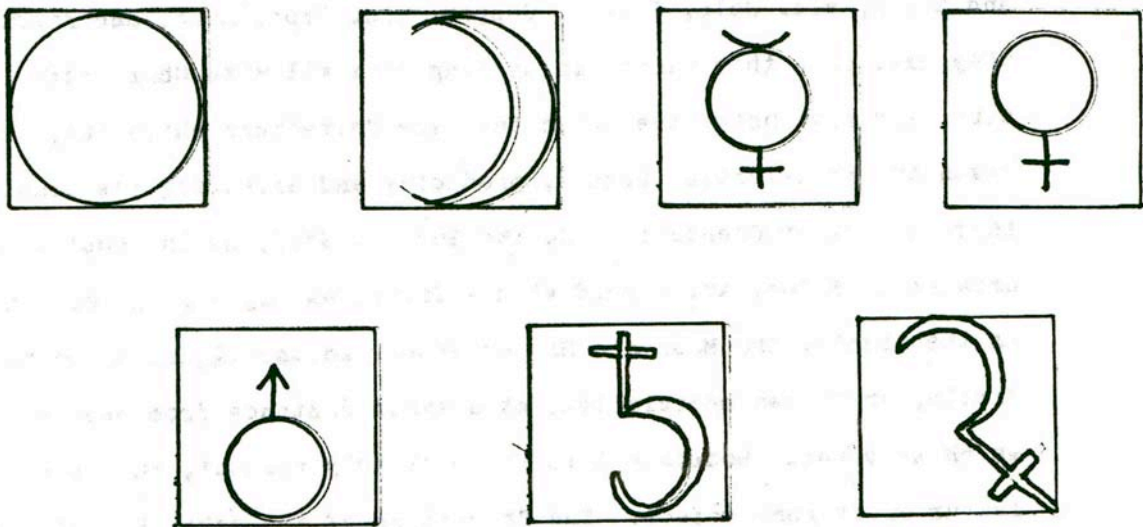
Therefore as they observed how much of the Celestial or Terrestrial Nature were in the things to be signed, so much of the Circle or Square they added or substracted, and according to that they varied their Figures: And not only in the Celestial Lights, to wit, the Sun, Moon, and other Planets, but also in all earthly Creatures, produced in the Earth by the operations of the Sun, Moon, and the rest of the Planets and Stars, viz. Gold, Silver, Copper, Tin, Iron, Lead, and Argent-vive; they have used this manner in signing them all with Characters of this sort, and have noted them with the same Characters which they have given to the Celestial Lights, producing and effecting the Causes of those inferiour Creatures. So the Sun and Gold, as the most perfect Creatures of God, are signed with a Circle having a point or - center in the middle; the Moon and Silver appear in the figure of an half Circle, or of two semicircles, at a small distance from one another; which shew their Bodies not to be absolutely perfect, but as yet to labour under some defect. The Characters of the

other Planets, as $\lambda, \psi, \sigma, \rho$ and ρ , are also the Characters of the rest of the Metals, viz. Lead, Tin, Iron, Copper, and Argent-vive, because they are much mere vile and imperfect than Gold and

Silver, and are noted with more imperfect Characters; such are an half Circle and half Square, signifying that they scarce answer to the perfection of Silver in the half part, and hardly to the fourth part of that of Gold.

But that I may propose the thing more clearly, I think it necessary to inclose the Characters of the Celestial Lights,

as ☉, ☽, ♀, ♀, ♂, ♃ and ♁, and of the Terrestrials, as Gold, Silver, Argent-vive, Copper, Iron, Tin, and Lead, which the ancient Astronomers and Philosophers have imposed upon them, in Squares, consisting of the same magnitude, that by those it may appear in what degree they differ from each other in perfection.



Here those Characteristick Figures of the Signatures are enclosed as it were in little Houses, which are the Squares: Now, if into one of those I put the Character of the Sun or Gold, viz. a round Circle noted with the letter B, it toucheth four parts of the Square, marked 1, 2, 3, 4, and filleth it up, signifying that among Celestial and Terrestrial Creatures, the Sun and Gold do excell all other things, in their perfection.

The Character of the Moon or Silver toucheth three sides of the Square, to wit, the superiour with the top of her Horn, marked 1, the lower side marked 3, and the bending of her back toucheth the third side, marked 2; but by reason of the incurvating concavity of her Superficies, she cannot touch the fourth side, marked 4.

The Character of MERCURY with both his horns toucheth the

upper side of the Square, marked with number 1, and with the bottom of the Cross the lower side number 3; the other two sides, 2 and 4, he leaveth untouched, so that the half part of the Square remaineth untouched by MERCURY. LUNA toucheth three sides or the same, and SOL or Gold is contiguous to all the four sides.

VENUS or Copper also adhereth only to two sides of the Square, to wit, to the superiour number 1, and to the inferiour, marked with the number 3, but the sides, 2 and 4, remain untouched.

In like manner also MARS, or Iron, toucheth only the upper and lower aides, as you see. So also SATURN, or Lead; And JUPITER or Tin, you see touch but two sides of their Squares. Therefore from this figure may be seen in what degree of perfection the Metals exceed one another, so that he who hath respect to this figure, cannot err in discerning the said degrees.

The Ancients have not imposed these Characters, neither by chance nor in vain, but they have directed the whole reason of characterising to this end, that the Character might exactly agree with the Nature and Property of the thing signed; as the great agreement between the Celestial Luminaries or Planets, and the Metals, doth clearly manifest. Nevertheless these things are not to be discerned by all men, but by those only who are able throughly to inspect the nature of Metals, and from that knowledge of the Metals, to know the said degrees of perfection; for so much of rotundity as exhibits it self in the Character to the sight, so much also of purity and perfection is in the signed body; and so much as it shews of the square, so much also it hath of imperfection: And this is a Chymical Axiom or Precept altogether infallible, and so certain, that he who in the emendation of Metals shall follow it, will not easily err.

