



Val. 1-5
Book # 142

Medicina Practica,

O R,

Practical Physick.

CONTAINING

The way of Curing the more Eminent and
Usual Diseases happening to HUMANE
BODIES.

As all Sorts of

Aches and Pains.

Apoplexies.

Agues.

Bleedings.

Fluxes, Gripings, Wind.

Shortness of Breath.

Miscarriage.

Want of Appetite.

Use of Limbs lost.

Collick or Belly-Ach.

Hysterick Colicks.

Apostēms.

Thrushes.

Quinsies.

Deafness.

Ruboes.

Cachexia.

Diseases of the Breast.

Stone in the Reins.

Stone in the Bladder.

Whereunto is annexed.

1. The preparation of the *Præcipitulum* of *Paracelsus*.
2. The Key of *Helmont* and *Lully*.
3. The Opening of *Sol* and *Luna*.

By *WILLIAM SALMON*,
Professor of Physick.

The First BOOK.

LONDON, Printed by *W. Bonny*, for *T. Howkins* in *George-Yard* in *Lombard-street*, and *J. Harris* at the *Harrow* in the *Poultry*, 1692.



Magistri, & sine Doctrina, Doctores: He spared not the ignorance, or ill Lives of the Clergy, for which cause without doubt it was, that he was so ill treated by them, and complained, that not a Man in England, besides Grosthead, and two or three more of his Acquaintance, that understood the Hebrew or Greek Tongues.

16. For the reason therefore of his Learning it was, that he was Accused of Witchcraft, and upon Malicious Pretences, they took from him his Books and Writings, long before Pope Nicholas cast him into Prison; for which cause he complained to Pope Clement IV. his Friend, saying, The Priests and Fryars have kept me starving in close Prison, nor would they suffer any one to come at me. And some Ignorant fellows, that would have been accounted Learned Men, when they could not understand his Books, condemned them as Books of the Black Art.

17. Leland saith, He wrote many Books, but that it was as easie to gather the scattered Leaves of the Sybils, as to Collect but the Titles of them: For which, and his siding with Grosthead, in opposing the Pope, and some other Heresies, as they called them, he was Accused of Witchcraft, and by the said Pope Nicholas seized, and kept close Prisoner as aforesaid; in which Prison, some say, he died for Grief, or with his hard Usage, which was in the 78th. Year of his Age, in the Year of Our Lord, 1292. and was Buried in the Franciscans Church, in Oxford.

18. George Ripley was a Cannon of Bridlington, and flourished in the Year of Our Lord 1470. and about the 10th Year of Our Edward the Fourth: much about which time, he travelled into Italy, and many other Foreign Countries, and wrote his Medulla Alchymix; and sent it as a Present to Bethen Arch-bishop of York; After all, he returned home to England, and wrote several other Books, as 1. his Epistle to King Edward IV. 2. His Twelve Gates. 3. His Breiary of Alchymie, or Recapitulation, with several other things not yet come to our hands.

The P R E F A C E.

19. *He was an Excellent Man, profoundly learned in the Art of Alchymie, and an absolute Master (without doubt) of the Secret; and it was the Opinion of a Learned Man in this Study, that his Writings are for thefulness of them, to be preferred before any others that he had ever read or seen: I learned (says he) the Philosophers Magnet from one; the Magical Chalybs from another; Diana's Doves from a third; the Philosophers Air, or Chamelion from another; the Preparation of their Menstruum from another; and the number of Eagles in another: But for the true Matter, signs of the true Mercury, and the Operation, I know none (saith he) like Ripley, though Flammel be Eminent, He Dyed Anno Dom. 1490.*

20. *We come now to the matter of the Book: As to the first Book, we say it is a Practical Discourse upon some principal Diseases, deduced from the Fountain of Experience it self: wherein we have delivered a new Hypothesis, concerning the Generation of Sand, Gravel and Stones in Humane Bodies, and now brought to light purely by Reason, and Mechanical Operations: The thing as it is nowal, it is rational, and without doubt is possible to be improved to many singular advantages, if a Prudent Man has it under his consideration.*

21. *The Works of Hermes we Translated with what care and circumspection we could: The First Book was in the Latin Copy divided only into Seven Chapters; we for more convenient reading have divided it into Thirteen, to which, as a Fourteenth, we added the Smaragdine Table. The Latin was barbarous and uncouth, scarcely intelligible, and done out of other Languages, when Learning was at its lowest ebb; so that it may easily be believed, a free, natural, and true Version, would have been difficult to be made by the best of Scholars, who had been unacquainted with Chymical Learning.*

22. *As it was one of the first of Writings, and wrote in the first of times, so its Method seems to be rude, the Language obscure, and the Connection of the Discourse not natural; whether it was designed, in respect to the subject matter; or was*
Acciden-

accidental, as being written in the Infancy of the World, before the knowledge of Logical method and reasoning was invented, I shall leave to others to determine.

23. *This I am confident of, it contains the substance of the Philosophick Learning, the root of the matter, the true process of the great Elixir, but clouded with Ænigmatical Discourses, ; yet not so absolutely obscured, but that in some places he seems to unveil the truth, and expose the Secret ; as they who seriously Contemplate the 12th and 13th Chapters, will easily perceive. I have heard several Great, and Learned Men say, that they received a greater light into the Philosophick Work, from these Discourses of Hermes (tho' seemingly rude and unpolished) than from all the Writings in the World, how speciously soever they were composed.*

24. *For this reason sake, we essayed to write a Comment upon his first Book, or, explicate the meaning of the Ancient Terms ; 1. From the Analogy of Principles. 2. From the natural reason of things. 3. From manifold Experiments. From the Universal Consent, and Sentiments of the Philosophers being compared : So that we cannot say, the Comment is so much ours, as that we have deduced it by a Rational Argumentation out of the many, and Voluminous writings of the Ancients, and others, the most Learned in this Science.*

25. *I determined at first an Explication of the second Book of Hermes ; but the work swelling so big, my daily business in my Profession, and other manifold Avocations, have diverted me from my intention : If what I have done in the first be acceptable and approved, I shall be contented, and it will encourage me to a second Essay of this kind. However this second Book, as it is shorter, so it is plainer, and in many places, may be its own Comment. In Chap. 18. Sect. 13. he speaks plainly, Now he says (says he) that it is our Water which extracts the hidden Tincture ; behold the Example and understand if you have once brought the Body into Ashes, you have Operated rightly. In the Water and the Ashes is the truth of the Mystery.*

26. *The Book of Kalid, seems to be of great Antiquity, and has many Excellent things in order to this great Work, yet needs an Explanation, and unlocking, which I had attempted, but meeting with a Key, (which was a Writing found in a Coffin upon the Brest of a Religious Man) which seemed to fit the Wards of this Lock, (as being a Process derived from the same Principles) I desisted from my own thoughts, and have given you that instead of them.*

27. *As to Geber, I am not ignorant, that it was some Years since published in English by another hand, who has no ways answered my Intention, neither as to the Translation, nor the method of the Work. As to the Translation it was very mean, and in some places false; for instance, see the Latin Copy Printed at Basil, Anno 1572. pag. 765. calce Capitis 29. at these words, Lunam Amalgamatam cum Mercurio, &c. and compare them with the said English Translation, Printed Anno 1678. page 300. and with our Version in this work, Chap. 45. Sect. 29. so will you easily see the difference.*

28. *As to the method of the Work, (tho' it was Geber's own) we wholly dislike and decline it for several Reasons which we have gathered out of the Author, for in Chap. 13 of his Investigation of Perfection, he says, That all the words are true, which are now by us written in our Volumes, as found out by Experiment and Reason; but the things experimented which we have seen with our Eyes, and handled with our Hands, we have writ in our Sum o Perfection; therefore studiously peruse our Books, and collect our dispersed Intention, which we have described in divers places, that it might not be exposed to Malignant and Ignorant Men. So that he who would understand him, must make a Collection of like things together, without which the matter will never be understood, or accomplished for which reason, I rather chose to common place him, than to deliver him in his own order.*

29. *Again in the Preface of his Sum of Perfection, he says,* And what we have diminished in other Books, we have sufficiently made up in this Book, and supplied the defects of them very briefly; and what we absconded in one part, we have made up in another in this our Volume, that the compleatment may be apparent to the Wise; so that it appears even from this, that he wrote nothing of the matter in any continued order. And in the same place he affirms, That he who in himself knows not Natural principles, is very remote from our Art, because he has not a true root whereon to found his intention: And therefore, (*says he*) labour studiously in our Volumes, and ponder them often in your mind.

30. *And in the last Chapter of his Sum of Perfection, he says these words.* But that the Malicious may not Calumniate us, we declare, That we have not treated of this our Science with a continued Series of Discourse, but have dispersed it in divers Chapters; and this was done, because if we had wrote it in a continued Series of Discourse, the Evil Man, as well as the Good, would have unworthily usurped it; therefore we have concealed it in some places, and speak it more openly in others, not under an *Enigma*, but in plain Language. Let not therefore the Industrious Artist despair, for if he seeks it, he may find the same, but he who follows Books only, will very slowly attain the knowledge of this most Excellent Art.

31. *In his Invention of Verity, Par. 3. cap. 13. he says,* Wonder not that we have dispersed the special things pertinent to this Operation in divers Volumes, seeing we endeavour to hide our Art from Evil Men: *And in Par. 4. Cap. 21. he further says,* Considerately ruminate upon what we have taught in our Sum of Perfection, for our purpose was not in one only Volume to demonstrate all things, but that Book should declare Book, and expound the same.

The PREFACE.

32. Now to manifest, that he treated not of things in a direct order, see Chap. 12. of the Invention of Perfection, sub calce, where he has these Words, Our Stone is no other than a Fruitful Spirit, and Living Water, which we have named the Dry Water: Here he desists, and gives over the Discourse, and leaves it interrupted till he comes to the first Chapter of the Third Part of the Sum of Perfection, where he goes on and continues the Discourse in these words. We now signifie to you, that the Natural Principles in the Work of Nature, are a Fruitful Spirit, and Living Water, which we have also named the Dry Water; and so continues the Discourse of it: These two Places, or Discourses, we have joyned, or connected together in this our Translation, Lib. 2. Cap. 37. Sect. 18. that you may see the full of what he intends concerning it.

33. In his Sum of Perfection, Lib. 2. Cap. 8. towards the end of the Chapter, he speaks of the Separation of an Earthy Substance from its compound, which in the root of Nature is united to a Metal, which is done either by Elevation, or Lavation: The way of doing it he has not taught in the place cited: But in a great many Chapters distant in the second Part of the said second Book of the Sum of Perfection, of the Preparation of Venus, he orderly goes on and Explicates the Method, saying, The way of the Preparation of Venus is manifold; one is by Elevation, another is without Elevation; the way by Elevation is, that Tutia be taken (with which Venus well agrees) and that it be ingeniously united therewith. These places in our Translation, Lib. 2. Cap. 45. Sect. 11, 12, 13, & 14. we have laid together and united.

34. These are a taste of the many scores if not hundreds of places, which in Geber himself are designedly interrupted; by which means the Mystery is hid, and the Method of operating, and understanding of the Secret, so obscured, that without a great deal of Study, searching, comparing of places, and laying the ending and beginnings of things together, it would be almost

The P R E F A C E.

almost impossible to apprehend what he intends; for this reason it was, that we went on, not in an orderly and succinct translation, but rather compendiously to common place him; by which means, you have all things relating to one subject or matter laid together, and brought under one and the same head, which in the Author himself are possibly dispersed asunder into more than ten, fifteen, or twenty places of this Book.

35. These things being said, we have only to inform you concerning this work, that this our composition, is really Geber himself, without any addition whatsoever. Here is every single and individual process contained in the whole book; nor any thing diminished which concerned the knowledge and practice of the Art; but that we have (for brevity sake) left some things out, 'tis true; as all his Prefaces, and prefatory discourses, contentions and disputes about the reality of this Art, tautologies and often repetitions of things (which was necessary in his interrupted method) which to have inserted, they would have been of no use or profit, so they would needlessly have swelled this work to an unreasonable bulk, where it would have been not only more chargeable to the buyer, but more unpleasant and tedious to the Reader.

36. In Geber also there were many cuts or figures of Furnaces, which were wholly omitted and left out in the afore mentioned English Translation; these to our work we have added, variously cut in Copper; with quotations upon each figure or furnace, shewing to what Place, Book, Chapter, and Section they belong.

37. Flammel we have also now translated, and claused into Chapters and Sections, to which we have added his summary of Philosophy, which was never printed with him before in any Language: To his work we have also added his Hieroglyphicks neatly cut in Copper, with quotations also upon each Hieroglyphick, shewing to what Book, Chapter, and Section they have a reference, or belong.

38. Artefius (whom we have named Longævus,) we also claused or composed into Chapters and Sections, which it was

never

The P R E F A C E.

never divided into before in any Language; and because the Author is a Rarity to be met with, we have withal added the Latin Version for the sakes of such ingenious Persons who are curious in things of this nature: Next to Hermes, he is the most celebrated or famed Author, of whom, and which work, we have many things to say, but that we are prevented by the Epistle of the most excellent John Pontanus, prefixed before the Book, and to which we refer you.

39. The first book of Roger Bachon, called Radix Mundi, we had in manuscript out of the Library of a learned man, and our particular friend, a Doctor of Physick, who set a great value upon it, and not undeservedly; his Speculum Alchymiae is a translation out of that Copy in the Theatrum Chymicum, vol. 2. page 409. a discourse scarcely inferior to any thing extant, and of great estimation among the Learned.

40. Riply we have published from a Manuscript, not from the printed Copy, yet we carefully compared it with that which was printed, and supplied it out of that with some thing which the written one wanted; as on the contrary our written Copy had some things in it, which the printed one had not, as in particular, the first Chapter, which is a Preface to the Arch-bishop of York; so that by the help of both together we have published one complete.

41. And to this work we also added the last Chapter, viz Chap. 73. lib. 3. which is an Extract of Ripleys Philosophical Axioms in the Theatrum Chymicum, Vol. 2. page 116. In our written Copy, (which without doubt was Ancient there were several Annotations in the Margent, referring to several parts of the work, (the Additions of an unknown Author) These, because they seemed to be excellent, and very pertinent to the Explication of our Author, we have inserted in the body of the Work, in the very place where they are to be read, putting them into Sections, and numbring them with the rest; but to distinguish them from the Authors own work we have caused them to be printed in a differing Character,

The P R E F A C E.

wit, in the *Italic*, and every where included them between
] two Crochets.

42. We have wrote an Appendix to our first book of *Practical Physick*, containing a short practical method for the Cure of all Diseases; it is but a small thing, not above six or seven sheets of Paper, and only design'd as an abstract to help the Memory; this we had published now in this work, had it not swell'd so big; but since the magnitude of this has prevented, we intend, for the benefit it may be to the publick, and the likes of such as desire it, to publish it alone by it self, with all the speed that may be.

43. These Things being said, I shall now give the Reader an Account (since several have desired it of me) of my Books; what are already published, and what are now in hand in the Press, to be made publick as soon as may be. Those already published are the following Ten:

44. 1. *Synopsis Medicinæ*, the second Edition, with a Compleat Anatomy in Octavo. 2. *Pharmacopœia Londinensis*, or the new London Dispensatory, fourth Edition, large Octavo. 3. *Doron Medicum*, or a Supplement to that my Dispensatory, large Octavo. 4. *Polygraphice*, or the Art of Drawing, Engraving, Etching, Limning, Painting, Washing, Varnishing, Perfuming, &c. Fifth Edition, large Octavo. 5. *Système Medicinale*, Or a Compleat System of Physick, according to several Hypotheses, large Octavo. 6. *Parate-mata*, Or select Physical and Chyrurgical Observations, containing above 700 Cures of several Diseases performed by the Author himself, large Octavo. 7. *Phylaxa Medicinæ*, a Cabinet of choice Medicines, so many as are enough to Absolve the whole practice of Physick in Two Parts: The first is already Printed; the other is in hand with, and will soon be published. 8. *Horæ Mathematicæ*, the Soul of Astrology, containing that Art in all its Parts, large Octavo. 9. *Jatrica*, seu Praxis Mèdendi, containing my Practice, with several Hundred of Observations at large, in Quarto. 10. *Medicina Practica*, This present *Practical Physick*, to which is added a Translation of the
Alchy-

Alchymical Works of Hermes, Kalid, Geber, Artefius, Flamel, Bachon, and Ripley, in large Octavo.

45. *These now in Hand, and to be published with what speed may be, are the following four.* II. *Sepladium, the English Physician, or Drugists Shop opened: containing the Names, Natures, Kinds, Qualities, Growth, Virtues, Uses, and Goodness (whether Medicinal or Mechanical) of all sorts of Drugs sold in the Drug sts Shops; together with the making, Preparation, Purifications, Properties, and various Uses of Common-Salt, Salt Peter, Pot-Ashes, Soap, Gun-Powder, and Glass: a Laborous work, and the first of this kind extant in the World. Octavo.* 12. *Pharmacopæia Bateana, Translated into English, with a large comment upon every Medicine, shewing the Judgments and Opinions of all the most Learned Men, upon each particular Medicament, in Octavo.* 13. *Officina Chymica, The Chymical Shop, or Apothecaries Hall, shewing the Composition; Preparation, Virtues, Use, Doses, and Dangers of all the things contained there in. A Great work, and comprehending the whole Art of Chymistry, as it is now Practised, in Octavo.* 14. *Botonologia, or a compleat English Herbal in III. Books; containing. I. English Herbs and Plants. II. English Trees and Shrubs. III. Exoticks, or Out Landish Drugs, so many as we use in Physick. The whole complested with a Thousand Curious Cuts, being the Icons or Figures of each Plant. Together with, 1. The various names in Arabick, Greek, Latin, and English. 2. The Description. 3. The Kinds or Species. 4. The Differences. 5. The Places of Growth. 6. The Time of Flouring and Seeding. 7. The Qualities. 8. The Specificat on. 9. The Preparations, Galenick and Chymick. 10. The Virtues and various ways of Using, in Folio.*

46. *Of these Four last Books, the Sepladium will be publick, in two or three Months after the publication of this Practical Physick. The Pharmacopæia Bateana, is nearly half Printed already. The Officina Chymica, is also in a good forwardness. And the Botonology or Herbal is hastning with*

all

a the possible Dilligence and Care that may be. The Cuts are the greatest part of them done, but being all performed but by the Hand, it makes it so much the longer and more tedious.

47. In the mean time I cannot but complain of an abuse put on me by one John Hollier who pretends to Publish and Sell my Family Pills, under my Name, Effigies, and Seal, in most places of this Kingdom, without my Priviledge, Order, Allowance, or Consent, to my great Prejudice and Damage. For this Reason, I have made it my Business in part, to make some Improvements and Alterations of the Medicine, for the Advantage thereof, of which Hollier nor any Man else knows any thing, neither as to the Names, Numbers or Natures, nor the Preparation, Parts, or proportion of any thing contained therein.

48 And by Reason of this Alteration, they neither Vomit, nor make Sick, or Grieve the Bowels in the least; but work more gently, and pleasantly than formerly, and without any the least danger, being fitted against the most Stubborn and Rebellious diseases, which scarcely any other Remedy can cure or help. So that I modestly affirm, that one Box of these Pills, thus improved and Advanced in Virtue and Goodness, are worth Five Boxes, (for all that I know Ten) of those which Hollier or any else Make and Sell without my Order or Advice. And from henceforth, they are only to be had thus rightly Prepared by my own Hand, at my House in London, or where else I shall appoint.

49. The World is also desired to take Notice, that the Advertisement which Hollier or some of his Accomplices, have put at the end of one of my late Published Books, entitled, Select Physicall and Chyrurgical Observations; Printed for Thomas Passenger on London-Bridge (while I was absent in the West-Indies) is a base unworthy, and Malicious Libel, designedly done to wrong me; for that I left large quantities of all sorts of my Medicines behind me with my Wife, to be sold in my absence: nor did I ever give Hollier leave, Order, or Directions to do the same, much less to Publish that Malici-

The P R E F A C E.

ous Advertisment, which now being returned to England, I am necessitated in my own Defence, here to signify and declare to the whole World.

50. Lastly, As to the Great and Philosophick Work, it is my Opinion and Belief, that there is such a thing in Nature; I know the Matter of Fact to be true, tho' the way and manner of doing it is as yet hid from me: I have been Eye witness of so much, as is able to convince any Man endued with Rational Faculties; that there is a possibility of the Transmutation of Metalls; yet for all these things will not advise any Man Ignorant of the Power of Nature, and the way of her Operation, to attempt the work; lest erring in the Foundation, he should suffer loss, and blame me. Without doubt it is the Gift of God, and he that attains it, must patiently wait the moving of the Waters; when the destined Angels moves the waters of the Pool, then is the time to immerge the Leprous Metal, and free it from all impurities.

Blew-Ball by the Ditch-side near

Holborn-Bridge, London.

10. Nov. 1691.

W. S A L M O N.

THE

THE CONTENTS OF THE FIRST BOOK.

Of Practicall Physick.

	Page		Page
C HAP. 1. Of Aches of all sorts.	1	Chap. 12. Of an Hysterick Cho- lick	57
Chap. 2. Of the Apo- plexy	6	Chap. 13. Of an Aposteme	64
Chap. 3. Of Agues	8	Chap. 14. Of the Thrush	76
Chap. 4. Of Bleeding	14	Chap. 15. Of a Quinsy	83
Chap. 5. Of Fluxes, Gripings, Wind	18	Chap. 16. Of Deafness	93
Chap. 6. Of Shortness of Breath	23	Chap. 17. Of Buboes	101
Chap. 7. Of Diseases of the Brest	26	Chap. 18. Of the Cachexia	110
Chap. 8. Of Abortion or Miscar- riage	29	Chap. 19. Of the Stone in the Reins	118
Chap. 9. Of want of Appetite	33	Chap. 20. Of the Stone in the Bladder	153
Chap. 10. Of the Loss and Use of Limbs	37	Chap. 21. <i>Pracipiolum</i> , The Uni- versal Medicine of <i>Paracelsus</i>	163
Chap. 11. Of the Cholick, or Belly-ach	40	The Key of <i>Helmont</i> and <i>Lully</i>	175
		The opening of <i>Sol</i> and <i>Luna</i>	176

The Contents of the Second B O O K or, *Clavis Alchymia.*

I. The Golden work of Hermes Trismegistus.

	Page		Page
C hap. 1. The Preface, Expli- cating in part, the <i>Prima</i> <i>Materia</i>	179	Chap. 8. The Philosophick Rid- dle laid down after a new Man- ner	223
Chap. 2. The first Exposition of the Matter	184	Chap. 9. The last Act, or Conclu- sion of the Theory of the Phi- losophers Tincture	227
Chap. 3. The Names and first Operation Explicated	190	Chap. 10. The Practical part of the Philosophick Work	233
Chap. 4. A Continuation of the Explication of the first Opera- tion	193	Chap. 11. The Practical part far- ther Explicated	240
Chap. 5. A Dialogue between <i>Hermes</i> and his Son	199	Chap. 12. The Praxis Exemplifi- ed from the Nature of <i>Leven</i> and <i>Paste</i>	246
Chap. 6. The several Operations by, and Various Matters of which the Stone is Compo- sed	206	Chap. 13. The Nature of the Fer- ment further Explicated	252
Chap. 7. The Operations of Na- ture in the <i>Aqua Philosophica</i> , as in a Seed	213	Chap. 14. The Smaragdine Table of <i>Hermes</i>	258

The Second Book of Hermes Trismegistus.

Chap. 15. The Entrance into the Work, beginning with <i>Argent</i> <i>Vive</i>	268	Chap. 19. That the beginning of this Work is in the Blackness and Darknes : and of the Con- joyning the Body with the Soul	276
Chap. 16. The Nature of the Medicine, and Government of the Metals	270	Chap. 20. The Order of the Pra- ctical part of the Operation	278
Chap. 17. The Difference of the Ferments and Quality of the Spirit	271	Chap. 21. The remaining O- perations, and Conclusion of this Work	281
Chap. 18. Of <i>Argent Vive</i> , Tin- cture, Order of the Operation, and of the Fire	273		

The Alchymick Secrets of *Kalid Persicus*.

	Page		Page
ap. 22. Of the Difficulties of his Art	284	Chap. 30. Of the Commixion of the Elements which were Separated	302
ap. 23. Of the four Principal Operations, Solution, Congelation, Albification, and Rubification	288	Chap. 31. Of the Solution of the Stone compounded, and Coagulation of the Stone Dissolved	304
ap. 24. Of the Latter two Operations, viz. Albification and Rubification	291	Chap. 32. That Our Stone is but One, and of the Nature thereof	306
ap. 25. Of the Nature of things appertaining to this Work of Decoction, and its Effects	293	Chap. 33. How to make the Stone both Whire and Red	307
ap. 26. Of Subtilization, Solution, Coagulation, and Commixion	295	Chap. 34. <i>Kalid's</i> Secret of Secrets, or Stone of the Philosophers Explicated	310
ap. 27. Of Fixation of the Spirit, Decoction, Trituration, and Washing	297	Chap. 35. A farther Explication of this Matter.	315
ap. 28. Of the Fire fit for this Work	299	Chap. 36 The Key which opens the Mystery of this Grand Elixir	327
ap. 29. Of the Separation of the Elements	300	To make <i>Aurum Potabile</i>	333

III. The Summ of *Ceber Arabs*.

ap. 37. An Introduction into the whole Work	335	Chap. 43. Of the Alchymy of <i>Jupiter</i>	359
ap. 38. Of the Alchymy of <i>Sulphur</i>	340	Chap. 44. Of the Alchymy of <i>Mars</i>	366
ap. 39. Of the Alchymy of <i>Arsenick</i>	343	Chap. 45. Of the Alchymy of <i>Venus</i>	372
ap. 40. Of the Alchymy of the <i>Marchasite</i>	346	Chap. 46. Of the Alchymy of <i>Luna</i>	383
ap. 41. Of the Alchymy of <i>Magnesia</i> , <i>Tutia</i> , and other Minerals	349	Chap. 47. Of the Alchymy of <i>Sol</i>	391
ap. 42. Of the Alchymy of <i>Saturn</i>	352	Chap. 48. Of the Alchymy of <i>Mercury</i>	397

The CONTENTS.

The Second Book of *Geber Arabs*.

	Page		Page
Chap. 49. The Introduction to this Second Book.	413	both	446
Chap. 50. Of Sublimation, Vessels, Furnaces	415	Chap. 59. Of the Medicine, Tincture, Elixir or Stone of the Philosophers in General	445
Chap. 51. Of Descension, and Purifying by Pastils	424	Chap. 60. Of the three Orders of the Medicine	454
Chap. 52. Of Distillation, Causes, Kinds, and Furnaces	426	Chap. 61. How Ingression is procured	458
Chap. 53. Of Calcination of Bodies and Spirits, Causes, Methods	430	Chap. 62. Of the <i>Cineritium</i>	460
Chap. 54. Of Solution, and its Causes	436	Chap. 63. Of Cementation and its Causes	463
Chap. 55. Of Coagulation and its Causes	440	Chap. 64. Of the Examen by Ignition	466
Chap. 56. Of Fixation and its Causes	442	Chap. 65. The Examen by fusion or Melting	467
Chap. 57. Of Ceration and its Causes	443	Chap. 66. The Examen by the Vapors of Acute things	469
Chap. 58. That our Medicine is two fold, one for the White and one for the Red: yet that we have one only Medicine for		Chap. 67. The Examen by the Extinction of Bodies Red Hot	470
		Chap. 68. A Recapitulation of the whole Art	471

The Contents of the Third B O O K.

I. *The Secret Book of Artefius Longævus.*

Chap. 1. The Preface to the Reader	433	neral Water	447
Chap. 2. The Epistle of <i>Johannes Pontanus</i> of the Secret Fire	437	Chap. 5. Of other Operations of our Secret Mineral Water, and its Tincture	450
Chap. 3. Of the Composition of our Antimonial Vinegar, or the Secret Water	444	Chap. 6. Of what substance Metals are to Consist, in order to this work	455
Chap. 4. Of the Operations of our Antimonial Vinegar, or Mi-		Chap. 7. Of the Wonderful things done by our Water, in altering and	

The CONTENTS.

	Page		Page
and changing Bodies	458	ticular	492
Cap. 8. Of the Affinity of our		Chap. 16. Of the Colors of our	
Water, and other wonderful		Philosophick Tincture or Stone	495
things done by it	461		
Cap. 9. Of Sublimation; or the		Chap. 17. Of the Perfect Bodies,	
Separating of the Pure from the		their Putrefaction, Corruption,	
Impure, by the Water	467	Digestion and Tincture	498
Cap. 10. Of the Separation of		Chap. 18. Of the Multiplication	
the Pure parts from the Impure		of the Philosophick Tincture	504
	472		
Cap. 11. Of the Soul which is		Chap. 19. Of Sublimation in par-	
extracted by our Water, and		ticular, and Separation of the	
made to Ascend	476	Pure from the Impure	508
Cap. 12. Of Digestion, and how		Chap. 20. Of Digestion, Sublima-	
the Spirt is made thereby	480	tion and Separation of the Bo-	
Cap. 13. Of the beginning of the		dies, for the perfection of the	
Work, and a Summary of what		Work	512
is to be done	484	Chap. 21. Of the Secret Operati-	
Cap. 14. Of the easiness and		on of the Water and Spirit on	
simplicity of this Work, and of		the Body	515
our Philosophick Fire	489	Chap. 22. Of the Signs of the end	
Cap. 15. Of the three kinds of		of the Work, and the perfection	
Fires of the Philosophers in par-		thereof	518

II. The Hieroglyphicks of *Flammel*.

p. 23. The beginning of <i>Flammel's</i> Book, which is the per-		pretation of these Hierogly-	
oration of the whole	521	phicks	537
p. 24. The Explication of the		Chap. 28. The Philosophical In-	
Hieroglyphick Figures: and of		terpretation according to <i>Her-</i>	
the Book of <i>Abraham the Jew</i>		<i>mes</i>	540
	522	Chap. 29. Of the two Dragons of	
p. 25. Of his Pilgrimage into		a Yellowish, Blew, and Black	
<i>Pain</i> , and meeting with a Jew-		Color	546
ish Priest, who in part inter-		Chap. 30. Of the Man and Wo-	
preted the said Book	527	man cloathed in an Orange co-	
p. 26. Of the Projection which		lored Gown, in a Field Azure	
he and his Wife made upon		and Blew, with their Motto's	553
<i>Mercury</i> : and of the Hospitals,		Chap. 31. Of the Figure like	
Churches and Chappels which		<i>Paul</i> the Apostle in a White	
they Built	532	and Yellow Robe, with a Man	
p. 27. The Theological Inter-		Kneeling by his Feet, in a Robe	
		of	

The CONTENTS.

	Page		Page
of Orang, Black and White	558	the Apostle, in a Robe Citrine	
Chap. 32. Of the Green Field		Red holding a Key; a Woman	
with two Resuscitants, two Men		kneeling by his Feet in an	
and one Woman, all in White :		Orange colored Robe	570
two Angels beneath, over whom		Chap. 35. Of the Dark Viole	
is the Figure of our Lord and		Field, in which is a Man of a	
Saviour, Judging the World, in		red Purple colour, holding the	
a Robe Citrine White	564	Foot of a Lyon, red as Vermil	
Chap. 33. Of the Field white and		lion, having Wings	570
Blew, with the two Angels of		Chap. 36. <i>Flammel's</i> Summary of	
an Orange color	567	Philosophy	570
Chap. 34. Of the Figure like <i>Peter</i>			

I.I. Roger Bacon's Radix Mundi.

Chap. 37. Of the Original of Metals, and principle of the Mineral work	585	pearing in every Operation	600
Chap. 38. of Mercury, the second principle of the work	588	Chap. 45. Of the Eduction of the Whiteness out of the Black Matter	600
Chap. 39. Of the purification of Metals and Mercury, for the work	590	Chap. 46. Of the way how to Educe the red Tincture out of the White	600
Chap. 40. Of the conjunction of the Principles, for this great work	592	Chap. 47. Of the Multiplication of Our Medicine by Dissolution	600
Chap. 41. Of Vessels, Lute, Closing, and Times of the Philosophick work	395	Chap. 48. Of the Multiplication of Our Medicine by Fermentation	611
Chap. 42. Of the Philosophers Fire, kinds of Government thereof	597	Chap. 49. Of the Differences of the Medicine, and proportions used in projection	611
Chap. 43. Of the <i>Ænigma's</i> of Philosophers, their Deceptions, præcautions, &c.	600	Chap. 50. Of Projection, and how it is performed upon the Metal	611
Chap. 44. Of the various Signs appearing in every Operation		Chap. 51. Of the compleat. or perfection of the whole Work	611

The Second Book of Roger Bacon, called, *Speculum Alchymia*

Chap. 52. The entrance into this work and definition of the Art	621	Chap. 53. Of the Natural principles and Generation of Metals and Minerals	622
---	-----	---	-----

The CONTENTS,

	<i>Page</i>		<i>Page</i>
p. 54. Of the nearest matter out of which the <i>Elixir</i> is drawn	624	Vessels and Fornaces	632
p. 55. Of the nearest matter of our Stone, yet more plainly	627	Chap. 58. Of the colors Acciden- tal and Essential appearing in the work	635
p. 56. Of the manner of Working, regulating, and con- tinuing the Fire	630	Chap. 59. Of the manner of Pro- jection upon any of the Imper- fect Metals	637
p. 57. Of the Quality of the		Chap. 60. A short Recapitulation of the whole work	640

IV. *George Ripley's Medulla Alchymiaë.*

Chap. 61. The Preface to the Arch-Bishop of <i>York</i>	643	<i>Mercury</i>	669
Chap. 62. A farther Discourse of the Philosophers Mercury	648	Chap. 68. The second of the for- mer <i>Elixirs</i> , with <i>Mercury</i> and the Body Alchymick	672
Chap. 63. Of the Mineral Stone, and Philosophick Fires	652	Chap. 69. Of the Vegetable Stone	674
Chap. 64. The manner of Elix- iation with the Fire against Na- ture	657	Chap. 70. The remaining Process of the Vegetable Stone	679
Chap. 65. The Practice upon the Calx of the Body dissolved	660	Chap. 71. Of Our Animal Stone	285
Chap. 66. Another way of Elix- irating Gold by the Fire against Nature	665	Chap. 72. The Reserved Secret Explicated	685
Chap. 67. Two other Mineral <i>Elixirs</i> , or two other processes of		Chap. 73. <i>Ripley's</i> Philosophick Axioms out of the Theatrum Chymicum.	687

ADVERTISEMENTS.

Balsam de Chili.

1. **I**T is an Excellent Balsam differing from that of *Peru*, and *Tolu*, but no ways inferior in Virtues and Excellency, as the several Experiments lately made of it by several Learned Physicians in the curing of Diseases, have given sufficient proof of: It is without doubt the most precious of all natural Balsams, by reason of its great Virtues, and admirable Odour, excelling all others, even the most fragrant.

2. It eases all manner of Pains in any part of the Body, coming of Cold or Wind, chiefly pains of the Stomach, Indigestion, and want of Appetite, corroborating and strengthening of it after a wonderful manner. It cures all Ulcers of the Breast and Lungs, Reins, Bladder or Womb, inward bruises, spitting of Blood, and such like; helps shortness of breath, Coughs, Consumptions, Wheezings, Hoarseness, Asthma's, and other Diseases of those parts.

3. It is good against the falling Sickness, Apoplexy, Convulsions, Palsies, Lethargy, Tremblings, old Head-aches, Megrims, Vertigo's, and other cold and moist Diseases of the Head, Brain, and Nerves, being inwardly taken as after directed, and outwardly anointed upon the part. It strengthens the Brain, helps the Memory, comforts the Nerves, and fortifies all the Senses both internal and external, beyond any other natural Balsam.

4. It kills Worms whether in old or young, cures Ruptures, altho' of many years standing; dissolves soft stones, and expells them, as also Sand, Gravel, or Slime, or any other thing which may obstruct the Urine, or stop its passages; so that it is believed there is scarcely a better Remedy for that purpose upon Earth; for it gives ease in the most vehement pain, and being constantly taken for some time, perfects the Cure.

5. It eases all Colick pains, Gripings, Wind in the Stomach or Bowels, and perfectly cures all Fluxes, bloody Fluxes, Excoriations, and such other like Distempers of the Guts. It cures deafness, pain and noise in the Ears to a wonder, a drop or two being put in, and stopp'd in with a little Cotton dipt in the same.

It provokes the Terms in Women, being taken from 20 to 40
s or more in a glass of White-wine, (as anon directed) Morning
Night for a Week together : it is said to cure barrenness, promote
ception, and cause easie delivery to Women in Travel, and in a
measure prevents or takes away those after-pains, being taken to
quantity aforementioned in a glass of Juniper-water.

It heals all manner of green Wounds, rotten Ulcers, Fistula's, new
old running sores in any part of the body, as also punctures or hurts
the Nerves and Tendons, Aches, pains, lameness, weakness of the
bs or Joynts, being dropt into the wound or puncture, or other-
applied thereon with Lint, a Tent, or Leather, &c. and bound
and not stirred in 24 hours, it commonly cures at 4 or 5 times
ling, sometimes at 2 or 3 times, and sometimes at the first dres-
be the wound deep, contused, or large.

It is an assured Remedy to cure the Palsie (if not inveterate)
nbling, Gout, or any weakness of the Nerves and Joynts coming
cold and moist cause, by anointing the afflicted parts therewith,
taking of it inwardly, as shall be immediately directed ; for it does
ly, and by degrees (as it were) carry off the morbidick Cause
matter almost to a Miracle.

. This marvellous Balsam opens all Obstructions of the Liver and
en, being taken Morning and Evening for a Month together in a
e Syrup, or other convenient Vehicle : It is held for a great Trea-
, and has many other singular Virtues not here necessary to be na-
l, lest we should prejudice its worth and Excellency.

o. *The way and manner of taking it.* In Diseases of the Head, Brain,
Nerves, give it in Rosemary, or Juniper-water, or in Canary : For
Stone, and other Diseases of the Reins and Bladder, you may
: in Rhenish-wine : For the Colick and Diseases of the Bowels, you
give it in Juniper or Cardamum-water : For Palsies and weaknes-
of the Nerves and Joynts, you may give it in some Antiparaliticke
ae : First grind or mix it with a little of the yolk of an Egg, to
n its body, and then mix it with the Liquor you would give it in.
1. If the sick cannot take it so, it may be made up into Pills with
the fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cu-
s, Winter-cherries, or what the Physician shall think more fit, and
ilded ; for by this means it will be taken without nauseating ; you
may give the Balsam from half a Dram to two Drams, according to Age
al Strength ; and it may be given Morning and Night for a Month,
o, or three together.

12. And it is certain that this Balsam is one of the greatest speci-
is in the cure of the Palsie, Scurvy and Gout that is, transcend-
all other Medicaments ; but it ought to be constantly given in a
Dose, and with those Advantages that it may not loath the Sto-

mach ; so taken, it performs more than any other Balsam : It cleans the whole body of all Impurities, mundifies the whole mass of Blood, heals all inward Bruises, Wounds, Ulcers, or Excoriations, whether in the Bowels or Lungs, restoring decayed Nature, and carrying off all its Fæculencies by Urine and Stool.