Gold, the most perfect of the Metals, by touching the four sides of the square, argueth its great perfection: Silver is not far from the perfection of Gold. And among the rest of the Metals, Argentvive, Iron, and Copper have the half, but Lead and Tin only the fourth degree of perfection.

These few things we think sufficient for those who are

desirous of so great knowledge. He that desires to know more of these Harmonical Signatures, of the Celestial Lights, and Terrestrial Bodies, let him accurately examin this Foundation, and he will find those things which neither ARISTOTLE long ago, nor our Schools at this day, have had any knowledge of it. This I dare assert for truth, That the Ancients, in the EGYPTIAN Schools, have hidden great Mysteries under the Characters of their Signatures and not only in those signs imposed upon the Sun, Moon, Stars, and Metallick Bodies, but that they have manifested great Secrets by the very Names which they have given to all things, which was not by chance that they have given to this thing such a Name, and to that another: But when after times changed many Names, thence it happened, that those Signatures fell into great uncertainty, and are now perplexed with many doubts. The Names which from ADAM, NOAH, and their Posterity, were in use with the EGYPTIANS, CHALDEANS and HEBREWS, the GREEKS, also had in use, and from the same Foundations called things by due and true appellations. The LATINS have taken no care about those derived to them, although the only and true Foundation of every Investigation of those Secrets is placed in those. Indeed I being ignorant of the EGYPTIAN, CHALDEAN, and HEBREW Tongues, know not how to interpret those Names with their signature. But one that is skillful in those Languages, and endowed with some knowledge of natural light, by applying himself to such searches, by a prudent inquisition, will find the Truth of those things which I have here written, to wit, That the Nature and Property of all things are posited in their Names and Characters: I will expedite the matter by a clearer Explication and in a few words expounded the Circle and Quadrate. In my Treatise of the NATURE OF SALTS, I have clearly taught and demonstrated, that all things in the World have their original from the Sun and Salt. The Ancients have designed the Sun by a Circle, and Salt by a Square: But as a Circle is first drawn before that a Square can be put to it; and as a Circle by right is preferred before a Square, inasmuch as that is the Original of this; so also the sun is to be preferred to salt, to which it hath given Rise, and which it hath preceeded in its existency, and

which being compared with the sun its Original, is less to be esteemed: Hence, without the sun, salt generateth and produceth nothing; nor yet the sun without salt, because in every generation and production there is necessarily the required conjunction of Male and Female, the sun performing the office of the male, and the Moon of the female.

So EVE the Female, as a Square, arose from ADAM, as from a Circle, and from both, to wit, from the circle and the square conjoined, the fertility and propagation of mankind hath drawn its original. The Poets have attributed this propagation to VENUS, and noted it with a sign composed of a Circle and a square, saying, that the Goddess VENUS was born of the froth or foam of the Sea and Salt, and dried up by the Rays of the sun.

The Character of VENUS being weighed with an accurate consideration of mind, very perspicuously sheweth how wisely and prudently the Ancients have shadowed out the Mysteries of Nature by their Characters.

Venus is signed with a round Circle, with a Cross pendant from the Circle; the Circle denoteth the Sun; the Cross, Salt: For when four lines are conjoined in their extremities, they make a Cross, all the ends meeting in one point. But if all those Lines be disposed foursquare; they form a Quadrate. Therefore in things signed, the Cross and the Square differ only in their external Figure, and signifie one and the same thing.

That this Mystery may be the better apprehended, I will interpret the true signature of those principal Creatures of God, (to wit, the Sun and Salt, from which all things proceed) attributed to them by the Ancients, according to their Latin significations SOL and SAL, that their degrees and difference in nobility and goodness may evidently appear: For the more Circles there are conspicuous in those words, the more of purity and goodness they argue to be in the things which they denote; and the more squares there are in a Word, the more of earthiness, imperfection, and impurity is shewn to be in the thing signified. But this Rule holds only in those words which were imposed upon things by the Ancients, in others not.

Seeing therefore that it is beyond all doubt, that those two words, SOL and SAL, were by the Ancients imposed upon the things they signifie, according to a true signature; we will therefore further explain them.

And here it is first to be noted, that all the forms and figures of Vegetables, viz. of Trees, Herbs, and other things growing out of the Earth, and also of Animals, whether Men or Beasts, also of Minerals, do take their original only from the circle and square, so that by those it may be known what bodies or members are round or long; for the Body of a Man, as also the Trunk of a Tree, have not only a round, but also an oblong figure, and the joints of every finger, and the leaves and branches of Herbs and Trees shew forth the same figure, so that in those the Circle and the Quandrate are every where found.

And not only all the Creatures of God are noted with the same signature, but also all Writings and Letters, proceeding from ADAM, NOAH, and their Posterity, have taken their beginning from the Circle and Square. As for example: All the Latin Letters, even from the beginning to the end, you shall find to be composed of a circle and a square. A containeth two lines and a half of a square; B consisteth of two semicircies, and one line of a square; C is a semicircle; D is formed of a semicircle, and one line of a square; E hath three lines and a half of a square; F two and a half of the same; G consisteth of a semicircle, and half a line of a square; and so on to the last Letter of the Alphabet: So that all the Letters being composed of a circle and a square, were left by the Ancients to shadow out and signifie those Mysteries to Posterity.

Therefore seeing that in my Treatise of THE NATURE OF SALTS I have evidently demonstrated the Sun and Salt to be the beginning of all things, I think it necessary to interpret those two words, SOL and SAL, according to their nature, and to prove that they are the true beginning, and true end of all things.

Between the words SAL and SOL there is no other difference, but the middle letter, which in SAL is ALPHA, but in SOL OMEGA; by which two Christ manifested himself to St. JOHN: But the initial

and final letters of both words are the same, they are distinguished only by the middle letters, ALPHA and OMEGA, and that not without great reason; for as SOL generateth SAL from the beginning, and all things which are take their original from him, so also the end of all things shall happen at the last day, when all things born and arisen from the Sun and Salt, shall again be consumed by fire, as PETER writeth, to wit, that the Sun, Moon, and all the Stars, shall fall from Heaven, and that the whole Earth shall be reduced to Ashes. Therefore in SOL and SAL, the beginning and end of all things are perfectly discerned. Neither do these two words only set before our eyes the beginning and end of all things, with the destruction of this earthly and fading World, but they also make manifest the whole Mystery of the Holy Trinity, which I could very easily demonstrate.

But because the EGYPTIAN Learning, built upon the foundation of Nature, is lost, and in the room thereof Sophistical Schools have grown up, which by their vain loquacity have altogether oppressed and banished the truth; it might easily happen, that I might bring a Nest of Hornets about my Ears, if I should write such things publickly, as fly the knowledge of the learned multitude. Therefore it is better to be silent, than to incumber my self with unnecessary contentions.

But that we may see there have also been others, who were not ignorant of the Mysteries hidden in salt, it seems fit to me, in the end of this Discourse, to subjoin the opinion of a certain

man, explaining the Greek word $\alpha\lambda\varsigma$, Chap. 13. Book 4. and as it were, bringing to view the great Mystery of God hidden in the same, that so we may be invited to read the learned Book of the said Author, concerning salt, which containeth many things highly worthy to be read, and of the reading of which no man will repent; the name of the Author is BERNARDUS COMESIUS, printed at FRANKFORD, in the year 1605, a Book truly worthy of any man's reading, and as such I studiously recommend it to those who are desirous of learning any thing of good.

But to return to my purpose, I seriously affirm, that the

nature and property of Metals may be learned and openly known, not only from the signature assigned them by the Ancients, but also from that which the fire introduceth into them, and this signature proceeding from the fire, is far to be preferred to that of the Philosophers; not therefore because the Element of Fire possesseth a greater authority or might than all Philosophers ever had or can have: But because the Fire always performeth immutable actions, and committeth no errors, nor can it commit any, provided the Operator who handleth the fire doth not deviate from the manner of operating, for at all times in one and the same manner it sheweth the signatures of the metals.

The nature of the fire is such, that whensoever we will, it exhibiteth to us, by a singular signature, the occult nature and hidden properties of the metals; for even as any burning spirit of Vegetables, or volatile salt of Wine, being drank by men, stirreth up their nature and properties, and exposeth those things to view, which before lay dormant, and which would not have been known, if the warm spirit of the wine had not manifested them: So also is it with Salt, which, as we have taught in the precedent Treatise of the nature of salts, hath a power and faculty of exciting the nature of metals, and of manifesting their medicinal Virtues. But the Fire, of which we here treat, hath the faculty of subjecting their perfection to our eyes.

For as by the pure spirit of Wine the vital spirit of a Man is presently cheered, and being awakened, the hidden signature forthwith goeth out of the inward Penetrals of the heart; so that the Sanguine sing, dance, play, and are occupied in Amours; the Cholerick break forth into quarrels and fighting; the Phelegmatick grow drowsie and sleepy, and the Melancholy are taken up with speculations, meditations, and searches. These signatures the spirit of Wine can draw forth from the most inward recesses of men. By the same reason the signature of Metals is awakened, excited, and educed by the operation of the fire, viz. when they are melted in a Crucible; for the smoke or fume going out from them, presently indicateth the nature and property of every one of them. Pure Gold, and free from all addition, emitteth no fume

alone, but being melted with salt, giveth a purple exhalation. Silver always exhaleth somewhat of a blue, bitter, and unpleasant fume: The fume of Copper is green, and stinketh: Of Iron not so much as Copper, being also red, striketh the Nostrils with a stink: Lead and Tin send forth a white fume, stinking and poisonous: Argent vive, in its whole substance, vanisheth in a venomous fume, and these are the signs of the fumes, by which melted Metals, when they are not mixed, are wont to be distinguished and known from one another. But if Copper, or any other imperfect Metal, shall be mixed with Gold or Silver, it changeth the fume, and rendereth the proof or examen doubtful and uncertain: Nevertheless of the judging of the perfection of Metals by the Fire, this Experiment is of all the most perfect and certain, viz. when they are so melted by a very strong fire, that they move themselves, and are as it were turned or whirled about in the Crucible, and by how much the rounder this motion shall be, and the higher it elevateth it self, by so much it sheweth the Metals to be more perfect; the more depressed and equil, and the plainer the superficies shall be, the lesser of perfection is in that melted Metal. The trial of this thing is easily made, by which it is found, that among all the Metals, Gold is chiefly moved on the Test, or in a Crucible, by a round or spherical motion; next Silver; next to that Copper; next to Copper, Iron; after Iron, Lead; and lastly, after that, Tin.

The same difference of perfection and imperfection is shewed by the pouring of a melted Metal upon a Porphyry stone, or any the like well levigated, and put into a Kettle of Water, so that the water may not touch its superficies, which is to receive the melted Metal: This therefore being poured out upon the said Stone, leापeth and divideth it self into many grains, greater or lesser, more round, or less round, according as the Metal shall be more or less pure. But of all the Metals, there is none more imperfect than Tin, which by effusion upon such a Stone, very rarely disperseth it self into grains, but if the effusion be dextrously made, it dilateth it self in breadth In a very thin form, like to writing Paper, so that it may be writ upon (by a stile or stife)

like Paper, and folded and sealed, and sent to others, after the manner of other letters: Such letters made of Tin, are hurt by no Water, so that they may be of great use, where necessity requireth secrecie in sending letters.