It is only Sold by the Author of this Work, at his House at the *Blue Ball* by the *Ditch-side*, near *Holborn-bridge*,; and at Mr. *John Harris* at the *Harrow* in the *Poultry*, *London*. Price 24 s. the Pound, or 18 s. the Ounce.

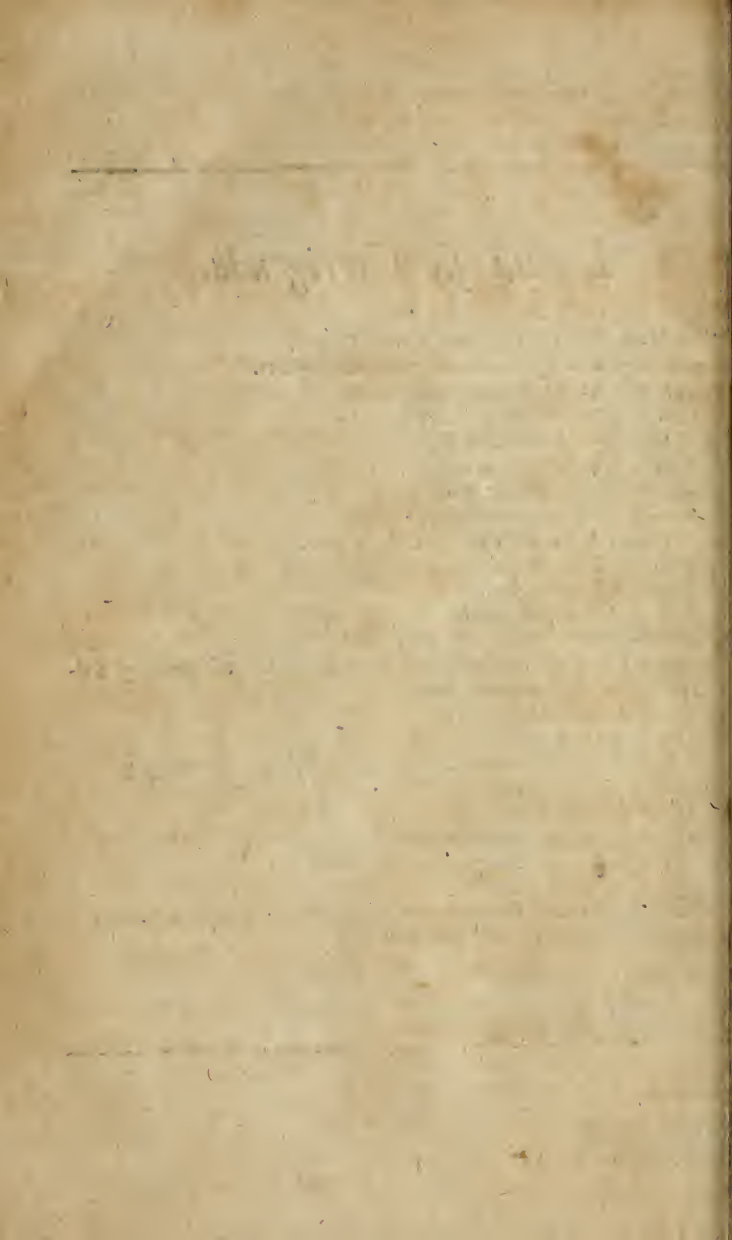
AT the sign of the Archimedes and Spectacles in Ludgate-street, near the West-end of St. Paul's, lives John Marshall who both turns and grinds, makes and sells all sorts of Glass Instruments ; as, Perspective Glasses, Telescopes, Microscopes, Horoscopes, Sky-Opticks, Reading Glasses from the smallest size to 20 Inches Diameter Microscopes according to Mr. Leewenhoeck Also Microscopes of the said Marshall's Designing, a singular Invention for the advantage of Light, the like of which were never yet done before. Also Spectacles for all Ages. Cristal Prisms, Speaking Trumpets ; and all other sorts of Optick Glasses (for brevity sake) not here named.

PRA-

Errata sic Corrigenda.

- Age 61. b. line 19. for *Pounds*, read *Ounces*.
pag. 165. b. l. 23. r. *Receiver half full of Water*.
g. 191. a. l. 16. for *strange*, r. *strong*.
g. 191. b. l. 31. for *Word*, r. *Work*.
g. 201. a. l. 22. r. *should not be*.
g. 209. b. l. 4. for *noly*, r. *only*.
g. 236. a. l. 6. for *Fire*, r. *force*.
g. 251. b. l. 23. for *removed*, r. *renewed*.
g. 267. b. l. 1. 15. for *Coler*, r. *Color, Colors*.
g. 267. b. l. 31. r. *Mercury*.
g. 275. b. l. 6. r. *Matters*.
g. 316. b. l. 9. r. *impalpable*.
g. 316. b. l. 33. r. *difficult in respect of the*.
g. 342. a. l. 8. r. *Venus and Mars, by reason of the Oleagenity of Sulphur, which is most easily burnt*.
g. 352. l. 4. r. *CHAP. XLII*.
g. 395. b. l. 12. r. *Inimical*.
g. 36. b. l. 17. 18. r. *in this Chap. 47. Sect. 11. 12. foregoing*.
g. 497. b. l. 8. r. *purified*.
g. 527. b. l. 7. r. *equally*.
g. 513. a. l. 13. for *which*, r. *with*.
g. 629. b. l. 20. for *Dof-course*, r. *Dis-course*.

What other Litteral Errata you shall find, pray be pleased to Correct also with your Pen.



SALMON'S Practical Physick.

The First B O O K.

CHAP. I. *Of ACHE S. of all sorts.*

I. For an Ach, proceeding of Cold in any part of the Body.

TAke Oyl Olives ,
Venice Turpen-
tine, *ana* two
Ounces; Oyl of
Amber four Ounces , Vola-
tile Salt of Amber six
drachms; melt, and mix
them together for a Balsam,
and anoint the place well
there with, Morning and
evening; for eight or ten
days, more or less, as occa-
sion requires. Salmon.

II. For an Ach in the Joints.

Take Palm Oyl, Turpen-
tine *ana* one Ounce; Oyl
of Wormwood, three Oun-
ces, Volatile Salt Armonicak
two Ounces, melt, mix, and
make a Balsam; It is excel-
lent, being anointed with
all. Salmon.

*III. For Aches in the lower
parts of the Body.*

Take Palm Oyl, Turpen-
B tine,

tine, Oyl of Amber, and Anniseeds, of each one Ounce, mix, melt, and make a Balsam. *Salmon.*

IV. *For an Ach in the Bones.*

Take Palm Oyl, Turpentine, and two Ounces; Oyl of Amber and Juniper Berries, of each two Ounces and two Drachms: Camphier two Ounces; melt, mix, and make a Balsam. *Salmon.*

V. *An approved Searchcloth for all Aches.*

Take Burgundy Pitch, one pound; Oyl Olive, six Ounces; Wax, four Ounces; white Frankincense, two Ounces, powdered; melt them in a Pipkin, stirring all well together, and Boil to a Consistency; then pour out all into a Bason, or Pan of Water; then anoint your Hands with Butter, and make the Plaster, into Rolls.

VI. *An Excellent Ointment for the same.*

Take the Gall of an Ox, White-wine Vinegar, Palm Oyl, Aqua Vitæ, of each a

like quantity; boyl them gently on a Fire, keeping scum'd, till it grow clammy and with this bathe well the part, by rubbing it in, before a Fire, with a warm Hand Morning and Evening still laying a Linnen Cloth upon it.

VII. *For Ach in the Bones and the Gout.*

Take of the best Aqua Vitæ, and Oyl of Amber of each a like quantity, mix them well together, and anoint the part well with a warm Hand before the Fire and bind on it a Linnen Cloth, Morning and Evening.

VIII. *For the Joynt Ach, and the Gout, most Excellent.*

Take the Juice of Sage Aqua Vitæ, the Oyl of Bays Vinegar, Mustard, and of an Oxes Gall, of each a like quantity, put them all together in a large Ox Bladder; Tye it fast, and chafe it up and down with your Hand, during one hour and half, then keep it for your Use, and anoint the griev'd part

part Morning and Evening.

X. A Proceſs againſt all Aches in the Back, Hips, Sides, Knees, or any part of the Body.

Take firſt Pil. Mirabile one Scruple, to Purge now and then, and take them in Syrup of Roſes; after Purg-
ing, procure Sweat thus.

Take Guaiacum, one Ounce and a half, the Root of Enulacampane, one Ounce; boyl them in a Pot-
tle of ſmall Ale, till half be conſumed, then drink thereof a quart in a Hot-
houſe, and Sweat often; Then in the Houſe, bathe all the Body with this O-
leaginous Baſame.

Take Oyl of Amber, Oyl of Turpentine, of Foxes, of Exceſter, and of Chamomil, of each a like quantity, and mix it well with ſome Brandy.

And if the Pains and Aches, fall out to be moſt painful in the Night (as many times they do.)

Then at Night let him take this Potion, Syrup of Poppy, three Drachms; Syrup of Betony, one drachm

and a half; Waters of Bugloſs and Sage, of each an Ounce, mix them well together.

X. This Cured a Man perfectly, when he was Lame over all his Body.

Take the Gall of an Heifer, for a Man; and the Gall of a Steer, for a Woman; Brandy, of each a like quantity; then bath it well upon the Wriſt, a little before the Fit cometh, and let it lie till the Fit be gone.

XI. Aches from a hot Cauſe:

Take Spring Water, two quarts; Sal Armoniack, Nitre, of each four Ounces; mix, diſſolve, and keep it for Uſe: Bathe the part with it; then anoint with Oyl of Poppy Seed. *Salmon.*

XII. Another for the ſame.

Take Camphire, two Ounces; Spirit of Wine, a pint; mix, and diſſolve, there with; bathe the parts Afflicted. *Salmon.*

XIII. Another for the ſame.

There is nothing better in the World, than to bathe

the place afflicted, two or three times a day; which our *Gutta Vitæ*, mentioned in one *Phalyxa*, lib. 1. chap. 9. sect. 1. *Salmon*.

XIV. For an Ach in the Shoulder.

Take Bole Armoniack, Chalk, *ana* one Ounce; Spanish Oyl, one Ounce; Vinegar six Drachms; Camphir, half an Ounce or better; Saffron, 2 Drachms: Mix, and apply it hot with Tow twice a day. *Salmon*.

XV. An Ach from a Veement hot Cause.

Take Comfry Roots fresh gathered, beat them, till they are soft, or a perfect Cataplasm; then spread upon Leather, and apply it: 'Tis an excellent thing. *Salmon*.

XVI. Another against Aches.

Take Balsam of Amber, and anoint with it twice a day. How this Balsam is made, see in our *Phylaxa*, lib. 2. now in the Press.

XVII. Another for the same.

Take Oyl of Earth-worms

one Ounce; Oyl of Amber, one Ounce; mix them. If this increases the Pain, it proceeds from an hot Cause; Anoint then with this Receipt, *Unguentum Populneum*, two Ounces; Oyl of Poppies, six Ounces; in which dissolve Camphire two Ounces; mix them for an Ointment. *Salmon*.

XVIII. For an Ach by a Fall.

There is nothing better then that you anoint the place hurt with *Balsam de Chili* twice a day, rubbing it well in, and keeping warm, for that helps to disipate the Congregation of Humours. *Salmon*.

XIX. For an Old Ach.

I have scarcely found any thing more effectual, than, first, well to anoint, for three or four daies, with *Balsam de Chili*; and then afterwards to apply *Balsamum Amicum* plaister-wise, for a month together. See them in my *Phylaxa*. *Salmon*.

XX. Another for this purpose.

Make a Plaister of *Tacamahaca*, and apply it. *Salmon*.

XXI. Aches

XXI. *Aches from vehement hot Causes.*

Take Oyle of the Yelks of Eggs one Ounce, dissolve in it Camphire two Ounces; and mix all with Oyl of Earth Worms one Ounce; and anoint with it. *Salmon.*

XXII. *To heal and strengthen weak Limbs of Children, and those which cannot stand nor go. Most wonderful and excellent to cure the Rickets.*

Take juices of Sage, sweet Marjoram, Rosemary, Time, Chamomil, Hyssop, Feverfew, Lavender, Balm, Mint, Wormwood, Rue, Winter-savory, and Bays, of each Three Ounces; put it in a double Glass, the which stop well, and paste it all over with Dough, and set it in an Oven with Household-Bread; and when it is drawn, break off all the Paste, and if the Juice be thick, break the Glass, and put it into a Gally-Pot; and when you use it, take the quantity of Two Spoonfulls of it, and put to it as much of the Marrow of an Ox-Leg, melt them together, stir them well, and add to

it a little Brandy; and Morning and Evening anoint well before a Fire the Child's Arms, Sides, Thighs, Leggs, Knees, Feet and Joynts, bathing it well in, with a warm Hand. Then give it some Syrrup of Rheubarb (to open the Obstructions of the Liver) and mingle it with Two Ounces of Mint-water, mix it well, and give it the Child fasting. This will mightily strengthen the Limbs, and make the Child to stand and go. *Probat.*

XXIII. *For all Aches or Pains in the Nervous Parts, arising from a Cold Cause, Contusions, &c.*

There is nothing can take away the Preheminence from *Balsam de Chili* (which may always be had at the Author's House, at the *Blew Balcony*, by the *Ditch-side*, near *Holbourn-Bridge*, *London*;) because of its amicable and peculiar Faculty in strengthening the Nerves, and dissolving or dissipating any inherent Matter. I could give you (I believe) an Hundred Histories, of Cures of this kind, performed by this Medicine.

dicine. I have cured with it an Ach in the Hip, or the Sciatica. Anoint with it twice a day, at least, viz. Morning and Evening, and apply Lint dipt in it, over the part in the mean season. *Salmon.*

CH A P. I I.

Of the Apoplexy.

I. **T**Ake of the best Aqua-vitæ, well rectified from Phlegm, one Pint; Oyl of Vitriol one Spoonful, mix them, and let him drink thereof one Spoonful first in the Morning, and another last at Night.

Then let him Sweat in a Stove, twice a Week, and every time thereafter, bathe him with *Balsam deCbili*. This is Excellent.

II. *For the Joint-ach, and Numbness after an Apoplexy.*

Take Six Spoonfuls of Dragon-water, dissolve in it one drachm of Mithridate; drink the same draught Three Mornings together fasting, and sweat Two Hours after it: This Cures.

III. *For an Apoplexy, or other like Fits.*

Take a large quantity of Earth-worms, gathered in the Mornings in *May* (when they Generate:) put them into a Pail of Water for twenty four Hours, that they may perfectly cleanse themselves: This done, take them out, and dry them carefully upon a Marble Tile, before a clear Fire: being thoroughly dryed, keep them in a dry place for use. When you have Occasion to use them, beat them into Powder, in a large Brass or Iron Mortar; and of this Powder, take a Spoonful at a time, Morning and Evening, in a Glass of Wine, four days before, and four days after, the Full, and Change of the Moon;

I will perfectly Cure. I
tely cured one of an Apo-
plexy therewith ; and I
now several others, cured
me Years since. *Salmon.*

V. *An Errhine against an
Apoplexy, in the Fit.*

I can propose no better
than that of *Deckers*, which
exceeds all others ; and it is
thus made. Take *Turbith
Mineral*, one Ounce ; powder
Liquorice, three ounces ;
flowers of *Rosemary*, one ounce
and a half, mix into a most sub-
tle Powder. Of this Powder
you may blow up, from six
to ten or twelve grains at a
time, viz. from three to five
or six, up each Nostril : It
drings out of the Fit ; and
used in the Intervals prevents
it : I have proved it in two
or three several Persons. *Deck-
ers* saith, *multumque pituitæ
viscidæ educit ; cum successu
prescribitur hic Pulvis in Apo-
plexia, Epilepsia Lethargo, Ca-
pitisque affectibus soporosus om-
nibus, nec non quibusdam ca-
pitis affectibus recentibus, &
veteratis vertigine, gravedi-
ne, &c.* Exec. med. pag. 20.
Salmon.

V. *Strong Purging in an
Apoplexy.*

Authors commend purge-
ing, but it must be with very
strong Medicines ; as *Troches
Albandal*, *Scammony* with
Castor, or *Pil. Cockie*, one
ounce, as *Rondeletius* pre-
scribes : But in my Opinion,
nothing is better than my
Pil. Mirabiles, taken from
a scruple, to half a drachm.
See it in my *Philaxa Med.
Lib. 2.* Now in the Press. If
Purgatives do nothing, the
Patient commonly dies.
Salmon.

VI. *Strong Emeticks to be
given.*

Celsus saith, *Many things
ought, or may well be done in
a dangerous Case, which other-
wise should be omitted.* There-
fore, it is Lawful to give An-
timoniates in a large dose ; as
Aqua Benedicta, *Vinum Anti-
moniale*, *Infusion of Regulus*,
Sal Emeticum Mynsichti, and
such like : which evacuate
great quantities of Phlegm,
and other Humours, not on-
ly from the Stomach and
Bowels, but even from the
Brain it self. *Salmon.*

VII. *Alterative Remedies for the same.*

Nothing is better than our Powers of *Rosemary, Amber,*

and *Spir. Antiasthmaticus* given as directed in our *Phylaxa*.

Salmon

CHAP. III:

Of AGUES.

I. *A rare Secret to Cure all Agues whatsoever.*

TAKE Venice Turpentine half a Pint an Hour before the Fit cometh; and be sure to Sweat him in his Bed upon the taking of it.

III. *A Plaister against an Ague.*

Take a piece of Leather pricked full of Holes, spread it over with Venice-Turpent. and on that spread all over Rue and Frankincense, beaten into Powder, of each a like quantity, then bind it to the Wrist a little before the Fit cometh, and let it lie till the Fit be gone.

II. *Against an Ague.*

Take Posset-drink, a pint and half, put into it nine heads of Carduus, boyl it 'till half be wasted; to every quarter of a Pint, put in a quarter of a Spoonful of gross Pepper, stir it well, and take

IV. *Against a Tertian Ague.*

Take (at the coming of the cold Fit) half a Pint of

ex-

pressed Juice of Germanander; for Germanander is used by Physicians, the Source of a Fever.

V. *Against all burning and pestilential Fevers.*

Take of the Herb Fluellin small, and infuse it twenty four Hours in White-Wine, then Distil it, and drink of this Distillation, with three, four, five, or six Drops of Oyl of Vitriol in every Draught, when Thirsty. This hath cured Old and Young that took it.

I. *An Excellent Process to Cure all Quotidian, Tertiane, Pestilential and Burning Fevers and Agues.*

Take Aloes three drachms, Myrrh one drachm, Saffron half a drachm, Sugar three drachms; beat them well together, then infuse them in a pint of White-Wine overnight, and give it two several Mornings, half a pint at a time to purge with.

And for ordinary Drink, when thirsty, use this. Take White-Wine-Vinegar, half a pint; Rose-water, Conduit

or Fountain Water, *ana*, one Pint; seeth them together with a Pound of Sugar.

VII. *Sleep to procure, in an Ague.*

If he want Sleep, Take Syrup of white Poppy, one ounce; distilled Water of Lettice; Sal Prunella 15. grains: mix them, and take it at Night, for Sleep cools the Body, and prevent motion, and Motion is one of the principal Causes of heat.

VIII. *An Ague, with a sore Mouth to Heal.*

If the Mouth be sore, take a handful of red Sage grossly cut, one handful: of French Barley beaten, Roach Allom, *ana* one ounce: Boyl all these together in a pint and a half of Spring-water, then sweeten it before it be cold with Honey, and therewith wash the Mouth, and gargle the Throat.

IX. *Against a new Ague.*

Take one drachm of pure Tobacco in the Leaf, infuse it all Night in half a pint of White-Wine, then strain it, and

and drink it, fasting two Hours after it. This will purge Phlegm and Choler thoroughly.

X. *Against a burning Fever.*

Take Water distilled from Wall-nuts, a Week or two before Mid-Summer, and give of that Water one ounce and a half at a time, an Hour before the Fit. It Cures.

XI. *An Excellent Julep in all Fevers.*

Take Poppy-water, four ounces of Prune-water, Juice of Oranges, Syrup of Gilly-flowers two ounces, a few drops of Spirit of Vitriol; mix them, and let the Patient drink two or three spoonfuls at a time often.

XII. *A Specifick against all manner of Agues.*

Take Quin-quina, or Jesuits Bark, two Drachms; beat it into Powder, just about the time of using it; Infuse it in a good Draught of Claret, or other Generous Wine, for the space of two Hours; then give the Patient both Liquor and Powder at

once, as they lye in Bed. Some advise to give it as the Fit is coming, others, as the Fit is going off; the latter way is best, if the Sick be very weak. *Salmon.*

XIII. *Another Remedy for the same.*

If you give my *Catharticum Argentæum* to forty, fifty, sixty, or one hundred Drops according as the Patient is in Age and Strength, as I have directed in my *Phylaxia Medicinæ*, Lib. I. Cap. 3. and continue it for five or six times taking, it will go near to Cure any Ague whatsoever; more especially, if after such universal Purgings, you give either my *Cutta Vitæ*, or my *Volatile Laudanum*, in such due Dose as in my said *Phylaxia* is prescribed, about three Hours before the coming of the Fit, so as the Sick may be in a good Sweat, about the coming of the cold Fit; by this means used five or six times the Ague goes off, and comes no more. I scarce ever fail of Curing an Ague by this method. *Salmon.*

V. *Agues Cured by another Medicine.*

I have Cured hundreds of Agues exactly by the former method, except only that instead of the *Catharticum gentium*, I have used either *Tabulae Emeticae*, or Vomiting Lozenges; Or my *Emeticum*; and sometimes some other proper Emetics and Catharticks alternately: But before either *in-quina*, or *Opiates* be given, if you would do like an Artift, you ought to prescribe Universal Cleansers. *Salmon.*

VI. *A violent burning Fever, with Vomiting and Bloody Flux.*

Where the Disease has lasted long, the Patient distressed, and brought as it were to Death's door, there is nothing in the World better than our *Pulvis Antifebris*, mentioned in *Phylaxa medic. Lib. 1. Cap. 45.* You may give it to half a drachm or a drachm, in any convenient Vehicle, an Hour and half before the coming of the Fit. *Salmon.*

XVI. *Agues (chiefly Quartans) Cured by the following Arcanum. Rolfinc. Lib. 5. Sect. 6. Cap. 12.*

Take Leaf-gold a drachm, dissolve it in *Aqua Regis*; Glas of Antimony a drachm, dissolve it in *Aqua Fortis*, Quick-silver six Drachms, dissolve it in *Aqua Fortis*: mix these Solutions together, and Distil them by an Alembick, cohobating twelve times; at last to the Powder left in the bottom put Spirit of Wine, which abstract from it six times; then Calcine it upon a Tile, or in a Hascican Crucible, in a Circulary Fire; so have you one of the best Remedies for an Ague, chiefly a Quartan, yet commonly known. Take of this Powder six Grains, Scammony twelve Grains, mix for a Dose, give it in the Morning the day before the Fit, or in the Morning the same day, if the Fit falls towards Night. *Salmon.*

XVII. *Riverius his Ague-Frighter.*

Take Flowers of Antimony,

ny, thrice sublimed with Sal Armoniack, and Dulcified; Perlucid Hyacinth, Glafs of Antimony, *ana* half an Ounce: Aqua Fortis, (made of Nitre and Alum) 4 Ounces; Præcipitate the said Antimony in the said Water: Again, Take Quick-silver, revived from Cinabar six Ounces; Aqua Fortis, (made of Nitre, Alum, and Vitriol) q. s. in which dissolve and præcipitate the Mercury: Take also fine Leaf-Gold one Ounce, dissolve it in Aqua Regia. All these three Menstruums, with their Præcipitates, put into a well Luted Retort, and with a gradual Fire distil to dryness, which repeat by Cohobation twelve times; then wash the Powder five times with some Cordial Water, and dry it; put to it of the best Spirit of Wine a Quart, and distil it from it, in a well Luted Glafs Retort, Cohobating six times; and the remaining Powder put into a strong Crucible, well Luted, which place in a Circular Fire for three Hours; remove it from the Fire, and being

cold, burn off the best Spirit of Wine from it. Dose Gr. six. *ad* twenty, with Scammony from twelve to twenty five, the day before the Fit, or the first morning, if the Fit falls towards night. *Salmon.*

XVIII. *A most excellent Medicine against all sorts of burning Fevers.*

There is nothing better in the World, that I know of than my *Febrifuge*, mentioned in my *Phylaxa*, Lib. now in the *Press*. You may take about twenty Grain to thirty, or thirty five Grains, in a Glafs of fair Water, sweetned with Sugar, or in Wine well sweetned, just at the coming of the Heat, and you may give another Dose about an Hour after; and if the Heat be vehement, you may give a third Dose in like manner: 'twill take off the Fever: it were by Incantment. This Course being taken for two, three, or four returns of the Fit, 'twill at length certainly vanish. If the Fever be *Continent*, you ought to give it every Day 4 or

Dose

ses a Day, as before dictated, 'till the Feaver is wholly taken off: 'Tis one of the best of *Antifebriticks*. I speak experimentally from a very Believable Thousand Proofs; the greatest of all which, was made upon my own Person in the *West-Indies*, when it was supposed there was scarcely an Hour betwixt me and Death. *Salmon*.

K. Agues, chiefly Quartans, cured by our Aurum Vitæ Catbartick, in Phylaxa, Lib. I. Chap. 41. Sect. I.

Tho' I did always know this Medicine to be a very good *Antifebritick*, yet my Experience thereof, since the Writing of that Book, has been much more confirmed me in the use of it; I have cured many Quartans with it of long continuance, when all hopes of Cure were almost past, by a declivity into other more dangerous Diseases. Dose is from two Grains to twelve, according to Age and Strength: Let it be given in a Bolus overnight, and a Purge the next Day; or it may be given in

the Morning Fasting, in a simple Extract of Aloes. *Salmon*.

XX. *Another Remedy against all sorts of stubborn Agues.*

Take of our Royal Powder (in *Phylaxa, Lib. I. Cap. 44. Sect. I.*) from fifteen Grains, to thirty or thirty five, and mix it with the Sap of an Apple, or a stew'd Prune, or with a little Conserve of Roses, or a little Syrup; and so let the Sick take it early, the Day before the Fit, or the same Morning, if the Fit comes towards Night, Drinking warm Posset Drink, or Broth, liberally after it; it is a good thing, and scarcely ever fails. *Salmon*.

XXI. *A Tedious Quartan and Tertian.*

I have oftentimes Cured Tedious Quartans and Tertians, by giving half a Pint of the Crude Juice of Camomil, an Hour before the coming of the Fit, and repeating the same Dose for four or five Fits. *Salmon*.

XXII.

XXII. *A good Observation.*

If in any Ague whatsoever, when any Concoction (though not perfect) appears in the Urine, then give a Purge on the Ague Day, so as it may have done Working before the Fit comes (*viz.* four or five Hours before the coming of the Fit) you will find the Ague will never return any more after the Fit, but will be quite removed, as if done by Incantation: It has been often tryed with answerable Success. In Tertians, do it after the third or fourth Fit: In Quotidians, you may tarry longer: In Quartans, scarcely before the thirtieth Day. And in this case we may fly to Antimonial and Mercurial Medicines, especially if of long continuance.

For as the Matter lies in several places, so chiefly the Mesentery, whence, less it be fetcht, the Operation seldom succeeds as it ought to do. If the Disease perish not upon Purging, always give my Volat Laudanum before the
Salmon.

XXIII. *Another method of Quartans and long continued Agues.*

Take Water half a P
Salt of Tartar 2 Drach
Oyl of Sulphur hal
Drach. Sena three Drach
Jalop in Powder one Drach
Make an Infusion for 1
Doses; the next Day Pu
also with this. Take
Iomelanos, Scamony in p
der, of each alike, mix th
Dose from half a Drachm
one Drachm. *Salmon.*

CHAP. IV.

Of BLEEDING.

I. *To stop the Bleeding at the Nose.*

TAKE Bole Armoniack, | der; Ashes of an Old I
stamp it finely to pow- | of each alike; mix th

then blow up some of it with a Quill, into the bleed-
ing Nostril of the Patient,
and it stops presently. *Sal-*
mon.

Against Pissing of Blood.

Take Sheeps Milk (high-
praised herein above all)
sting four Ounces, mix
with it a Drachm of fine
le Armoniack in Powder,
and one or two Grains of
Volatile Laudanum, dis-
solved, and so give it. *Sal-*
mon.

*Against the Bloody-Flux,
and Pissing of Blood.*

Take Conserve of Roses
one Ounce, Crocus Martis
one Scruple, *Volatile Lau-*
danum two Grains, mix them
well, then take it on the
point of a Knife, in a
morning Fasting, and do so
three several Mornings to-
gether. *Salmon.*

Against spitting of Blood.

Take Mastick and Oli-
num, in Powder, two
scruples of each, Conserve
of red Roses 2 Ounces, Dia-
cordium half an Ounce,
Sutta Vitæ three Drachms;

mix them together, and
make an Electuary, then take
thereof Morning and Eve-
ning on the point of a Knife,
as much as a Nutmeg at a
time. *Salmon.*

V. *A good Remedy against
Bleeding at Nose.*

I commend this Powder
of *Heurnius*. Take Seeds of
white Henbane, white Pop-
py, *ana* one Ounce; Blood-
stone, red Corral, *ana* two
Ounces, Camphire two Scr-
uples, Terra Lemnia two
Scruples; mix them. *Dose*,
half a Drachm, or two Scr-
uples Morning and Evening,
with Conserve of red Roses.
If Opium in fine Powder,
(eight Grains) were added,
'twould be so much the bet-
ter. *Salmon.*

VI. *Another against Bleeding
of a Wound.*

If a Fuls-Ball, tough and
soft, be cut into slices, and
squeezed hard in a Press,
those pieces applyed are suf-
ficiently able to stop any
Bleeding, especially if any
Stegnotick Powder be strew-
ed on. So also the Fungus
growing on a Birch Tree,
the

the Powder of Agarick being first strewed on the place. *Salmon.*

VII. *Another for the same.*

The Powder of Man's Blood is almost an Infallible Remedy, strewed upon the place; or if it be in the Nostrils, blow it up with a Quill, or put up in a Nasale, the Mouth being held full of cold Water. *Salmon.*

VIII. *A most effectual Remedy.*

I commend as one of the greatest Secrets our *Aqua Regulata*; (see it *Phylaxa Med. Lib. 1. Cap. 1. Sect. 1.*) being applyed by washing the Part, and then laying Linnen Cloths often doubled over the place; it closes up the extremities of the Vessels, and powerfully stops the Bleeding. *Salmon.*

IX. *Where the Bleeding is extreme and dangerous.*

Dissolve Salt of Vitriol in fair Water, and wash the place with it, then apply Cloths doubled wet in the Solution; or this Powder. *Take fine Bole, Sanguis Draconis, Powder of Galls, Salt of*

Vitriol, ana, make each into Powder, and mix them. Salmon.

X. *Another thing for the same purpose.*

I have often stopt Bleeding in most parts of the Body, by the use and application of *Aqua Styptica*, especially in Wounds made by Cut; 'tis not so useful in Hemorrhage at the Nose but 'twill do the Feat, if not Impetuous. *Salmon.*

XI. *Another for the same.*

A Tent made of the pre *Fungus* (at Sect. 6. aforegoing) and put up the Nostril to the place that Bleeds, will so admirably stop the Bleeding, that it will seem as if it was done by Witch-craft or Inchantment. *Salmon.*

XII. *A Remedy from Colcothar*

The Illustrious Prince of Orange was re-called from Fatal Bleeding only by the use of *Colcothar*, or burnt Vitriol. He every Day bleed a vast quantity of Blood at a Wound which he had received in his Jugular Vein and it could be stopt by no other

other Remedy but by a Lent wrapt up in a Dissolutive, and 'good store of the Powder of Colcothar, which was thrust into the Wound. By this very means cured a Youth that had a great Wound and Bleeding in the Calf of his Leg: and stopt the Bleeding in another, which had a Bleeding in his Arm. *Salmon.*

III. A Remedy made of Alum.

After cutting off of Limbs *Arteries* made little Tents of Alum, and thrust them as far as he could up into the Orifice of the Vessels, especially the greater; and so finished the Business with the application of many *Astringent* Powers. And the Bleeding of a Vein in the Arm, which could by no means be stopt, did it only by applying Alum.

IV. Galen's Topick against Bleeding.

Take Aloes, Frankincense, Seres Wooll, ana, all very finely powdred, which mix with the white of an Egg,

with which fill the Wound, and then bind it up. *Salmon.*

XV. Bleeding stopt by Spirit of Vitriol.

In Scorbutick Bleeding, Spirit of Vitriol mixt with any convenient *aqueous Vehicle*, is of admirable use. It has also been found excellent to stop a Hemorrhage in Hysterick Persons, and such as have been troubled with Quartans and Dropfies; and this it does by coagulating a Blood too Fluid, and attenuating it when too thick. *Salmon.*

XVI. Bleeding at Nose stopt by touching.

I have oftentimes stopt a Bleeding at the Nose by pressing outwardly upon the Jugular Carotide Artery; and this has done when many other Remedies have failed. *Salmon.*

XVII. A Medicine made of Sheeps Blood.

Take Sheeps Blood (Ox Blood is as good, but Man's Blood much better) dried and powdred in an Ounce; Crocus Martis, red Colco-

char, of each half a Drachm; mix them. It is a Medicine that exceeds all Credit; apply it, or strew it upon Wounds. If Powder of a dryed Toad, 2 Drachms, be added, 'tis much better. *Salmon.*

XVIII. *To stop Bleeding caused by Leeches.*

Take a Bean, slit it in two, take away the Skin and lay it on a place where a Leech hath drawn, that Bleedeth too much, or cannot be easily stopt, and it will stop the Bleeding.

CH A P. V.

Fluxes, Gripings, Wind.

I. Against Wind and Gripings in the Belly:

TAke of the Roots of Kneeholm, Elecampane, Anniseeds and Fennelseeds, half an Ounce of each; make them all into Powder, and mix them well together, with half an Ounce of Sugar, and take every Morning of it as much as will lye on a Shilling, in Wine or Posset-Drink.

II. Against the Griping in the Guts.

Take Salt of Worm-wood half a Drachm, Andromachus Treacle 2 Drachms,

Volatile Laudanum 2 Grains make it into a Bolus, to be taken first in the Morning, or rather last at Night *Salmon.*

III. A vehement Diarrhæa, or Flux stopt.

Riverius saith, *A Robust and Cholerick Man was taken in the midst of Summer with a Cholerick Diarrhæa, very violent, with extream Thirst* I (saith he) prescribed him *S. Prunellæ* in his ordinary drink as also in *Juleps* of *Lettice* and *Parlane Water*, to be taken three

brice a day, and be recovered in 24 Hours. Almost in imitation of this, I prescribed, *Sal. Prunellæ* half a Drachm at a time, four times a day in Spring-water, well sweetned with double refined Sugar, to one that had a Vomiting, and vehement Flux; and although the Flux had continued 14 Days, and the Patient had sometimes twenty or thirty stools a day, yet in the first day (24 Hours) the Flux was stopt, and after the second Dose the Vomiting; and in about four Days time the Patient was well, his Weakness only excepted. *Salmon.*

IV. Another Remedy for a Flux.

Take *Madera*, or Sherry-wine, half a Pint, *Sal Prunellæ* half a Drachm; mix, dissolve, and give it three or four times a Day. This will do, though in a vehement burning Feaver. *Salmon.*

V. A Flux with sharp matter.

Take forty or fifty Drops of our *Spiritus Anodynus*, two or three times a day in a

Glass of Wine, or Burnt Brandy; and it will do the Cure in four or five Days. See how it is made in my *Phylaxa Medicinæ. Lib. 1. Cap. 13. Sect. 1. Salmon.*

VI. A vehement Flux, with Vomiting.

If the Stomach be so weak, that things cannot be easily administred by the Mouth, then you must use Clysters. Take Posset-drink, or Mutton Broth, or Decoction of Sage a Pint, Spirit of Wine four Ounces, *Spiritus Anodynus* two or three Drachms, or half an Ounce; mix, and let it be exhibited once, twice, or thrice a day, as need requires. *Salmon.*

VII. Another for the same.

Take Canary four Ounces; of our *Gutte Vitæ*, forty, fifty, or sixty Drops, as the Sick is in Age and Strength; mix, and give it every Night going to Bed. And if the Flux be vehement, give also this Clyster. Take Decoction of Rosemary or Sage, a Pint, common Spirit of Wine, four five, or six Ounces: mix

them, and exhibit it warm.
Salmon.

VIII. *Fluxes Cured with our Volatile Laudanum, in our Phylaxa Medicinæ, Lib. I. Cap. 50. Sect. 1.*

Take our *Volatile Laudanum* every Night going to Bed, beginning first with a Grain or two, and so increasing the Dose gradually to five, six, seven or eight Grains, and in a few Days it will do the Cure: After three or four times taking of this Medicine, 'twill be good to Purge with our Family Pills (such as you have from me, not those of *Holliers* making, for they are not made as I make them, nor does he know how to prepare the Aloes, and some other particulars of them, as they ought to be prepared.) I advise to Purge, not first (because of weakness) but after four or five Doses of the *Laudanum*, because by that means the Sick will gather some Strength to endure the Purging withal; and this Purging is necessary to carry off the offending Matter: And then you are

to proceed in the use of the *Laudanum* to a Cure, which will succeed to your good liking. *Salmon.*

IX. *Fluxes Cured with Volatile Laudanum.*

Take Decoction of Rue, Rosemary, or Sage, ten Ounces; common Spirit of Wine four or five Ounces; our *Volatile Laudanum* ten or twelve Grains: Dissolve the *Laudanum* in the Spirit, and mix it with the Decoction, and exhibit it warm once a day Clysterwise; it will cure in about three or four days. *Salmon.*

X. *Griping of the Guts, and vehement Flux.*

Take Rhubarb, thin sliced two Ounces, Anniseeds bruised one Ounce and half, Gentian, Cinnamon, *ana* half an Ounce, common Spirit of Wine a Quart: mix and make a Tincture. Dose from five Spoonfuls to eight, twice or thrice a Day: 'Tis a Medicine without an equal, and the best thing in the World for Gripings in Nurses, Infants and little Children, to whom you must

must proportion the Dose. *Salmon.*

XI. *A pleasant Remedy against Fluxes.*

Take *Catechu*, which is choice in fine Powder, three or four Ounces, common Spirit of Wine a Quart; white Sugar Candy in fine Powder three Ounces; mix them; put not in the Sugar-Candy, 'till the *Catechu* and Spirit has been ten Days in Digestion; then mix and dissolve. Dose from half a Spoon full to two or three, Morning and Night. *Salmon.*

XII. *Fluxes not to be stoppt rashly.*

Celsus saith, *To be Loose for a Day is good for Ones Health, or for more, so there be no Fever, and it stop within seven Days, for the Body is Purged, and what would have done hurt is beneficially Discharged; but continuance is dangerous, for sometimes it causes a Criping and Fever, and consumes the Strength.* If therefore the Strength be not too much weakned, in order to stopping of a Flux, you ought

first to Purge with our Family Pills (such as come from my own Hand, not those which *Hollier* sells) and then to take my *Guttæ Vitæ*, *Spiritus Anodynus*, or *Volatile Laudanum*, (such as come from my Hand) and after eight or ten Doses, to Purge again with the Family Pills: But if the Strength of the Sick be too much weakned, you must not Purge first, but as we directed at *Seçt. 8.* a foregoing. *Salmon.*

XIII. *Stubborn Fluxes.*

Take *Angelus Mineralis*, Grains ten or twelve, Pulp of an Apple roasted, as much as a Nutmeg; mix and give it at Night going to Bed, for eight or ten Nights; after Purge with an Infusion of *Rheubarb*. See the *Angelus* in my *Phylaxa*, Lib. 1. Cap. 42. *Seçt. 1.* It takes away all those Impurities (or Precipitates them) which often Creates stubborn Fluxes. *Salmon.*

XIV. *An Inveterate Flux, in a Scorbatick Habit.*

An Inveterate *Diarrhæa*, or Flux, in a Scorbatick Habit.