But that Tin spreadeth it self into such broad leaves, and doth not separate into grains, after the manner of Gold and Silver, the reason is its imperfection, which its before mentioned signature evidently argueth, containing but little of roundness, and taking the greatest part from the square.

The knowledge of a metallick perfection is also acquired from the rotundity of the metallick motion in the Examen of Saturn, or the separation which is made by Lead in a Cupel, where Gold, before all the rest boileth with a spherical roundness, and all the lead being sent away in fume, by the violence of the fire, remaineth on the Cupel or Test, in a pure, round, or spherical body, especially when there shall not be too great a quantity of Gold.

Silver doth not answer to Gold in its round body, in which it remaineth, yet it exceedeth Copper in roundness, which sometimes also remaineth pure and round, if it be in a small quantity.

Iron and Tin do not admit the Examin of Lead by the Cupel, for indurating the Lead, they deprive it of all flux, so that by combustion it is reduced into a powder.

Argent-vive is by the Fire wholly driven away into the Air, in which nevertheless keeping a perpetual flux, its signature of perfection may be judged of in the Cold, which perfection exceedeth that of the other imperfect Metals, and cometh near to gold and silver; for being diffused into small grains, it exhibiteth in running a round or spherical body, imitating melted Gold: So that it is not without reason, that the Ancients in its

signature have used the signs of , if it be coagulated; the truth of which many Experiments have demonstrated to me, made by the Waters of gradation, as they are called; Experiments, I say, which I have performed in small Instruments, for hitherto I could not make them in great ones, and in a large quantity. if any

young man shall have a desire to try the same, let him in the first place beware that he use not corrosive and eating waters, and by this means render the Argent-vive more fugacious.

It behoveth that he seek and know true sulphur, which if it shall be red, he shall also bind it with a red bond; but if white, he shall preserve its colour constant, and bind it with a white bond, otherwise it is wont to vanish in fume.

These few things I could not pass by, but signifie to the studious of the Divine signature of Metals and Planets. Let every one occupy the powers of his Ingeny in the exercise of this Science, that he may become expert in the wonders of things, especially of those which lie hid in the words or names imposed upon things signed by the Ancients, who have found out great Secrets, as well Celestial as Terrestrial, and have comprehended them in those. Some such words of the Ancients I would have interpreted here, but that so doing, I should have divulged those things which are not vulgarly known, for which cause it is better to pass them by in silence. He that will bend his endeavours to so great a Science, may obtain many wonderful things; but of these enough; it suffieth at the present to have laid the Foundation, the rest I leave to him, who being prompt to the study of seeking, shall bring his mind to the acquiring of this knowledge; if he shall once get into the right path, he will find out more than he seeketh or desireth. Also Mountains, Woods, and Countries, by their signatures do not only indicate the Treasures and Riches, given them by God, but are also wont to foretell their own Fates, as their Rise, Encrease, and Destruction. It remains, that we briefly examin, and take short view of the signatures of salts, with what notes or marks they are signed by God, and also by what they signifie their natures and properties; for without doubt, they have their signatures, and especially the common and vulgar Salt, the which, wherefore should it not have its signature, seeing that it is the original of all other things? There is not found any Herb or Weed so vile, any Worm so abject, which wanteth its marks given it by God, by which it manifesteth to us its nature and virtues. I have above

indicated the Sun by a Circle, and Salt to be designated by a square added to it; and in the Sun and Salt all earthly things as Vegetables, Animals, and Minerals, to have the beginning and end of their generation, propagation, and encrease; also all things being risen from the sun and salt, to be signed by the Almighty God, with certain signatures, from which their nature, powers, virtues, and properties may be known; neither have I only asserted, but also affirmed, that all the Mysteries of Languages and Words may be searched out and known by those signs, to wit, the Circle and quadrate.

These things are so certain and true, that they are beyond all confutation, which I will make plain to every one, by one only argument, not exceeding the Capacity of a simple Boy, if the envious Brethren of Ignorance, being lifted up by tbeir great pride, shall refuse to undertake it. That the Sun is conveniently and appointely signed with a Circle, no man will deny, because it never sheweth it self to the sight in any other figure than a round fiery Sphere, which sign being attributed to the Sun, by the Ancients, so remaineth even to this day.

The Ancients have also signed Salt with a square, which by the length of time, and the negligence of men, hath vanished, so that every one hath signed the species of salts according to his pleasure, one in this, another in another manner; and by this occasion peculiar Characters are invented by almost every Cbymist, whence one useth not that which another doth. But at this day among them, for the most part, Salts are signed in the following manner. The common Kitchen Salt hath the Character of a Circle, cut by a line transverse: Salt-petre hath a Circle representing the form of an Egg, and cut by a line drawn from the top to the bottom: But who was the Author of those Characters to these Salts, I know not, neither is it much matter, whether a man know, or not know it, but without doubt they were men who had never seen Salts brought to their highest Purity: For vulgar salts, as they are every where found, have not their proper figure and form which they ought to have, and which they obtain after their cleansing: So the vulgar and simple salt, as it is made from the Sea, or salt

Fountains, or dug out of the Earth, hath not its true and proper signature, neither can it have, by reason of its many earthy feculencies; but after all its faeces are removed, and it hath obtained a great purity and cleanness, its own true signature, to wit, a square then appeareth, and indicateth the sign which is due to it. I have already demonstrated this to be true in my Treatise of the Nature of Salts, where I have taught by what means every common Kitchin Salt is to be so purged, that it shall be no longer rough, foul, obscure, and astringent, but clear and transparent like Crystal, both in small grains, and greater pieces, of a sweet savour, and a square or cubical figure, and which way soever it is thrown, always exhibiteth four Angles, like to a square, as if it were formed by Art: Going forth in this most pure form, it seemeth thus to speak to Mortals: HERE YE SEE MY TRUE AND NATURAL FORM, GIVEN TO ME BY THE SUN MY FATHER, IN THE BODY OF THE WATER MY MOTHER, WHICH THE EARTH INDEED HATH COVERED WITH A ROUGH AND VILE GARMENT, BUT ART HATH AGAIN TAKEN IT OFF (PRAISED BE GOD) RESTORING TO ME MY PRISTINE FORM, TO THE FUTURE ADVANTAGE OF MANY SICK: THEREFORE AS I WAS CREATED FROM THE BEGINNING, SO NOW I APPEAR, WITHOUT ANY IMPEDIMENT, TO PERFORM THOSE THINGS FOR WHICH I WAS APPOINTED BY DIVINE CREATION.

If the Sun in the Firmament could by any accident be so defiled and corrupted, that he should lose his Light, it could in no wise be that any thing in the whole World could remain alive for one day. Which thing Experience it self sheweth us, when the Moon interposing between the Sun and our Eyes but for one hour, depriving us of his Rays; in which case the Sun in no wise suffereth, nor is in any manner corrupted, but only hindered for the little time, from transmitting to us his vivifying Rays. Therefore if so small an Impediment in the Orb of the Earth can cause so many Diseases, and other Incommodities to men, why should not also the faeces obscuring Salt, eclipsing its natural form, and rendering it more ignoble, be a detriment and impediment to its Powers and Virtues? Let every man judge, if a gross and impure Salt can be as commodious to all Men and Beasts, as that which hath been restored to the highest purity of its Body.

Seeing therefore that it is the great interest of Mankind to enjoy such a pure Salt, I have determined to prepare a quantity of it, according to that manner of purging it, prescribed in my Treatise of the Nature of Salts, that I may be able to accommodate many therewith. I have hope, that at length the Eyes of Mortals will be opened, that they may see how for a long time they have been seduced by blind Leaders, and finding this, will have a greater regard to their own health. Truly there is but a very small Labour and Cost required for the cleansing of common Salt, to free it from its earthly faeces, and render it clear, transparent, and in the Water of a Cubical Figure, and that without the addition of any foreign thing, only by solution, filtration, and coagulation of its own proper spirit.

If by these Operations you shall bring salt to its highest purity, you may boldly assert, that you have acquired such a salt as the pure Sun operated in the pure Water at the beginning; when the Sun, seated in the height of the Firmament, would very freely perform his Office, yet being hindered by gross and turbid Clouds, interposing between him and the Earth, whereby he cannot render us partakers of his all warming Rays, we ought not to impute the fault to the sun, inasmuch as he is not in fault, but rather to those thick and dark Clouds, which hinder us of his splendour and efficacy.

So also is it with Salt, which would freely exercise the Gift bestowed upon it by the Almighty Creator, were it not hindered by its terrestrial faeces; therefore this impediment is not to be attributed to salt, but to the intervening faeces, which hinder its salutary virtues. If it were in our power to remove those thick Clouds from the sun at our pleasure, as it is to separate the earthy faeces from Salt, we might every year make our selves a very commodious Summer, which nevertheless cannot be done, seeing that God the great PATER FAMILIAS, hath reserved this alone to His own Power.

As for the signature of Salt-petre, that certainly is very unequil, by reason of the great diversity of this Salt, arising hence, that it is well or ill purged, is defiled with more or

fewer faeces, or other strange salts. The Common, which is required for the making of Gunpowder, is never perfectly pure, but always mixed with other Salts, which cannot be separated from it by the accustomed and usual manner of solution and coagulation: Hence also you shall find no salt-petre, which can have that true and genuine signature, which God and Nature hath given it.

For by whatsoever vulgar labour and pains the Salt-petre which is got out of Stables, is purged by Solution and Coagulation, it is yet impossible that it should obtain its due cleanness and signature. But to acquire that, it behoveth to use the following Operation.

First, some pounds of Salt-petre are to be taken, which are to be purged by Solution and Coagulation, and that to be often repeated, until it acquire that purity which it is wont to admit by this vulgar Operation. Being so cleansed, it is to be divided into two equal parts, and one of them to be mixed with white Potters earth (or Tobacco-pipe clay) of which little Balls are to be formed, to be dried in the Sun, and put into a Glass Retort well coated, or an Earthen one which will hold the spirits, that the pure spirit of Nitre may be Elicted by Distillation, and received in a large Glass adjoined to the Retort, containing some Water, into which the spirit entreth freely. The other part of the cleansed Salt petre being put into a Crucible, is to be reduced into a fiery fixed Salt, by the casting in of Charcoal, Tartar, or the Stellate Regulus of Antimony, then to be dissolved in rain Water, and filtred through brown Paper: So much only of this Liquor of fixed Nitre, is to be poured drop by drop to the distilled spirit of Nitre as will suffice for the fixing it. This Operation stirreth up a great noise, hissing and bubbling, which ceasing, admonisheth to leave off pouring in any more, and indicateth that those two contrary Natures, to wit, the acid spirit, and fixed liquor of Nitre have mutually satiated one another, and the corrosive spirit hath lost its corrosive nature, and the fixed fiery liquor its fiery quality, both returning to the pristine nature of Salt-petre. From this liquor, the Glass being imposed in sand, the unprofitable Phlegm is to be distilled