Habit, ought not to be stopt with Astringents, nor is it easily Cured with *Antiscorbuticks*. Salt of Vitriol is a good thing, for it makes revulsion, and evacuates upwards. You may give it from one Drachm, to half an Ounce, in Posset-Drink, in the Morning Fasting. Tincture of Antimony given to sixty, eighty, or one hundred Drops, in Claret-wine is good. So also our *Tinctura Martis* well prepared, which is preferred before all others. *Salmon.*

XV. *Several other approved Remedies against Fluxes.*

Powder of unripe Mulberries is an approved thing, and gratifies the Stomach. Powder of Mastick taken in Conserve of Roses, or juice of Quinces, is an excellent thing. Water thickned with Powder of Acorns, by Boiling, has Cured an Inveterate Flux, universalls premised. Quiddony of Sloes, ripe or un-ripe, is an approved Remedy. *Riverius* commends Juices of spotted Arsmart and Housleek, ana, mixt and boyled away to a

third part, as a thing that never fails, though the Flux be never so Inveterate. Beeswax given in substance is good, but its Oyl, in a proper Vehicle, of admirable use: Or this; Take Wax, boyl it in a Lixivium of Salt of Tartar, then take it out, melt it, and mix it with Chymical Oyl of Nutmegs. Dose twenty Grains to half a Drachm, every Night. Tincture of Oak-bark is a prevalent thing; so also Tinctures of Balauitins, and Pomegranate Peels. Our *Pulvis Bezoarticus* has cured several, who have been given over by many Physicians, which it did by absorbing the Acid and Virulent Humour. Nor is our *Pulvis Antifebricitus*, any mean Remedy. *Salmon.*

XVI. *To Cure an extraordinary Flux of the Blood.*

Take Mastick in Powder one drachm, 2 hard Yolks of Eggs, temper them with good Rose-Vinegar: Or Juice of Quinces, and give it to the Patient to eat first in the Morning. By this Medicine alone, a Man was Cured of this Distemper, who

who had daily 70. Stools a day, when all other means failed.

XVII. *Against Gripings and Wind in the Guts.*

Take Oyl of Aniseed, half a drachm; mix it with White sugar, and in a Cup of Wine; drink it fasting it doth the Work.

XVIII. *A Clyster against Pains, and Gripings in the Bowels, Dysenteria.*

Take Cows Milk, one Pint; common Spirit of Wine, four ounces; Gum-Tragacanth, one drachm; the Yolks of three Eggs; Oyl of Roses, two Ounces; make it Blood warm, to the dissolving of the Gum, and so put it up. *Salmon.*

G H A P. VI.

Shortness of Breath.

I. Against shortness of Breath.

TAKE of Saffron in Powder one Scruple, of Musk in Powder one Grain, give them in Wine; after take *Spiritus Antiasthmaticus* in Wine.

II. For the same.

Take Juniper Berries two Ounces, boyl them well in two Quarts of Water, and drink of the Decoction first and last, and at other times. This helps all Diseases of the

Chest, and will make you breath freely. *Salmon.*

III. Against shortness of Breath, with a Cough.

Take the Roots of Valerian and boyl them with Liquorice, Raisins stoned, and Anniseeds, and drink of the Decoction often; this is singular good against the said Diseases; for it openeth the Passages, and causeth the Phlegm to be spit out easily.

IV. Shortness of Breath.

Physicians commonly say, That the strongest Purges are most proper in this Disease, if the Matter be highly peccant and inveterate: *Paulus* advises even to Purge with *Coloquintida*: Some describe *Agarick*, tho' a Plegmagoge, because of its weakness: *Elatarium* is a good Purge, not only in a Dropsey, but also in an *Asthma* and *Orthopnea*, for that they are caused by gross Matter; it may be given of it self (in a proper Vehicle) to five, or six Grains; in Composition you may give it thus. Take *Scammony* ten Grains, *Gambogia* five Grains, *Elatarium* half a Grain; all being in fine Powder, mix them for a Dose, if the Sick be strong. *Galen* also approves of the most violent things. Take *Mustard-seed* one Ounce, common Salt half an Ounce, *Elatarium* fifteen Grains; grind them together, and make Troches. (Galen with eight Troches; so that in each Troche you will have about two Grains of *Elatarium*.) Or you may give it in

Powder, with a little Honey, or the Pap of an Apple. But that the Cure may be safe, Emollients Clyster may be given afore-hand and half a Pint of *Aqua Mulsa* after. These Purges may be given every fourth or fifth Day. *Salmon*.

V. Shortness of Breath cured by Vomiting.

Experience shews, That when a great quantity of impacted Matter lies in the Lappets of the Lungs, especially if there be a Sickness at Stomach also, that then I say, Vomits are of great use, and sometimes the Paroxysm is taken off with this Remedy alone. Salt of *Vitriol* may be given, from half a Drachm, to a Drachm: *Aqua Benedicta*, from three to four Drachms, or one Ounce to an Ounce and a half, if to very strong Persons: My *Catharticum Argenteum*, given from one to two Drachms, is one of the best of Remedies. *Salmon*.

VI. Shortness of Breathing Cured by reiterated Clysters.

Take Mutton-Broth eight Ounces;

Ounces; Tincture of Colomthis half an Ounce; Infusion of Crocus Metallon; Elixir Proprietatis, of each an Ounce; mix, and use it warm: In this case Cyfters ought to be given in small quantity, lest the Guts too much distended, should press upon the Diaphragma, and make the Paroxysm more vehement and dangerous; and they ought to be so often to be repeated. *Salmon.*

II. For a vehement shortness of Breath.

I have often given with great Success, my *Syrupus Siphriticus* (see it in my *Physica*, Lib. 1. Cap. 34. Sect. 1.) for that causes the Matter contained in the Cavity of the Breast to be avoided with the Urine through the Bladder, the Urine for the most part being much, thick, and doubled, by which the peccant Humours are carried not only from the Breast, and places of Respiration, but also from the head Veins and other parts: I have done wonders in this case by the judicious use of *Spirit of Sal-*

phur per Camp. given in pectoral Drinks. *Salmon.*

VIII. A Pectoral Drink.

Take Raisins of the Sun stoned, Figs slit, *ana*, Liquorice bruised two Ounces, Elecampane Roots bruised, one Ounce, Spring-water a Gallon; Boyl all to two Quarts, and strain it for use Dose half a Pint three or four times a Day. *Salmon.*

IX. Of the use of Opiates.

If Rest has been long wanting, and there be withal a vehement Flux of Rheum and Cough, though the stopping of the Catarrh cannot be without sensible danger, yet you must immediately give an Opiate, such as my *Laudanum Volatile cum Aloe*; for otherwise the Obstruction will so increase with the Catarrh, that before you are aware the Breath will be stoppt, which there is no great fear of by giving the Opiates; for that all Opiates stop the Flux by no other way than by thickning the Matter, whereby it cannot so easily flow to the part; the Humour then being thus thick.

thickned through the whole Man, and not flowing to the Bronchia of the Lungs as formerly, it at length finds a vent by other ways, and that for the most part by Sweat, Urine, or Stool, either of which ways you must endeavour to promote, according as you see the disposition of the Body is inclinable. *Salmon.*

X. *An Inveterate Asthma.*

I Cured an Inveterate Asthma, that had been of fifteen or sixteen Years standing, by giving my *Pilule Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as *Hollier* pretends to

make them) once; letting a Day or two be between each; and so reiterating the Course two or three times as you see occasion. *Salmon.*

XI. *Shortness of Breath in Woman with Child.*

Truly, because I saw the peril of her Life was not small, by reason of her being with Child, I could not pursue the usual methods of Cure, I took the following course. I gave her my *Volatile Laudanum*, at Night going to Bed, and the *Spiritus Antiasthmaticus* in all her Drink; and by this course in about a Months time she was freed perfectly from her Disease. *Salmon.*

CHAP. VII.

Diseases of the Breast.

I. *A Pultess for a Sore Breast.*

Take new Milk and grate white Bread into it, then take Mallows and red Rose Leaves, a handful of each, then chop them small,

and boyl them together till it be thick, then put in Honey and Turpentine, of each two ounces: white Lead six ounces; mix them, spread it on a Cloth and apply it.

II. *For*

For an Ague in the Breast.

Take good Aqua-vitæ and good Oyl, and warm them either on a Chafing-Dish or Coles, dip therein two Cloths made fit for the use, and lay them there-
on as hot as may be suffered in the Morning and Evening.

To heal an Inflammation, or Ague, in the Breast.

Take the Whites of two Eggs, and Housleek two Handfuls; let the Whites be well beaten, then pound the Housleek, and mix with the Handfuls of Barley Meal, and apply it very hot.

To heal Ulcers in the Breast, tho inveterate.

Take Oyl of Sulphur and mix them with it; then apply this following Ointment. Take Yelks of two new laid Eggs, Turpentine, Butter, Honey of Roses, Barley-Flower, ana an Ounce; Grind them in a leaden Mortar, and mix them therewith till they be whole.

V. Against Pain and Swelling of the Breasts.

If it proceeds from Cold taken, or from a Blow, Bath the Place very well Morning and Evening, with Powers of Amber, for three, or four, or five Days, and the Pain and Swelling will go away. *Salmon.*

VI. For a Sore Breast.

If the Sore be recent, it may be Cured with our *Balsamum Vulnerarium* two Ounces, *Mercurius Dulcis*, Levigated, half an Ounce; mix them well, and apply it. *Salmon,*

VII. For an Inveterate Ulcer in the Breast.

Take our *Balsamum Amicum*, two Ounces, *Angelus Mineralis*, half an Ounce; mix, and apply it, dressing the Sore Morning and Evening; It will Cure it in a Short time. *Salmon.*

VIII. For a Painful Swelling in the Breast.

Take our *Balsam of Amber*, and Anoint therewith Morning and Evening, and keep the

the part warm. If it proceeds from Cold, or a Blow, it Cures. *Salmon.*

IX. For hard Tumors of the Breast.

Take Gum *Ammoniacum*, strained and made up into a Plaister, it cures them to a Miracle; much more if it be made up with Juice of Hemlock. Or you may use *Emplastrum de Ammoniaco, cum Cicuta*; it is a Remedy that hardly ever fails. *Salmon.*

X. A Cancerated Breast not broken.

I Cured two Cancerated Breasts with the following. Take Diapalma six Ounces, Oyl an Ounce; of our Hercules 3 Ounces; mix them over a gentle heat; spread it upon soft Leather or Cloth, and apply it. The Cancers (that which was oldest) was not above six Months standing. The assiduous use of this Medicine eased the Pain, in five or six Days time, and in the space of four Months time, or thereabouts, perfectly dissolved the Tumour. *Salmon.*

XI. Soreness of the Nip cured.

Take Bees-wax 1 Ounce, Fresh Butter two Ounces, Venice Turpentine half an Ounce; mix, melt, anoint with it; it will be much the better, if you add to it two Drachms of Oyl of Wax. *Salmon.*

XII. A Tumour of the Breast broken.

Let the Patient Purge very day, or every other day, with *Elixir Proprietum*, according to their Strength, and outwardly, let it be dressed with this. Take of our *Balsamum Ammoniacum* four Ounces, *Pulvis adhaerens* two Ounces; mix, and apply it, and let it be dressed at first twice a Day, afterwards once a day. *Salmon.*

XIII. For that which the vulgar call an Ague in the Breast, viz. an Inflammation.

First Purge with our Family Powder, then apply Cataplasms of baked Turmeric for twenty four Hours; then bathe it with our Pow-

Amber, and in four or Days it will be well, *Sal-*

V: Another for an Inflammation of the Breasts.

Universals being first pre-

mised, as Purging with the Family Powder, &c. Apply outwardly our Balsamum Amicum; or if you please anoint with Balsamum de Chili, Morning and Evening. Salmon.

CHAP. VIII.

Of Abortion or Miscarriage.

Abortion more dangerous than a Timely Birth.

It is not only more dangerous, but more painful, by reason of the violent division of the Immature Fœtus; hence it is that many Dye, and such as escape, it is not without dangerous Symptoms, vehement Pains, Fevers, &c. It is not unlike to a ripe Fruit, which is difficultly pulled off the Tree; whereas was it full ripe, it could drop of its own accord, whether it was ripe or no, which is the true cause of a mature or timely Birth. The danger is the more if the Fœtus be in the sixth, seventh, or eighth Month,

and the Woman be of a weakly Constitution; for that healthy Women never miscarry without eminent Danger.

II. *Bleeding by the Womb, not always a sign of Abortion.*

This is evident, for that some Women have their Terms all the time of their going with Child; and I have known some that have had them from the third Month to the last, after they had been stopt 3 Months, without danger; and therefore Midwives ought to be very discreet in making Judgment: For though a Woman with Child may void much Blood by the Womb,

Womb, yet it may be no Miscarriage, but either be a natural Flux, as it is to some Women, or only fore-shew a Danger, which ought by proper Means to be prevented. Therefore Midwives ought diligently to examine the Matter excluded, whether it be Blood or Flesh, or Seed or Fætus, which by washing it in Water will easily be discerned; and Judgment may be made accordingly, whether there be an Abortion or no.

III. *A History of a Woman that Miscarried.*

A Woman gon with Child fourteen Weeks Miscarried: First much Blood came away, then the Membranes and Fætus: Two days after the Woman fell into a high Fever; due means was used, and sufficient Cleansers; but the Placenta, or After-burthen stuck so fast, that it could by no means be removed; all the while she voided a filthy Cadaverous stinking Matter, and sometimes pieces of Flesh: on the tenth Day she died.

IV. *A Spirit to prevent abortion.*

Take Spirit of Wine Gallon, Balauſtians, Pot granates Peels, Oak-ba of each four Ounces, Opium two Ounces; mix, dissolve the Opium, digest all together, for six or seven days then add to it a Gallon five Quarts of fair VVater Distil in an Alembick, and draw off five Quarts of liquor, which Dulcifie with white Sugar, and keep use. Dose four or five Spoonfulls, two or three times day. *Salmon.*

V. *Another for the same much stronger.*

Take of the former distilled Spirit a Gallon, Catechu, Cortex Peruvian both in Powder, of each Pound; mix, digest, shaking it twice a day, for ten or twelve days, then keep it for use. Dose from one Spoonfull to two, or more Morning and Evening; will scarcely ever fail. *Salmon.*

I. *A Powder for the same.*

Take Antimony Diaphoretick, Pearl, red Corral in Powder, Levigated Powder of Crabs-Eyes, ana two Scruples, Balauftians in Powder, Nutmegs, ana five Grains; mix for a Dose to be given Morning and Evening. *Salmon.*

II. *Another Powder for the same.*

Take Blood stone, Macek, Olibanum, ana fifteen Grains; make all into a fine Powder, for one Dose to be given Morning and Evening in a Glass of Tent. *Salmon.*

III. *An Emplaster for the same purpose.*

Take Blood-stone in fine Powder half an Ounce, Macek, Frankincense, Olibanum, of each an Ounce, Sutch, Balauftians in Powder, ana two Drachms, Galbanum two Ounces, Pine Rosin, Venice Turpentine, enough to make a Cerecloth, which apply to her Belly, and continue the use of it till the seventh Month, or

time of Birth. Let it be laid on the Belly, and on the Loyns on each side, the Backbone being left bare; and every ten or twelve Days it may be changed.

IX. *A most excellent mixture for the same.*

Take of our *Gutta Vitæ* one Ounce, (see it in our *Phylaxa*, Lib. I. Cap. 9.) and our *Tinctura ad Catarrhos*, four Ounces; mix them: Dose one Spoonfull every Night going to Bed, in a Glass of Ale: Tho' there be evident signs of Abortion, yet this will prevent it; I have proved it above a hundred times with success. *Salmon.*

X. *A Plaster from Riverius.*

If the Child be not fevered from the Cotyledons, apply this. Take Olibanum in Powder two Ounces, the Whites of five Eggs; stir them together over the Fire, always keeping stirring that they may not run to a Lump; adding also a little Turpentine, that they may not stick too much. Lay it upon Tow, and apply it to the Navel as hot as it

it can be endured, twice a day, Morning and Evening, for three or four days; in the mean Season also let her wear an Eagle-stone, or a Stone found in the Heart or Womb of a Hind, under her Arm-pits.

XI. A Cataplasim to comfort the Womb.

Take Crumbs of Houfhold Bread two Pound, Camomil Flowers a handfull; Mastick, Olibanum, of each half an Ounce in Powder; Nutmegs, Cloves in Powder of each an Ounce, Rose-Vinegar two Ounces, Tent or Malmsey-wine a sufficient quantity: Boyl all over a gentle Fire, to the consistence of a Pultice; put it into a Bag or folded Cloth, and apply it hot to the bottom of the Belly.

XII. A Cataplasim to prevent Abortion.

Take of our Balsamum Amicam two Ounces, of our New London Treacle one Ounce; mix them, and with Powder of Rue make it of a consistency; apply it warm to the Belly. *Salmon.*

XIII. Prevention of Abortion.

A Woman who had miscarried four or five times and dispaired of ever having a live Child, I Cured by the following Remedy. Take Rhubarb four Ounces, slice it thin; Anniseeds, Caraways bruised, of each two Drachms; put all into a large thin Bag, with a stone in it, and so tie it up, which put in a Gallon of Ale in a Stone or Glass Bottle: after it has stood three or four days drink of it: This she drank of all the time of her going with Child, and so went her whole time cheerfully and well: I have prescribed the same to several other Women with the same Success. *Salmon.*

XIV. An Observation worth noting.

Consider whether there be a real Miscarriage or not, viz. whether the Fetus actually excluded, or only fears of it; If it be actually done, you must abstain from Astringents, and things preventing Abortion, and therefore use Forcers, Loosners, and

Forcers, lest any of the Membranes, or after-Birth, or any part of it, or other fetid and putrid Matter should be left behind, by which the Woman would certainly Perish. But if the Child be not Dead, nor expelled, but only a Danger, and the *fœtus* retreats, then you ought to use restingents, and things above directed, that Abortion may be prevented, and the Child preserved. *Salmon.*

V. *A Medicine after Miscarriage.*

If part of the After-birth

should remain, and a continual Flux of Blood for some Months should accompany it, the most Excellent *Sylvius* has restored the sick by three ounces of the following Decoction, taken twice or thrice a day. *Take Bistort-root, three Ounces, Marjoram, Pennyroyal, ana, a handfull; Water, White-wine, of each a sufficient quantity: Strain, and Sweeten with Syrup of Mugwort a Tenth part: Cinnamon-water a Twentieth part.* By Virtue of this, a piece of the After-birth, as big as ones Fist was voided, and the Flux of Blood stopped and cured.

CHAP. IX.

Want of Appetite.

IF want of Appetite proceeds from a cold Cause, or cold Flegm afflicting the Ventricle or Stomach, 'will be necessary to give a proper Vomit, and then such things as may heat and corroborate it.

II. A Vomit evacuating Flegm, and cold and watery

Humours. Take our *Pulvis Argenteum* 10. grains, mix it with the Pulp of a roasted Apple, and give it in the Morning fasting; drinking warm Broth or Posset-drink after it. The third day repeat the same Dose.

III. Then to warm, comfort, and restore the Stomach,

mach. Take our *Tinctura Stomachica*, from half a Spoonful to a Spoonful in a draught of Ale or Wine, Morning, Noon, and Night, a quarter of an Hour or more before eating; it does Wonders, and restores the Appetite, tho lost for many Months: I have proved it many Hundreds of times for these Twenty five or Twenty six Years together. *Salmon.*

IV. Salt Meats are also good, because they irritate and provoke the languid Faculties of the Stomach; Salts also have an inciding and attenuating Virtue: and next to these such things as have a volatile heat and sharpness, as *Mustard seed, Onions, Garlick, Leeks, Shellots, &c.*

V. When Flegm disaffects the Ventricle, that is, tough, thick, and viscous, whereby the Appetite seems to be almost destroyed, it will be necessary that you use Medicines of another Nature, viz. such as are acid, sharp, and cutting, for that these things not only separate the offending Matter from the Tunicles of the Stomach;

but also prevent Putrefaction and the Generation of the like for the future.

VI. For this purpose *Spirit of Vitriol* is most commended by some, and 'tis doubtless a good Medicine, but ought to be cautiously used to disperse Bodies, lest it induces a Consumption.

VII. But in fuller and milder Bodies it is not only safe but very profitable, more especially, if the *Anorexia* or want of Appetite, proceeds from Choler, Yellow or Green, abounding in the Stomach.

VIII. In this case I commend my *Spiritus Aperiens*, and *Syrupus Diasulphureus* (see the in my *Phylaxa Med. Lib. Cap. 14. Sect. 1.* and *Lib. Cap. 36. Sect. 1.* given the first to 30. 40. 50. or 60 or more Drops in a Glass of Ale: the other in all the drink the Sick drinks, to a Spoonful, more or less, they can Affect it, and take it assiduously for ten Fifteen, or Twenty, days together: they are Medicines that seldom fail of their effects, and are beyond Commendation. *Salmon.*

IX. I always adjust the Medicaments for cure according to the Causes: where there is an exceeding Coldness of the Stomach, my *Tinctura Absinthij* is beyond compare, so also *Elixir proprietas sine Acido*: To these things, add our *Aqua Bezoartica*, and *Tinctura Corallorum Composita*, given in Wine.

X. If the want of Appetite restored by taking Acids, is a Sign that the Acid Humour in the Stomach is Languid, debile and weak; but not, or it rather is hurt by it, it is a sign that it is too rampant and Vigorous, and therefore Alcalies as *Tincture of Tartar*, *Volatile Sal Armoniac*, or our *Spirit. Antisthmaticus* ought to be given, and other like Volatile Salts: *Bezoar Mineral* in our *Syrup. Volatile* is of good use in this case. *Salmon.*

XI. The loss of Appetite, which arises from decay of strength, or old Age, is seldom or never cured, unless proceed from a Cold cause, in which case *Volatile sulphurs*, and *Spirituos Things* are proper, but things that they too much must be cauti-

ously given: The Stomach may be Anointed with Oyl of Mace: or you may use this: Take Balsam of Amber one Ounce: common Oyl, 1 dram: mix them.

XII. If there be neither Sickness, nor weakness, nor old Age present, and yet the Person complains that he never comes to his Food with a Stomach, or eats with an Appetite; the only way to restore such an one, is to let him fast till he is a hungry, for long want of Victuals and emptiness in such always breeds an Appetite.

XIII. In Women, especially such as have Gross Bodies, want of Appetite is cured (if not with Child) by proper Emeticks and Catharticks. For the first of these I commend our *Cartbarticum Argenteum*, given to a dram, in a Glass of Ale: For the latter, either our Family Pills, or our Family Powder, both of which may be taken 2, or 3, or 4 times, with due intervals. *Salmon.*

XIV. If it happens in a Woman with Child, all or most of the Preceeding Courses must be avoided, and other

Courses taken. The juices of *Oranges* and *Lemons* with white Sugar may be daily taken for some time: so also *Canary* made acid with juice of *Lemons*: and if heat also abounds; a Decoction of *Tamerinds* sweetned, alone, or mixt: A Syrup or Infusion of *Rheubarb*, is of good use.

XV. Want of Appetite in Consumptive People is of dangerous Consequence: some commend as the best thing *Elixir Proprietatis* given in wine: it may be good for a little Season, but long it must not be taken, lest it also induce the Consumption. The best thing which I have found by my large experience is Our *Tinctura Stomachica* given to a spoonful, 2. or 3. times a day in a large draught of new Milk: And altho the ingredients thereof heat Violently, yet by reason they are of thin Substance

and parts, their heat is quickly diffused, and so do no harm. *Salmon:*

XVI. If Sickness at Stomach and want of Appetite proceed from worms (as sometimes it does) Our *Tincture Absinthij*, or Infusion of Worm-wood, in Rhenish Wine, or Canary, is good *Salmon*.

XVII. *Galens Antidotus The
spesiana*, for want of *Appe
tite*. Take Smallage-feed
xij. drams; Myrrh, Anni
feed, Opium, *ana* vj. drams
White-Pepper, v. drams
Parsly-feed, Long-pepper
Spicknard, Cassia-Lignea
ana iv. drams; Castor, Sa
fron, Flowers of *Funcu*
Odoratus, *ana* iij. drams; Ci
namon, ij. drams; Honey
pound: make an Electuary
dose the quantity of a Ha
zle-Nut, at Bed-time, in
little Drink.

CHAP. X.

Loss of the Use of Limbs.

I. **I**N many people here in *England* there is a loss of the use of their Limbs, the most part caused by taking great Colds; and sometimes it is the effect of the Palsie: the like may happen in the *West Indies*; but though in those hot Countries it is possible to proceed from such a Cause, yet it is oftner, and more generally known to proceed from the Belly-Ach, and that kind of Belly-Ach, which proceed from dryness and Co-tiveness of Body.

II. If it proceeds from taking of Cold, though Sudorifics are commonly used yet they ought rather to be used after a Legitimate purging and cleansing the Body: let the Sick first take our *Pilulæ Mirabiles* from a Scruple to a dram. And repeat the same for 2. or three times with due Intervalls between each Purging, as of

two or three days or more, as they are in Age and strength.

III. After sufficient purging and cleansing the Body, let the Patient sweat well with new *London-treacle*, for 3. or 4. times or oftner as you see occasion; and be very cautious that the Sick takes no Cold again: and in the time of sweating, Frictions ought to be used to the helpless Limb, with course Cloths: that as by the *Diaphoresis*, the nervous juice becomes depurated and clean; so also by the rubbing the natural Spirits may be called back again.

IV. After Sweating the weak Limbs are to be bathed *alternatim* with *Powers of Amber* and *Powers of Juniper*; and in strong robust Bodies, and where the Skin is very thick, with *Oyl of Amber* pure and simple, for some few daies; and then

then afterwards with *Powers of Amber*, &c.

V. If it be caused from a Palsie; there ought to be some gentle Purging, but with such things as more particularly carry off the cold, glutinous, and clammy Humour, which has devolved upon the Nerves; among which our *Vinum Catharticum* is none of the meanest: if it be a strong Man, and in the flower of his years, you may, with caution, give the former *Pilulae Mirabiles*; if he complains of a fulness and heaviness in his Stomach, give him One Two, or Three Doses of our *Impetus Mineralis*, and you shall find a wonder succeed.

VI. But during all this, you must sweat oftentimes, and powerfully by giving our *Vinum Catharticum* inwardly, and provoking the Sweat with Spirit of Wine, in *Hartman's Chair*, if you have such a one, using Frictions withal, as before directed.

VII. Outwardly let the paralytick Limbs be well anointed, Morning and Evening, with this following Oyntment, *Take Chymical*

Oyl of Rosemary and Anni-seeds, of each an ounce: *Volatile Sal Armoniac* in fine Powder half an ounce; *Palm Oyl* half a pound; mix them for use: Rub it well in before a good Fire.

VIII. Inwardly, let the Sick take every morning this: Take our new London Treacle, *Volatile Sal Armoniac*, ana Five grains; mix it with pulp of Figs, and give it: an hour after the taking of it give this: Take our *Spiritus Cosmeticus* half an ounce, *Powers of Rosemary* half a drachm, *Spiritus Antiastringens* Twenty Drops mix, and give it in a Glass of Sack, or Ale; and give the same at Night, continuing this course for a month together.

IX. But when it proceeds from the dry Belly Ach, as for the most part it does in the *West-Indies*, this following method is necessary to be pursued: First, Give the following Clyster, *R. Chicken Broth* a pint, *Honey or Salt*, half an ounce; *Tinctura Aurea* One Ounce, (or instead thereof, boil two ounces of the Pulp of the bitter Gourd in the Broth) then exhibit the

the clear Liquor warm, if it comes away without any apparent effect, repeat it again.

X. Then purge with our *Uilulæ Mirabiles*, two, three, four, or six times, as need requires, with intervals between each Purge; but for poor People, who cannot go to the charge of these Pills, or if they be not to be had, use this: Take a large quantity of Peach Leaves bruised, viz. about forty hand-fuls; Pulp of the bitter Gourd six ounces; boil all in a gallon of Water to two Quarts, strain and sweeten with Sugar and Honey: Dose from half pint to a pint, according to Age and Strength: This Purge, at due intervals, is to be repeated three, four, five, or six times, as you see need.

XI. This done the Bowels, and all the pained Parts and ached Limbs, are to be

bathed with *Powers of Amber* Morning and Evening; or with *Oyl of Turpentine* two ounces, mixed with *Hogs-lard* Eight Ounces.

XII. Lastly, In the loss of the use of Limbs, proceeding from what cause soever, this following Drink must be constantly used and no other, without which a perfect Cure cannot be expected: Take *Juniper Berries* well bruised, *Seeds* and all Four Ounces; *Fountain Water* a Gallon; boil all to Three Quarts or Five Pints: strain out the clear, and put to it of *Spirit of Wine* Four Ounces; sweeten with *White Sugar*, and drink it as your ordinary Drink. This Dyet will seldom or never fail the desired end, which is to restore the Sick to the perfect use of their Limbs, and without which it can scarcely be done. *Salmon.*

C H A P. XI.

Of the Cholick or Belly-ach.

I. **T**O Cure the Belly-ach in a Child. Take the best Brandy a Quart, Cinna-
mon, Cortex Winteranus, ana half an Ounce, Anni-
feeds an Ounce and half, Rheubarb very thin sliced,
or grossly bruised, two Oun-
ces; mix, and in a gentle
heat of a Bath make a Tin-
cture. Dose from two Spoon-
fulls to eight, alone by it
felt, or sweetned with Su-
gar; but to Children give it
sweetned with Sugar, and
mixed with a little Ale: It
is a thing not to be con-
temned, and which I have
proved almost a thousand
times. *Salmon.*

II. *Where a continuing and long lasting Belly-ach, has been with a vehement Flux, I have Cured it by the following Diet Drink. Take strong Ale a Gallon, choice Brandy a Pint, Rheubarb thin*

sliced four Ounces, Anni-
feeds bruised 1 Ounce: T
them up in a loose thin Rag
with a Stone in it, and pu
them into the Ale and Bran-
dy, and let the Sick con-
tinually drink of it: I have
used it in several Cures of
Patients, and never found it
fail. *Salmon.*

III. *For the Cholick, accompanied with a Quartan Ague.* Take Butter of An-
timony rectified from Regu-
lus of Mars, 'till it is clear.
You may give of this from
two drops to five, in our
Aqua Bezoartica. *Salmon.*

IV. *For a Pocky Cholick, or the Belly-ach in Pocky Habits of Body.* This is difficult to
be remedied, and many
times not without much
trouble, and sometimes dan-
ger to the Sick; this follow-
ing is of wonderful use. *Take*

Crua

*Cude Antimony, Sal Armo-
nick, of each as much as you
pase; reduce them into an
Impalpable Powder, then su-
bime; so will you have red
Flowers: Take of these Flowers
ʒr. iij. ad vj. Of white Præ-
cipitate well edulcorated ʒ Gr.
ʒi. ad 8. Mix them, and with
Lilam de Peru, a sufficient
quantity, make a Mass for one
Use of Pills. 'Tis a wonder-
ful Medicine, and not e-
nough to be praised: But if
the Patient be Young or
Weak, you must proportion-
ally lessen the Dose. You
may give it in the Morning
Fasting, and let the Sick be-
ware of taking Cold. Sal-
mon.*

*V. The Cholick, with a ve-
hement Catarrh and Cough.
Where the Gripping of the
Bowels is with Costiveness
of the Body, which is for the
most part accompanied with
great Cough and Catarrh,
there is no better Remedy
on Earth than our Spirit-
ual Anticolicus, of which
the Sick may take half a
Spoonful every Morning
and Evening, in a Glass of
Ale or Wine; and if it be*

*vehement, in all the Drink
they take. Salmon.*

*VI. The Cholick, with a vi-
olent Flux of the Belly down-
wards, and a vehement Ca-
tarrh upwards. I have sever-
al times seen this preter-
natural Flux, though it be
not common: Once I re-
member I had a Patient af-
flicted therewith, and in a
most deplorable Condition:
I Cured him by giving a
Spoonful, or Spoonful and
half of my Tinctura ad Ca-
tarrhos, Morning and Eve-
ning in a Glass of Ale, and
in a Weeks time he was
perfectly well. See it in
my Phylaxa Med. Lib. 2.
Cap. 9. Sect. 1. Salmon.*

*VII. One Purge saith, Rol-
fincius, given with Judg-
ment in the Cholick does that
alone, which ten Clysters
will scarcely reach, especially in
the Cholick pain from Ob-
struction of the Excrements a-
bove the valve. It was ob-
served when a Patient had
thirty Clysters given him
without any benefit, that a-
nother Physician gave him
an Ounce and half of Man-*

na, with two Ounces of Oyl of sweet Almonds, in fat Chicken Broth, and eased the Patient of his pain. We in the *West-India's* in this case, where the Constipation is great, give a strong Decoction of the bitter Gourd, or bitter Squash made in Water, which effectually does the Cure at once, if given in the beginning of the Disease: Pulp of Colocynthis here will do the same. In the *West-India's* (where Peach-Trees are plentiful) the Disease is Cured by taking three or four times Syrup of Peaches; or by taking a very strong Decoction made of the bruised Leaves of the Peach-Tree. *Salmon.*

VIII. Sometimes when Clysters are given, they come not away, but almost suffocate, by reason of their ascension being stopt by much Wind; in this case if one, two, or more Clysters do not come away, you must either put up a very sharp Suppository, or recall them with a small Clyster made of a strong

Tincture or Decoction of Pulp of *Colloquintida*.

IX. Where the Cholick proceeds from a kind of Glabrum, weak Clysters must not be given, made of *Oxytheria*, and the like; they though in a gentle Cholick may do some good, yet in a violent one, can do nothing, rather mischief: in this case nothing less than a strong Clyster made with our *Tinctura Aurea* (see *Pilula Laxa*, Lib. 2. Cap. 5.) will do any good. After the Clyster has been taken, and it is come away, let the Patient be three or four times Purged with our *Pilula Abrarabiles* (see *Phylaxa*, Lib. 2. Cap. 59.) and he will be perfectly Cured, that the Disease will no more recur from that numerick Cause. *Salmon.*

X. In a vehement Cholick with Obstruction of the Course, I gave the following three. 1. I Purged the Sick with my *Pilula Mirabiles* thrice. 2. I gave the following Powder. Take Liver and Galls of Eeles, dry the

make them into Powder.
from one Drachm to
on white Wine. *Salmon.*

(8. *A Venereal Cholick.*
is no better Medicine
of Earth, then to give e-
y day for a Week toge-
(if it has been of long
nuance) our *Vinum*
releanum, a Sack Glas full
me, three or four times
The way of making
in *Phylaxa Med. Lib. 1.*
p 47. Sect. 15. It is much
(and all the the Spicy and
matick Things in the
ed. *Salmon.*

I. *A Clyster against the*
Take Decoction
uniper Berries a Pint,
us Aureus one Ounce,
Benedicta four Oun-
Oyl of Olive two Oun-
mix them; this works
small time; but which
mirable, even before it
the pain ceases. *Sal-*

II. *Another Clyster for the*
Take Decoction of
us, made in Mutton-
a Pint, *Vinum Eme-*
five Ounces, mix for

a Clyster; it gives ease al-
most in an Instant, and
brings away the morbisick
Cause or Matter after a
wonderful manner. *Salmon.*

XIV. *Rondeletius* saith that
Castoreum and *Euphorbium*
are of good use, if the pain
be constant and stir not
from its place; yea, he e-
stimates them not only as a
present, but as the ultimate
Remedy: If you take six,
eight, or ten Grains of Ca-
stor in Wine, and drink a
little after it, it will quickly
Cure: And five or six Gr.
of *Euphorbium* may be In-
fused, and taken (the clear
Infusion) in the same quan-
tity and manner.

XV. *If the pain be in the*
upper part of the Belly, above
the Navel, Clysters seldom
do any good; for they ne-
ver reach the Morbisick
or offending Matter; yet
sometimes, even in these
cases, when the pain is very
violent, and the Humours
crude, Clysters may be gi-
ven, but they ought to be
made of strong Attractives,
such

such as the afore-mention-
ed.

XVI. *This Clyster has done much good.* Take fat Broth a Pint; Aloes dissolved two Drachms, Turpentine one Ounce and a half, or two Ounces: Truly it is a Medicament not to be despised, I remember once above (all the rest of the times I used it) I recovered a young Lady even from the Jaws of Death with it: The Sick had been three daies and three Nights tortured with incessant Pain: Clysters of most kinds had been given by an Apothecary, by the Prescript of a Physitian: moreover, there had been given previous to those, Aromatick Bolus's, bitter Decoctions, and lastly Opiates, but all in vain; nor could the Opiates do any good, for that they constipated the Bowels much more, which were before costive, and so rendered the Disease, to all appearance, uncurable, so void of true Medical Sense or Knowledge, were those Men of great names, which had been before concern'd with her: In short, they

neither gave her any nor made her go to St so that what with the guish and Pain, she given over and lay dead. In this state Condition, a Gentleman then present, m that I might be sent which was accordi done, when I came thi I viewed my Patient, appearance of Life coul discerned, so that I had small encouragement to however, being entre by her grieved Parent was perswaded, ever their satisfaction. The pothecary was sent and gave me an account all that was done; I could not forbear blaming Physitians, for acting preposterously, against rules of Art, as to prescribe Opiates in a Cholick, v a strong constipation of Bowels: The Apothec could no waies take t part, but was of my opinion. But the business now, what was most f be done; nothing could given by the Mouth, her Teeth seemed to

I immediately bethought
 the former Clyster, which
 presently given, and in
 an hour came away,
 in many hardned Excre-
 ments, after which, the Sick
 discerned to breath: I
 used the same Clyster to
 administred again, and
 the Region of the Ab-
 domen, to be bathed very
 with *Powrs of Amber*,
 a Flannel moistned
 with the same, to be laid
 over the afflicted Parts.
 The Clyster stayed Two
 hours with the Sick, and
 then came away with more
 hardned Excrements; after
 which she opened her Eyes,
 seemed to move her
 ; and in about six hours
 I speak. The first Clyster
 was given about Ten in the
 morning, the second before
 seven: About Eight at
 night I prescribed this,
Mutton Broth three quar-
 ters of a pint, *Aqua Benedicta*
 six Ounces, *Venice Turpen-*
tine two Ounces, *Oyl* one Ounce,
 mix and make a Clyster. She
 confessed she had great Ease
 before this was exhibited;
 after she had received
 the last, she confess'd she

was in perfect Ease; it came
 away from her, in about
 an hour and quarters time:
 After which, I first gently
 purged her with a Dose of
 my *Family Pills*; then with
 two Doses of my *Pilulae Mi-*
rabiles (but withal giving her
 respite to recover Strength)
 after which she constantiy
 took my *Spiritus Anticolicus*,
 in all her Drink, and be-
 came perfectly well. *Sal-*
mon.