off so long until a Cuticula or thin skin appear at the top of the matter, the sand being cold, the glass is to be taken out, and set in a cold place, and let stand for one night to shoot into long and sharp Chrystals, be freed from the rest of the liquor, by pouring it off. This liquor is again to be freed from its unprofitable Phlegm by distillation, and again to be exposed to the cold to Chrystallise. Whatsoever shall remain after every Operation, is again to be Evaporated in sand, till the Cuticle appear, and to be reduced to Chrystals in the cold, which Chrystals may be used as common Salt-petre. The Chrystals of the two first Operations, are once more to be dissolved in Rain Water, Filtred, Evaporated and again Chrystallised, which are now white as snow, and extend themselves into length, thin, sexangular, and so equil, as if they were smoothed with a Plain: For not the least roughness or unevenness is to be seen in their superficies, but they Exhibit the true and natural Signature of Salt-petre. If any one shall be desirous of bringing this Salt yet to a higher purity, he may again divide this purified Salt into two parts, and from one draw the Corrosive spirit by distillation, and fix the other with Coals, and destroy both by Commixion, repeating the Operations as we have already taught, he will prepare a Salt-petre far more Excellent as well in Chymical as Medicinal Operations, as is manifest in many places of my writings.

If you Operate rightly all the Crystals, none excepted, will be stright, sexangular, and equil in length, without any roughness, or unevenness, which is the true signature of well purged Salt-petre.

N. B. The fixed liquor of Nitre, being left in the Air for a long time, and afterwards Evaporated to a Cuticle, shooteth into small Chrystals, representing the Effigies of Stars, whose figure appeareth in a rotundity, so neatly and pleasantly Constituted, that those six Rays proceeding from the little body in the center middle, seem to be most exactly disposed and distributed to an equil distance and length, as in a circle. Truly it is an admirable and stupendious work of Nature, and a signature very unlike to the former, in as much as the six Angles of this, are

comprehended after a Circular manner, but in the other they extend themselves only in length and sharpness. Those things which we have here delivered concerning the true signature of common Salt, and Salt-petre, the same are also to be understood of the signature of other Salts, which must be free from all their sordes and faeces, before they can shew forth their true signature.

Vitriol and Alum, which always shoot in a knotty and uneven Figure, after they have laid aside their defilements, exhibit clear and pellucid Chrystals, which yet will be much clearer if purged by several Operations. Yea, being reduced to their highest purity, they put on a Cubical figure like common Salt, nevertheless in Elegancy, Beauty and Pleasantness, giving place to that. Hence it is manifest, that nature is always ready for the gracing and adorning of her own fruit, if a helping Hand be afforded her by Art.

Before I put an end to this Treatise of the signature of Salts, I think it fit to point out in what degrees of Dignity, those two Words, SOL and SAL differ, and are distinguished.

The word SOL, containeth two Circles and the half part of a square, O is a whole Circle; S hath two semicircles, which being conjoined, make an entire Circle; this being cut in the middle, and the half of the section turned upwards, towards the right hand, and the other half downwards, towards the left; giveth two semicircles forming the Letter S; L is the half part of a square.

The word SAL hath only one Circle, to wit, the Letter S. consisting of two semicircles: Also one square, constituting the Letters A and L, which argueth that the good which is in Salt is partly tempered with the other Elements, and partly combined with Earth. The Sun far exceedeth Salt in purity, nevertheless it is not absolutely perfect because the Letter L containeth the half of a square, which sheweth that it cannot be endowed with an absolute and perfect purity, neither is it as Telescopes at this day demonstrate, by whose help those solar spots have been observed In those times. Neither also ought it to have an absolute perfection, the which belongs only to God, and not to any creature, in the number of which is the Sun: Nevertheless that he is the purest of

all creatures, there is no Man dare deny. Hence it came to pass, that the ignorant Heathens attributed to the Sun Divine Honour, thinking that besides the created, there was as yet another uncreated Sun; That is, the Omnipotent God himself, the Creator of the Elementary and shining Sun, which accordingly to the Words of Christ shall also perish at the end of the World. By a like reason there is a twofold Salt, viz. one Eternal, Divine and Celestial; the other Terrestrial and fading. And as the Holy Spirit proceedeth from the Eternal Light, and Divine and Celestial Salt, for the warming and enlightning the Hearts of Men involved in darkness and for the defending our souls against the crafts and deceits of Satan; so also from the Elementary Sun or Fire, and the Terrestrial Salt, proceedeth that most noble saline spirit for the strengthening of humane Bodies, defending them against various Diseases, and preserving them in good Health. Therefore there is an Eternal and Divine SOL, a Celestial SAL and Holy Spirit; and also an Elementry, frail Sun, Salt and Spirit. But it is our Duty to Love, Praise, Honour, and Adore the Eternal Sun, and to him to commend the health of our souls. And to use and enjoy temporal and fading things for our necessities, with thanksgiving.

The Explication of the Word *αλς* or SAL, by Bernhardus Comesius.

But before we undertake to expound such excellent places, it behoveth us to invoke the divine Being; that, that which cannot be foreknown by any Augury and Divination, we not erring, but being led by the Divine inspiration and instinct, may, at length expound; seeing that in the treating of things so Divine and unspeakable (that being wanting) if we should err, it might be unpardonable, but if we shall piously and happily prosecute the matter, universal thanks and praise may be given to God alone, and to Christ the great giver of Salt. First, therefore we are to shew what the Celestial Salt is, and by what means it may be distinguished from the Terrestrial Salt, of which Christ speaketh in the Gospel. And because the Evangelical Words of Christ will be

of great force to us in the speaking of it: And seeing that Christ when he would grace the Apostles with a high Title, called them the Salt of the earth: we think it not improper to call him the pure and undefiled salt of Heaven. For there is scarce any thing of so many preparations of an inferiour nature which excells the (as it were) Divine strength and efficacy of Salt in this part: For Christ and his blessed Humanity is the only Salt that is placed upon the Table of the Blessed. In whom Salt is the fullness of his infinite, inexhausted, and neverending divinity; which abundantly filleth both Heaven and Earth and all things therein; and then again making himself palatable to us, He exhibits himself to be tasted most sweetly by all Men. For from that all things that are, and ever were and that shall be hereafter, have both received their being, and are made perfect, and without it could not be, for his Divine seasoning, or become palatable to the seasoner.