XVII. *A Cholick proceeding*
from Gravel, obstructed in the
Reins; It was plainly per-
 ceived to be an Obstruction
 of the Reins, because the
 Sick could not make Water.
 I prescribed the last of the
 afore-going Clysters, which
 was repeated three times,
 once every day; and the
 Patient, by this means alone,
 was perfectly cured: And
 this might possibly be per-
 formed by the *Balsamick*
 and *Diuretick* Particles of the
Turpentine, being received
 into the *Lacteal Veins*,
 whereby it was mixed with
 the *Lacteal Juice*, and so
 entred into the mass of
 Blood, and was circulated
 with

with it; whereby, altering its Crasis, it opened the Obstructions of the Passages, and so provoked Urine; for alwaies after the Clysters, the Sick made a very large quantity of Urine. This thing I have many times experienced. *Salmon.*

XVIII. *In some Patients the best Clysters do little good; and by I know not what hidden cause, the Pain, in a day or two, or three, returns again, as bad as ever, or worse: these, by the following suppositories, have not only found present Ease, but the Cure has succeeded, as if it had been done by Incantment. Take Honey One Ounce, boiled to a thickness, that it may be wrought with ones Finger; then add in Powder Sal Gem two Scruples, Troches Albaudal half an Ounce, and with distilled Oyl of Wax, ten drops, make and form a Suppository, which let be put up in the Paroxysm.*

XIX. *Whether the Cholick comes from Choler or Vitreous Flegm, sharp and emollient Clysters, are of excellent Use: And sometimes Clysters made*

only of Oyl, or of Oyl the parts, Turpentine one p have saved the Life of Patient: For since the C lick is caused by the Co being obstructed by ple of Matters above, Wind the middle, and a g quantity of hardned Exc ments below, whereby Wind can neither get nor down, or get out: I necessary first of all, to o the lower Passages, and help the dryness of Bowels, which may be d by Lenitive and Emoli Clysters; and if the mat be tough and viscous sharp, inciding and attract ones, such as we have l fore described, which m be so long continued, all the hardned Exc ments are taken away: N must Oyl be omitted, l cause it mollifies and loos much more than any queous Body, and lea the Bowels in a bet temper. *Salmon.*

XX. *Fienus advises to n Narcoticks or Opiates with P gers. And this may be go where the Constipation not Great; for by this mea*

h sick has present ease;
h tough flegm or matter is
erwards carried off, and
wind descending into the
on, is discussed. In this
ae take this: *Take Extract
fine Aloes one Scruple, Scam-
my in fine Powder eight
Grains, of our Volatile Laudan-
um, with Aloes, five or six
Grains: Mix and make a
Dose, to be given at night.
Salmon.*

XXI. Bartholinus saith, that
sters of Tobacco-Smoak are
ellent, and a present help.
ere is a Pipe made on pur-
ee for this use; but the
oak may be blown up the
us by a common Tobac-
pipe, which for the most
et effectually brings away
h hardest Excrements, dis-
ses Wind, and even clean-
he Intestines of cold glaf-
phlegm.

XXII. *An Electuary to purge
in a Cholick: Take of
Dates, pulp of Raisins of the
u, of each half an Ounce;
cammony in fine Powder
twelve Grains, Bezoar mi-
neal a Scruple: Mix them
one Dose. Salmon.*

XXIII. If the Excrements
be very much hardened, Cly-
sters of pure Oil ought first
to be given; then such as are
more sharp: For the Oil
first dissolving the Excre-
ments, they are the more
easily brought away by a
sharp Clyster, such as this:
*Take Broth, Oil Olive, of each
seven Ounces; Elixir propieta-
tis sine Acido one Ounce and
half; mix them. 'Tis a thing
beyond Commendation, if
seasonably used.*

XXIV. *If the Cholick proceeds
of billious humours, whereby the
Constipation of the Bowels is
vehement; one of the best
of simple things, is Syrup of
Peach-blossoms three Oun-
ces given at a time: Or this,
Take Extract of fine Aloes,
Calomelanos in fine Powder,
ana one Scruple, Scammony
seven Grains; mix and make
Pills for one Dose; it sel-
dom fails. Or, Take pulp of
Raisins half an Ounce, Calome-
lanos a quarter of an Ounce;
mix for a Dose: After which,
drink an Infusion of Sena
and Rheubarb, sweetned
with Manna and Syrup of
Roses.*

Roses. After the Purge has done working, give eight or ten Ounces of Oil of sweet Almonds; and let the sick repose himself. *Salmon.*

XXV. *Rondeletius* tells us he has cured several with a Clyster made of Decoction of Hedge-mustard, especially being made with Wine: You may sweeten it with Honey.

XXVI. *Hercules Saxonia* saith, *I must ingenuously confess, I have cured several in one day with this Medicine:* Take Diaphoenicon half an Ounce, Species Hiera three Drams; mix for a Bolus.

XXVII. *In some cases, especially where Convulsions attend a Cholick,* it is good to make Revulsions by vomit. Some prescribe a Vomit by Leaves of *Asarabacca*, and it is a good one: But there is no better Emetick for this purpose, than our *Pulvis Emeticus*, or our *Cartharticum Argenteum*: The first may be given from three Grains to six or eight in Broth or Posset drink; the second to a

Dram, or a Dram and half, in like manner: They are easie and safe. *Salmon.*

XXVIII. *In some Constitutions troubled with a Cholick,* and strong Liquors are very pernicious, and always grate the matter causing those pains: In those cases drinking of Water is the only remedy, and Fountain-water in which *Sal Prunella* (a Scruple to half a Pint) is dissolved, and well sweetened with Sugar; and this always certain in a bilious Cholick, especially if accompanied with a Fever in which cases, as also in an Inflammation of the Colon, this Remedy never fails.

XXIX. *This is also to be noted That where there is occasion of using my volatile Laudan. Gum Vitæ, new London Treacle* or any other of that kind, they ought to be used while there is yet strength: For if they be used when the Forces are wasted, and the Life consumed, or near death, they will not only do hurt but also hasten the Patient's death, taking away Life.

ense together: Nor ought they to be given by any means, if the Pulses be low, languid, and weak: Yet if they be at all used, they ought to be applied external-ly, or only used in a Clyster, in a proper Vehicle; and the Clyster being given, the sick to lie on the pained side. *Salmon.*

XXX. They are also most effectual, if taken after Universals, as proper and fit Emetics, or Catharticks, or both, such as we have before described: And without these reparatives, they ought not indeed to be taken. *Salmon.*

XXXI. Authors say, Clysters should first be given, as of Oils alone, from six Ounces to a pound, which the sick is to keep all night. If evacuation of excrements follow not that, when exhibit five Ounces of Manna, dissolv'd in Broth, aromatiz'd with Cinnamon or other Spices; for that by its softness, moistness, and subtilty of parts, loosens and penetrates, and by softning expels the Excrements. If this does not, Oil may be

given again, from six or seven Ounces to a Pound. When the Excrements are brought away, purge with this: Take Sena an Ounce, Aniseeds bruised a Dram and half, Salt of Tartar one Dram, Juice of Liquorice half a Dram, Spring-water a Pint; make an Infusion over a gentle heat for twelve or sixteen hours, and strain it out for four Doses. This will effectually cleanse the Bowels, and take away all the Excrements, or remaining morbifick matter: Or instead thereof, you may use our *Tinctura Aurea*, from half an Ounce, to a whole Ounce at a time, till the whole Cause is removed. *Salmon.*

XXXII. Should the Disease yet return, and the Cholick pains be violent, there is a necessity of having recourse to Opiates: You may give them from 2 to 4 or 6 grains of our Volatile Laudanum; after which give this: Take of our Spiritus Cosmeticus a spoonful, or spoonful and half, choice Canary six spoonfuls to eight; mix them, to be given immediately after; and the whole Region

the *Abdomen* is to be bathed with our *Spiritus Anodinus*: And these things are so much the better, if the Constitution be hot: But if cold, the morbidick matter is made thicker, and the Disease becomes yet more stubborn.

XXXIII. *When the Bowels or their Tunicles are thus afflicted with a gross, tough, and cold matter, heating things ought to be used, whether they be Cathartick, or Alterative only.* In this case you may purge with this: Take of our *Tinctura Aurea* from half an Ounce to an ounce, Powers of *Anniseeds* half an ounce; mix them with a Glass of White-wine or Ale, for a Dose. An *Alterative Essence of Garlick* is an admirable thing; for it exceedingly heats & warms; discusses Wind profoundly, and withal prevents the breeding and increase of the cold flegmatick Humor.

XXXIV. *To make the Essentia Allii, or Essence of Garlick, of so great use in this case.* Take a large quantity of Garlick, beat it well in a Marble Mortar, and reduce it to an impalpable Pap as much as

you can; put it into a long neck'd Matrafs, or large Bolt-head; which seal up hermetically, or otherwise well close it; set it to digest in Horse-dung, or a Sand-heat of equal strength for forty days: Then open the Vessel, take out the matter; which will most of it be reduced into a slimy Liquor; strain out the thinner part by pressing: Digest again in a little Sand-heat, or rather in *B. M.* that there may be a residence of the grosser parts: The thinner separate by inclination, which perfectly purifie by adding to every quart of the Liquor from half an Ounce to a whole Ounce of its own next Salt; or for want of the same, as much Salt of Tartar; digest again for forty days; then separate the pure from the impure, and keep the Essence for use in a Glass close stop't: It will keep a long time, and be as it were incorruptible: Dose from half a spoonful to one or two spoonfuls, or more. These Essences of Plants made after this manner, will be transparent, either of an un-

old green, or of a red Orient
Granate, according to the
quality and quantity of Salt,
sulphur, and Mercury, pre-
dominating in each Plant.
Salmon.

XXV. *To make the Essen-
tia Apii, or Essence of Smal-
lage, which is a specifick in
this Disease.*

Take a great quantity of
mallage when in Flower,
at it well as afore said; di-
st in a long-neck'd Ma-
s for forty days close
pt, in a Sand-heat; strain
the thin by pressing:
gest again in a very gentle
nd-heat, or *B. M.* to
ke a farther separation:
parate the thinner by in-
ation; which perfectly
sifie by adding to each
of Liquor from two
uchms to half an Ounce
ts own fixt Salt; or for
nt of it, as much Salt of
tar; digest again for for-
days then separate the
ely clear, and keep it
e stopp for use. Dose
a spoonful to two or
e spoonfuls, or more, in
lass of Wine. This is a

Medicament not enough to
be valued. *Salmon.*

XXXVI. *These Essences thus
drawn from the whole Plant,
or its parts, are purified and
exalted until they arrive to the
nature of their first Being,*
which will eminently pos-
ses all the central Virtues of
their mixt; for here Art
and Nature, in this Prepa-
ration, have preserved all
the seminal Powers with
which it was endowed; and
these Essences contain in
themselves all the efficacy
and Virtues of the Plants of
which they are made. The
addition of the Salt of the
Plant, not only adds to its
virtue, but it also causes to se-
parate all the heterogeneous
and slimy matter which did
hinder the exaltation and
perfection of the Medicine,
and brings it to the highest
clarity and purity imagi-
nable. If three or four Oun-
ces of white Sugar be added
to every Pint of the Essence,
it will not only help to its
conservation, but also be
more pleasant to the Pati-
ent: And withal, if you put
a little Spirit of Wine, or
E 2 instead

instead of the Sugar, five or six Ounces of our *Syrupus Volatilis*, the Preparation will not be the worse for it. Note also, these Essences may be given in Wine, Water, Broth, or Decoction, as the sick best likes. They restore decayed strength, and bring Nature back again into its old path, for the health and preservation of the Body. *Salmon.*

XXXVII. *The Essence of Peach-leaves.*

Take Peach-Leaves (long before the Fruit is ripe) so many as by supposition you may have six Quarts of juice from; beat them well as before; digest all according to the former method for forty days: Strain out and digest again, separate the thinner part, and with its own Salt, or Salt of Tartar, in the former proportion; by digestion purifie and perfect the Essence by another forty days space of time. Lastly, adding three or four Ounces of white Sugar to every Pint or Quart, keep it close stopp'd for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength:

It purges well, and carries off the morbid cause to a Miracle; but it ought to be taken three, four, or five times, as the exigency of the Disease requires. This is a specifick in a Cholick beyond most other things, and withal very safe. *Salmon.*

XXXVIII. *Among Carnatives, or Discussers of Wind, I commend (from a very long and large Experience) our Powers of Anniseeds, Powers of Carraways of Juniper-berrys, Limons, Cloves, Nutmegs, Rosemary, and the like. Out of these the following Compositum may be made: Take Powers of Cloves, Nutmegs, and one Ounce, of Anniseeds, Carraways, and an Ounce and half; of Juniper, two Ounces of Limons and Rosemary, two Ounces and a half: Use all for the Uses afore-mentioned. Dose half a spoonfull in a Glass of Ale or Wine.* *Salmon.*

XXXIX. *This is also commend'd from a very great Experience. That as vehement Cholicks are often caused from a cold, tough, viscous Phlegm, I*

ing to the Stomach and Guts, and Wind thence arising; so that not only the said Wind may be gradually dissolved, by the assiduous use of the said *Potestates* or Powers, but also by the use hereof, that viscous Phlegm adhering to the Tunics of the Stomach and Guts, will be by degrees incised, corrected, and removed. *almon.*

XL. But though these Aromatick *Potestates* are so admirable in the precited case, and powerfully resist the Cause; yet it is my Opinion, That nothing exceeds my *Spiritus anticolicus*, being profitable to all the intentions of the Cure; for that it not only corrects both Phlegm and Cholera, and dissolves Wind when bred, but also hinders from breeding. It not only dissolves Wind, or condenses it, but prevents its new extension, or rarification again. I could produce several Histories of this Cure, performed by this Medicament alone.

XLI. Some, after all other Remedies have failed, have

been cured by a Decoction of *Guaiacum*, and its Bark. And several Histories of Cures performed by it are extant; but the most eminent is that of a Bath-keeper of *Vienna*, after he had been tortured with a most vehement Cholick for nine months, and used a great number of things to no purpose, his Disease still increased upon him, and by drinking of Spaw-waters, was still exasperated. He was married to a young Wife, and she was also afflicted with the same Disease, and dead of it: He feared the same fate, and began to be convulsed in his whole Body; so that his Physicians began to fear, that the Disease was or would be translated to the *Genus nervosum*, or nervous Stock, and so cause a Palsie. Having stopt his Convulsions by other Medicines, he gave him *Guaiacum Wine*, according to the Advice of *Amatus Lusitanus*, *Cent. cur.* 32. to cause him to sweat, which he did for five days, and was perfectly cured: *Germ. Eph. An.* 3. p. 487. This Cholick the Physician judg'd

arose from phlegmatick Humours, the Seminaries of Wind, which being dissolved by that diaphoretick Wine, were spent by Sweat: Some Laxatives were also given between whiles.

XLII. *In a Cholick proceeding from a hot cause, hot things, whether for inward or outward use, must be avoided, lest an Inflammation be caused:* In this case purging Waters, clarified Whey with Sena, and Syrup of Violets, drank plentifully, are given with good success: and outwardly to the Bowels, *Willis* advises to Fomentations of a Solution of Nitre, or Sal-Armoniack, as in pains of the Gout; and sometimes, as *Septalius* reports, of simple cold Water.

XLIII. If the Cholick be caused by hard Excrements, hindring the passage of the rest of them, and of Wind, Emollients must first be used, and afterwards sharp things to irritate the faculty. *Sennertus.*

XLIV. I had a Patient that for Four Months had been

troubled with an almost invincible Colick; at length he desired my help; I only gave him my *Spiritus Anticolicus*, two Drachms at a time, in a Glass of Wine, and made him sweat upon it; and by the using of about two or three Ounces thereof, he was Cured.

XLV. A Man, about sixty Years of Age, mightily complained to me of a grinding pain in his Groin, which always seized him just at Night, and this had continued with him for three or four Months; the Constitution of the Bowels all this while being as it should be, for, he was neither Costive nor Loose; from whence I conceived it to be rather a Flatulency in the Muscles of the *Abdomen*, than in the *Colon*, and so improved; for I caused him Morning, Noon, and Night to bathe the Part afflicted with *Powers of Amber*; and this alone in about a Week time (without taking any thing inwardly) cured him.

XLVI. I have several times cured



ured an Inveterate Colick, with loss of the use of Limbs, by giving *Turpethum Mine-*le, so as to raise a Flux, which has sometimes lasted twenty Days, or more; for this means the peccant Matter lodged, and as it were, rooted in the *Nervous System*, which could not be removed by other Medicines, is taken away: For the Mercurial Particles, diffusing themselves every day, dissolve, divide and dissipate the morbidick Matter, into almost insensible small Particles, and at length wholly expell them. And as I experienced in a miserable Lame Patient, whom Cured by this means, even while this present Book was in Writing.

LXVI. I am of opinion, that Catharticks, mixt with Opiales, are of good use: I have used this following, with a wonderful success: *Take Extract of fine Aloes, Extract of Colocynthis, of each twelve Grains; Laudanum volatile Nostrum, five or six Grains: mix them for a Dose.* is true, the Purge works

not presently, by reason the Opiate is mixt with it, and therefore I give it over Night, but it commonly works by the next day-noon: yet this is very observable, That the Patient does not feel himself as if he had taken a Purge, but lies very quietly and pleasantly all Night, the Physick not disturbing him, griping him, nor making him sick; and when it does work, it is with a great deal of pleasantness, without any pain at all; and by this silent way (as it were) of carrying off the Humour, the *Paroxysm* is many times presently at an end.

XLVII. If the Pain, as I said before, be not in the Bowels, but in the Muscles of the *Abdomen* (from what cause soever, it does not so much matter) it is sometimes cured by a *Vesicatory* applied upon the part, or a little below the Navel; and this is often done with very great success: But you must by no means lay it upon the Navel; lest Convulsions or Swooning follow, by reason

of the commerce of the umbilical Vessels and the Heart. For a man certainly dies, if the Skin be flea'd off the Navel, though 'tis possible he might live, if he was flea'd in any place besides; which is a note, worthy observing.

XLVIII. Authors say, That Mercury-Water, inwardly taken, radically cures the Cholick: I have not had the experience of it, but this I know; That being myself seized with a vehement Cholick, I drank about a quarter of a Pint of Wine, digested a Month upon my *Hercules*, and it cured me momentarily, or upon the spot: And some years since that time, I have several times been troubled with that Disease, and in like manner applying myself to that same Remedy, I have always found the same success, to my very great satisfaction: But the Philosophical Reason of this thing, is not very easie to be penetrated into.

XLIX. *Alexander Benedict* commends this: Take *Nitro* two Ounces; dissolve it in sufficient quantity of Water with which mix as much Oil and exhibit it by Clyster, of due heat. This, they say wonderfully draws out the thick Matter, and dry compact Excrements. It may be a good thing for all that know, but I have had no experience of it. This is probable, That if it proceeds from a hot Distemper of the *Viscera*, or *Intestines*, this Medicine may do good; but if from a Cold, it may be infallibly naught.

L. *Speedwell*, is commended by *Crato*, as a Specifick in the Cholick. 1. By drinking the Decoction thereof made with Wine with half a Drachm of Myrrhe. 2. By exhibiting Clyster-wise, a Decoction thereof in Chicken-broth. He also says, That when no other Remedies would do, he cut Root of *Mastewort*, put it into a Glass of Wine, and gave it to drink every Day before Supper, which made the pain cease.

LI. This following Clyster has cured many: Take *Wadalmsey, or Muskadel, or for want of them Malaga, or Cambray six Ounces; Oyl of Nuts six Ounces; Powers of Juniper, and of Rue, of each an Ounce and a half; mix, and exhibit it hot.* Inwardly, you may give by the Mouth *our Tinctura Anticolica, from half an Ounce to one Ounce in Wine: Or this Powder: Take Powder of the Testicles of a Horse, or of Castoreum the Drachm, Anniseeds in Powder one Scruple: mix, and give it in Wine or Broth: Or, half a Dram of the Powder of the Sponge which grows upon the wild Bryar.*

LII. A Cholick proceeding purely from taking Cold I cured, by anointing the whole Region of the *Abdomen*, with *Balsam of Amber.*

LIII. This following mixture being first given in a proper Vehicle, by the Mouth, Secondly, well bathed three, four, or five times upon the whole Region of the *Abdomen.* Thirdly, Given Clyster-wise in a little Broth, I have often-times found to cure the Cholick miraculously. Take Powers of Caraways, of Limons, of Nutmegs, of Cloves, of Virtues, of each a like quantity; mix them; to be used after the manner aforesaid. Salmon.

CHAP. XII.

Of an Hysterick Cholick.

IN describing this Disease, and prescribing the method of Precepts for the Cure thereof, I cannot follow any Author, nor have I met with any thing yet extant, which has yet given me any satisfaction: The florid Discourses of some upon this Subject, seem to me rather an excursive sound of Words and Noise, than any

any thing of substantial Reasons; and truly in some sort, are rather Deviations from the Truth, than either Illustrations of the nature of the Disease, or sound Documents in order to its cure.

II. The very name of the Distemper imports the Nature and Quality thereof; it being a Pain excited from a distemper or disturbance of the Womb, or some parts adjacent to it; in all my Observations of Diseases of that part, there has seem'd something to indicate a consent of the Nerves of the *Mesentery*, if not some Disease actually residing therein; and that which induces me so much the more to this Opinion, is a vehement Cholick excited (as 'tis thought) from that which is vulgarly called a distemper of the Womb.

III. But if I should descend to the exact discussion of Hysterick Diseases, I am apt to think that in many of those cases, where the Womb is so much blamed, it is not concerned at all, but

is rather from Convulsion, or distemper of the *Mesentery*; for that I have known several Men (though not commonly as among Women, because not so subject to such Passions) in an extreme manner afflicted with such as are commonly accounted Hysterick Fits.

IV. If a Cholick be excited in Persons not subject to Hysterick Fits (and such we shall call them, as oft as we have occasion to make use of their name, because of the vulgar acceptation) it cannot be an Hysterick Cholick, but that of the simple kind, of which we have largely treated in the former Chapter, and therefore shall say nothing here.

V. But if in Persons subject to Hysterick Distempers, upon the exciting of the Hysterick Fit, a Cholick be induced, this is that which we intend here, all whose Symptoms, Causes, Prognosticks, and Indications of Cure, we design in this Chapter.

VI. It is easily known by the difference afore-mentioned from an ordinary Cholick, yet there is a farther cause, than what simply causes Hysterick Fits, viz. a sharp, phlegmatick, or crummy Matter, lodged in the nervous foldings of the *Desentery* and Bowels: moreover, the Sick for the most part complains of a vehement pain at Stomach, for some-time before hand, with a weight and heaviness; and many times there is a Costiveness of Body preceding it; and if the Patient is plethorick, or full of Blood, there is sometimes bleeding at Nose; or in the heavy, melancholly, and unpleasant Bodies, a Flux of the *Hæmorrhoids*; if these precede not, the Patient complains of Vertigo, or a pain in the Head, a dull pain or heaviness in one of the sides, either right or left, and a dimness of Sight, with an unwillingness to stir, and move up and down, to which add, for the most part, a sadness and dejectedness of Mind, and sometimes Foolishness.

VII. The Nature of this Distemper is such, that it makes the Bowels sore, and all the Region of the *Abdomen* is as if it were beaten with Sticks; and if it continues long, so that the Sick cannot get Remedy, it so enervates the whole Body, that it not only takes away the Strength in general, but in many (as in a certain Gentlewoman, not long since my Patient,) it takes away the use of the Limbs also; in some the Arms, in some the Legs; in others the Arm and Leg on one side, and in othersome all the Limbs together; so that the Patients are made wholly incapable of helping themselves. Now this difference proceeds from the strength of the Disease, and the matter causing it, and the Plicatures, or Ramifications of Nerves, hurt by the same; and in some Persons, the extremity of the Cause is so vehement, that it causes foolishness and alienation of Mind, with a strong Melancholly.

VIII. The

VIII. Then ere Cause appeared to belodg'd in the *Muscles* of the *Bowels* and *Mesentery*, where sharp Salt, join'd with an acid Phlegm, being dissolved, and put into a fermentation upon the *hysterick Paroxysm*, causes this vehement pain: For by reason of the Collision of the neurotick Spirits jostling one another in their passages, and the acid Sals pricking the most sensible Fibres of the Nerves with their vitriolick Particles, causing a vehement anguish; and the distention of the Nerves and musculous Passages, where the said acid Juices are lodged, this almost invincible Cholick is excited, which, *Proteus*-like, is so various in its appearances, that we cannot here in few words describe it.

IX. The remote cause is to be known from the consideration of the six Non naturals, and other Accidents of Nature intervening, the which we shall here pass over, and leave to the more exquisite Consideration of philosophick Minds.

X. As to the Prognosticks, this we have to say, That if the Disease has been of long continuance, and in ancient People, it will be a difficult cure; the older the longer the Disease has been, so much the more difficult. If the Limbs have lost their use, 'tis very hard that the Sick recover. If a Palsie be induced, the Sick is incurable; so if any contraction of the Nerves, with loss of the use of any Limb: The same also if the Patient is become foolish, or there be a very great alienation of Mind, more especially if it be not recent, but of long continuance. But if there be no loss of the use of Limbs, or it only returns by long intervals; if it be recent, & the Patient young, strong, vigorous, and lively; If they can eat freely, and sleep well, there is all the possible signs of recovery; and so much the better and easier if in a Woman not with Child, or in a Boy not scorbutick.

XI. The *Indicationes Curativa* are these: Obstructions must be opened, hypercrick Vapours or Fumes must be quieted, the acids and Juices must be altered, the peccant or offending Matter must be evacuated or removed: And lastly, the parts weakned must be corroborated and strengthened, and the scorbutick taint (if any be) destroyed.

XII. In respect to opening of Obstructions, we must consider whether the Constitution be hot or cold; for accordingly different Medicines must be used. Those things which open Obstructions in hot Bodies, create them in cold, & *è contrario*. Therefore, by the exuberant symptoms, you perceive the Constitution to be hot, these following things are fit to be used, *viz.* Spirits of Sulphur and Nitre, Spiritus Asperiens, & Antiasthmaticus Spiritus Anticolicus Sal Nitri, Tartari nitratum, & Nitri Vitriolatum, Sal Armoniacum Volatile, Syrupus Nebriticus, being given in a

convenient Vehicle, and in a proper Dose; all which you may see in my *Phylaxa Medicinæ*.

XIII. But if it be in a cold habit of Body, then you will find these following things good: Take Juice of Smal-lage two Pound, Sugar as much, make it into a Syrup by boiling, which strain through Hippocrates his Sleeve; Dose three spoonfuls every morning fasting, and at night going to bed. Or this: Take Juices of Fennel, Germander, Agrimony, Brooklime, Watercresses, ana four Ounces, Sugar twenty Pound; make it into a Syrup, which clarify with Whites of Eggs: Give it in the same manner and Dose with the former: Or these Juices may be mixt with new Ale, bottled up with a little white Sugar, and a Clove slit put into each Bottle, and so drank. In this case also *Tinctura Martis* given in clarified Juice of Plantain, mixt with an equal quantity of Canary, is of good use. Also *Potestates Carui*, *Juniperi*, *Lithentripticæ*, & *Pulegii*, may be daily given in all their drink.

XIV. To

XIV. To quiet the irregular and turbulent motion of the Spirit, and hysteric fumes, these following things are fit to be done: First, the Stomach, and whole Region of the *Abdomen*, are to be bathed with *Powers of Amber*, or *Pennyroyal*, or both, and a hot Flannel dipt in the same, laid over them. Secondly, the Nostrils are to be often touched with *Postestates Cornu Cervi*; and the Sick should keep a Bottle always about them to swell to, or at least a Bottle of *Volatile Sal Armoniack*, mixt with some few drops of *Oil of Pennyroyal*, or *Savin*. Moreover, our *Tinctura Hysterica* should be at convenient times given in a little Wine or Ale. Or this: Take *Tinctura Hysterica* one Ounce, *Guttæ Vitæ* half an Ounce; mix them; of which sixty drops may be given at a time, every night going to bed; and, if extremity require it, every morning fasting. But if the Sick be troubled with a costiveness of Body, this following is of more excellent use: Take of our *Extract of*

Aloes one Scruple, *Castoreum* Powder half a Scruple, of *Volatile Laudanum* three or four Grains; mix them, and give one Dose, to be given every night going to bed. The things thus used, will it fail you expectations.

XV. The third intention of Cure, is, to sweeten the acid Salts and Juices of the Body; for which purpose there is certainly nothing more powerful and admirable, than our *Spiritus Universalis*, (which see in our *Phyl. Med. Lib. 2. cap. 22.*) given twice a day, or as often as the Sick drinks in all their Ale or Beer: Or instead of the *Volatile Sal Armoniack*, add six or eight Grains, in a their Liqueur aforesaid. Some possibly may prescribe Preparations of *Pearl*, *Corall*, *Amber*, *Crabs Eyes*, &c. but these things (though after very long using may do some good, yet) being fixt Acids, do not so immediately enter into the Mass of Blood, and are therefore to be laid aside, where the other things can be had, forasmuch as this Disease possesses

... the whole Mass of
... Food and Humours, and the
... violy habit of the body.

XVI. But more effectually
... answer both the first In-
... dication of Cure at *Sect. 12.*
... and 13. aforegoing, and this
... 3rd present, this following
... Composition is most excel-
... et: Take *Venice or Strasburgh*
... *Tridentine two Ounces, Angelis*
... *Mineralis, Bezoarticum Mine-*
... *re, ana enough to make the*
... *Tridentine up into Pills*: Dose
... *be Dram, or a Dram and*
... *of*; and in some cases two
... *ams*. It is a most effectua-
... Medicament for the Pur-
... poses intended, and not e-
... nough to be valued; and
... much the more especial-
... if it be given in a scor-
... tick habit of Body, and
... ere the Sick has lost the
... of their Limbs.

XVII. The fourth Indicati-
... is to evacuate the mor-
... tick Cause, or peccant Hu-
... our, which you may most
... mpletely accomplish with
... *Pilula Mirabiles*, for they
... ven from one Scruple to
... f a Dram) wonderfully
... ry off the offending mat-

ter, and draw it away even
from the most remote
parts of the Body: Or in-
stead of them, you may use
my *Family Pills* (those which
are made according to my
last designation, by which
they are much improved in
their Virtues and Goodness,
which can be only had of
me, and such as have them
from my hand, not from
Hollier, or his Accomplices,
for that he knows neither
the Names, Number, or Na-
ture, Preparation, or Pro-
portion, of any thing con-
tained in them, as they are
now prepared by me: So
that I modestly affirm, one
Box of this Preparation is
really worth three Boxes,
for all that I know ten, of
any of those made and sold
without my order or con-
sent.) These Family-Pills
may be given, three, four,
five, or six in number, accor-
ding to Age and Strength.
If the Patient cannot take
Pills, they may purge with
Vinum Catharticum, (see it
in my *Phylaxa Medic. Lib. 2.*
cap: 44.) one of the most ex-
cellent things in the World,

XVIII. The fifth and last Indication is *Vital*, or to strengthen and restore the hurt and weakned parts, which is done both by Internals and Externals: For Internals I propose chiefly our *Tincture of Kermes*, to be exhibited in a Glas of Wine, or other convenient Vehicle half a spoonful at a time morning and night. To this purpose serves our *Tinctura Antimonii, tinctura Corallorum*, (which are no mean things) given in the same manner;

as also our *Potestates Virtutum*, given to twenty, or thirty, or forty drops in *te*. Outwardly you may bae the *Stomach, Abdomen, and Back*, with the same; and now and then to comfort the Bowels, give this *C*ster: Take *Venice Turpentine* one Ounce, *Yelk of one Egg*; grind them well together in a Mortar till they are well mixt; then add to them *Chicken-Br*, choice *Canary*, of each half a Pint, of our *Aqua Bezoar* an Ounce; mix, and exhibit warm. Salmon.

C H A P. XIII.

Of an APOSTEME.

I. **A**N Abscess or Aposteme, is an Aggregation of Matter in a muscular or fleshy part, with an intention to break out; the Precursor of which, is always Pain and inflammation: And it is for the most part known by tumour or swelling of the part, with great heat and continual pain.

II. If therefore pain for any part of the Body, and there be a suspicion that Matter is gathered there if the Sick sweats, or there be a natural *Diaphoresis*, especially about the Face, and the pain yet continue, you may certainly conclude, that Matter is gathered together in the part, though the Colour thereof be not changed; and the

therefore in its due season it must be opened, that the congregated Matter may be let out.

III. I remember once I was sent for to a little Boy, about ten years of Age, who in play had hurt his Leg: The Child complained vehemently, and almost always cried out, yet no great appearance of an Aposteme: There was no outward discolouring, or inflammation, or scarcely any appearance of a Tumor; but at length a small general swelling over the whole Leg, and the vehement pricking pain was only in one particular part thereof: I applied Maturatives or Ripeners, which made the general Tumor more apparent; but the pain equally continued, and the Colour of the Skin was the same as formerly, or as that of the other Leg, without any protuberance, or place pointing out, where it ought to be open'd. When I thought it was time to open it, I did it with an Incision-knife, upon the very place of the

pain, which was about three Inches, or more, below the Knee, on the outside of the Leg; after opening of it, the Child had immediately ease; and I took out of the *Aposteme*, of well-digested Matter, about three quarters of a Pint, at several times: And then I cured it after the general method of healing Apostemes. *Salmon.*

IV. 'Tis true, *Guido* advises to tarry till Nature causes an Aposteme to break; because he thinks that which is made by Nature, is better than that which is done By Art: But by Experience I know otherwise, and, with *Avicenna*, am fully of Opinion, That an Aposteme which is brought to ripeness, ought immediately to be opened, for that many evils flow from Matter kept too long in the Abscess, and sometimes divert or seize upon more noble Parts, infecting the Nerves and Muscles, and sometimes corrupting the Bone, to the very great, if not irreparable danger of the Sick.

V. And for this Reason it is, That *Buboes* (in the *Plague*, or a *Pestilential Fever*) when they appear, we hasten their ripening with so much vehemency, and sometimes are forced to open them before they are perfectly ripe, lest the poisonous Matter should revert inwardly, and its malign Fumes, strike to the Heart, and smite the vital Spirits.

VI. But again on the contrary, too much haste ought not to be made to open an Abscess, before it be thoroughly ripe, (except in malign Diseases, as aforesaid, and where the hazard of Life, for that Cause is very great, or a Mortification is beginning,) lest a mortification of the part (from the Crudity of the Humour, not yet turn'd into Pus) should ensue, or a violent Fever, with sometimes Convulsions; for that such an untimely Operation, does indeed much more excite the pain than the Tumor it self, and causes a new conflux of Humors.

VII. But beside the former Reasons, for a hasty opening of the Abscess, the following also conclude
 1. Where the heat of the part is languid or weak, and the Sick wants sleep. 2. Where it is evident, there is a very great plenty of Matter, which Nature cannot dispose of. 3. When the Matter is seated deep, thick, and wide at bottom. 4. When it is adjacent to a principal Member, which may be in danger of being hurt or affected by the malign Fumes thereof. 5. If it be open near the Joints, lest the corroding Humor, thus designed, should seize upon, and eat the Ligaments. 6. If it be in a glandulous part, because they are more subject to putrefaction, and the rotting of them hurts but little. 7. Lastly, If it be upon Bones, Nerves, or Tendons, as in *Whitloes* and *Fellons*, which happen to the Nails and Fingers ends, where for want of a seasonable opening, the Bone is many times putrified and corrupted, to the loss sometimes of a Joint, sometimes of a

tnes of two. So Hippocrates advises, concerning an Abscess upon the *Perinæum*: When (saith he) any such little Tumour shall begin, cut it forthwith, while it is yet unripe, lest the suppuration should reach to the *Intestinum Rectum*, or Arse-Gut.

VIII. When therefore an Inflammation with pain is present, and that it appears, the Tumor will apostemate, it is necessary to apply Suppuratives, to bring it to a complete maturation or ripeness: Such as this: *Take Yolks of Eggs, Honey, Oil Olive, ana two Ounces, Pulp of Figs, Raisins, ana three Ounces; Mithridate four Ounces, Powder of Aron-Roots, enough to bring it to the consistency of a Pultise, which renew twice a day: For this, which is stronger: Take Basilicon minus, Ox Gall, Black Sope, soft Hens dung, ana two Ounces; Onions, Garlic, Leeks, ana an Ounce and half; Mithridate, Gum-Elemi, ana an Ounce; Saffron half an ounce; Powder of the Roots of Aron and Briony, of the leaves of Dittany and Rue, ana enough to make it into*

the consistency of a Pultise. It will bring it to maturation in a short time.

IX. But if you would have the Maturative much stronger, as in those cases where Life is in imminent danger, as in the Plague, and other malign, poisonous, and putrifaactive Distempers, you must add to the Composition, *Salt of Tartar, Nitre, Quicklime, Pouders of Gentian roots, Ranunculus, Pyrethrum, Hellebore, and Mustard-seed*, with other things of like kind, which you must apply, and renew it every twelve hours.

X. The Abscess being now brought to ripeness, or a necessity of opening it; the next thing to be considered, is, the best way of doing that operation. It is done either by a potential Caustery, or an Actual, or the Knife.

XI. Celsus, lib. 7. cap. 2. saith, *If the malady be deep, it is to be considered whether that place be nervous, or no:*

If it be without Nerves, the *Actual Caute-ry*, as a red-hot Iron is to be chosen; (because it strengthens the parts it touches;) but if Nerves be near, the *Actual Caute-ry*, or Fire, is not proper, for that it is certainly (according to *Hippocrates*) an Enemy to the Nerves: In this case, you ought to use the *Incision-knife*, or *Lancet*.

XII. It remains then to be determined in other cases, whether the potential *Caute-ry*, or the Knife is best; or if each at some times are best, which that best is. We will consider, from *Barbet*, the Conveniencies and Inconveniencies of each: *First*, As to the potential *Caute-ry*, it has these Conveniencies in it: 1. That it does not affright a faint-hearted Patient. 2. Nor does it cause very much pain, especially if you use the famed *Caute-ry* of these times, *viz. Dutch Scap mixed with Quick-lime*, which eats deep enough to the Flesh, and much more gentle than the *Holoseric* *Caute-ry* of *Paræus*: Yet these Inconveniencies are

apt to attend it: 1. It corrodes sometimes much deeper and farther about than is needful, by reason of its spreading, notwithstanding the desolative. 2. It is some hours before it perfectly does its operation; which, if the Humor be malignant, will not permit of it. 3. The Eschar does not presently fall off, that if you would have the Matter brought forth presently, you must use the *Incision-knife* or *Lancet*, for all that; nor is it possible to avoid these Inconveniencies.