So this salt endeavours to express his, in whose name are both in Greek and Latin three Letters in one syllable; or rather to adumbrate this one and the same Divinity common to the three Persons. For tho' the Divine mystery and sacred things are shut up in Letters chiefly with the CHALDEES and HEBREWS, because GOD spake by them: Yet they don't always want the Elements of the tongues, especially the GREEK, which was both derived from them, and words construed from these things are not imposed from their power but from their propriety, as PLATO the greatest of the GREEKS supposes; For that the divine infinity and immensity is exprest and explicated in Greek letters, is shewn in the APOCALYPS, Cap. 1. where JOHN saw and heard our Lord Christ preaching of himself, I am Λ and Ω ; the Beginning and the End.

For as the sun, when it lightly touches with its perspicuous light, by that its image and splendour it is forthwith given: So the Heavenly and Infinite Divinity, with all Goodness, as it were His Brightness, does not only leave His imprest image in the things themselves, but also in Letters, with which those things are enlightened and made perspicuous. The like we have found in

Salt, designed in Greek notes; for that which in Latin is called SAL, in Greek is called $\alpha\lambda\varsigma$ ₅ expressed by the same Letters, though changed in order, and extended in three Letters, but one Syllable; but the Greek word expresseth both more plainly.

For the first Letter of it is α , which by its infinite roundness, as with two Horns, seems to be brought into the following Letters; which note placed with the Holy and Divine Trinity, signifies the first Person of it, to wit the Immense Father: Who as $\alpha\lambda\phi\alpha$, is an infinite beginning in himself; so the same pours out and infinitely communicates his Nature to other two Divine Persons proceeding from himself: In one of which by Generation the Son; but in the other by inspiration he produces the Holy Ghost. And further, as α shews it self, its certain divine Operation follows that Eternal, Infinite and never ending Power of the same Mighty Father, which also he sometime poured out from his Almighty Infinity, to procreate the Universe. As also in two horns, I mean Benedictions one is found to be in Creatures by the Creation of things; and the other in their Preservation; both by the Wisdom of the Omnipotent Son, and by the Goodness of the Holy Spirit.

But the middle Letter λ is a Note full of sweetness; which is expressed with a Face, round, and composed for Mirth; and its Figure is not unlike a Circle. For from the superiour Angle two sides streaching backwards, seem to make a Triangle, yet without a base and without end, as the Letter it self expresses. Which note again relates to the same Trinity, and represents the second Person of it, to wit the Son, or Word proceeding out of the most sweet Mouth of the Father: In which, two eternal Relations, as they call them, as to Infinite sides are found: the one whereby he relates to the Father, from whom he proceeds by his eternal Generation; the other whereby he is Related to the Holy Ghost, whom he breaths together with the Father by an eternal and infinite habitude, and without any intermission.

But this note λ , I mean Christ the Son of GOD, and Mediator

between GOD and Man, is never when time presents, wanting in his most beneficent Actions: that he who had taken the Human nature to the Divine, and was made the Corner stone; might (as he has done) connect the two Walls, to wit the ISRAELITES and GENTILES as two sides, when he built in himself a strong and safe Sanctuary for them both, that flying to Him, they might escape the fearful sentence of everlasting damnation.

Lastly, the Letter **ſ**, concludes this Monosyllable. This note is designed with a certain sinous and Circumflex line drawn from hence and thence, which going, from the two extrems in the middle, designs as it were two distinct semi-circles, out of which is shewn that they are made and constituted. Which lineament compared with the Trinity it self, adumbrates the third Divine Person, to wit the Holy Ghost. For that spirit proceeding out of the Bosom of both the Father and of the Son, by one and the same Inspiration, so knits those two distinct Persons, to whom he is co-equal and co-eternal, by an Infinite tie of Love, that be remaining a distinct Person, might agree with them in their most simple, individual, and immense nature.

But as to the other Persons, so also his Communication is attributed to the Holy Ghost in time; which is wonderfully expressed by the shape of this Letter **ſ**: Yet if we consider its lower extrem, which seems as it were to arise of the former Letters of the Monosyllable, that is how it comes to be stretched chiefly towards the right hand: then from right to left, is wrested a little by ascending by a sinous derivation: and thence at last, with the like following obliquity it ends again on the right hand. For the same Holy spirit proceeded from those two eternal and infinite Persons, as from an immense Fountain of Infinity, whilst from time to time he communicates his Gifts to the World, first those on his right hand, that is into the hearts of Men, he pours out to them, that are illustrated and endued with the Divine Light of Nature: Then the same Light remaining, as it were bending from the right, ascending a little to the left, he

brought forth the Mosaick Law written with the Finger of God, that is Dictated by him to the ISRAELITES. Lastly, leaving the Mosaical Law on the left, he returned to the right hand, and seasoned the Evangelical Law delivered by Christ our Saviour, with his most Wise and Loving salt of Grace.