XIII. *Secondly*, As to the Knife, it has these inconveniencies; 1. That many Patients are afraid of it. 2. That it is supposed to cause much pain; but this fear is prevented by not speaking of it; and the pain is of no great moment, being more in name, than in power: yet it has these Conveniencies withal. 1. By the Knife, or *Lancet*, you may make the Apertion as long, and as deep, as you please, or the Apertion requires. 2. You very quickly come at the Matter, when

whereby it is evacuated, and the Patient eased. 3. The remaining Matter, not yet digested, will be more easily maturated, by external applications, assisted with Internals. 4. There will not be a long continued gleet- ing (which often attends Tumours, or Apostems upon the Glandules) being opened with *Cathereticks*. For Apostems behind the Ears, in the Neck, Arms, Groins, arise from hardened Glandules, fill'd with preter-natural Humours: These Glands are covered with a proper Coat, which being hurt, a gleet- ing necessarily follows; for the Tunicles being broken or opened, the Glandule can neither preserve it self, nor its Humour, but a gleet- ing will continue so long, 'till the hole in the Tunicle is cured, or the whole Kernel is vanished and consumed.

XIV. The Aposteme being opened, you must not let all the Matter (if it be much) out at once; for there would be a too great expending of the Spirits at

one time: But for the asswa- ging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; be- cause that the remaining concocted *Pus* helps to ripen that which is yet unripe, if any be; as also to keep the natural heat of the part, to cut, deterge, soften, and dissolve all the Reliques of the Aposteme, beyond the power of any Topick Medi- cine whatsoever.

XV. When all the Mat- ter is evacuated at once, it often causes a fainting or swooning, from the excee- ding great loss of Spirits; the remaining undigested Mat- ter oftentimes grows so hard and scirrhus, that the Af- fect becomes incurable, to which Resolvents or Emol- lients are applied in vain; the first consuming what is thin, leaving the remainder hard like a Stone; the latter, wanting strength and an at- tenuating force, to divide the Matter into its smallest Particles: Nor can this be done by any thing but the *Pus* it self, which is both con-

tiguous and continuous, with the remaining undigested Humor, being the nearest efficient, and of the same Species, and therefore only and alone able to cut, attenuate, and prepare the remaining Matter.

XVI. Therefore, as soon as the Skin grows soft with the Matter in it, the Aposteme is to be opened, and, if the Patient be not fearful, with the Lancet or Knife, that such other proper Remedy as Nature requires may be applied, lest the purulent Matter should corrupt other parts or Vessels within; and the Incision or Apertive ought to be so large, as the nature of the part, and magnitude of the Aposteme require: Which if it be skillfully done, afflicts both less and a shorter time than a Caustery; and immediately also brings the desired help, without any prejudice to either side, the Skin being only cut in a right line; whereas a Caustick will (in spite of all prevention) extend it self both lengthways & breadthways; whence many times

arises cruel pains, and great inflammation, both in the parts immediate, and the adjacent to the Caustick, and so leave a large Eschar which is not only long falling off, but the part left bare, is slowly and with difficulty restored:

XVII. Moreover, Tumors which keep the native Colour of the Flesh and Skin and but slowly mature, seldom grow copped or rid much; (as in our Example of an Aposteme in the Leg at Sect. 2. foregoing;) and therefore you must not wait for a head before you open it.

XVIII. If you open an Aposteme near some internal Cavity, as the Breast, or Abdomen, you must wholly reject Injections made with a Syringe, lest some part of it should enter into the Cavity, where it might not only cause grievous Symptoms, but also prove the death of the Sick.

XIX. Apostemes in the Intestines, Throat, and behind

Behind the Ears, ought to be opened rather too soon, than to stay for a full maturation; not only because the Symptoms many times succeed, but Life it self is lost: Of which *Fabricius Hildanus* gives you some examples, which are worth noting.

XX. A certain Woman in this City had an Aposteme on her left side, near the veins of her Back, so that when ripe, it covered partly the Side, partly the Back, and partly the Hip, being as large as an ordinary Four-penny-loaf. This had been twelve or fourteen Weeks gathering; several Physicians and Chyrurgions were entertained, and many things were done without any profit to the Patient; nor indeed could they all tell what the Disease was. At length the Aposteme apparently manifested it self; they were then consulted about opening of it, but none of them was willing to do it, they all fearing her immediate death. At length I was sent

for, to view it; it was a great and wonderful Tumor, and not without apparent hazard and danger; yet it was my Opinion it should be opened, (for as the Proverb is, *While there is Life, there may be hope*;) the Patient consented to it, and I did it: There was near two Quarts of digested Matter gathered together; (for the timorousness of the Physicians and Chyrurgions had kept it too long from being opened) this Matter I evacuated by degrees; I took out almost a Pint at the first, (giving the Sick immediately a Dram, or two, of my *Aqua Bezoartica*, to support her Spirits,) and in about five or six Days time, the whole substance of the Pus was evacuated. And finding that it had made no inroads into the cavity of the *Abdomen*, I soon cleansed the Ulcer, and in less than six Weeks time left the Patient perfectly well.

XXI. Hence it is to be observed, That though an Aposteme may sometimes

happen to be in a dangerous place, and withal, through either the neglect, timorousness, or unskilfulness of the Artist, the Apertion has been too long deferr'd, whereby apparent danger is imminent; yet the learned Physician should prudently put on so much Courage, as to leave nothing unattempted towards the saving of the Sick, so long as there is Life, and the case only doubtful:

XXII. Some Authors say, That Abscesses, or Apostemes may be discuss'd after they are suppurated; two Examples of which *Riverius* brings, *Observat.* 473, & 474. Where one *Pomeret* cured a suppurated Aposteme in his Daughter, about eight years of Age. The Aposteme was (saith he) on the out-side of her neither Jaw, on the right-side of her Face, and suppurated. He, (from the Authority of *Guido*, who saith, That suppurated Apostemes are sometimes cured by discussion, and from the Experiment of *Paræus*, who

also avers, that he had cured a suppurated Aposteme with crude Mercury, mix'd with Diapalma Emplaste, which discuss'd the same he, I say, in imitation of them, *mixed a Dram of Mercury, with an Ounce of Diapalma*, and applied it to the said suppurated Tumor, and within four days he affirm'd it was perfectly discuss'd. He also saith, that he did the same thing again on the same Daughter, who having an *Oedematous or Flegmatic Tumor suppurated* upon the Region of her Loins, as big as the palm of one Hand, it was discuss'd within a few days by the same Plaster. But in order to the performance of this, it is required, 1. That the suppurated Matter be small in quantity. 2. That it be thin and serous. 3. That it be near the Skin, and not in any deep part. 4. That it be in a soft-fleshed, strong and youthful Body. 5. That it also be in the Summer-season of the year.

XXIII. These are great Authorities, and so much as the

they may do upon their own
 ore, may force a kind of
 deef: But a Mind exercis'd
 with Reason, and desirous
 of Truth, can hardly enter-
 an them, besides the hazard
 of danger that may follow
 of such an Operation; for
 were think you must that
 of Putrefaction go, if
 to be discust? The whole
 of it cannot pass
 though the pores of the
 in; if any thing, only the
 thin and watery part can
 pass: The thick putrified
 Matter, if it dissolves, must
 revert either into the Blood
 or solid Substance of the
 Flesh, or both; which can-
 not but corrupt the Body,
 and fill it full of ill Humors
 springing from such a cor-
 rupt Seed of Diseases, whence
 Gtars, Ringworms, Mor-
 row, Scurf, Leprosie, King's
 Eil, Scurvy, Pains, Aches,
 Menefes, even an Army of
 stendent Diseases will pos-
 sibly succeed. So that if the
 thing may be possible, I
 scarce think it prudent to
 attempt such a Work. Nor
 does it yet appear by all
 that these Men have said,
 that any such thing has been

done; for the Tumors not
 being opened, their Judg-
 ments might deceive them;
 and they may take that for
 granted, which never was:
 A very admirable Example
 of this kind I could instance,
 of a pretty large Aposteme
 (as it was thought) by sever-
 al Physicians and Chyrur-
 gions, my self being present
 there also: The Man had
 been in much pain, but now
 was pretty easie: The Chy-
 rurgeons were for opening
 of it, as judging it to be sup-
 purated; but the Patient's
 being easie would not per-
 mit it; he only kept it cover-
 ed with a *Diapalma Plaster*,
 and in a Months time, the
 Tumor was discust, and the
 Sick well. Now I am of
 Opinion, that here was no
 suppurated Aposteme. How-
 ever, from the aforesaid Ob-
 servations of those learned
 Men, this may be noted:
 1. That a Mercurial Em-
 plaster applied to several
 sorts of Tumors, may be ex-
 ceeding useful, more espe-
 cially if they be not suppu-
 rated. 2. That it is possible
 the wisest Artift may be de-
 ceived by appearances in
 Diseases

Diseases of this kind, where the insides of Things are not seen into, though many times they may judge right. *Salmon.*

XXIV. Moreover, The declension of the *Fibres* are heedfully to be observed in opening an Aposteme, that you may not cut cross them: For, as *Rolfincius* observed, an ignorant Barber opening an Aposteme on the forehead, did it cross-ways: 'Tis true, the Ulcer was cured; but the Patient was ever after deprived of the benefit of his Eyes, except when he pasted up his Eyebrows with Plasters.

XXV. If pain seize any part of the Body, and you fear that Matter is gathered there; if the Sick sweats, and the pain continue, 'tis positively to be concluded; and though the colour of the part be not changed, yet it must be opened to let out the Matter; which if it be but little, it may well enough, and without any prejudice, run all out at once, which is ready to run with-

out pressing; and pressing indeed is to be avoided, (because it many times do hurt,) unless the *Pus* Matter be lodg'd in some mote place from the Orifi

XXVI. In opening of an Aposteme upon the Breasts, you must be careful not to cut the great Nerve which lies under, or lay bare, lest it be hurt by cold; for thereby it will leave the Thigh for ever after numb.

XXVII. *Sylvius* saith, that among all things which may or promote the excretion of Matter, antimonial Medicines are most to be commended: For (saith he) we have often observed, that they have a Virtue to correct all Evils brought on the Body by Matter, and hinder the production of new: Because Antimony is not less serviceable to the purification of Man's Body, than it is to that of Gods: if it be rightfully prepared and administered, *Antimonium Diaphoreticum*, more especially *Bezoar Mineralis*

to the continual generati-
on of Matter from corrupt
Blod; and any other alte-
rative Medicine made of
Antimony, especially the
same, made according to
it out of its Flowers. *Bal-*
neum & sulphuris Anisatum, is
in good for the same.

XXVIII. And to this pur-
pose I commend my *Ange-*
lica Mineralis, or my *Pilulae*
Aplicae; if given according
to the Directions in my *Phy-*
siologiae Medicinæ, Lib. I. cap.
1. & 53. For they not only
stop the Flux of Matter to
the part, hinder the ge-
neration of new, but also
dispose the whole habit of
the Body, and all Humors
towards a healing tem-
per.

XXIX. If there be an in-
ward Apoplexie, Nature
commonly breaks it; yet
things proper for the same
ought to be given; for
which purpose some com-
mend *Anisated Balsam of Sul-*
phur: When it is broken and
become an Ulcer, it is clear-
ly and fully cured by taking
it some time or continu-

ance *Antimonium Diaphore-*
ticum, or *Bezoar Minerale*, or
some other more effectual
refined Medicine made of
Antimony, whose Elixir,
Magistery, Essence, or Pow-
ers, will perform things won-
derful, although they seem
incredible to most, not on-
ly in curing this Disease,
which is dangerous and hard
to be cured, but also other
like Distempers which may
at any time seize the *Vi-*
scera.

XXX. Some Men com-
mend the Juice of Water-
Cresses, as also the Juice of
Garden-Cresses, strained,
and drank, for the speedy
breaking of inward Apo-
plexies in the Body. This
is good: Take Mustard-
seed, grind it well with Wa-
ter; then with a sufficient
quantity of Water, wash out
the Virtue from it, which
Water sweeten with Ho-
ney, and drink it.

XXXI. To ripen also an
external Tumor, you may
apply a Cataplasm made of
Water-cresses, and Garden-
cresses beaten up with Hogs
Lard;

Lard: A Cataplasme also of
Goose-dung fresh and hot,
or of Pidgeons or Hens
dung will do the same. Or
this: Take Cresses cut and brui-
sed well, Goose-dung, Hens
dung, Pidgeons dung,
one handfull; Goose-grease e.
Ounces; with Pouder of An-
Roots, make a Cataplasme.
my Synopsis Medic. Lib.
cap. 24. sect. 30.

CHAP. XIV.

Of the THRUSH.

- I. **T** Is certain, That every
Thrush has its rise
from a morbid Acid; and
that is the true Reason they
are so frequent in Children;
and in Children, rather
than in those of riper Age;
and this is first caused either
from ill Milk in the Nurse,
spoiling the Stomach of the
Child, or from a natural
Weakness of the part, and
sharpness of Humors there;
which curdling the Milk,
breeds or encreases the acid
Humor so much, till it comes
to that acidity, as to cor-
rode the Skin; so that the
Mouth and parts adjacent,
seem as if it was a part scal-
ded, and in some, as if it was
scalded, and the Skin rub-
off.
- II. The first thing there-
to be considered in the Cure
to absorb the acid Humor,
that with all the speed
may be: For the foreness
the Mouth, though it
bad enough, yet is not
which indicates the great
danger; inasmuch as
acid Humor may be carri-
down into the Bowels, and
do the same thing there,
least cause gripings, sh-
prickings of the Bowels, and
sometimes a vehement Fl-
if not a bloody Flux; wh-
does not always go alo-
but are many times att-

all with dire Symptoms, as Convulsions, Fevers, and the like.

II. It is also to be noted, that where this acid Matter or Spirit extravagantly prevails in little ones, by reason of the softness and ductileness of the parts, the said acid penetrates, and through a thousand intricacies ascending up to the Brain, being volatilized by the infant-heat and subtilty of the Spirits, it strikes upon the Ventricles of the Brain, and seizing as it were upon the Substance of the Brain, contaminating all the animal Spirits with its acidity, forthwith causes an Epilepsy: And this is the true Ground of this Disease, which costsen and so much afflicts Children, which might easily be prevented in the beginning, were but carefully taken to depress the acid, and sweeten the juvenile Juices.

IV. The next thing is, to mel the Excrements or Matter contaminated with the acid: This must not only correct or absorb the acid Humor, but the Matter affected

therewith must be expelled; for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow sower again; and indeed it easily resumes its former state.

V. The acid is corrected with Alcalies, and such indeed are best, which may best, and with most ease and the least danger, be given to Children: Such are impalpable Pouders of Crabs Eyes, Pearls, Corral, Salt of Tartar, Lapis Hæmatis, Antimonium Diaphoreticum, Bezoar Minerale, Cinnabar of Antimony; which last being levigated into subtil Powder, is a most absolute thing. Out of these things you may make the following Prescriptions, or the like.

VI. Take impalpable Powder of Crabs Eyes, from one Scruple to half an Ounce; Syrup of Poppies two Drams; mix for a Dose. Or this: Take Bezoarticum Minerale one Scruple; Syrup of Poppies or of Plantane, enough to malax it for one Dose. Or this: Take Antimonium Diaphoreticum

ticum ten Grains, Cinnabar of Antimony one Scruple: All being in fine Powder, let them be given in a little Milk. Or this: Take Bezoar Minerale, Cinnabar of Antimony in impalpable Powder, ana fifteen Grains; mix for a Dose. And some of these things are to be taken Morning and Night for four or five days. These Doses are for elder Persons; but if for Children, you must diminish the Dose accordingly, Ex. Gr. Take Bezoar Minerale four Grains, Cinnabar of Antimony eight Grains; mix for a Dose. Or this: Take Salt of Tartar eight Grains, Cinnabar of Antimony six Grains; mix them.

VII. To carry off the morbid sick Matter, the vulgar Physicians commonly purge Children with Syrup of Cichory with Rheubarb; and it may do indifferent well: But Purges which cool the Body are here to be chosen. Take Manna half an Ounce, Extract of Cassia one Dram; mix for a Dose: Or the Manna may be made into a Syrup with Water, and the Cassia dissolved therein: Or

two or three Drams of Cassia with two or three drops of Oil of Anniseeds, may be given dissolved in Milk. Or this: Take Sena from half a Dram to a Dram, Liquorice bruised half a Dram, Anniseeds one Scruple bruised; infuse twelve hours in a gentle heat in two Ounces, or better, of Water; strain out, and sweeten with Manna. Or this: Take Sena, Liquorice bruised half a Dram; Anniseeds, raways, ana ten Grains; infuse as before in Water two Ounces for twelve hours; strain and dissolve therein Cassia extracted from half a Dram to a Dram, and give it for a Dose. But if it be too strong given to one of riper years, you must double, treble, or quadruple the Dose according to Age and Strength.

VIII. Fat and oily Things take off the edge of the acrid, but Opiates do it much better. For this purpose you may give from ten to fifteen or twenty drops of my Guttæ Vitæ, or any thing the Child drinks at bed-time; I have found it very prevalent. It not only blunts the points of

and dulls the edge of
sharp Humor, but gives
Nature rest and ease, 'till
it can recruit her self again;
also it puts a present stop
to the flux of the Humor to
the fore or raw parts: Elder
Persons may take my *Lau-*
gium Volatile, from three to
Grains, beginning with
smaller Dose first. They
cannot swallow a Pill,
may take ten or twelve Grains
my new London Treacle,
any fit Vehicle. These
things thicken the fluid acid,
so that it cannot approach
with that violence to the di-
luted parts.

IX. But whereas Opiates
strongly disagree with some
ple, my *Tinctura ad Ca-*
erhos answers all the Inten-
tions both of sweetening and
stopping the flux of the said Hu-
mor; and it may be given
to Children with a
world of safety and securi-
ty from half a Dram to one
or two, in any proper Li-
quor which the Child will
take. See it in my *Phylaxa*
Medic. Lib. 2. Cap. 9. Sect. 2.

X. If an Epilepsie or Con-
vulsion be present, or feared,
you may give with it, from
ten Grains to fifteen or twenty,
of Cinnabar of Antimony,
or from six Grains to twelve
of the native Cinnabar levi-
gated into a very subtil Pou-
der, purging presently after
with some of the things be-
fore named.

XI. If the Child be taken
with a vomiting withal, it cer-
tainly shews the foulness and
dissaffection of the Stomach;
and then you must cleanse
it with the most innocent
Gilla Theophrasti, or the Salt
of Vitriol, given to fifteen or
twenty Grains; which has
this Property in it, not only
to cleanse the Ventricle of
the sharp and acid Humor
causing the Thrush, but also
even to heal the places al-
ready raw. And in those
of ripe years, it is a most ad-
mirable thing, if given from
two Scruples to a Dram,
in Broth, or some such-like.

XII. *Sylvius de le Boe*
saith, he prefers a metallick or
mineral Sulphur fixt above all;
in comparison of which, no-
thing

thing (saith he) that I have hitherto tried, does so kindly, certainly, speedily, and safely restrain those vicious effervescencies: But what those Sulphurs are, or how (in his sense) to be prepared, he has no-where told us. I am well satisfied, that the *Sulphur of Antimony*, if well made, is a most admirable thing: But then it must be given to Men, and not to Infants. Truly, I cannot tell whether it may safely be given to Children in any Dose whatsoever, or no, especially as it is now made. There is a *Sulphur of Antimony* that I know, which may be so prepared, as it may be given to little ones without danger; but that is no-where to be sold that I can tell of.

XIII. *Among the rest of the ordinary Remedies Lac Sulphuris is no mean thing; and it may be given to Infants, as well as to elder Persons, with a very great advantage.*

XIV. *Topicks must be also used to the mouth, throat, and*

afflicted parts; among which elder Persons may use this: Take white Vitriol, Roch-lum one Scruple, Plantain Spring-water four Ounces; mix, dissolve, and sweeten with Sugar, for a Gargarism. To Children, to whom it cannot so easily be used, may have the juice of baked Turneps to wash withal, or swallow down; or the juice of Parsneps baked with M These things are Balsams of their kind; and besides their healing Property, have a faculty of sweetning and taking off the edge of the ac

XV. *Moreover, you may, if you please, sweeten these with Honey, or Syrup of Rose, both which still contribute to the healing of the sore and raw mouth: And if the Child has discretion enough, ought to hold the same in its mouth for some time: And to these things you may add Syrups of Violets, Fumitory, Liquorice, Lettuce, juice of Plantain, &c, for that they blunt (as it were) the edge of the sharp Humor, and withal contribute to healing.*

XVI. *But that which is observable and remarkable, (but only for Persons of years,) is, the use of Spirit Wine, or pure Brandy; that only held in the Mouth, (and sometimes Garbled with,) for two or three Minutes at a time, and that for or five times a day, and then spit out, certainly heals and cures the afflicted parts by a miracle. And though it may smart much at first, is vehement but for a while, viz. for the first two or three times using of it, afterwards it is easier, and in length the parts are, as it were, pleased and refreshed by the use thereof; and in the end it perfectly heals them: And this it does not only from its balsamick Property, but also as it is an Antacid, and absorbs the acid of the Ulcer.*

XVII. *Sylvius commends the Yolk of an Egg, mixt with a little Rose-water and Sugar; that it draws to it the acid Humour that hurts the Stomach; and so by degrees cures the parts affected,*

and promotes the falling of the Thrush; you may use it as the Turnep and Parsnep-Juice: Concerning both which Juices, you are to note this; That they correct the evil Ferment both in Stomach and small Guts, whereby the acid effervescency is hindered, and the Disease the sooner cured.

XVIII. *While the Thrush is ripening, to wit, gradually falling from the afflicted parts, a new Cuticle grows under it, and covers the place; and although this follows of its own accord, by the Benefit of the Medicines now commended, yet it will be promoted by Syrup of Red Roses, Honey of Roses, and the like: Also Powder of fine Bole, Terra Sigillata, Crabs Eyes, &c. mixt with fair Water and Sugar, or Honey, and held for some time in the mouth, promote the healing.*

XIX. *This is also observable, That as in the curing of other Ulcers, Driers are used; so on the contrary much spitting is good here, as if the Patient was in a Flux; for then it is*

cured with the more speed and ease. In other Ulcers, things that temper the acid Acrimony, and then dry are used: In this, you must use such things as may temper the said Acid, but withal moisten.

XX. *Atrius* commends Galls beaten and boiled in Water; the strained Decoction made into a thick Syrup with Honey; being rubbed upon the place, it is good. Others commend a Decoction of Cinquefoil Roots: You may also, if you please, use the Leaves too. A Decoction of Savory in Wine, is said to do it in two or three days. If it be malignant, *Hercules Saxonia*, used Lixivium of Tartar, or Vitriol-Water, by which he conquered them. *Joel* first washes the part well, then lays on

this: Take Honey of Rose, half an Ounce, Oil of Vitriol, Dram; mix and make a ment. This, he says, present Remedy, whether in old or young.

XXI. *Goclenius* advises for a Thrush in Children, to Take Rock-Alum, Sugar, a half an Ounce; boil in Plantane water; add Juice of Marberries a sufficient quantity, mix, and wash the mouth of with it. But *Riverius* saith, it the best and only Remedy is, Spirit of Vitriol or Sulphur (if there be no Inflammation,) which in those that are grown, may be used alone. Dip a little Cotton, bound to the end of a stick, in and give the Sore a light touch; for so a simple Thrush is cured in a moment.

C H A P. XV.

Of a QUINSEY.

A Quinsey is an Inflammation of the Muscles of the Jawes and Throat, each being swelled, do stop and contract the passages of Breathing and Swallowing: This Inflammation possesses both Pharynx and Larynx: The Pharynx or Fauces, is the hinder and lower part of the Mouth, which cannot be seen, unless the Mouth be opened wide, and the Tongue held down, being the beginning of the Mouth of the Gullet, (and by some that Reason is called the Throat:) Its substance is fleshy, performing its attractive motion by strait Ligaments, and its expulsive by Muscles as are Orbicular; it contains two Bones, the Os Hyoides, and the Lambdoides: It has also four Cartilages; two somewhat great, long, and round, in the Belly of the Os Hyoides, and two lesser adjacent to the Horns thereof; as also, four pair of Muscles. The Larynx is the head, or upper part of the Wind-pipe, situate in the Neck, and that in the middle thereof, being but one in Number, that there might be but one Voice, of a roundish Figure, that it might be hollow for the Voices sake, which is strait in Youth, whereby the Voice is shrill, but larger in elder Persons, whereby the Voice is bigger, and more gross, and contains seven pair of Muscles, five Gristles: Veins from the Internal Jugular; Arteries from the larger branch of the Carotides, or sleepy Arteries and Nerves, from the Recurrent Branch of the Par Vagum, which help on the motion of the Muscles; as also Membranes contiguous with, and continued from the Membranes of the Trachea.

II. *I thought it absolutely necessary to give a small Description of the Parts, which this Disease possesses; for that their Anatomical Structure being understood, the Disease is made something the more intelligible to the Mind; wherein the danger of it lies, (which is always great) the extremity of the Torment, (almost unexpressible,) and some Light is added to the ways and means of Curing, which ought to be as speedy and hasty, as the Disease is dangerous and exquisite.*

III. *A Quinsey is also said to be two-fold, viz. either True, or Bastard: The True is when the Muscles, and other parts of the Throat and Jaws, are not only inflamed and swelled inwardly, but the outward parts of the Neck are swelled outwardly also, which is always accompanied with a Fever: The Bastard is only an outward Swelling of the Throat, Tumifying and Inflaming the Muscles thereof, and parts adjacent there-*

to, but ever without a Fever.

IV. *Almost all Authors say, That it is always caused of Blood; and some, That it is caused of Blood mixt with other Humours; But Experience has taught us, That it is only a Flux of Humour to the Parts, which fills them with their Passage puts the Life into peril. And this is eminently apparent in such as are opened or where they break, the Matter flowing forth, demonstrating that it is only the product of conflux of Humours of divers kinds raised for the most part from Cold taken, which putting the said Humours into a Fermentation and Flux in a febrile habit of body send them up to the Throat and parts thereabouts, especially if there be also a natural weakness of those parts attending.*

V. *Physicians, for the most part, begin this Cure with Blood-letting; and if necessary to be done, it ought*

to be done here; because, (though by that operation you cannot empty the Matter congregated, yet) by drawing a pretty quantity of Blood away you will in some measure empty the said parts of the sanguinous Humour appendent thereto, and probably take away the imminent danger and peril of it, which in this Disease is unusual. By this means the Evulsion being made, the flux of Humours to the part affected, is in some measure stopt.

I. For as in other Inflammations, Blood is let, not in respect of that Matter which has already caused an Aposteme in the part, but for preservation sake, in respect to the Matter yet flowing, and increasing the Inflammation: so here they prescribe Phlebotomy in the beginning, of the Inflammation, continually increasing (before the Remedies could be reasonably applied) by the continual afflux of Humours, lest Suffocation should ensue.

VII. But if the Tumor be not very great, or while the Sick can yet indifferently swallow, it is good to make other Evacuations; and the Sick may now the better bear them, because the great danger in this Disease proceeds not so much from the weakness of the Body, as the oppression and hurt of a singular part. Now the Question is, Whether this Evacuation ought to be by Vomit, or by Stool, or by both.

VIII. Some are for Vomiting, others are against it; for that, as they say, it draws the Humours still upwards to the Throat. To which we Answer, That a Vomit only draws the Humours into the Stomach, and does nothing more than expel them by the Throat: And if the Humours from most of the adjacent parts congregate in the Stomach, ('tis no matter whether they be attracted or sent,) 'tis possible the Fauces, and parts adjacent to them, may in some manner be emptied by this

kind of revulsion or derivation, (choose you whether:.) But this is to be considered, that this kind of operation ought to be only in such as easily Vomit, and are not naturally averse to it, and while yet the Passages are so wide, as indifferently to let the Matter pass through. If otherwise, you will cause a Suffocation instead of an Evacuation, and kill the Patient instead of Curing.

IX. Among many others, I remember two special Examples of Cures of a Quinsy, which I did by Vomiting. In the first, it so effectually evacuated the Matter, that the Inflammation abated immediately, and the Tumor disappeared and wholly went away without any other operation, or intention of Cure. In the other, by reason of the flaming of the parts, and violence of Vomiting, the Tumor (being come to ripeness) broke in the very act of Vomiting, and the Patient had an immediate relief; the remaining part of the Cure being done after the manner of a common Ulcer.

X. But Evacuations by Stool, may much better and safer be performed; and though many times Purging does not wholly do the Cure, yet it for the most part eases the Peril, which is the principal matter in this Cure; for that Nature it self would perform the work alone if Suffocation did not prevent it.

XI. In this case it may be demanded, that if Purging be necessary, What kinds of Images those are which ought to be used in this case: To which I Answer; Such as are strong and violent, that a sufficient derivation may be made downwards: For if you Purge, and it be so weakly as not to derive the Matter, you do nothing. You are to remember that the danger of Life is present, and therefore that it is necessary, by violence and force to draw back the peccant Matter.

XII. In order to this, be Extract of Colocynthis (made with Water by long boiling)

of most note: You may give it from five Grains to twelve or fifteen, in strong Bodies: It Purges admirably, and carries off the morbid Cause to a wonder. Or this: *Take of the good Extract eight Grains, Extract of Aloes (made with Water) one Scruple; mix for a Dose.* It diverts excellently, and derives the Blood to the lower parts. Or this; *Take of the Extract of Aloes one Scruple, of Colocynthis eight Grains, of Turbithum Minerale four Grains; mix for a Dose.* This ought to be given only to strong Bodies, but where it may be given, or does prevail, it does wonders.

XIII. If any should Object, that by reason of the Turbith Mineral, the Humors would flow to the Throat the more, where they already are too much, and so augment the Disease; we answer, No. The sickness of the Catharticks would make its whole Effects downwards, while that, by its melting Property, it dissolves the near or conjoin'd Cause of the Disease,

and so carry all off by stool: But suppose it should be otherwise, it would yet put the Sick out of peril; for if its effects were upwards, so as to cause a Flux, it must needs open the mouths of the salivatick Vessels, and so take away the Disease that way, which is as rational as can be proposed.

XIV. I care not greatly if I relate a History of this kind, done by a Mountebank in this City: A young Man having an exquisite Quinsy, sent for this Man; who coming to view him, and looking upon his Throat, and not knowing or apprehending what his Disease was; but mistaking in his Judgment, and thinking it to be the Pox, gave him a lusty Dose of Turbith Mineral, in a Dram of Mitbridate: This (the Humours being beforehand in Flux, and filling those parts) in fifteen or sixteen hours time, put him into a severe Flux, and in less than twenty four hours, put him out of the peril of Death; for he spit out the Cause of the Disease, and fluxing twenty two or

twenty three days, was perfectly cured without any more to do. Had he truly known the Disease, it must have been accounted a very bold and rash attempt, and not, with safety, to be adventured; but as it fell out, it proved very fortunate and succesful; for though the Sick had a great deal of trouble and pain, yet he did very well at last. You know what the Proverb is, *There is no Carrion will kill a Crow.*

XV. Seeing therefore, that a Quinsey is a most acute Disease, & that sometimes it takes away a man in one day, the great remedies are to be used with mighty care and diligence. Riverius advises immediately to let Bloud, and that to twenty, twenty four, or thirty Ounces, but by degrees, on that side most afflicted: Saxonia and Rolfincius advises, to have it done under the tongue. Traltemius in a desperate Quinsey opens the Jugular Veins. In these things, you must exercise your Reason. Some are for bleeding in the Leg or lower parts; others for

the Arm, because they think it makes better Revulsion, and causes less weakness.

XVI. In giving inward remedies, you ought to let them be in the form of a Potion, not a Pill or Bolus, because of the difficulty of swallowing; and if the Sick should be provoked to vomiting, by reason of the force, the straitened Passage, and solid Matter of the Medicine, it might hazard strangling.

XVII. If you bleed the Patient, you may purge him the day following, (not waiting for the Coction of Humors, because the Disease admits of no Truce;) yea, if it be very violent, you ought to purge even the same day. Sydenham saith with gentle Medicines; (but it is like a great many more of that Gentleman's Mistakes;) I say, it must be with strong, and such as may divert powerfully downwards; (for the Experience has taught me, and I have saved many Lives by it; whereas had I trifled with gentle Things, my Sick Patients had been infallibly lost)

le.) To these Things you may add emollient and cathartic Clysters, which very much derive and promote the Cure.

XVIII. *When the Aposteme comes to ripeness, it would be well that Nature would break it alone; if not, to save Life, it ought to be opened.* Barbet tells us of a Quinsey which he cured by opening the Aposteme: It was a Woman; her Tonsils were so swelled, that she could not swallow anything at all, but threw whatever she took out at her Nostrils: he let her Blood, used Cataplasms and Gargarisms; and the fourth day as he was searching the part with a Probe, saw that the Abscess was ripe: he resolved to treat it somewhat roughly; without giving her any warning, he brake it with the same Probe; upon which, when she was cured, she laugh'd, and commended his Industry.

XIX. *If the Aposteme be in hopes of sudden breaking, to save Life, opening the Throat may be attempted; which is*

called *Laryngotomy*: It is seldom put in practise for fear of Disgrace, if the Patient should die soon after the Operation is ended. For if in a dangerous Quinsey where the Lungs are obstructed with Humors, or the Pleura is afflicted, or those Parts be any way inflamed, in these cases, it is for the most part done in vain, and only gives occasion of Reproach.

XX. *The Operation is thus performed:* Put the Patient into a Chair with his head leaning back, as much as he well can; let a Servant, standing behind him, take up the Skin on each side of the forepart of the Neck; then let the Artist cut the Skin lengthways, with the Muscles under it, just against the *Aspera Arteria*, not far from the pit of the Throat, and with a broad Lancet let him make a Section, in the middle space, between the third and fourth Cartilaginous Ring, taking diligent care that the Cartilages themselves be not hurt: And having made a hole, he must put

put in a Silver Pipe, not over long, nor to touch the back part of the Wind-Pipe, for then it would cause continual coughing. By this way the Breath goes and comes to the Lungs, 'till the Inflammation is either dispersed, or comes to Suppuration, and a passage for breathing by the mouth be restored, which usually comes to pass in three or four days. Then the Pipe may be taken away, and the Wound cured after the ordinary way, which will quickly be healed.

XXI. When the Aposteme comes to Suppuration, that it either breaks of its own accord, or is opened by Instrument, you must take care that the Corruption fall not upon the Lungs, nor into the Stomach, for fear of some other Disease; but it must carefully be cast up at the mouth; and then a Gargarism of Hydromel, or Wine and Honey of Roses, must be used to cleanse the parts.

XXII. Galen, and his Sectators, use cold and astringent

Gargarisms, in all sorts of Quinsies, contrary to the precepts of Hippocrates, who prescribes Gargarisms actually hot: The former causes certain and speedy suffocation, if the congregated Matter be from Phlegm which refuses Repercussives: Admixture of Humours extravasated, thickening in the Flesh, which thick cannot flow; therefore they are to be mitigated with Fluxile with hot Remedies. If one taken with a Quinsy do (saith Wallenius) in the beginning of the Disease, gargle with Spirit of Wine, all Inflammations will come to an end in about three hours time.

XXIII. *There has been a great noise made in the World about the use of a Swallow Dung Nest, but the Virtue truly lies in the Dung which is found in the Nest: And because the Dung is full of nitrous Spirit, 'tis possible it may have a specifick Virtue against this Disease; and though it is sharp, yet it is withal expectorant, and therefore may be proper where the Disease arises from thick Phlegm. The Tincture of it may be made*

made with Wine, or Spirit of Wine and Water, and a Gargarism made thereof to be used four, five, or six times a day hot.

XXIV. Scultetus commends highly in the beginning of a Quinsie whatsoever: Take Potantane Water three Ounces; Rhip Wine Vinegar one Ounce; Star two Drams; Saffron in Rader balt a Dram; mix and make a Gargarism, to be often used.

XXV. Platerus commends the Juice of Tree Ivy, swallowed slowly from three Drams, to half an Ounce; for that it both digests and repels. Sinertus saith, that the Decoction of the inner End of the Hazle, or of the Elderberry wood, is excellent: Also a Decoction of Almonds, flowers and Leaves, with Ears, sweetned with Honey of Roses for a Gargarism: An Infusion of Mustard-seed in Wine, is also an approved thing.

XXVI. Outwardly Things ought to be applied to increase the ripening; such as this;

Take of our Antidote one Ounce; Hens Dung, Turpentine, Saffron, ana one Dram; mix them, and apply it hot. Or this: Take a roasted or baked Turnep split in halves; moisten it well with Balam of Amber, and apply them on both sides the Jaws warm. But the old Remedy, you know, is Album Græcum, dried, powdered, and mixed with Honey; to be applied as a Cataplasm outwardly, and to besmear the parts withal inwardly.

XXVII. Some affirm, that the Ashes of an Owl, (burnt in an earthen Pot,) being blown into the Throat, are a specifick against a Quinsie, softning it to admiration, and breaking of it. Others commend, as a great Secret, this: Take Nitre half an Ounce; Cream of Tartar one Ounce; white Sugar two Ounces; make each into a fine Powder, and mix them; which put upon the Part, leisurely to dissolve there; or make a Gargarism therewith, with this following Water: Take Juice of Housleek one Pound, Sal Armoniack half an Ounce; dissolve

solve and filter through brown Paper.

XXVIII. *I commend this following, as a thing I have had great Experience of: Take Wine half a Pint; Tinctura Stomachica a spoonful; mix, and give it for a draught. It dissipates the Inflammation, and by its heat it discusses the Tumor at three or four times using, provided it be used at the beginning: If used afterwards, it does good, either discussing the swelling or hastning the maturation; it is certainly one of the best of Remedies in this kind; but at first, it seems to set on fire the whole Mouth and Throat, afterwards it is more moderate.*

XXIX. *Among the number of the rest of the Things which I cannot enough commend, our Spiritus Antisolicus has place:*

In Extremity, the Pas ought to be smeared & moistened with it (with Rag) alone; or you may mix a spoonful of it with three, four, five, or six spoonfuls of Wine, and gargle with it often warm, viz. five or six times a day.

XXX. When a Quinsy in beginning, the only thing, and truly the best of Remedies, is, to take about one ounce of our *Spiritus Cosmoticus*, in a Glass of Saccharum, this given two or three times, is indeed an admirable Remedy; for it not only discusses or dissipates the Tumor, but it brings on a most necessary Diaphoresis, by which not only the afflux of new Matter is prevented, but the Disease and all its Relicks perfectly cast off.

C H A P. XVI.

Of Deafness.

YOU ought to consider whether there be a perfect deafness, or a difficulty of hearing only: If deafness be perfect, so the Patient can hear nothing, no not the very beating of Drums, nor the noise of Guns, or Cannon, the Tympanum, or Drum of the Ear, may be supposed to be broken; and therefore the Disease to be incurable: In such a case you ought to attempt nothing; for you may reap nothing but Disappointment: But if with much gathering, hollowing, or making noise, the Patient can hear somewhat, there is hopes, and you may hopefully make a cure.

I. If Deafness is either attended, or begun, with Pain, it is either through a thick Vapour, or Matter, finding the Part: In this case, according to the Rule

of Hippocrates, Sect. 4. Aph. 48. you ought to evacuate by vomit: For Diseases (as he saith in another place) are to be discharged by the part next to them; and to be drawn out by that part that has a passage nearest to them. In Libro de Affectibus, he advises, That if pain arises in the Ears, to wash in much hot water, and apply a fomentation to the Ears, that the Phlegm may be attenuated, and the pain eased; but if it cease not yet, an emetick Potion is then best to be used.

III. There are many kinds of Vomits prescribed by Physicians, as the *Vinum Benedictum*, *Vinum Antimoniale*, *Aqua Benedicta Rulandi*, and a great many more of that kind, which, without doubt, may be profitably given: But there is no Vomitus, which I ever met withal, has out-done, nay, scarcely

ly equalled my *Catharticum Argenteum*, which may be given from two Scruples to a Dram, in a little Possit-drink, or Ale; or in place thereof, you may give from four to six Grains, of our *Impetus Mineralis*, in a little Conserve or Syrup, taking a large quantity of warm Broth after it.

IV. Now this is to be understood when the seat of the Phlegm, and cause of the Pain is above; but if it lies lower, or vomiting does no good, cooling things must be dropt in, and that actually cold, as *Juice of Plantane, Fumitory*, and the like; and a Potion or Pills must be given that purge downwards: Our *Vinum Catharticum* is here of excellent use, if you give a Potion; but if the Sick loaths a Potion, and you desire to use Pills, our *Pilule Mirabiles*, are admirable, given from twenty Grains to half a Dram: If any thing can be said to exceed them, it is the *Pilula Lunaris*, given to six Grains; which I have several times given with

success, even in this case. See these Medicines in *Phylaxa Med. Lib. 2. Cap. 61, 62.*

V. You ought also to consider, whether the Pain of Deafness proceeds from a hot or cold cause, though what proceeds only from those simple Intemperatures, seldom lasts long; yet you ought to have some respect to them, because hot Medicines in a hot Temperament influence the Body, cold Medicines in a cold Temperament chill it, and so make the Disease worse.

VI. Though Opiates are accounted ill in a Deafness, yet if the Pain attending is very acute or sharp, there will be a necessity to dispense with the Ill, for the Good that may ensue: And this is an Observation worthy of remarking, That though Opiates are (if not to cause deafness,) to confirm or continue those ill effects seldom much longer than the working of the Medicine. I have known some Patients

omine, who being a little
d. f. afore-hand, upon libe-
ray taking of *Opiates*, have
nd their deafness seemingly
ey much augmented, yet
upon the giving over the
d. of the same, have had
thir Hearing return again
o satisfaction, and that
n the advantage of grea-
acuteness; whereby it
ears that *Opiates* do no
ntial injury to the Or-
as of Hearing.

II. If any Matter runs
n the Ear, looking like
Matter of an Ulcer, you
t be cautious how you
Repellers, lest the Mat-
strikes inward, or be
en to the Brain; (there-
endangering an Apople-
or part of the Matter
ried and hardened in the
ty of the Ear, whereby
only greater Dangers
ensue, but at least the
ard of an incurable Deaf-
: And the same thing is
e understood in a critical
vacuation, or where the
ter is thick and tough,
here be an Aposteme
eding:

VIII. If the Pain and
Deafness proceeds from a
cold Cause, you may inject
Juice of Onions into the
Ear, or Goats or Sheeps
Urine. Or this: *Take Juice
of Onions three Ounces, Spirit
of Wine one Ounce; mix them,*
and drop it into the Ear, or
inject it with a Syringe. Or
this: *Take Boys Urine new-
made two Ounces, Spirit of
Wine one Ounce, in which
six Grains of Camphire is dissol-
ved; mix, and inject it.*
These are excellent Medi-
cines in a cold Cause, and
seldom fail, at least of giving
ease.

IX. But if a hot Cause
be present, though things
absolutely cold may be
given, yet hot things must
positively be forborn; and
things of an equal tempera-
ture are to be administred,
such as these following: *Take
choise Canary four Ounces;
Spirit of Wine one Ounce;
Nitre in Pouder two Drams;
mix, and drop it into the
Ear. Or this: Take Juice
of Plantane two Ounces; Juice
of Purslane one Ounce; Juice*
of

of Lettisee half an Ounce ; Spirit of Wine an Ounce and half ; mix them. Or this: Take Juice of Cucumbers two Ounces ; Spirit of Wine one Ounce ; mix them, to be dropt into the Ear.

X. If with the Deafness and Pain, there seems to be an Apostemation, *Faventinus* his Cataplasm of roasted or baked Onions, are usual to be applied. Or you may apply this: Take Pulp of roasted Onions, *Mitbridate*, ana an Ounce ; Saffron in Powder one Scruple ; Spirit of Wine Gut. Thirty ; mix, and apply it hot to the Ear. If it proceeds from a cold cause, it will warm and comfort the part, and hasten the Maturation of the Aposteme, if any be: If it proceeds from a hot Cause, it will open the pores of the parts adjacent, and cause a discussion of the Pain, and thin Matter offending. Or you may apply this: Take Pulp of roasted or baked Onions two Ounces ; our Antidote half an Ounce ; Powers of Amber forty drops ; mix, and apply it:

XI. In a Deafness, accompanied with vehement Pain, so as the Patient can take no rest, it is good to carry off the Matter with proper Medicines. I commonly give in this case some Dose of my *Family-Pills*: But if the Pain be extream indeed, then two or three Dose of my *Pilulæ Mirabiles*, according as occasion requires, repeat the Dose five or six times, for they insensibly melt and dissolve the Matter causing the Pain, and make it fluid and movable, and then carry it off by stool: But withal Topical ought to be applied in the mean season, to dispose the Matter in some measure to a Cure ; such as this: Take *Mitbridate*, or our *Antidote* one Ounce ; Balsam of Sulphur half a Dram ; mix, and apply it.

XII. If the Ear once opened, you must promote the healing of it, which may be done with Externals, in this manner: Take of our *Antidote* one Ounce ; Balsam of Chili two Drams ; B

B'samum Arthriticum one
Lin ; mix, and apply it.
 You may also inject this in-
 to, which very much pro-
 mtes the Hearing: Take
Vice Turpentine half an
 Once ; *Yelk of one Egg* ; grind
 them together in a *Brass Mor-*
tar very well ; then add new
Quary eight Ounces ; *Spirit of*
the two Ounces ; mix for an
 Injection. In the mean sea-
 son let the sick be well pur-
 ged with our *Vinum Cathar-*
mum , at least five or six
 times ; I have found it to be
 a specifick in this case, and
 that which an hundred
 other greater Medicines
 will not touch or come
 near.

XIII. I remember I had
 once a Patient , who had a
 Deafness, accompanied with
 vehement Pain, that or-
 dinary Remedies, whether
 inward, or Topicks would
 do no good ; and all Eva-
 cuations by internal means,
 rather augmented the Pain ;
 I was at length forced to
 give a Dose of my *Volatile*
Ludanum ; the sick began
 with three Grains, and in-
 creased, it gradually 'till it

came to seven Grains : This
 brought upon the Patient a
 large *Diaphoresis*, upon which
 they had some ease in a day
 or two's time, and in five or
 six days perfect ease ; but
 the Deafness seemed to be
 greater : The Ear was wa-
 shed with Spirit of Wine
 twice a day ; and in about
 a Weeks time after the gi-
 ving over the *Opiate*, the
 Hearing perfectly returned,
 which had been in a man-
 ner lost for seven or eight
 Months before. After all,
 I purged the Patient with
 two or three Doses of *Fa-*
mily-Pills.

XIV. I had a Patient , a
 Woman about fifty years of
 Age, who had been very
 deaf for above a year, and
 at times very much afflicted
 with Pains in her Ears : I
 cured her in about six Weeks
 time, by continually dropping
 into her Ears, four or five
 times a day, our *Gutta Vitæ* ;
 and sometimes likewise gi-
 ving her about fifty or sixty
 drops of it inwardly, in a
 Glass of Wine, at night go-
 ing to bed.

XV. If an Inflammation be present, it may be abated by putting into the Ear Vinegar, mixt or ground with Oil: And though Vinegar alone would put the Part (especially nervous Parts) to pain, by its Acrimony, yet mixt or ground with Oil, and in a small quantity, it becomes harmless, and eases the Pain, allaying the heat and fierceness of the bilious Humor.

XVI. An ancient Gentlewoman, having a noise and ringing in her Ears, and sometimes a little pain, was cured by dropping into them once or twice a day, our *Aqua Bezoartica*, and stopping them with Cotton dipt in the same; it dissipated the flatulent Matter offending, and comforted the weakned Nerves.

XVII. Where Deafness is joined with vehement pain, and no Internals nor Topicks have yet been able to do good, there is a necessity to apply Viscatories; for by this means a great

quantity of the acid Humor, causing the Pain, and coagulating the approximate Juices, inducing the Deafness, will be taken in a great measure away; and this is done many times with the Blister, which forty Purges and Vomits would not so well accomplish; the Success of which, (having often tried this means,) I could not but commend to the Consideration of Artists.

XVIII. Whatever Medicines you put into the Ears be sure they be warm, (unless some great occasions require the contrary,) but not very hot; because the natural temperature of the Ears is cold and dry: And before you put no new Medicament in, 'till they are cleared from the filth of the former. The Sick ought to lie on the contrary side; and the Medicament put in, ought not to exceed four or five drops at a time. The less numerous the Medicament is, the much the better; for when it is gotten into the Labyrinth of the Ear, it comes not easily out again: Thence

more subtil and spirituous, as much to be preferred in this case, because they do their Work, and then go away in Vapor.

XIX. Dropping in Things to the Ears may do, but Ringing is much better, provided it be done with a Instrument, and a skilful Hand: You ought not to syringe violently, but leisurely; lest by such a violence, the *Tympanum* should be broke, which would cause an incurable Deafness. Moreover, you ought to be very careful how you apply Topicks, 'till Universals are premised, though the afflux of the evil Humors first abated.

XX. The passage of the Ur being very sensible, you must be careful that you use not sharp Things; yet *Aulus* boldly attempted the use of *Unguentum Antisepticum*; and he saith, that therewith he cured a sore Ur that ran with purulent Matter for the space of eight years. And *Petrus Johannes Faber* saith, That

Nitre dissolved in strong Vinegar, and often dropped into the Ears, quickly cures any ringing or noise in them.

XXI. *Galen* advises *Opium* dissolved to be put into the Ear; and *Paulus* dissolves it in Milk for that purpose: But these may be dangerous: If an *Opiate* be required, there is nothing better of that kind, than our *Guttæ Vitæ*, or *Spiritus Anodynus*; for by reason of the heat of the Spirit, and other Things joined with the *Opium*, the *Opiate* can do no hurt; whereas otherwise it might stupifie, and much encrease the Deafness, and may destroy the Instruments of Hearing. However, *Opiates* of any kind must be given, if the Sick be in danger of death by the Pain; because the saving of the Life of a Patient, is much greater than the Hurt, should it be a total and perpetual Deafness.

XXII. If 'tis certain there is an Apolteme, Authors say, You may use Juice of Crow-foot, 'tis much commended;

but 'tis scarcely safe, because 'tis very hot and corrosive. If the Bone that is covered with the thin Membrane, becomes carious after such Suppuration, you must often drop into the Ear Spirit of Wine mixt with Honey of Roses. Marcellus saith, That Cows Milk two Ounces mixt with Honey one Ounce, being dropt into the Ear, and the Ear stopt presently with Wool or Cotton, will wonderfully heal the Ulcer, yea, though it were cancerous.

XXIII. Crato's Medicine for a Noise and Tingling of the Ears: Take bitter Almonds blanched an Ounce; White Hellebore, Castoreum, ana two Drams; Costus one Dram and half; Rue two Scruples, Euphorbium half a Dram; boil all in a sufficient quantity of Water for an hour, over a gentle Fire; then strain, and drop of it warm into the Ear three or four times a day.

XXIV. Sennertus advises to this: Take Ox-Gall, Goats

Gall, Juice of Onions, ana four Ounces; Vinegar two Ounces; mix, and put over a Chafing-dish of good Coals, and let the boiling be taken up the Ear, through a Funnel.

XXV. A Deafness which had been of many years continuance, I cured with the Powers of Anniseeds dropping them into the Ear; I purg'd the Patient four times with my *Pilulae Mirabiles* and drew several Blisters both behind the Ears, and on other Places adjacent thereto.

XXVI. A poor Man lost his Hearing, (as I thought by the Pox) falling into an Empericks hand, who cured him by fluxing with the following Medicine: Take Turbith Mineral eight Grains; Mithridate one Dram; mix for a Dose. I raised an effectual Flux which continued twenty four Days; after which the Patient heard as well as ever he did in all his life. Some may wonder at the Success, because that some have

ably lost their Hearing, or had it mightily decreased by this kind of Operation. But this is not to be dreaded at, since that in the Bodies such *Sulphurs* and, as are not only able to excrete the *Mercury*, but also to condense or coagulate it, which mixt with the Hu-

mors (as it will be, if much of it be used,) coagulates or thickens all the morbid Matter contained in the part, whereby the Organs or Passages are more firmly obstructed than before, and a perpetual Deafness succeeds.

CHAP. XVII.

Of BUBOES.

A *Bubo* is a Swelling of the Glandules, either in the Throat, Arm, or Groin; and they proceed either (1.) simply from the afflux of Humours, excited by Cold, or some other Matter; (2.) Or are complicated with Poyson and Malignity, as in the Plague or Pestilence, and French Disease.

I. If it be a *simple Bubo*, indeed let it arise from what Cause soever, whether simple or *complicate*, (if there be any hope of its breaking) you must wholly desist from

Purging and Vomiting, for those Operations destroy the End of the *Bubo*, since Nature thrusts out the offending Matter by those Emunctories, and the nature of Vomiting and Purging is to draw from the Circumference to the Centre, whereby the *Bubo* is hindered from rising, and coming to its perfection: In all these Cases Nature's End in thrusting forth the *Bubo* ought to be promoted, which is best done by a sudorifick means, inwardly given, and strong Attractives and Suppuratives mixed outwardly.

III. In order to this end you may give some few Gr. of our *Laudanum Volatile*; or our *Guttæ Vitæ*; or if for some particular Reasons *Opiates* are not to be given, the *Diaphoresis* is to be promoted with *Antimonium Diaphoreticum*, or *Bezoar Minerale*; or with some more powerful Medicine, as is *Mercurius Sudorificus*, or our *Angelus Mineralis*, or *Angelick Pills*; or you may compound something after this manner: Take of our New London Treacle twelve Grains, *Bezoar Mineralis* sixteen Grains; mix for a Dose. Or this: Take of our *Antidote* one Scruple, *Antimonium Diaphoreticum* twenty five Grains; mix for a Dose, giving often one Ounce of our *Aqua Bezoartica*. The Patient is to be covered down warm in his naked Bed, and he ought to Sweat, as long as he can well endure it, or 'till Faintness; after which let him cool gradually, or by degrees. Where *Opiates* are wholly usefess, give this: Take *Bezoarticum Minerale* one Scruple, *Juice of Alkermes*

enough to mix it into a *Bolus* for a Dose.

IV. In the mean Season Topical Remedies are to be omitted, such as *Take Pulp of roasted Onions*, *Mithridate*, *Turpentine*, *Soft Soap*, *soft Hens Dung*, of each half an Ounce; *Oyl of Aniseeds* two Drams, *Salt ground* one Dram; mix for a Cataplasma. Or this: *Take Pulp of red Garlick*, *Balsam of Sulphur*, *Turpentine*, *Yolks of Pidgeons Dung*, ana half an Ounce; *Oyl of Anniseeds* two Drams; mix for a Cataplasma. Or this: *Take Pulp of Roots baked*, *Balsam of Sulphur*, *soft Soap*, *Pepper in Powder*, *Turpentine*, ana an Ounce; *soft Soot* six Drams; *Oyl of Scorpions* two Drams; *Oyl of Juniper-berries* one Dram; mix for a Cataplasma. These are to be applied and renewed every twelve hours.

V. The general Rule is That if the *Bubo* is not to be dispers'd, then to promote the Suppuration; if it be Venomous, ch if Pestilential, you ought to use all your endeavour

bring it out; for that, if it could revert, and the Poistrike inwards, the Patient would be almost infallibly lost: And in other *Buboes*, not Venomous, if they are not brought out, it has been observed that after a little time, it happens that a new *Bubo* rises, either in the same, or some other place.

VI. In a Venereal *Bubo*, where there is no danger of Death, you ought to observe the natural motions; for if she thrusts forth the *Bubo* powerfully, you ought to promote Suppuration; but if it comes forth weakly, or looks as if it would break, 'tis possible it may be carried another way, more advantageous to the Patient.

VII. Moreover, in the *Buboglandula* it self, where sometimes *Buboes* will yield to no Remedies, they must at last be left to Nature; especially if they create the Patient little or no trouble in walking, nor much pain, nor endanger Life. In this case it is not necessary to open those

Tumors, for that Nature in some length of time can best digest them, whereas on the contrary, the hazard of an Incurable Ulcer may be run by unseasonable and violent opening of it; but these things ought to be considered with great Judgment and Prudence, as the nature of the thing requires; for 'tis the poor Patient that must pay for all, who, if the Physician mistakes, pays no less than his Life.

VIII. I cannot but confess my dissent from the Learned *Sylvius de le Boe*, where he saith, That Pestilential *Buboes* should, if possible, be discussed, otherwise be brought to Ripening and Suppuration: We say, on the contrary, that if possible they ought to be maturated or broken, and only left to Nature, or be discussed, when there is not Matter enough to promote the Suppuration. Maturation is much more safe in a Pestilence than discussion, and indeed in all other cases, it is much better; however, Violence is not to be done, against

against the general tendency of the morbid Matter.

IX. The Cure (saith he) is to be performed by the same Medicines, wherewith the Swellings of the Conglobated Glandules are usually cured, and always with respect to the Pestilential Poison, for which cause take *Treacle*, *Mithridate*, and such like, which are good for it, ought ever to be added to other things: To this purpose Distilled Oil of *Harts-horn*, *Ox-horns*, *Rams-horns*, and *Goats-horns*, and other things which have a Volatile Oily Salt, may be mixt with common Medicines. It is observed, That *Unguentum Martiatum*, mixt with *Venice Treacle*, is excellent to discuss or disperse, but that *Diachylum cum Gummi*, promotes Suppuration. And unless the violence of the pain be urgent, you ought not to promote Scarification of the *Bubo*. As soon as the *Bubo* is Suppurated, the opening must be hastened, either with a Pen-knife, or some breaking Medicine; but the Pen-knife,

or Incision-knife, is to be preferred.

X. After the *Bubo* is opened, apply *Balsamum Sphuris Terebinthinatum*, *Anisatum*, with *Unguentum Basilicon*, or our *Balsamum Amicum*, and *Andromac Treacle*; for by this means the Ulcer will be quickly cleansed, and the more curely and happily healed, more especially if you apply a little *Diapompholig*, or some such like, to hasten the Cicatrice.

XI. The aforesaid *Sylva* disallows of Blistering, (the allows of Cupping and Scarrifying,) from which he saith, he could never apprehend what good could be expected: On the contrary the Skilful *Barbet*, the first clapt on (upon a Pestilential *Bubo*) - a *Vesicatory*, although the Tumor be of no considerable bigness, neglecting Cupping-glasses which he therefore rejected, because they cause much pain, and increase the Fever, draw out the good Humors as well as the bad.

alter the whole Blood
Within seven or
hours, or so long time
necessary for the Bli-
to rise well, it is cut,
Emplastrum Magneticum
is applied, whose
certainly is such in
case, that a more noble
medicine is not known, as
appear to any one that
use it.

II. The making of the
Magnetic Magnet we have
in our *Pharmacopæia*
Boilinens. Lib. 4. Cap. II.
54. to which I shall
add you. But the Magnet
of Hartman, which
that which Barbet used,
this following: Take
Serapinum, *Galbanum*,
Ammoniacum, ana three Oun-
ces, dissolve in Vinegar of
Roses q. s. express through a
Linen Cloth, and by boiling,
boil them: Then take Wax,
Turpentine, ana four Oun-
ces, Powder of the Arsenical
Magnet three Ounces, Oil of
Amber two Ounces; mix the
Wax and Turpentine with a
little heat, remove it from
the Fire, and stir it well, to
bring it to the consistency of an

Ointment, to which add the
Gums afore prepared, with the
Arsenical Powder, and Oil of
Amber, which mix well by
much stirring, then make it up
into Rolls, and keep it in
Bladders anointed with Oil of
Scorpions, for use. This dif-
fers nothing in the number
of Ingredients from that of
Angelus Sala's, save only he
adds to the Composition,
washed Earth of Vitriol one
Ounce: That of Hofmar's
is thus made. Take *Am-
moniacum*, *Galbanum*, *Saga-
penum*, ana three Ounces, Wax,
Turpentine, ana two Ounces
and a half, Arsenical Magnet
one Ounce and a half, Roots
of Aron half an Ounce; dis-
solve in distilled Vinegar, boyl,
and make an Emplaster. This
latter may be used to Ru-
sticks and strong People,
but for the more delicate
and tender, the former is
the better.

XIII. Barbet saith, That
he has experienced these
good Qualities in the said
magnetick Emplaster, that
if it be applied to a hard
Skin, it produces not the
least Eschar, and in the mean
time

time draws out the malignant Humours, so egregiously, that a *Bubo*, as big as a large Walnut, is sometimes taken away in four or five Days times: But because this does not always succeed so quickly, a Vesicatory is first to be applied, that the Humors may the sooner be evacuated; and because that in robust Bodies it will produce no Eschar, a Blister ought there to be used, that not only the *Cuticula*, but some part of the Skin also may be corroded first. But in Children, Ladies, and thin Skinn'd People, it will make an Eschar, or raise a Scab of it self, without any Blistering afore-hand: This Scab is the true Seat of the Extracted Poyson, wherefore it is found pretty thick, and the Skin only superficially corroded; which is a thing worthy to be considered, and may possibly be the reason why it is sooner separated than any other Scabs raised by Art; for in thirty, or thirty six Hours it has fallen off by the help only of a Spatula, without any

precedent Scarification. It may be used without any or with but a very little Plaster if to the Anti-pestilential Plaster you add a little *Licon*, or *Treacle*.

XIV. This Ointment following excellently promotes the falling off of the Eschar. Take *Honey*, *Goose-grease*, *Turpentine*, *Gum Elemi*, one Ounce; *Soot* six Drachms; *Yolks of two Eggs*, *Mithridate* four Drams, *Oyl of Scorpions* enough to make an Ointment. If when the Scab is fallen off the Tumor be not enough abated, you may raise a second, yea, a third, with the said *Magnetical Arsenical Emplaster*, and then proceed as before. Lastly, lay up the Ulcer with *Emplastrum de minio*, or some other healing and drying Plaster; make not too much haste to heal it, lest the poisonous Humor, not yet wholly evacuated, should cause either a new Disease, or Death.

XV. Buboës arising from a Venereal Cause, have a Pocky virulency affecting the Spermatick Vessels, whether

Whether the *Præparantia*, or *Preparantia*, through which the malignity rises, and insinuates it self partly through the whole Mass of Blood, and partly into the parts adjoining, and so into the Vessels themselves insinuating them. If the Bubo be Erysipellous, and like an *Erysipela*, there is a Choleric Element; if like an Oedematous Tumor, it is conjoynd with Phlegm; if from an Acrimony, from Blood, or blood mixt with Phlegm, it is conjoynd with a malign Spirit.

XVI. If there be no hopes of bringing the Tumor to suppuration, after due Purgings, you may apply *Empl. Canis cum Mercurio*, notwithstanding all that *Barbet* says against it, but if there be hopes of Maturation, it will be then Imprudence, so that it will cause the Venous Blood to revert inwards, to the great danger of the Patient, as both Reason and Experience teach.

XVII. If the Bubo be considered to be Malignant, from

its green Colour, or Blackness, or Inflammation, such as come from adust Blood turn'd black, or Melancholly, joyned with malignancy and putrefaction, or virulent Choler, there will be danger of a Gangrene and Mortification: In this case you must defend the places round about with Repercussives and Repellers, but not the Bubo it self.

XVIII. In a Bubo, whether from *Plague* or *Pox*, beware of Bleeding, it is one of the most pernicious things can be done, for it hinders the rising of the Tumor, and in the *Plague* hastens Death; in the *Pox*, it disseminates the Malignity and Poyson through the whole Mass of Blood and Humours with a Vengeance. *Epiphan. Ferdinandus*, Hist. 17. saith, That he knew some who just upon the appearing of the Bubo, by letting of Blood and Purgings, have fallen into a stubborn Pox, if not incurable.

XIX. If they are caused from thick, tough, and cold Hu-

Humours, they are ripened with a great deal of difficulty, and require a long time of Cure; for Nature not being strong enough to drive the Matter quickly outwards, it lies between the *Peritonæum* and the *Muscles*, whence it perpetually sends Vapours to the Liver, and sometimes causes large *Sinns*'s, and many other Symptoms, whereby the Mass of Blood is miserably Infected, and so sends its Polutions to the outward parts of the Flesh and Skin.

XX. *Hildanus*, Cent. 5. Obs. 65, gives a strange relation of a *Bubo*. A certain Person (saith he) had a *Bubo* in his right Groin, who deferred opening of it, 'till the malignant Matter fell upon the fourth and biggest Nerve of all that moves the Hip; upon which there was violent and constant pain in the Hip, attended with Convulsions, a continual Feaver, &c. after which followed a Pining, Leanness, and great Weakness. Many things, both inward and outward, were tryed, but in vain; for the

Bubo did scarcely appear outwardly, the Groin only was hard, with very little pain; for the violence of the pain in the Hip had so it were, drowned it: At length the *Bubo* was broken by help of a Caustick, of which, in six or seven days time, there ran about ten pounds weight of Matter, after which, with great difficulty, he was cured.

XXI. This following has been applied with Success to draw out the Poison. Take *Diachylon Compositum* one Ounce and a half, *Mint*, date, roasted *Garlick*, roasted *Onions*, ana two Ounces, *Fennel* three Ounces, *Galbanum*, *Ammoniacum* strained, *Wen*, *Mustard-seed*, of each an Ounce, *Palm Oil*, *Olive Oil*, *Amber*, ana half an Ounce, mix, and make a Cataplasme. In a cold *Bubo* for Suppuration this: Take *Linsie* meal two Pound, old *Clay* one Pound, *Jelly of Hogs-Lard* q. s. mix, boil them together, and make a Plaster.

XII. If there be any
of Suppuration, 'tis
mainly best to induce it
in all means that may be,
if more grievous Symptoms
Diseases spring up; 'tis
actively against the Prin-
ciples of Art to dissolve it,
if Nature has disposed the
Matter from the Blood and
Flesh, and whole Body, to
the parts to be cast forth,
where the malignity and vi-
olent Matter runs out,
which otherwise being de-
tained within by discussion,
repellers, the Matter re-
turns to the more noble
parts, infects again the
whole Mass of Blood and
Mour; (so that the lat-
ter end of this Man, is much
worse than his beginning;)
Hence comes falling off of
Hair, Nodes, Tophi, Gums,
Stomach Pains, Leprosies,
Scurvy, sore Head, putrid

Scabs, Serpignes, Herpes,
Cancerous Ulcers, affection
of the Periostion, rotten-
ness of the Bones, and an
hundred other affrightful
Symptoms.

XXIII. *Guilielmus Fabri-*
cus, Cent. 6. Obs. 68. saith,
That he had often found
the benefit of a Vesicatory
of Cantharides, in a Pesti-
lential *Bubo*, for it draws
the Poison to the out-parts:
Take *sower Leven* one Ounce,
Cantharides finely poudred
twenty, *Mithridate* two *Scru-*
ples; mix and make a *Ca-*
taplasme; to be applied four
Inches round the Tumor. Also,
in a malignant *Bubo*, you
may apply *Diachylon cum*
Gummi, mixt with black
Soap, whereby most stub-
born *Buboes* are Suppurated;
and if Hens Dung be added,
it will be so much the bet-
ter.

C H A P. XVIII.

Of the Cachexia

I. **T**HE *Cachexia* is the very same Disease which Physicians call a *Leucophlegmatia*, and is the fore-runner, or rather the beginning of a *Dropsie*, and called by some a *white Dropsie*: It is a Lazy Disposition and Habit of Body, with Purfiness, uneasiness of motion, and sometimes shortness of Breath, with difficulty of Breathing, coldness, softness, and smoothness of the Skin, with other concurrent Symptoms arising from Obstructions of the Liver, or Spleen, with the *Mesentericks* and other *Viscera*.

II. It can never be said to be incurable, because it is properly but the beginning of another Disease, and seems to be only a cold watery Juice, shed abroad under the whole Skin and substance of the Flesh, arising

in part from Obstruction as aforesaid, in part from *Dyscrasie*, or weakness of Substance of the Blood declining in its Strength not to have ability to carry its *Serum* along with the Emulgent Arteries, but to be evacuated in its ordinary course by Urine.

III. It is caused either too frequent and long use of *Hydragogues*, which vehement drawing away the watry Humour mightily weaken the substance of the Blood, that is left so thick, and its mous parts so compact and congelated, that the following generated *Serum* cannot easily mix with it, to make it of one Substance or Consistency, whereby in its passage through the Veins and Arteries, lying in a separate state from the other parts

the Blood, it soaks (as it
 en) through the Vessels,
 d makes the habit of the
 d cold and watry: Or,
 in *Obstructions*, as afore-
 d whereby the Blood be-
 rs not only vitiated, but
 o has time to let its se
 is parts pass through the
 is and Plicatures of the
 ils, to the Flesh and ex-
 el habit of the Body.

I. That there is no *Ple-*
 in a *Cachexia* is certain;
 nothing is more certain
 that there is a *Cacochy-*
 and therefore care must
 ken not only to open
 present *Obstructions*,
 also to depurate the
 od, and alter the habit
 Substance: If it pro-
 es from taking too great
 quantity of *Hydragogues*,
 must give Strengthners,
 h are partly *Sudorifick*,
 as well as to make the
 ed stronger, they may
 open the Pores of the
 oy, as to cause a trans-
 n of the superfluous
 fluidities which infest the
 ler and Skin through
 er; for which purpose
 following mixture is of

good use: Take of our *An-*
tidote, *Bezoar Minerale*, ana
fifteen Grains; mix and make
a Bolus, to be given at Night
 going to Bed, and let the
 Sick sweat gently upon it.
 This ought to be given every
 day, or every other day, for
 four or five times, in which
 space I have never known it
 fail to cure.

V. In the other case, the
 chief business is to open the
 appendent *Obstructions*, and
 remove the *Discrasie* of the
 Blood. Many prescribe
 Blood-letting in this, but in
 my Opinion, that must be
 very pernicious, because it
 still diminishes the Strength
 of the Sick, which is alrea-
 dy too much weakned, and
 exhausts the Spirits now
 wasted and flagging. In this
 case bitter Herbs by many
 are prescribed, and the *bit-*
ter Decoction has been found
 of good use. *Half a Pint*
of the Juice of Centory given
 Morning and Evening for a
 Week together, has cured
 to a wonder.

VI. But because the squea-
 mish Stomachs of several,
 can-

cannot be prevailed with to take such bitter and nauseous Doses ; and because in others the Obstructions are so obdurate, that none of those ordinary Remedies, nor yet any thing prepared from Vegetables will do any good, we must have recourse to Things that are more powerful, and of another Nature, which shall have power to pierce to the most inward recesses of Nature. Of this kind are mineral Waters; but such especially as proceed from an Iron Mine, of which the Sick ought to drink liberally, and for some Weeks, because those Waters being repleat with a *ferrous Vitriol*, both powerfully open, and also sweeten, which is one of the chief Intentions of Cure.

VII. Now because many can neither spare time to go to the Wells, or by living remote, cannot well compass to get thither, we shall here prescribe other Remedies, which no Place can fail of affording: *Take Filings of Iron, white Tartar in Powder ana; make them into a Mass*

with Water, which put in earthen glazed Vessel, or w Bowl; put it in a warm till it is dry: Powder it and moisten with Water, and dry again, repeating five or six times. This pared Iron, may be made to Pills with a little Diac Or, if the Sick cannot Pills, you may make a ture of it with White-V by digesting the W Wine upon it for five Weeks. And although sibly a Tincture made in much lesser yet the longer the W Wine stands upon the ter, (were it a year, or the better it is: Take Rust aforesaid, eight White-Wine two Quarts; five or six Weeks, as afores then decant the Tincture, upon the Fæces put more repeating this Work so till no more Tincture will Dose from a spoonfu three or four. This ture you may if you boil into a Syrup with gar:

VIII. If you be in Country where Tartar

not be gotten; it may do, if you only take Scales of Lin from the Smith's Anvil, and put into White-Wine: The Wine alone will in time, being in a warm Tincture, extract a most admirable Tincture for the Use of the afore said; and true, neither in appearance nor effects will it be much inferior to the former: Take the Whites of Iron four Pound; mix with White-Wine a Gallon; mix, though it warm, for two or three weeks, or more, shaking the vessel once a day; and keep it close upon the faces: Dose on one spoonful to three or four, in the Morning fasting. Now here is to be observed, that the Sick ought to lie in their warm Bed, for three hours after taking of it; or if up, to walk and down, or use some light Exercise, for two or three hours following.

X. If the Cachexy be attended with vehement pain, in any particular Part or Member, bleeding with Leeches is of admirable use: I remember (once more especially) I had a cachectick

Person in cure, who had so vehement Pain in his Shoulder, that he could not lift his Hand to his Head: I set a dozen Leeches to his Shoulder, and he was cured of his Pain at once: This method I have pursued several times with good success. And sometimes where Leeches could not be gotten, I have profitably applied Vesicatories, which have abundantly answered expectation: Yet this is to be observed, That though they often are, and may freely enough be applied to the Legs, yet it is something dangerous to do it in a Dropsie, lest they should bring an afflux of Humors upon the Part, so great, as to cause a Gangrene; which yet a prudent Physician, having this Caution, may easily avoid.

X. In a Cachexia in Women, where there is a great Obstruction of the Terms, you ought not to provoke them, 'till you have opened Obstructions of other Parts cleared the passages, and prepared the Blood and Hu-

mors : For Nature discharges not the Blood by the Veins of the Womb, 'till the Crudities be in a great measure consumed, and the Blood has recovered its inward Heat, Life, and Vigor: And Crudities being concocted, and the Oeconomy of the Body restored, what natural Evacuations were suppressed, will return of their own accord.

XI. I once had a cachectical Patient, who formerly had the Pox, but had been well of that Disease some years; but fearing there should be yet some Relicks of it, desired I should proceed in the Cure, as if it had been the Pox; nor could I prevail with the Man to admit of any other Cure: At length I fumed him with the following Troches: *Take artificial Cinnabar six Drams; Myrrh, Amber, Mastick, Olibanum, Cloves, Nutmegs, ana half an Ounce, Mercurius Dulcis two Drams, with Spirit of Wine; make thirty two Troches, for eight Fumigations.* I fumed him three or four times, and took a-

way all his swelling, without any sensible fluxing; and he became perfectly well. But one thing which was remarkable in this Cure was, That an old Pain of the Spleen, which he had been troubled withal for twenty two or twenty three years, was totally and perfectly removed, and much of the Disease went away by Urine.

XII. A confirm'd Cachexy is without danger, and may be cured in short time by Sudorificks only; the Cause principally proceeding from a Debility of the Blood in the noble Parts, charged either with too great Aciditie or an aqueous Matter, which is sent into the Habit of the Body: For this purpose a Tincture of the opening *Crocus Martis*; or the *Crocus Martis* it self is profitably given; and *Grulingius* for this purpose it exceeds all other Remedies, because it strengthens so powerfully. For internal Sudorificks (which may also absorb the Acid,) we commend *B...*

Mineral, from six to sixteen
Our Angelus Mineralis from
sa to twelve Grains; Pilulæ
Agelicae from one to two
Stuples; or a Decoction of
Gaiacum, after the usual
 manner, the Patient being
 in Stove or Bed.

XIII. *Barbet* saith, that
 watery Matter is first
 gathered in the Face and
 Cheeks; and if the tumid
 Parts be prest with your
 Finger, that they are not so
 firm as in a true Dropsie;
 that the cause of it is
 in the lymphatick Ves-
 sels being compressed, bro-
 ken, or some other way
 obstructed, whereby the na-
 tural Motion of the *Lym-*
phaticks is hindred, and so thrust
 into the fleshy and skinny
 Parts. But all this we can-
 not concede unto; nor do
 we believe that ever the Ru-
 pture of the lymphatick
 Vessels were, or can be the
 cause thereof; but this pos-
 sibility may be sometimes a
 Cause, the two great thin-
 gs of the *Lympha*, and
 the weakness or laxness of
 the Vessels containing it,
 whereby it has an emission

through their Pores, and
 Plicatures into the fleshy
 Substance of the Body.

XIV. If the Sick be of a
choleric habit of Body, if they
 sweat, (in a Stove, Chair, or
 Bagnio,) it ought to be
 with a gentle heat: If they
 be *melancholly*, the heat must
 be greater; but if *phlegma-*
tick, the heat must be most
 intense, that the Humors
 may be melted, and the
 preternatural Gelly dissol-
 ved; without which, it can
 never pass away by sweat:
 And this is of use chiefly in
 Virgins, where the Disease
 proceeds from Grief, drink-
 ing cold Water, eating un-
 ripe Fruit, or other hetero-
 gene Things: But in hot
 Constitutions, and such as
 have been used to eat and
 drink hot Things, (whereby
 the Liver is made exceeding
 hot and dry, and much
 Choler abounds in the first
 and second Region, viz. in
 the Veins of the Liver,
 Spleen, and Mesentery, and
 in the greater Veins and
 Arteries,) Baths are much
 more proper than Stoves,
 and such-like, because they
 I 2 moisten;

moisten; whereas a dry sweat irritates the Atribitious Humor.

XV. Being come out of the Bath, you may anoint the Belly, Feet, Legs, and other swoln Parts, with the following Unguent: Take *tops of Elder, Dwarf-Elder, Doves-foot, musked Cranesbill, Mustard, Recket, Camomil, ana two Ounces; Palm-Oil one Pound; boil well, strain out by pressing; then add distilled Oils of Amber, Anniseeds, and Juniper, ana three Drams; mix them, to anoint withal, and inwardly give a Dram or two, or more, of our Aqua Bezoartica, or good Cinamen-Water.*

XVI. Catharticks are adjudged by most to be of evil consequence, being given to *cachectick* Persons, because they hurt the Liver, and weaken the Ferment of the *Viscera*: This is true, if they be often or long given, as we noted at *Sect. 3.* above, for they destroy the Patient, the *Viscera* and weakned Parts being extreemly hurt, and more weakened there-

by; but *Lenitives* may be given and repeated with *Strengtners* between; and sometimes *stronger* *Purgatives* provided there be plenty long intervals between and many times Corroboraters of the Bowels be given in the interim, to supporate and restore their tone.

XVII. *Quercetanus* commends this Pouder: Take *fine Filings of Iron one Lb. Feculi Ari one Dram Essence of Coral, Pearl, Powder of Amembrise, ana half a pound Amber prepared, Cinnamon ana four Scruples; Sugar mix, and make a Pouder.* This is a good Thing for pale and depraved Colour, *Chexies* in Men, Women and Maids, whether young or old, the Body being prepared and purged some time before hand. *Siracusa* commends his Chalybeate Salt for the same purpose. See it in my *Seplasion* *Lib. 1. Cap. 16. Sect. 13, 4. & Lib. 2. Cap. 14. Sect. 5.*

XVIII. Or this: Take *Filings of Iron, sprinkle with Waters of Wcrw*

or Scurvy-Grass, where-
 their Salts have been dissol-
 ed, leave them so long till
 is converted to Rust or Cro-
 cus; of which take six Ounces;
 Harts-horn prepared, Ma-
 geries of Coral and Pearl,
 one Dram and half; Ci-
 son, Crystals of Tartar, ana
 Dram; Sugar a sufficient
 ntity; mix, and make a
 der: Dose one Dram.