From all which, that which pertains to the business, appears from those three Letters of SAL, making one Syllable; and again, this unfolding it self in those three Letters, skews us, that there is in SAL a certain impress or image of the Sacred Individual Trinity, which we worship. Three in One, and One in Three. Which Trinity we should have had, as an infinite, eternal, and inexpressible thing, commonly unknown, and incomprehensible, and as a most remote Salt, never heretofore put into an humane or Angelick Saltseller, we should have left untouched, unless at length the Divine Person of this Trinity, the Word, in taking the Humanity to himself, as it were Salt into a Salt-seller, had presented to our taste so much Divinity; for this very Saltseller, both in figure, is covered with the eternal splendour of the Father, as also pointed and illustrated with the embroidered Notes of His Passion, and likewise adorned with the Unction of the Holy Spirit is always placed upon the Heavenly Table of the Blessed, to season their Food and solemn Banquets, after an eternal and ineffable manner; for in him all divine, and most sweet relishes and excellent tastes of His eternal Wisdom are seasoned anew; for Christ Himself is not only the Heavenly and most Wise seasoner of the most opulent Feast, but also the very seasoning, and thing seasoned, and the Food which is so placed; for by Him his Heavenly Father, the King of Kings, and magnificent Lord of lords, who out of His Goodness, and as He loves His good things, gives most liberally to all People a very large measure of Salt, that is, the help of his Grace to seek Him, and ask of Him Heavenly things.

True, that they who are called to the Heavenly Banquet may prepare themselves to come in this measure, and most happily sit down in it; but if (like fools) they refuse to come, the Measure being taken away from them, they will be plunged into eternal punishment. In which respect they may be likened to Flesh and

Bones put into a Pot together, and water and salt put to them, hung over the fire to boil, and afterwards brought to the Table: Of which the Bones, which will be neither seasoned by salt, nor softened by water, are thrown under the Table, to be broken by Dogs; but the Flesh, because it is made tender by heat and water, and takes the seasoning, is again sprinkled with a purer salt on the Table, and eaten with the greatest pleasure. For as Bones are to flesh, so are Evil men mingled with Good: Of which these, when they will neither relish the Salt of Divine Grace, nor be washed nor softened by pure Water, nor warmed by the heat of the Heavenly Word to be willing to divine things, will by the severe Judgement of the great Taster Christ, at his magnificent Table, be reserved to the most exquisite punishments: Which obstinate and unseasoned Fools, He, for their hardness, finding unworthy his heavenly Table, plucks out from among the Righteous, and throws 'em down into Hell, there to be torn in pieces and devoured by those infernal Dogs, to all Eternity.

But the Good, who have been seasoned not only with the former, but also the later Salt, I mean with antecedent (as we say) and consequent Grace, and are not only adorned with Virtue, but have suffered all crosses and afflictions of this Life for Christ: These, as Flesh worthy His Table, the divine Taster offering to God the Father, He seasons with the new Salt of Glory; and though Aliens and Strangers, places them among the Angels and Citizens of Heaven, and with these Commends an equal Mansion of Blessedness to be given to them, though nevertheless, they both come to the same felicity, by a different way of meriting it. For from what those above Angelical Citizens, from the very beginning of things, and since a full desire seized them, they have preferred the Heavenly Suppers of Christ to the mid-day Dinners of the most insolent LUCIFER; they have deserved to follow those Oppipary, and (as they call 'em) Princely Banquets seasoned with the most sweet Salt of Grace, and made resplendent with the shining light of glory.

But the inhabitants of the Earth, and Men, strangers of Heaven, opprest by the great weight of a Body, and involved in the

thick darkness, have made so long a Journey to the Country, by a far more tedious way of travelling; for the Universal occasion of desert is not to be snatched by those in the Journey of Life it self, and those under the terminative moment following the Creation, but they ought rather studiously and labouriously to take this by a continual and daily period of life, even to their death; Besides that, the Journey to the Country is so hard and wearisome, and exposed to so many dangers, brings so many anxieties upon strangers every where, leads them into so much anguish of mind and troublesome sollicitudes, that it is plain, that not humane ability, but divine grace must cause, that strangers are not deficient in the way, or that they do not wander from the true scope or end of their Journey: Which would be the fortune of every one in the World, unless Christ, by divine Counsel constituted the PAROCHIAN of the whole World, who giveth to his strangers every where Salt and Wood, doth recreate and refresh them, and also lead them into the way that directs to the same Heavenly Country.

This may suffice to be spoken of the signature of SALTS, METALS, and PLANETS, at this time. He that diligently weighs it, will search Nature deeply enough; if God grant me life, I shall publish a Tract of the SIGNATURES OF VEGETABLES, ANIMALS, AND MINERALS; also in which I shall deliver many things good and profitable for all sorts of Men.

O Eternal, Almighty, Bountiful, and Merciful GOD and Father, the Heat, Light, and Sun of Justice, enlighten and warm the hearts of all men, overwhelmed with a sleepy numbness, shadowed with thick darkness, and made ridgid by an horrid coldness, that they may see, know, love, and fear thee, and give thee due Thanks and Praises for all thy Benefits, and at last awakened, they may receive that sight they had before lost.

O Eternal Word of God, most sweet, wholsome, and palatable Salt, Jesus Christ, recreate and refresh our sick and miserable souls, by the Divine Virtue and Efficacy, that we being corroborated, neither Death nor the Devil may hurt us.

O Holy Ghost, the only Leader to Truth, who proceedest from the Eternal Fire and Heavenly Salt, comfort all the sudden and deserted Sheep, wandering this poisoned Marsh and Valley of Miseries, among devouring Wolves, and corroborate them, that they may patiently endure their Cross; and hereafter separate them from the stinking Goats, and bring all the Elect into the green and heavenly Pastures, that there they may continually behold the eternal Light, taste the Heavenly Salt, and enjoy the fulness of Joy, Peace, Grace, and Mercy for ever.

AMEN.