XIX. Sennertus commends
 Wine: Take Filings of
 three Ounces and half;
 White Wine two Quarts; in-
 them together in a Bolt-
 d, Cind a Month in a warm
 e; Shaking it three or four
 a day: Dose five or six
 nces at a time, in the Mor-
 g fasting, and lying two
 en, Wo three hours in Bed after

it; or otherwise walking and
 stirring two hours after it.
 As often as you pour out
 one Glass, you must put in
 another, till half the Rust or
 Crocus seems spent; then
 you are to cease, and put in
 no more. Our *Tinctura ad*
Chlorosin is also of experien-
 ced Use.

XX. If the Patient finds
 any pain in the *Abdomen* or
 Belly, you ought to bathe
 the Part with *Powers of Am-*
ber twice a day: Or with this:
 Take Palm-Oil four Ounces;
 Oil of Anniseeds half an Ounce;
 mix, and anoint with it. Or
 this: Take Palm-Oil four
 Ounces; Oil of sweet Fennel-
 seed, of Oranges, ana two
 Drams; mix, and anoint
 with, as before.

CHAP. XIX.

Of the STONE in the Reins.

I. **A**S this is a Disease with which many are afflicted, so it is of as hard and difficult Cure, for which variety of Medicaments are instituted. The cause of which is this: That those things which do some good, and cure them to boot, yet do others no good at all, and sometimes make them worse; for which Reason sake, we shall make it it our Business here to examine variety of Authors, and hear what they all say.

II. It is a Disease like the Colick; but it is distinguished from it, because in the Stone, the pain continues still in one place; and in the beginning the Urine is clear, but afterwards of a troubled Substance, bringing forth with it at length Gravel, Stones, and such-like; where-

as in the Colick the Pain is different, or in different Parts, afflicting for the most part the Colon; and in the beginning the Urine is of a troubled Substance, afterwards more clear.

III. How Gravel (which is the Progenerator of the Stone) is bred, there is various Opinions: Spigelius by his Discourse, seems to believe it to be bred in the Veins; for he saith, That he has found the Blood in the Veins full of small Gravel; and if so, it is natural for it to descend with the Substance of the Blood, into the emulgent Arteries, and from thence with the Serum to the Reins and Uterus.

IV. But by what Artifice Gravel is generated, is not

1st Question: I care not
 atly if I relate to you a
 singular Observation which
 made whilst I was in the
 East-Indies. In those Coun-
 tries, for clearing of Ground,
 the People commonly lay
 the Wood on heaps, and
 burn it: I did the like of
 good growing upon a very
 dry piece of Land, the
 substance of the Earth (un-
 der its upper Crust) being a
 fine white Sand. I had
 very white and soft Ashes,
 inferiour in softness to
 the finest Wheat-flour, or
 white Starch, in which not
 the least appearance of Gra-
 vel or Sand could be discer-
 ned by any means. Of
 these Ashes I had occa-
 sion to make a *Lixivi-
 um*, sometimes by infusion
 in water, sometimes for Expe-
 riment sake by boiling. The
Lixivum being decanted,
 I cast the Ashes away, I
 had the curiosity to view;
 I by an exact scrutiny,
 and them to be nothing
 but pure white Sand, with-
 out any of the small and
 coarse particles of Ashes, which
 were the elixivating of
 them, made them feel like

pure, fine, and soft Wheat-
 flour. This I did, 'tis pos-
 sible, an hundred times, and
 always produced the same
 Sand: From whence I de-
 duced these things: 1. That
 those Trees, (which in those
 Countries are mostly of a
 mighty bigness, chiefly Pine,
 Oaks, Hickeries, and such-
 like, (Herbs, Plants, and the
 like,) growing upon such
 sandy ground, have all their
 Nourishment and Substance
 from that Sand, whether
 white, red, yellow, or of
 what Colour soever. 2. That
 by the plastick Virtue of the
 Plant, the Substance of the
 said Sand is dissolved, and
 fitted for the Nourishment
 of the same Plant. 3. That
 the said Sand is dissolved in-
 to a moist Humor, and it may
 be resinous or glutinous, or
 aqueous, consonant to the
 Nature of the same Vege-
 table; the same kind of
 Sand which produces an
Oak, makes also a *Pine*, *Hic-
 kery*, *Ash*, or other Plant,
 growing upon the same:
 For if they were not gene-
 rated or produced of Sand,
 (the Earth being scarcely
 any thing else, ten or twen-

ty Foot deep, in those Places,) Of what other Matter can they be made? 4. That an *Analysis* being made by burning and elixivation, the whole Substance of the Plant (in a manner) resumes its *prima Materia*, or first Matter again, converting its Body into Sand, and not into any other Principle. 5. That the Extremity and Violence of the Fire, has not power to destroy the *Idea* of the prime Cause; but it still retains the same through all Vicissitudes and Changes, even of the strongest Fire it self.

V. I made also another Observation, of the same kind of Trees, Herbs, and Plants, growing upon the same kind of Land, from their rotting: Great Pine-Trees, four or five Foot in Diametre, and others, being rotted upon the Ground, although the rotten Wood at first become only light and chaffie, then a Slime and Mud; yet that Slime or Mud, and Rottenness, gradually converted from that brown, dark, or black Co-

lour, and soft, clammy, mucillaginous and rotten Substance, into a pure white Sand, no ways unlike to the first Substance, or that of which they were primally generated; all which things might clearly be discerned in many of them, according to the differing Degrees and Times of Rotting or Putrefying, as Nature had been several Years in performing that Work and Operation. Those which were produced of white Sand, reverted into white Sand again; those of red Sand, into red Sand &c.

VI. Out of what has been said, it clearly appears, that Things by resolution naturally return into the Matter of which they were first generated; so that according to the Food, and the Faculty or Matter that Food was generated from, being again resolved in Man's Body, in the Production of Joints, Humors, Blood, Flesh, and other Substances of the same. So true and faithful is the Work of GOD in the Universe, that as He cannot

any Himself, so neither rotten the Things He causes pure be produced, lose their unlike *Ideas* and *Potentialities*, or that though they never so often e prime nge their *Forms* and *Ap-* which the rances, but will after a e discor g race or course of Vicif- , accord des and Alterations, re- Degress n to their first Matter g or Pa in.

VII. And thus the first Operation of the Stone is to be ere prom ght into farther, than the d, rever ts in which it is genera- gain; th , or the natural Spirits o red Sa lessing the same; though o not deny what *Rive-* says upon the point, athas that there may be a appears, rificative Spirit, which uction may be assisting in that Ge- the Ma ation: Both which con- ere first ered, may be the Reason e accord t some People may be d the bled with this Disease, e Food l some not.

VIII. Gravel subsiding of Ju is not necessarily indicate s Body Stone, but sometimes of Fleh material Cause only of the e proof, (for multitudes of thful eople that are perpetually in d e from the Stone, do ma He c

ny times make much Gravel,) yet possibly it may signify a Disposition to that Disease: For if Gravel, which used constantly to come away, is afterwards suppressed, and Pain is felt, the Urine being clear and thin, there is great danger that the Gravel may concreate into a Stone; and when it is made again with Pain and Stranguary, it is a sign there is a Stone generated.

IX. Gravel which is bred in the Veins, comes away with the Urine, and is mixt with the Sediment; but what is bred in the Kidneys, Ureters, and Bladder, presently resides, as the Urine is made: Authors say, it proceeds from adustion of the Humors; bred in the *Liver* and *Veins*, and sticks to the sides of the Pot, nor does it sink to the bottom, as that which comes from the *Reins*; it also breaks by rubbing with ones Fingers, and appears of a more *saline Substance*, whereas the other neither yieldsto the Fingers, nor can it easily be dissolved. This Gravel of a *saline Substance*,

stance, is dissolved in warm Urine, and appears not whilst it is yet hot; but the Urine being cold, it coagulates and sticks to the sides of the Chamber-pot, or Urinal, not much unlike *Tartar* in a Cask of *Wine*, or which is dissolved in hot Water; which cooling again, sticks to the sides of a Vessel; so that the very Nature of this Gravel and *Tartar*, seem to be much alike.

X. And this possibly may in a great measure proceed from the same Cause, *viz.* from drinking *Wine*, especially *new Wine*, not sufficiently enough freed from its *Tartar*, the which is evident in all those Countries which abound with, and drink much *Wine*, in which the *Stone* and *Gout*, from those *tartarous Concretions*, are very familiar and common.

XI. Now why *Wine* should (by much drinking of it) cause those Diseases, is apparent from its *tartarous* or *petresactive* quality; and why *Wine* should breed or

have such plenty of *Tartar*, is also as clear from the Principle before-named, at *Sect. 6.* deduced from the two foregoing Observations at *Sect. 4.* & *5.* for that *Vines* generally delight and grow in *sandy Ground*, and upon the *sandy sides* of Hills, and in many places upon *new Rocks* themselves, out of whose sole Substance, not only the Body of the *Wine*, but also its Leaves and Fruit, are wholly made, and by the plastick Virtue of the Plant formed; so that it is no wonder, for a Liquor formed out of the Substance of a Rock, or out of *Stones* and Gravel, being resolved, to revert into its first Principles again, and where it can reside, or dwell, and have a home, to breed that Matter of which it is generated. And this your great *Claret-Drinkers*, sufficiently afflicted with *Gout*, or *Stones*, and sometimes with *bladders*, can, by sad Experience, tell; for that *Red*, or *Claret-Wine* abounds with *Tartar*, much more than other *Wine* does, as the very Vessels containing it sufficiently witne

III. You ought to avoid rising in the height of the *Paroxysm*, or till the pain is somewhat asswaged; for in a strong Cathartick, being given whilst the Pain is violent, will many times purge at all; because the Parts only mindful of Pain, feel not the Cathartick force at all; or at anywise they so contract themselves, as not anywise assist the Medicine.

III. In remedies for the Colic we are to consider, 1. What Things give ease or relief in the *Paroxysm*. 2. What Things open the Passages, so as to make way for the Water. 3. What Things cleanse the Parts of the Bowels of Mud and Gravel. 4. What Things naturally or by accident dissolve sandy and stony Concretions. 5. What Things of Purges are most necessary in this case.

IV: The first of these is to be done by Opiates, and Things of like Nature added to them; but their Use and Composition, the Way and manner of

Exhibition, remains to be enquired into. They are given in Liquids, or in a more solid Body: As also either by the Mouth, or by the Fundament, or by the Urinary passage.

XV. The Matter of which they are made, is *Opium*, or Things of like Nature with it, as *Purslane*, *Lettise*, *Nightshade*, *Stramonium*, &c. As for Preparations made of *Opium*, there are scarcely any better than what we have invented; such as are, 1. Our *Gutta Vitæ*, which may be given from twenty Drops to one hundred; and in extremity to two hundred, or a full Spoonful. 2. Our *Spiritus Anodynus* in like Dose and manner. 3. Our *Antidotus* from one Scruple to two Drams, or more. 4. Our *Theriaca Londinensis* from half a Scruple to two Scruples; and in extremity of Torture to one Dram. 5. Our *Volatile Laudanum* from two Grains to six or eight; or to ten or twelve, or more, if gradually given, and in extremity. I remember once

I knew a Gentlewoman, which had lain about twenty days in extream Torture, and continually crying out for Death, making in all that time little or no Water: She sent for a Dram of *Crude Opium*, resolving upon a fatal ease: She had it, and took it unknown to any about her; She fell into a Sleep for about twenty four Hours, then waked in ease, and freely and plentifully made Water; nor was she ever after troubled with any more *Paroxysms*. Though this succeeded well, yet such bold attempts are not practicable; I here only recorded this matter of Fact, for the Gentlemen of our Art to contemplate the reason of the thing, and to consider how far a man may warrantably goe in extremity, or where the case seems desperate.

XVI. We have also other preparations of *Opium*, which we have found extraordinary effecting, as 1. Our *Tinctura Opii Sulphurata*. 2. Our *Elixir Opiatum*. 3. And our *Laudanum Volatile cum Aloe*.

The first of these we oftentimes give to those who naturally disaffect *Opium*, and all other kind of *Opia*; for by reason of the Acid, the *Opiatick* is so corrected, that it never disaffects the Stomach, nor alters its Tone, as the other preparations of it do. The *acidulated Elixir* is a Stomachic, and of good use where vomiting is present: And where there is a constipation of the Bowels, my *Laudanum Volatile*, with *Aloe*, is of singular use; and its effects are more than ordinary, for that the *Aloe*, though joyned with the *Opium*, yet seem not to diminish any part of their Cathartic force, and in some Constitutions the Medicine works more, than if the *Aloe* were given alone.

XVII. A Tincture drawn out of the Seeds of *Strawberry*, or out of the Leaves carefully dried, gives present ease: So the inspissated Juice of the Leaves, given from ten Grains to one Scruple, made up into the form of a Pill or Bolus.

Galen commends the Juice of Purslane, being inspissated and made into Pills, and given to the quantity of a Dram, he says it does wonders. Syrup of the Juice of Lettice is also of good use, being given to three or four Spoonfuls; it may be thus made. Take Juice of Lettice two Pound, white Sugar as much; mix, boyl, clarify, and make a Syrup; the Syrup being made and cold, add Retto Spirit of Wine a Quart. This is a thing not to be despised.

XVIII. But if the Torment be tolerable, 'twill be much better to give such things as have an apperitive Virtue and Power, which may gently open or purge, and evacuate; because by emptying, the parts will become more lax, and so the easier submit to the opening Medicine: This I commend as a thing familiar for both Intentions. Take Juice or Decoction of Speedwell eight Ounces, choice Manna two Ounces; mix for a Use. It opens and purges gently. Asses Milk is likewise

commended for People troubled with the Stone, for that it exceeds all sorts of Milk in serosity and subtilty: If the Sick be Costive, let it be sweetned with Manna, for Manna has a peculiar property, both of opening the Urinary Passages, and giving ease, whereby the Matter offending is the more fit to be carried off. Authors have commended Camels Milk, and not without a shew of Reason, as being good against the Dropsie, because they Feed upon Spurge, Widdow-wail, Ranunculus, and such like strong, fiery, and cathartick Herbs, whereby their Milk acquires a Purgative Faculty, and the Serum becomes deterfive. But some Authors will have all Milk to breed the Stone, because it is caseous; but this is Error; For why should the solid Substance of Milk breed the Stone more than other solid Substances? Except there be a real petrifactive property in it, which none ever yet could prove: And truly in this I think Galen was wholly in the wrong: I am clearly

clearly of the contrary Opinion; for the curdy part of Milk is only Nutritive, and the greatest part of it dissolves in the Stomach into a chylous Juice, (God Almighty Himself seeing it the best and most innocent Nourishment, even for Infants as soon as they are Born; And who dares to doubt His Wisdom?) whilst the oily and ferous parts of it cool, moisten, open, cleanse, and make slippery the Passages.

XIX. Now things are said to open, rather in respect to their *emollient, attenuating, and discussive Qualities*, than to their *Diuretick*, because there are many things which powerfully open Obstructions, that provoke not Urine at all; amongst which are most *bitter Herbs* and Plants, which open by a *Specifick Virtue*, as Centory, Wormwood, Hops, Gentian, Carduus, Camomil: and *Carminatives*, which do it by a *discussive* property, such are Angelica, Southernwood, Parsly, Smal-lage, Anniseed, Cumineed,

all the sorts of Pepper, Cloves, Nutmegs, Fennelseeds, Carways, Carotseeds, &c. and *Emollients* which do it by their *softning and making slippery*; such are Oil of Mallows, Marshmallows, Lillies, Spinage, boiled Onions, Garlick, Leeks, &c. But the true, great, and chief of all Openers is the aperitive Preparation thereof, which do it in a Day, which none of the others will do in a Month; for which purpose I commend my *Tinctura Martis*, as one of the most famous things in the World to which may be added *Tinctura ad Chlorosin*, an improved thing for opening the most obdurate Obstructions.

XX. The Matter being prepared, the next thing is to cleanse the Vessels and Passages of slime, filth, matter, sand, or gravel, which does, or may obstruct the Passages of the Urine; this is properly done with *diureticks*; of which kind of Medicaments Authors wonderfully abound: We

here tell you all that
 been said upon that Sub-
 ject, but rather give you an
 Abstract of the choicest and
 best approved Experiments
 of that kind. Take of our
Stura Stomachica two Dra-
 gms, of *Garlick* one Dram,
White or *Rbenish-wine*, six
 Ounces; mix for a Draught:
 I have often proved it with
 great success: Or this. Take
 of *Onions* two Ounces,
 of *Hydropiper* half an
 Ounce, *White* or *Rbenish-*
wine eight Ounces; mix for a
 Draught. I gave this to one
 of the extremity, a Woman,
 who had not made Water in
 six or nine Days, it made
 her make Water, and gave
 her ease in less than an hour.
 Take *Onions* four Ounces,
 use them, *Aniseeds*, *Cara-*
us, ana two Drams, bruised.
 Use them all Night in *White-*
wine; then squeeze forth the
 Juice, and let the Sick drink
 it is a singular Experi-
 ment.

XXI. *Sennertus* commends
Lignum Nephriticum, and
Lapis Nephriticus; and so
 does Experience too: Take
 Rasplings of *Lignum Nephriti-*

cum two Ounces, Spring-water
 two Pound; infuse till the
 Water is blewish, for twenty
 four, or forty eight Hours;
 then decant for three Doses.
 Or thus: Take Rasplings of
 the Wood two Ounces, Spring-
 water, White-wine, ana one
 Pound; digest for forty eight
 Hours, then decant or strain
 out the clear for use, for three
 Doses. Or thus: Take
 Rasplings of *Lignum Nephriti-*
cum two Ounces, Winter-
 Cherries bruised. one Ounce,
 White- or Rbenish-wine two
 Pound; mix, digest forty eight
 Hours, and strain out for use.

XXII. Or you may draw
 forth the Tincture with our
Spiritus Universalis, after this
 manner: Take Rasplings of
Lignum Nephriticum two Oun-
 ces, *Spiritus Universalis* one
 Pound; digest twenty four
 Hours, so will a substantial
 Tincture be drawn; decant
 and filtre; to the filtered Liquor
 put Alcohol of Spirit of Wine
 one Pound; digest twenty four
 Hours more, so will the Sulphur
 of the Wood be drawn into the
 Wine, which you may decant,
 leaving the *Spiritus Univer-*
salis at the bottom, with which
 you

you may perform the like again. Dose one Dram to two, in any convenient Vehicle, as Waters of Onions, Parsley, or Hydropiper, Mead, White- or Rhenish-wine, or the like. The *Lapis Nephriticus* is seldom given inwardly; if you do it, give the levigated Poudre from one Scruple; to half a Dram, or two Scruples, in Syrup, or other fit Liquor. But the usual way of using the Stone is to wear it as a Jewel, being tied to the Wrist or Arm, or hung about the Neck or Hip. I once knew a Lady which experimented the truth of this; as long as the Stone was tied to the brawn of her Arm she had ease, and voided much Gravel continually upon making Water; but as soon as the Stone was removed, the Gravel stopt, and the pains returned; and that she might be sure this was the effect of the Stone, she oftentimes laid it by for experiment sake, and the stoppage and pains in some few Hours would return upon the taking it off; and again, upon

the putting it on, she would have as sensible ease, and freedom of passage as before.

XXIII. *Trallianus*, lib. 3. Cap. 39. saith, The *Peony* (in Poudre) done with honied Wine, is a excellent thing against obstruction of Urine, caused by a Stone so hard as not to be broken: But the Tincture drawn from the Herb, our *Spiritus Universalis*, above directed, and mixed with Spirit of Wine, drunk with the said honied Wine, is much more effectual: After the same manner you may make a Tincture of *Golden-Rod*, which will be no less effectual than that the Crude Herb has been proved in this case innumerable Persons, as *Carolus Piso* saith) with happy success.

XXIV. *Zacutus Lusitanus Praxis Lib. 2. Observ.* saith, A Man sixty years old of a cold Constitution was cured of the Stone by Purgations, made of *pentine* which he took three ways, and a daily use

Doction of Lignum Nephriticum; by which he voided Gravel, and a Stone, and was well for two Years together. His Disease afterwards coming upon him again, Clysters, Ointments, Emolumentations, Plasters, Phlebotomy, Baths, were all in vain, his Urine being retained eighteen Days, he began to be afflicted with Falling-Sickness by Fits, the Sick was given over as desperate; at length he took Oyl of sweet Almonds, sixty drops of Natural Balsam of Peru;) it made him void a clammy Humor too thick, and small Gravel in his Urine; and continuing the use of the said Remedy, he voided with Bloody Urine, a Stone of the bigness of a Date-stone, of a purple Colour, long, round, rough, and very hard, and now drinking Water very freely, took a greater quantity of the Oyl of sweet Almonds, viz. to three Ounces, and the same to the quantity of half an Ounce, and in the space of ten days he voided sixty Stones, laid, and of

the bigness and shape of Vetches. And with this Remedy alone he was preserved for the future; for he used every Morning to take half an Ounce of the Oyl, with six drops of the said Balsam, by which he voided gravelly Urine, and lived many Years: By this Balsam, Avenzoar saith he cured a Scrivener, who was at Death's door with the Stone: If you cannot get the true Balsam, Zacutus advises to use instead thereof Stacte, which is the precious droppings of Myrrh, and comes out of the East-Indies, also from Peru; which, saith he, works rare effects. In the same Observation he saith, That he had many times driven out great Stones that were firmly fixed in the cavities of the Kidnies, by the Water distilled out of Green Tobacco, which he gave the Patient to drink.

XXV. Platerus, in Lib. 2. of his Observations, tells us, He cured one of the Stone with this Julep: Take Pelitory-water one Ounce, Fennel-water, Bean-flower-water, Ju-

lep of *Roses*, ana half an Ounce; mix them; giving the Patient to drink after a decoction of *Pease*, *Bean-shales*, *Parsly Roots*, and *Restharrow-Roots*. Another he cured by giving 1. *A Clyster*. 2. *A Narcotick*. 3. *Pellitory and Turpentine-water*, ana half an Ounce, by which the Stone got into the Bladder, and then into the Yard, and there stopt; he sate in a Bath, and a little after pissed it forth: And by the taking of this following Powder, twice a Week, a Spoonful at a time, a Patient of his voided many Stones, and the continued use of it prevented the pain. Take *Liquorice in Powder* half an Ounce, *dried Peach-kernels* one Ounce, *Anise and Fennel-seeds*, ana two Ounces, *Winter-Cherries* one Dram, *Gromwel-seeds* half a Dram, *Crabs-Eyes* two Drams, *Sugar-Candy* one Ounce and a half; make a fine Powder: He drank after it a decoction of *Pease*, *Parsley*, and *Bean-shales*, with *Butter*, and a little Salt. And in *Lib. 3. of his said Observations*, he commends this: Take *Turpen-*

tine two Ounces, *Honey* one Ounce, *Yolk of one Egg*; beat them in a Mortar together 'till they are white; then add *White-Wine*, *Pellitory-water*, *Bean-flower-water*, ana one Ounce and a half, *Syrup of Lemons*, or *Juice of Citrus* one Ounce; mix them: one Ounce and a half. Sick took also these. Take *Cyprus Turpentine* an Ounce, *Sugar-candy* two Drams; with *Syrup of Marsh-mallows* make Pills: Dose one at a time, drinking after a decoction of red *Pease* while his pain was great; he gave him an Opiate, sometimes a cleansing Clyster of *Whey*, *Yolks of Eggs*, *Turpentine* and *Honey*. *terius* gave this to a Patient, which had his Stone stopt: Take *Turpentine* two Drams, *Yolks of Eggs* two, *Honey* one Ounce, *Winter-Cherries* two Ounces: By the use whereof he avoided so many Stones that he wrote to him, *That his torn Shirt came out of his Yard*: Thus was he cured and lived many Years sound: and with the same kind of Potion he cured a *French Minister*, who voided

Stone with the first Dose.

XXVI. I cured a Man for he had been twelve Years troubled with the Stone and Gravel, with this Mixture: Take Venice or Strasburgh Turpentine four Ounces; Oyl of sweet Almonds six Ounces, Honey two Drams; and mix them well together; it opened the Passages, and he presently piss free and brought away a great quantity of Sand and small Stones: He took it Morning and Evening, half an Ounce, or better at a Time, for three Months, drinking after it Arsmarter, and was perfectly cured, so that for many Years after he had not the Pain or Symptom. After I cured with this: Take Strasburgh Turpentine four Ounces, Yolks of four Eggs; grind them together in a Mortar, till they are white; add Oyl of sweet Almonds six Ounces; and mix them well by grinding: Dose, an Ounce Morning and Evening, drinking a Glass of Wine after. This he con-

tinued for eight or ten Weeks, it continually brought away Sand and large Gravel, and he was perfectly cured. Salmon.

XXVII. Bartholinus tells us, That he found no ease by any Diuretick, except Bean-shale-water, which brought away Gravel; so that, saith he, more may be attributed to it, in bringing away the Stone, than to Millepedes: And, saith he, Egg-shells are given with singular success, (after the Chickens are Hatched) either to break, or expel the Stone, this Litbontriptick being reckoned among Secrets of this kind. For this purpose Ludovicus Mercatus commends the Flower and Seed of Star-Thistle, as a thing highly in request, for purging and cleansing the Reins and Bladder; daily experience (saith he) still confirming it; giving two Ounces of the distilled Water in the Morning Fasting; but an Essence of the whole Plant (as we have taught in Chap. 5. Sect. 35, and 37, foregoing) is much better.

XXVIII. *Augenius, in his Medicinal Epistles, Lib. 12: Ep. 1, and 2, saith, He has cured near six hundred of the Stone by this following Syrup, giving three Ounces at a time, with six Ounces of the decoction of Eringo, for fifteen days together, five hours before Dinner, Universals being premised. Take Saxifrage, Knee-holly, Eringo, Lovage, Restharrow, Anise, Fennel, Parsly, Grass, ana half an Ounce, Horse-Radish Roots two Ounces, Leaves of Betony, Burnet, Marsh-Mallows, Nettles, Penny-royal, Rocket, Calamint, Knot-grass, Pellitory of the Wall, ana M. qu. Winter-Cherries twenty, Sebestens fifteen, Seeds of Basil, Burdock, Parsly, Seseli, Millet, ana three Ounces, Bark of the Bay-Tree Root, Liquorice, ana three Drams, Water five Quarts; boyl'till three Quarts only remain; strain, and with Honey two Pound, Sugar four Pound; make a Syrup, and aromatize it with Cinnamon one Ounce, Nutmegs half an Ounce. Probably it may do good, there is no Argu-*

ment against Experience yet it looks like a patch of all together.

XXIX. *Crato, in Celsus saith, That he prefers Roots candied, or steeped in White-wine; and Symplic the Juice of Speedwel all; though (saith he) not Ignorant that the Juice of Brier and Restharrow does much good when the Stone is manifest. And for the pain in the Kidneys caused by the Stone, there is nothing (saith he) better than a Decoction of Speedwel, the Inspissate Juice thereof. But an Essence of the Juice is crude, as we have directed in Chap. 5. Sect. 35 and much transcends them.*

XXX. *Fresh Oyl of Nuts by expression, given three Ounces at a time three day, for some time, is recommended as an excellent thing; and a certain Arabian attests, That by the daily use thereof he has cured several Stones voided. The same probably may be done with expressed Oyl of sweet Almonds, as all*

Expressed Oyl of Wall-nuts,
more with the expressed
of Orange, Limon, or Ci-
nKernels. Outwardly al-
to anoint with this fol-
lowing Oyl, it is of good
Use. Take Oyl of Scorpions
Ounces, Oyl of bitter Al-
monds one Ounce, Palm Oyl
four Drams, Oyl of Juniper-
berries half an Ounce; mix
and anoint the region
of the Loyns therewith,
Morning and Evening.

XXXI. With this follow-
ing Remedy I have done al-
most Miracles in expelling
Gravel and Stones,
both Reins and Blad-
der. Take Balsamum Co-
chine (or as we call it Capi-
vour Ounces, Yolks of Eggs
four Ounces, Oyl of sweet Almonds,
ana three Ounces, Oyl
of Juniper berries one Dram:
mix all together in a
Mortar, 'till they are
well mixed, and keep the
Mixture for use. Dose, from six
Drachms to an Ounce, every
Day going to Bed, drink-
after it three Ounces of
Tincture of Speedwel, in a
Glass of Rhenish-wine and Su-
per-Salmon.

XXXII. *Beverovicinus de*
Calculo, Cap. 12. saith, That
when the ways are loosened
(I suppose he means with
Oily and Mucilaginous
things,) nothing is more
effectual to remove the
Stone, than one Dram of *Sal*
Prunellæ, to be given in
Rhenish-wine, warm, by
which Medicine alone (saith
he) I have often brought
away the Stone of the Blad-
der from Children. Crabs-
Eyes are of tenuous Parts and
Diuretick; they break the
Stone, and force it away by
Urine, especially the Liquor
of them, which prepared
after this manner is best:
Take Crabs-Eyes finely pou-
dered two Ounces, *Acetum Te-*
rebinthinatum four Ounces;
stop, and digest for a Night in
hot Ashes; the next Day decant
what is clear, and pour on as
much more, repeating this
work so often 'till all the Pou-
der is dissolved: These Liquors
filterate, and evaporate to
dryness, and the Salt will re-
main at bottom, which dissolve
in a Cellar into Liquor, per
deliquium. Dose gut. ten
or twelve, in Horse Radish
K 3 Water

Water, or some such like. This Liquor is much more efficacious than the Crabs-Eyes in substance.

XXXIII. *Quercetan* his *Nephritick-water* is of great account; and it is thus made: Take Juice of Horse-Radish, of Limons, ana one Pound and a half, Waters of Betony, Saxifrage, Wild Tansy, Ver-vain, ana one Pound, Hydromel, Malmsey, ana two Pound, Juniper-berries three Ounces, Seeds of Millet, great Burdock, Nettles, Onions, Anise, Fennel, ana one Ounce and a half; of the four greater cold Seeds, Marsh-mallows, ana six Drams, burnt Egg-shells, Cinnamon, ana three Drams, Cloves two Drams; digest all four or five days in a gentle Balneo; then strain out, and distill in Ashes. He says this Water does wonders in the Stone, and against suppression of Urine: Dose from two Drams to an Ounce. He adds a Dram of two sorts of Lithontriptick Species to the Composition; but the finalness of the proportion to the former large

quantity, signifies but little. I am of Opinion the Juice of Limons alone depurated without that specious separation, or given in Malmsey-wine, as Guarinonius advises, may be as good; found by experience actually to purge and cleanse the Reins, and to give relief to many, and that without any harm to the Stomach, especially if sheathed with Honey or Sugar.

XXXIV. *Brannerus* in *Calculo* commends the following Syrup as an excellent Remedy, leaving the calculous Matter behind the Kidnies, if after digesting, two Spoonfuls only be taken at a time in the morning Fasting: Take of Speedwell one Pound, of Ground Ivy six Ounces, Purslane three Ounces; and make a Syrup with Honey one Pound and a half. Both *Helmont* and *Faber* commend the Liquor of Birch-Tree, which with Birch-wine, as a Remedy that does not only cleanse the Stone and Grave

hic prevents the Bleeding
e: of.

XXV. *Riverius* saith,
in *Ashes of Egg-shells* given
on half a Dram to one
in White-wine, pow-
fully expels the Stone lod-
in the passages of the
e: So also, the *Salt of*
Cods and Stalks, of
half a Dram in
e-wine operates after
wonderful manner: Also
Vitriolate given in the
Dose. *Spirit of Salt* is
spraised, some drops of
ing taken in the Mor-
as and Fasting in Broth, or
leaving other Liquor, as Wine,
ection of *Eringo*, &c.
commends this Potion
a little: Take *Straw-*
and *Saxifrage-waters*,
Take two Ounces, *White-wine*
Ounces, *Oyl of sweet Al-*
two Ounces, *Spirit of*
one Dram; mix for
Doses, to be given six
one after another.
Sal *Prunellæ*, *Crystals*
artar, *Powder of Ivy-*
s, and *Leaves of Cresses*,
partes equales, with some
of *Syrup* make Pills, of
take one Dram, every
loring Fasting.

XXXVI. *Ætius*, *Sextus*
Platonicus, and *Guarinnus*,
do all of them commend a
Hare baked in an Oven, 'till it
is dry, then powdered; (but
Poteries saith the *Ashes of a*
Hare) given from one to
two Drams in Wine, is pro-
fitable to expel the Stone,
some say to dissolve it; as
also to prevent its breeding
for the future; made into
Pills with *Turpentine*, it is
indeed of good use. The
Powder of Deers-blood given
to one Dram, is commended
to expel the Stone, as *Hofe-*
rus affirms. *Motherwort*, and
the *Roots of Vervain* in Pou-
der, or the *Essence of those*
Plants prepared as we have
taught in Chap. 5. Sect. 35,
and 37. and drank with
White-wine, or *Mead*, a
little warmed, are incredi-
ble Remedies in removing
all things that hinder the
passage of the *Urine*, as
Hofman and *Marquardus* say.

XXXVII. For Medicines
given Clyster-wise, *Fonta-*
nus commends the *Decoction*
of *Millet*, given to half a
Pint; but, without doubt,
K 4 it

it may be much more effectual if *half an Ounce of Turpentine* be added to it, being first ground with the Yolk of an Egg, to open its body.

XXXVIII. *Zecchius* in his Consultations commends, yea, says nothing is better to bring away the Stone in the Kidnies than warm Water, or Veal, or Mutton, or Chicken-broth; five or six Ounces being drunk pretty warm Morning and Evening before Eating. And the great heat of the Reins will be taken away (which is the efficient cause of the pains of the Stone returning) if boyled Water, to the quantity of seven or eight Ounces, be drank before Meals twice a day, for nothing renders the Kidnies so free from Recrements, and so temperate: and their fiery heat is at length extinguished with the warm Water, so that they can never after breed the Stone: *If to what our Author here says, you add to each Draught half a Dram of Salt of Tartar, or pure Nitre, it will, in my Opinion, be much*

more effectual, because of Salts do in some measure dissolve the Water to the parts afflicted. If also it be sweetned with Honey, the Medicament will be still the better, for that it will less disaffect the Stomach, and in some People it will be a do. Salmon.

XXXIX. *Saxonia* in describing some familiar Plagues, for such as are troubled with the Stone, mightily discommends the use of *Cassia*, either for Prevention or Cures: *Petrus Pigray*, 7. Cap. 4. says, That it agrees very ill with those that are troubled with the Stone: Others say that *Cassia* has increased the Distemper, and that the heat of Urine always followed the taking of it. *Fabritius Hildanus* says, That two Ounces of *Cassia* being given one continual Fever, it rose to such a Flux of Urine, that for three days together he made his Urine so hot as if hot Wire had been drawn through his Yard.

XL: To all this we answer, 1: That very famous Physicians, no ways inferior to the former, have constantly used *Cassia* with very good success: *Platerus* scarcely gave any thing in a Stone without it, and *Sen* gave it mixt with *Anna*: And the learned *Boerhaave*, in his Annotations on *Barbet*, gave it to a Man of sixty years of Age with *Cassia*, with good success: I have sometimes given it both a *Pigraea*, and mixt it with Turbentine, with a singular Advantage, never with the ill Effects above-named. 2. If we enquire into the Nature of this Medicine, we find it to be cooling, and without the sharpness of Parts, so that I can never think that this Medicine can give that which its self has not. 3. We ought to consider the Nature of those Bodies on which *Cassia* had so ill an Effect (as they say) in the Stone; and then probably we may perceive that those ill Effects, rather arise from the prevalency of this morbidick Matter, than

the Medicine, and that had any other Medicament been given at that time, adapted to the Distemper with the highest scrutiny, and Ingenuity of the most learned in our Profession, 'tis possible the same Effects might have ensued; so that in Prudence we ought to ascribe the afore-enumerated Disadvantages to the Habit of the Body, and prevalency of some acid Humor abounding at that time, rather than to the *Cassia*, or the innocent use of any Medicine whatsoever. *Salmon*.

XLI. *Crato* prefers the simple Decoction of *Speedwel* with *Sugar*, before all the more famous and great Medicines inwardly given for the Stone: The use (saith he) of a Clyster made only of a Decoction of *Speedwel* with *Sugar*, will do more good than any Medicine taken by the mouth; you may put into the Decoction some fat of a Loin of Mutton or Veal, of a Rabbet or Capon, that so it may be more smooth and slippery, or for want of these you may

may take some fresh Butter. The Sick often find more relief in the Cholick or Stone, from a simple Clyster of Milk and Sugar, boiled either with Speedwel or Cammomil-flowers, than from Clysters more richly and largely compounded of hot Things, because they by discussing Pain, encrease Wind, whereby the Pain is augmented, which is only to be appeased with Anodynes.

XLII. The *Decoction of Pease made with Daucus Seed, Parsley-Seed, or sweet Fennel Seed*, is a Medicine not to be despised, and many, by taking it alone, have had a perfect Cure: But as Diureticks in the Cure of this Disease are necessary to get the Gravel and Stone out of the Reins: So for prevention; and in time of Health, we must abstain from the too much use of them, lest while they provoke Urine, by a constant use of them, they make open the ways and passages to the Kidneys, whereby all the crude Humors, and Re-

crements of the Blood may tend thither, and make Matter to breed the Gravel and Stone: This is the fear of some Artists, though callously enough where neither the Meat nor Drink received, tends by resolution to such a generation, nor a trifactive Spirit lodges in the Parts. However, Diureticks, for that they quickly run to the Reins, and carry along with them the Food crude and unconcocted, thereby loading the Parts already afflicted, though they are not the Cause of the Matter of the Stone, yet they are to be given with the more caution, lest by their violence, heaping up Matter, they the more streighten those Parts which are already too much streightened by the Body of the petrifactive Matter there lodged already. And therefore it is Prudence to give them a long time after Meat, or upon an empty Stomach; and if it may be done, after the Body is purged or cleansed.

KLIII. *Paracelsus* commands Spirit of Salt, and Spirit of Juniper; as also Spirit and Tincture of Nitre, and Antimony. *Willis* recommends several Diuretics whose Basis is a volatile Salt; and several like-
 whose Basis is an alkaline Salt; some also whose Basis is an acid Salt. *Sylvius* says the Stone must either be dissolved, or expelled unconcoagulated. For dissolving, he proposes Spirit of Nitre, taking ten or twelve Drops of it in Decoction of Grass-herb. All Stones (says he) which I have yet found, are dissolved in acid Spirit of Nitre; whence I conceive, that none can conclude that the coagulation of Stones may proceed from an acid, but, on the contrary, from something opposite to it. The virtue of generating Stones (says he) lies in austere Things, upon which account they give Glutinosity and roughness to Fluids; to which if (fixt) earthy and volatile saline Parts be joined, something not unlike the Stone (he should have said

by help of a petrificative Gas or Spirit) is generated. Now this coagulated Austere, is infringed by the sharp Acid of the Spirit of Nitre. And therefore when the Rudiments and beginnings of a Stone are laying, we must, besides volatile oily Salts, use Things that dissolve the Stone, amongst which, we deservedly ascribe the first place to Spirit of Nitre, seeing in it Stones are so easily and so manifestly dissolved; and it may be given in Beer, Ale, Wine-Broth, &c. to make them a little sharp, and so to be used for some considerable time.

XLIV. To this of *Sylvius*, the learned *Deckers* makes something of answer: The Spirit of Nitre (saith he) being put upon the Stone powdered, and set upon a little Fire dissolves it: First it turns it into a tough, and then into a watery Matter; but the Mischief is, the Consequence in outward and inward means is not the same; or at least the Spirit of Nitre does not answer

Expectation. And *Fr. Hofman* says, you should rather give Things which consist of an absterfivè Virtue, from a volatile Alcalie and Acid, that by their gentle sharpness, do incide and cleanse the filth of the urinary Passages, as also by their sweet fragrancy affecting of the Reins, do hinder the fæculty of the Ferment, and so prevent all occasion of the Stone.

XLV. *Diureticks* are of two kinds; the one Aperitive, the other Incisive: Aperitive draw the Matter to the Kidnies; and therefore if these be affected, are very suspicious, because we draw the Matter to the part affected: But Incisives carry not the Matter to the Kidnies, but only by Inciding, Subtilize; and so the Matter being made subtil, passes the Reins. Hence it is (and I ever use it with success) that if in the beginning I give Spirit of Vitriol to break the Stone, or cut the gross Humor, I quickly see a happy Issue. And the Spirit of Vitriol, though it

be Diuretick, yet it cōcides; upon which Subtilization, while the Matter passes out, the Urine appears more copious, and is truly a Diuretick by accident; that it carries ought to the Reins, but because the Matter, when it has no hindrance, finds an easie passage. And that is attempted in vain, after the third or fourth day, which may be done the first; without which the Pain is prolonged three or four Days, to the great damage of the Patient; then we must stay for a universal Evacuation, which in this case is not necessary at the beginning, but may very well be done, when the Pain is over. *Panarolus Pent. Cap. 3: Obs. 41.*

XLVI. *Riverius* advises That in the use of Medicines that break and excise the Stone, they ought not to be used once or twice only, but oftner, 'till the obstructed Passages be opened. And while they are giving the Reins and Bladder ought to be helped with Baths, Fomentations, Unctions,

that they may operate the better. Liquors also that are of thin Parts, such as White and Rhenish-Wines must be given now and then, with internal Emollients, and Laxatives, and Things slippery, to make the Passages easie and open, and qualifie the Acrimony of other Medicines.

XLVII. To a nephritick Person vomiting Blood, *Mæbius* do not prescribe Things to force the Stone, lest when the Vessels are unstopt, they should open wider, and by either vomiting of Blood, he should be endangered: he gave therefore caldained Artshorn, for several days, in fresh Broth, and fomented the Part with Camomillivers, &c. so his vomiting ceased, and the Stone fell from the Bladder, and after tick in the neck of his bladder. Then he gave his ordyn-salt in Decoction of Mallows, fomented his Privities with mucilaginous Things, and anointed the Part with Oil of white Life-Tree; within six hours he voided a Stone as big as

a Bean, and was restored to perfect Health.

XLVIII. *Spirit of Turpentine* is a good Thing against the Stone; but before it be used, Lenitive Purgers should precede, at least, before it be continually and daily used. It is a great Medicine, and has a dispersing Power penetrating deep, purifying the Bowels, and healing them, dissolving coagulated or hardned Tartar, and expelling it by Urine: Yet in the use of Turpentine it self in substance, purging before-hand is not needful, because it has in it self a cathartick Virtue, especially if mixt with Rheubarb in Pouder, as *Crato*, in *Scholtzius Conf.* 152. advises. It helps by its temperate heat, whereby it befriends the Parts destin'd to Concoction; for which Reason it is good for those that are troubled with the Stone. You may see in *Amatus Lusitanus*, *Cent. 1. Obser. 63.* the History of a Monk, who every Morning, for several Months, swallowed a piece of Turpentine as big,

big as a Nut, and so was cured both of Stone and Gout, when all other Medicines would do no good.

XLIX. When the Stone is voided, though all danger is over, yet you ought for two or three days following to use Abstersives and Cleansers, and Healers, that the Reins may be perfectly cleansed and healed; for which purpose, nothing can be better than a *Bolus* of Turpentine, made after this manner: *Take Turpentine one Dram and half; Rheubarb, Nutmegs, Liquorice, all in Powder, ana half a Dram; mix and make a Bolus:* After which, an Emulsion of sweet Almonds in Barley-water or Broth, or Decoction of Pease, may be profitably drank.

L. How great a Medicine *Turpentine* is, is not easie to be declared, it being a volatile Alcaly, mixt with a small quantity of a volatile Acid, but the Alcaly very much over-powering. It purifies and sweetens the whole mass of Blood and

Humors, after a most wonderful and admirable manner, and after such a way as 'tis possible no other medicine (except of the Faculty of Turpentine, as all natural Balsams are) upon Earth can do besides: it momentarily enters the whole Mass of Blood, purifies it, sweetens it, dissolves all its Coagulations, entering into its Substance with its whole and entire Body; where, by its resolutive Power, it does which neither Spirit of Wine can do by its substance, nor Spirit of Nitre, Vitriol or Sulphur can do by its Acidity, nor other volatile Salts can do by their penetrability; being indeed in truth, one of the most resolute *Antisorbuticks*, *phthisicks*, *Antispasmodicks*, *Antiarthriticks*, *Antepilepticks*, and *Antinephriticks*, yet this day discovered to the World.

LI. So that if a Physician knows rightly how to prepare and use that alone as a medicine, he knows a Thing which will do more than

wole Apothecary's shop
 hide it: It is a Medica-
 ment which is a natural
 vice of Chymistry, be-
 ing only a dissolution of
 lead, rocks, or gravelly Bo-
 xes, by the mighty Power
 of the plastick Spirit of the
 Plant, (which destroys the
 precedent petrifactive Spi-
 rit of the Matter of which
 it was made, viz. Sand,
 gravel, Stones, Rocks, &c.)
 by a living Alembick,
 or vit, the Body of the
 Stone, and all its Limbs, is
 dissolved, raised, exalted, and
 subtilized, purified and made
 volatile; and lastly, impre-
 gned with a mighty Spi-
 rit in direct antipathy and
 opposition, and vastly supe-
 rior to the petrifactive Spi-
 rit, as being not only able
 to undo, but also undo that,
 which the said petrifactive
 Spirit can never do, or ac-
 complish again.

II. Nature has done so
 much already, towards the
 perfection of this Medicine,
 that a little remains to be done
 in Art; yet something it
 remains, to be fitted effectually
 for so universal an use,

as it is design'd for; and
 without which, it will not
 perfectly answer the desired
 End; of which we may in
 some other place discourse
 more at large: This we
 could not (even for Piety
 sake) avoid the speaking of
 here, considering that some
 thousands of times (in about
 twenty six, or twenty seven
 years Practise) we have
 made use of it with admi-
 rable success.

LIII. If in the Stone in
 the Reins, the Sick pisses
 much Blood, and often, the
 case is hazardous, because
 two opposite Intentions oc-
 cur; and it is a difficult thing
 to find a Remedy in Art, to
 perform opposite Intentions
 or Operations, viz. to open
 and stop, dissolve and bind,
 break and consolidate, at one
 and the same time: In this
 case, you must set aside all
 other Remedies, and have
 recourse to vitriolick Bath-
 waters, or Waters running
 from Iron Mines, for that
 their Virtue is most excel-
 lent, there being no safer
 or better Remedy to be
 thought of; for such Waters
 expel

expel violently and efficaciously, and are therefore *Lithontriprick*; and yet (as being impregnated with *Vitriol*) they eminently stanch Blood, strengthen all the *Viscera*, and cool the Liver, Spleen, and Reins.

LIV. But because every one has not the liberty or conveniency of going to the Wells at *Tunbridge*, or other Springs coming off of Iron or vitriolick Mines, we shall here shew a Way of making those Waters artificially, to perform the same Intention, which is thus done: 1. *Take fair Spring-water six Quarts; Salt, Vitriol, or Crystals of Mars one Dram; mix, dissolve and filter through brown Paper, so have you a Water in Virtue and Effects, like that which runs off from the natural Iron-Mines.* 2. Or thus: *Take Spring-water a Gallon, Sal Armoniack one Dram; Scales of Iron one Ounce; mix, and digest for some days in a gentle Sand-heat, 'till the Water begins to colour; then filter and keep it for use.* 3. Or thus: *Take Spring-water a Gallon; Spirit of Wine four Ounces;*

Spirit of Vitriol two Drams better; mix them for use. These artificial Waters may be taken from a Pint to Quarts, or more; but in degrees, and a little water or made into Posset-drink, using moderate exercise fasting, 'till the Water is out of the Body: These purge by Urine, cleanse the Reins and Bladder, remove Obstructions of the Urine, take away sharpness of Humors, cure inward Ulcers, strengthen the Stomach, Liver, Spleen, Mesenteries, and Womb, are preventive against the Dropsie, Catarrhy, Green-sickness, and jaundice, and cure the pissing of Blood.

LV. Experience has long time taught us, that strong Diureticks must be used with much caution, lest that they many times increase the Pain, force the Stone into narrow Passages, excoriate the urinary vessels, and many times cause pissing of Blood, and cause often times Faintness, Swoonings, Convulsions, epilepsies, and the like

the case Lenient, or Emollient Clysters are of singular use; for by their discussive property, they melt or dissolve the Humors, clear the urinary Passages, making way for Urine and Gravel. A certain Physician had experience of this in his own person, who being in extreme Torment, had ease by taking three Emollient Clysters in one day, the Gravel being loosened, and the thick viscous Matter dissolved with it, being brought away with the Urine for several days together, that since-forth he never fell into any such pain.

LV. Emollient Clysters may be made of Mallows, Sea-Roots, Millet, and like; but Fœnugreek is inferiour to none of them. If also with the Clyster Turpentine half an Ounce, mixed with the Yolk of an Egg, added, it will be so much more prevalent and efficacious. *Fontanus* accounted the Mustard-seed given to one who had a Stone, and, or less, is an excellent Remedy, and kept it as a secret. *Dolæus* gives a Milk-

Clyster, or one of Milk and Turpentine, with the Yolk of an Egg; but he advises against Salt being put in, because it is apt to make them stay long.

LVII. *Dolæus* (out of *Wedelius*) prescribes this following Opiate: Take *Sperma Cœti*, Crabs Eyes, ana one Dram, Cinnabar of Antimony one Scruple, Volatile Salt of Amber four Grains, Laudanum Opiatum half a Grain, (but I think one Grain, or two, to be better) Troches of Alkengi, with Opium half a Scruple; mix, and make a Powder for four Doses. In the Fit (saith he) when the pain is violent, an Emulsion, or some Opiate will be good.

LVIII. Out of the Fit (saith the same excellent Man) we must endeavour to extirpate the Coagulator, and withal, we must always have regard to the Stomach, therefore Stomatick Medicines will be good; some say there is nothing better, either for the cure or prevention of the Stone than this following Antinephritic:

tick: Take *Seeds of Anise, Parsly, Dill, Leaves of Saxifrage, ana half an Ounce, Juice of a Pike, Crabs-Eyes, Seeds of Hipps, or wild Briar, ana one Ounce; mix, and make a Poudr.* Dose one Dram at a time. The following Pills are also of good use: Take *Venice Turpentine dried a little at the Fire two Drams, Spanish Juice of Liquorice, Poudr of the same, ana half a Dram; mix, and make Pills as big as Pease, which roul in Poudr of Millepedes.* Dose one Dram and a half at a time Morning and Evening.

LIX. Some Physicians commend a Vomit, for prevention to expel the tartarous Matter before it be derived either to the Reins or Bladder; some give it in the Fit, because Nature seems to shew the way by their reaching to Vomit. This I found true by Experience, in a certain Lady, a Patient of mine, who had lain Bedrid fifteen or sixteen Weeks of this Disease; and though many things were administered, nothing did good 'till

I gave her a Vomit, which was *Salt of Vitriol* one Dram, which gave her six Vomits; and this I repeated for ten days together, it made a great revulsion, and had a wonderful an effect, than fourteen or twenty Doses. she was restored to her perfect Health; and though through the extremity of the pain she had Convulsive Fits, and many returns of them in a day; (so that she was given over for dead) yet after the first Emesis Dose those Fits ceased, her Pains wonderfully diminished; the force of the metick being over, I then administered *Antinephritic* and *Stomaticks*, such as *Powders of Juniper, Salt of Ammoniac, Ens Veneris*, my *Tincture of Stomachica*, Syrup of Marshmallons, with some other things of like nature. And without doubt Vomits conduce much to the Cure, if there be a real Stone, or other obstructing Matter, by straining much, it helps the expulsion of the Stone or Gravel, as sometimes it does to the delivery of a Woman in Travel, by e

icent commotion of the
Whole Body, and compres-
ion of the Muscles of the
ely. This method I have
taken with success,
sometimes I have ex-
ed (especially if the
was strong) *Vinum Be-*
atum, or my *Catharti-*
Argentum, with good
eiss; but I chose to give
icks to such as were
nd easie to Vomit, and
otherwise. *Salmon*.

X. *Barbet* saith he has
more by Alteratives,
Narcotick Medicines,
by any others; Cly-
he also saith are very
er. And because in his
s, *Lib. 3. Cap. 8. Sect. 3*
as given us an ample
ogue of *Antinephriticks*,
e not greatly if I trans-
hem hither. *Roots of*
Charrow, *Eringo*, *Grass*,
price, *Orrice*, *Parlsy*,
ullage,) *Drop-wort*,
an-mallows, (*Onions*,
ck, *Leeks*.) *Leaves of*
ahws, *Maiden-hair*, *Ger-*
er, (*Arsmart*, *Pellito-*
amomil,) *Ground-Ivy*,
oyge, *Cresses*, *Saxifrage*,
Golden-Rod, *Schæ-*

nanth, *Garlick*, *Cloves*,
Flowers of Elder, *Hops*, *Seeds*
of Poppy, *Gromwel*, the
four great cold Seeds, *Anise*,
Fennel, *Carrots*, (*Daucus*)
Carraways, *Barley*, broad
Cummin. *Fruits*, as *Winter-*
Cherries, *Straw-berries*,
Figgs, (*Juniper-berries*, *Bay-*
berries, *Ivy-berries*.) *Woods*,
as *Hasle-wood*, *Nephritick-*
wood, *Guaiacum*, *Sassafras*,
Cassia Lignea, *Cinnamon*,
Pine-chips. *Balsams*, as
Turpentine, (*viz.* the *Lari-*
cea, *Venice*, *Cypress* and
Chio, *Balsams of Gilead*,
Peru, *Tolu*, and *Chili*, *Capi-*
vi;) *Balsam of Sulphur*,
simple and compound, with
Oyl of Anniseeds, or *Juni-*
per-berries, *Whey*, *Tooth*
of a Boar, *Earth-worms*,
Tartar, and all its com-
pounded Medicines. *Salts*,
as of *Tartar*, *Bean-stalks*,
Broom, *Pot-ashes*, *Ash of*
Egg-shells, of *Amber*, *Nitre*,
Sal-armoniack. *Baths*. *Crabs-*
Eyes. *Waters* distilled out
of the above-said Herbs and
Roots, (*Mineral Waters*
from *Iron Mines*, *Mineral*
Waters artificially made.)
Spirits of Wine, of *Salt*, of
Sulphur, *Vitriol*, (*Nitre*,)

and of Tartar, both Acid, and sweetned with Spirit of Wine, and of Ammoniacum. *Nephritick Tincture of Mynsicht.* Syrups of Althæa, of white and wild Poppies, Diacodium, Bizantinus. *Diuretick Oxy-mel of Quercetan.* Oils of sweet Almonds, Anniseeds, Amber, and Turpentine, (of Carraways, Dill, Fennel, Juniper-berries.) *Nephritick Antidotè of Quercetan.* *Montagnana's Electuary.* Jaw-bone of a Pike. Oyshell-shells calcined. To which we add also, our *Guttæ Vitæ, Tinctura Martis, Spiritus Universalis, Antiscorbuticus, Anticolicus, Anodynus, Aperiens, Cosmeticus, Potestates Baccarum Juniperi, Carvi, Crinum Humanorum, Lithontripticæ, Pulegii, Rosmarini, Succini, Terebinthinæ, Anisi Virtutum, Elixir de Sulphure, Proprietatis cum Acido, Opiatum, Circulatum minus. Syrupus Chalybeatus, Diasulphurus, Nephriticus. Sal Mirabile, Vitriolatum. Antidotus nostra, Theriaca Londinensis nost. Laudanum Volatile nostrum. Pilulæ Lunares, Mirabiles nostræ, Nephriticæ. Lau-*

danum Volatile cum Manna, Honey, Mead Metheglin, Rhenish. All these latter Compo you may see in our *Pharmacopœia Medicinæ, Lib. 1. and 2. mon.*

LXI. In a hot and Constitution, I gives this: Take Roots theæ one Ounce, Liquor Drums, Mallow-Leave ij. Melon-seeds half Ounce; boyl them in water; in a Quart of t lature dissolve Syrup of Poppies two Ounces, raw Eyes bruised one Dram them; Dose two Ounce or four times a Day. Or Take Rose-water, Stran and Purslane-water, an Ounce, Prophylactick-2 Cinnamon-water, ana b Ounce, raw Crabs-Eyes one Scruple, Laudanum tum two Grains, Fer his Syrupus de Althe Ounce; mix them, and be given by Spoonful:

LXII. In a cold and Constitution, Roots of Rest-harrow, Saxifrage, ana one Oun;

ace half an Ounce, Goats-
 can'ol six Drams, Crabs-Eyes
 Mened, Nutmegs, Cinnamon,
 one Ounce, Saffron three
 Comons, Cloves two Drams,
 our burgh Turpentine one
 and, Spirit of Malmsey-
 five Pound: the Ingredi-
 being cut and braised, di-
 fourteen days, then distil
 on, M. Dose one Ounce Fa-
 e Room and twice or thrice a
 Lignosides. Barbet also saith,
 w-Leas: Cockinele, being taken
 s, half the Powder in Rhenish-wine
 m in the Scruple, is a pleasant
 hart of sweet Medicine, and of
 Syrup efficacy.

XIII. Deckers advises
 following Powder: Take
 Day Card seed, Tartar Vitrio-
 er, ana one Dram and a half,
 water, Crabs-Eyes, Salt of Bean-
 black, of Broom, of Rest-har-
 ana of Pidgeons Dung, ana
 of Eye-ram; mix, and make a
 ana r. Dose from one Scruple
 ana half a Dram in Par-
 ana ater. The Tincture of
 ana Nephritick Stone is also
 ana good, but it is no where
 ana scribed; but Mæbius has
 ana a preparation; Take Pou-
 ana the Nephritick Stone, put
 ana it rectified Spirit of Salt,

digest, and there will be a
 green Tincture: Dose from
 six Drops to twelve or twen-
 ty, in Wine or proper Wa-
 ter. Seeds of Violets are ve-
 ry convenient, because they
 purge and expel the Stone,
 especially if they be used in
 an Emulsion, and is called
 by Schroder the Nephrocathar-
 tick Emulsion; it is much
 commended both by Crato
 and Hartman, and is a good
 thing against suppression of
 Urine.

LXIV. Spiritus Acetosæ
 Mineralis: Take Tartar Vi-
 triolate one Ounce, Fulep of
 Roses one Pound, Cinnamon-
 water four Ounces; mix them.
 Dose two Ounces; 'tis an
 excellent thing: Or, Take
 Tartar Vitriolate one Ounce,
 Radish-water one Pound, Juice
 of Limons two Ounces, Syrup
 of Corn-Poppies and de Altheæ,
 ana one Ounce, Crabs-Eyes two
 Drams; mix them. Dose
 two Ounces. Also, Spirit of
 Juniper-berries, affused upon
 Rob of Elder and Juniper, and
 digested, becomes of a plea-
 sant red Colour, and in Taste
 like Malmsey-wine, and is
 truly a Medicine of great

efficacy. So also a *Nephritick Liquor* made of *Nitre* and *Sal Gem*, calcin'd and dissolved per deliquium, is a *Nephritick* of singular use.

LXV. The *Urinary Laudanum* of *Michael*: Take *Spanish Juice of Liquorice* dissolved in *Winter cherry water* one Ounce and a half, *Campfire* one Dram, *Saffron* four Scruples, *Winter-cherries* half an Ounce, *Gum Tragacanth*, *Mastick*, ana one Dram and a half, *Laudanum Opiatum* two Drams; mix them. It is much commended for a peculiar Quality of provoking *Urine*, opening *Obstructions*, and expelling the same. *Michael* his *Nephritick Liquor*: Take *Lynx-stone*, *Jews-stone*, *Nephritick-stone*, *Sponge*, *Crystal*, *Crabs-Eyes*, ana q. v. dissolve them in rectified *Spirit of Salt*, filter the Solutions, and distil to dryness; so have you at bottom a coagulated *Nephritick Liquor*.

LXVI. *Ralsincius* his *Lithontripstick Pouder*: Take *Crabs-Eyes* prepared, *Goats-blood* prepared, ana one Dram

and a half, *Jews-stone* *Nephritick-stone*, ana one *Pikes-Eyes*, *Millet-seed* two Scruples, *Crystals* of *tar* half a Dram, *Salt* of ana one Scruple; mix, and make a Pouder. Dose, from a Dram to one Dram, any appropriate Water.

LXVII. *Forrestus* *Decoction*, which sore exceeds all other. Take *Red Fares* three *Barley* bull'd two Drams, *S* of *Marsh Mallows*, *M* ana three Drams; of the greater cold Seeds, ana one Dram, fat Figs nine bestens seven, *Liquorice* ped six Drams, fair *W* Pound and a half; let half be consumed, then for an *Apozem*. The also are esteemed. *Pouder* of *Millepedes*, *Eyes*, *Jews-stone*, ana one Dram, *Turpentine* two Drams mix, and make Pills. Dose from half a Dram to one Dram every Morning fasting. *Deckers* his *A* is yet better. Take *water* three Pound, red bull'd *Barley*, ana two *Liquorice* bruised, *J*

ies bruised, ana one Ounce,
ls of Daucus, Violets,
ite Poppies, Nettles, Mal-
s, ana half an Ounce, fat
s nine, Sebestens seven;
to a Quart; strain, and
lve therein Syrups of Corn
pies, of the five opening
ts, of Diacnicu, ana one
ce and a half, Spirit of
Armoniack one Dram;
them. Dose six Oun-
twice or thrice a Day,
opping into it at taking, 2
hree Drops of the Juni-
ited Balsam of Sulphur.

XVIII. The same Dec-
commends this Mix-
: Take Parsly-water
Onnces, Fennel, and Trea-
water, ana one Ounce,
it of Vinegar half an
ce, Crabs-Eyes one Dram,
of Juniper-berries six
s, Spirit of Nitre one
ple, Laudanum Opiatum
Grains, Syrup of the five
s (or rather Syrup of
Poppies,) one Ounce;
them. If the same be
t, this Emulsion may
e given. Take Hull'd
ey (boil'd 'till it cracks)
Ounces, sweet Almonds
cht, Violet-seeds ana half

an Ounce, white Poppy-seeds
one Ounce; with a sufficient
quantity of Barley-water make
an Emulsion; to twenty four
Ounces of which add Diaco-
dium, Syrup of Corn Poppies;
ana one Ounce; mix them.
He also commends to all
the Spirit of Sal Armoniack,
given in Rhenish-wine, or
some Diuretick Spirit or Wa-
ter, as a Specifick Medicine,
not only to prevent, but to
cure the Stone, (if brittle,
or easie to be broken.) Uni-
versals being given before-
hand.

LXIX. *Funken, Medicus*
Pars 2. Sect. 1. Cap. 18.
prescribes this: Take Straw-
berries fresh gathered a Gallon,
Winter-cherries half a Pound,
Horse-Radish Roots scraped
two Pound, Daucus-seeds half
a Pound, Juice of Birch, or
Birch-wine twenty four Pound;
mix, and distil in B. M. Dose
frome one Ounce to three,
with Syrup de Althæa half
an Ounce, sweet Spirit of
Nitre ten or twelve Drops.
Or thus: Take ripe Straw-
berries four Pound, (Winter-
cherries two Pound,) Malaga-
wine two Pound, Juniper-
L 4 water

water, Water of Parsly-roots, ana two Pound, Ground-Ivy, white Saxifrage-roots, ana one Ounce, Peach-kernels two Ounces; digest in a Vessel close stopt for a Month, then distil. Dose from a Spoonful to four in the Morning Fasting; it is said both to preserve from, and cure the Stone. Again; Take Crabs-Eyes, Sperma Cæti, ana half a Scruple, Volatile Salt of Amber six Grains; mix for a Dose, and to be often repeated. Or thus: Take Wild-Bryar-Seeds half an Ounce, Crabs Eyes, pure Nitre, ana one Ounce; mix them. Dose one Dram. Or thus: Take Crabs Eyes one Scruple, Volatile Salt of Amber six Grains, Laudanum Opiatum one Grain, or two; mix them for a Dose. Again; Take Malaga-Wine one Quart, Opium in powder, Salt of Tartar, ana two Ounces; mix, digest a Week, or longer, filter, and keep it for use. Dose one Spoonful. This has been used with good success. Take Cypress Turpentine one Ounce, Balsam of Peru one Dram, Powder of Florentine, Orrice-Roots, Crabs Eyes, ana

two Drams, Extract of Quorice one Dram, Volatile Salt of Amber half a Dram, mix, and make Pills. I from half a Dram to a Spoonful.

LXX. Syrup made of Juice of Pellitory of the Wall with Honey, is a Specific for this Disease, it opens all Passages, provokes Urine, and that without any straining of the parts or pain, expels Sand, Gravel, or other Matter which obstructs the Passages: Take of Syrup four spoonfuls, White or Rhenish-wine, a quart, a Pint; mix for a Dose, to be given Morning and Evening.

LXXI. Where the Disease is extream, and Sick has not made Water many days, this follows. Liquor may be given. Take Rhenish-wine, Malaga wine ana one Pound and a half, Onions and Garlick bruised ana twenty, Horse radish bruised four Ounces, Juniper berries bruised two Ounces

of Potashes half an Ounce; three or four Spoonfuls several times a day.
digest four or five days,
decant the clear. Dose

CHAP: XX.

the STONE in the BLADDER,

Before we come absolutely to the matter in hand, it is necessary to discuss the Point, Whether the Stone in the Bladder can be broken by Medicines, or not? That it may be broken many Physicians do affirm, and bring in proof thereof their Experiences: The reason they give for it is, That Medicines may do it, acting by their tenuity, acidity, asperity and their diuretick force: Or, that there is a dissolving Salt, as well as a dissolving One, which Virtues are not to be denied to Minerals, Plants, Metals, Stones, Minerals. *Ætius, Lib. 1.* tells us how *Philagrius* cured the Stone in the Bladder with Goats-blood and a Hedge-Sparrow mixt together. *Laurembergius* cured one of a great Stone by the use of *Millepedes*. A Jesuite at Rome cured a Printer's Son of the Stone with *Millepedes* rightly prepared. *Turrianus in Iatro, Lib. 4. Pag. 262*: saith, He broke a Stone, which was design'd to be cut, by giving a little Powder of *Crystial* to drink, or the dissoluble substance thereof, viz *Calcin'd* in a Potter's Fornace at least nine times, and quenched in Nettle-water, to be reduced to a Calx, then put into a Cellar to melt per deliquium. *Rhasis, Lib. 9.* saith, He cured a Stone in the Bladder of long standing with his Pills. *Horatius Augenus*, and his Father, with some others, cured several with

with the same Medicine. *Johannes Prevotius* saith, the Stone in the Bladder is broken by a Plaster of white Onions boiled, and applied to the bottom of the Belly. *Hippocrates, Galen, Avicenna, Dioscorides*, and others are of the same Opinion. And the Author of this *Work* knew one who was appointed to be cut of the Stone, by taking Diureticks, was perfectly cured, of which *Horse Raddish* was chief, was perfectly cured; so that for more than twenty five years since, he has not been troubled with it. And it is possible that a thousand more of these Examples may be urged.

II. To all these Things we answer, 1. That all these Examples, and thousands more of the like, can be no Rule to conclude the thing; because all the same Things have been used with all care and circumspection to others, where the success has not been answerable. 2. That it is probable that the Stones dissolv'd by the afore-said Medicaments, and such

other like, might be sandy, gritty Concretions, friable, and easily broken; whereas we say, had the Stone been great, and hard like a Flint, the Event would not have succeeded: 3. That we can bring also the Opinion of Experience of many great Physicians to the contrary. *Hartman* is of Opinion that a Stone in the Bladder, if it be confirmed, and allowed to come to some magnitude, is scarcely cured by any other way than by cutting. *Barbet* saith a crumbly Stone is seldom, a hard Stone can never be worn away, or cured by Medicines. *Guarinonius* saith, scarce ever any one saw a Stone broken by Medicines. I could name multitudes of others of this Opinion; but these may suffice. And the daily Experience, together with the Grief, and the wretchedness of miserable Patients, are as demonstrable and irrefutable Arguments of the Impossibility of Cure by Medicines without cutting. Though *Wincleras*, in *curios. An. 76. Obser. 102.* saith he broke the Stone in his Bladder.

Badder of a Boy 12 old, and bought it away peace-meal by this Medicine: Take purple Violet-Seed half an Ounce; Waters of Strawberries, Restrow, Winter-Cherries, ana q.s. make an Emulsion, to which add Goats Blood two Ounces; Hog-Lice prepared one Dram; Species Lithontriptice of a Dram; Spirit of Turpentine one Scruple; mix them: Use two spoonfuls often, which made it come away in pieces: Probably it might be such a soft crumbling Stone as Barbet speaks of. I have made trial two or three several times, the Experiment succeeded not; possibly the Stones might be of a flinty Substance, and therefore the Experiment not to be despised. The last I tried it upon without success, was cut the Stone; which being extracted, weighed three Ounces, and some odd Grains, and was of a hard marble-like substance.

II. Moreover, when it is to be considered, that the Distance of Place is far, and the ways by which the Me-

dicines pass many: and that if they be strong, they carry large quantities of Matter from the whole Body to the Bladder, and do more hurt by their acrimony and tenacity, in scowring off the Lenter, Mucus, or slimy Matter, which usually sticks to the Stone, and serves it for a Bed; whereby the Stone is made sharper and harder, and thereby raises more intense pains than before: But if they be weak, they lose their Virtue before they come at the urinary Passages and Bladder, whereby they do little or no good at all. I say, all these things being considered, they still confirm me in my Opinion, That if a Stone be large, and of a flinty or Marble-like hardness, or substance, there is no Cure for the same by Medicines, but by the Hand only of the Operator.

IV. Sometimes also we are deceived, and think there is a Stone, when indeed there is none; as is recorded concerning a Noble-Man, who after he had been tormented

mented with pain and difficulty in making Water, the *Physicians* and *Chyrurgions* doubted whether there was a Stone, or no; having used Medicines to no purpose, he was cut for the Stone, as is usual, and was eased of his pain; yet they found no Stone, but a *fungous* Flesh in the *neck* of the *Bladder*, which by degrees was consumed by convenient Medicines. A like Example to this, I can relate of a Patient of mine, *viz.* Mr. S — not long since one of the *Shreiff's* of the City of *London*; who having been for some Months troubled with Pain and Obstruction of Urine, with most other symptoms of the Stone, it was believed not only by my self, but by some others, to be the *Stone*: He also for a long time pissed Blood, and made bloody Urine, which sometimes I helpt him of, though it often returned again. He was a strong, lusty, and well look'd Man, and for all that could be seen, might have lived many years. Being at his Country-House, at T — —, he was afresh taken

ill, (as himself, and well thought, with the *Stomach*.) He immediately came hither for *London*, and sent for me as soon as ever I came into his Company, I saw Death in his face; he took me by the hand, held me, engaged my Company for that or 'till night; and withal (as one sensible his End was near) told me, he knew he had not long to be here, therefore pray'd me to stay with him as long as he liv'd: I could not deny his Request of so worthy and good a Man; however, after four or five hours stay with him, he dismiss'd me and pray'd me I would come to him the next day and sit with him; which I did five or six hours: he then pray'd me I would not leave him, for that it was the trouble he should put me to yet being late, dismiss'd me again of his own accord, engaging my Company again. Going to see him the next day, he was insensible, and knew me not, lying, as was supposed by his great groaning in dreadful pain, under the Agony of Death.

by the force of which Paroxysm, he surrendred his vital Breath. He was immediately opened by ———

— An excellent Chyrurgion of this City, nothing was found amiss in his whole Body, save the Lungs on his side grew to his Ribs; the *Viscera* were found firm; nor was there a Stone in either Reins or bladder: At last opening the bladder, we found a *Fungus Polypus* of Flesh, growing from the bottom of the Bladder and hanging down to the Neck, being as near as we could guess about six Inches long, and an Inch and a half Diameter, which gave rise to the total suppression of Urine at the time of Death: It was a *Polypus* or *Fungus* which made him make bloody Urine, by which at length he grew something emaciated; withal, it had begun, or was in part mortified, whereon Death ensued. I relate this to shew how easie it is for the best and wisest Men (for there was several skilful, learned, and worthy persons, in Consultation a-

bout this Gentleman,) to be deceived; and how easie it is for us (notwithstanding all our Knowledge, Skill, and Experience) to err and be mistaken; and when we think we do for the better, even then, to do for the worse? Though I must conclude concerning this Person, That if we had truly known what his malady had been, it had been absolutely impossible for the most skilful Artist, or wisest Physician, to have cured him, or saved his Life.

V. Some are against the using of *Lapis Spongiæ Lynceis*, calcin'd Egg-shells, and such-like, because 'tis thought they may hurt the intermediate Parts: But this is not so; for as *Sennertus* urges, their Efficacy does much depend upon their saline Spirits which get into the Stone, and dissolve it into Atoms, just as Metals and Minerals are dissolved in *Aqua-fortis*; and Coral, Pearl, and the like, in *Vinegar*: For which Reason, the use of such Medicines are not to be neglected,

VI. Universals having been premised, we must come to the use of Diureticks, whatsoever some Physicians have said to the contrary; and such Things are to be used which may be able to cleanse and open the Reins, but to extend their force to the Bladder also, that so (if the Stone is too big to be avoided of its own accord the natural way) it may be directed to the neck of the Bladder, and so be either forced out, or taken out by the help of Instruments, and the Hand of a skilful Artift. 'Tis true, that some Physicians (as *Avicenna* for one) forbid the use of Diureticks, by reason they take away the *skinny Coat* from off the *Stone*, thereby causing more vehement pain; yet if we respect the Cure, viz. of expelling a *Stone* which is but small, (and possibly may come forth of its own accord, by the help of Diureticks, through the natural passage,) Diureticks must be used, and those which are of the strongest kind also; not only to pre-

vent its future growth, in order to the expelling it through the neck of Bladder and *Urethra*.

VII. *Horatius Auger* commends this; as an excellent thing for this purpose even to break the *Stone*. Take *Millepedes* prepared ounce; common Spirit of Wine four Ounces; Red Ch. Pease-Broth five Pound; them for eight Doses: One two of which, as you need requires, may be taken in a day. But the *Potest* or Powers, made of them as we have taught in the making the *Cantharides* (in 1. Cap. 23. Sect. 1. of *Phylaxa Medicinæ*) will much more effectual to the same purpose; and may be given from ten, to twenty thirty Drops, in a Glass of Ale, Mead, or Wine. may also give the *Potest Lithontripticæ*, in the proportion quoted for the same intention, and in the same manner; they are a medicine not enough to be valued for this Disease: these Powers being of the pricking, and volatile Nature.

open Obstructions, and
for all tartarous Matter,
it breeds the Stone and
Gall, but also dissolves a
hard and porous Stone if
it be used and then brings it a-

VII. Goats Blood is said
to be a Specifick against the
Stone, being taken in sub-
stance, dried, and in powder,
half a Dram to a
Dram, in White or
Rhenish-Wine, or in our
Nephriticus. There
is nothing more than or-
der in it, as to this mat-
ter being generated of a
Stone taken from stony, rocky
Urines, and Herbs proper
to this Disease: Besides,
it absorbs the acid Juice, and
softens the petrescentive
Matter in its Root: But it
is much more powerful
if prepared with our
Universalis, which
eight or twelve hours
dissolve it, and extract
the Juice; this you may
take half a Dram: But if
reason of the unpleasant-
ness thereof the Sick cannot
take it, affuse upon this Essence
of rectified Spirit of Wine,

so much as may over-top it
about four Inches; and this
will extract all the Tincture
of Blood, leaving the Spirit
behind, which may serve a-
gain for the like occasion.
Or thus: Take rectified Spirit
of Nitre eight Ounces; put it
into a large, well-glazed Ear-
then vessel, or into a large
Glass Vesica; put into it
Gradatim, Goats Blood dried
eight Ounces; so will it dissolve;
digest twenty four hours, and
you will have a glorious red
Essence: Put to it twenty four
Ounces of the best rectified Spi-
rit of Wine, by degrees; mix
well, digest a Week, then filter,
and keep it for Use close stopd.
It is a volatile Acid, joined
with a volatile Alcalie, and
such are the Spirit of
Wine, and Essence of the
Blood; Dose from ten, to
twenty, or thirty, or forty
Drops, in any convenient
Liquor. It opens all man-
ner of Obstructions in any
part of the Body, provokes
Urine powerfully, and is an
admirable good thing against
the Disuria and Ischuria, viz:
where the Water comes scald-
ing, and by drops, or
where it is totally suppressd.

IX. I have found much good in this following, for bringing away *Sand, Gravel*, or any *mucous Matter* obstructing the *Urine*: Take *Strasburg Turpentine* two Ounces; *Oleum Petroleum* one Ounce; *Oleum Anisii*, *Baccarum Juniperi*, ana half an Ounce; *Millepedes* prepared, *Earth-worms* prepared, pure *Salt of Tartar*, *volatile Sal-Armoniack* ana three Drams; mix them: Dose from six Drops to twelve, or more; in a Glass of *Ale, Wine, or Mead*. Sometimes I prepared it thus: Take *Strasburg Turpentine* two Ounces; *Oleum Petroleum* one Ounce; Oil of *Limons*, *Caraways*, *sweet Fennel-seed*, ana half an Ounce; *Crabs Eyes*, *Goats Blood* prepared, *volatile Sal-Armoniack*, *volatile Salt of Amber*, ana three Drams; strong *Tincture of Thebian Opium*, made with the best rectified Spirit of *Wine*, an ounce and half; mix them, Dose from ten Drops, to twenty, thirty, or more, according to age and strength in any proper Vehicle.

X. This is a thing I often experienced with success: Take of our *Salt of Tartar* two Pound; *red Onions*, eight Ounces; *Parsley* bruised four Ounces; digest twenty four hours; put out by pressing, then pass through a Filter; Dose half a spoonful, to a spoonful, or more, in a Glass of *Ale, Mead, Wine, or Sley*, or *Arsmart-water* thus: Take common *Spirit of Wine* a Quart; bruised *Onions*, *Aniseeds*, *Parsley* ana six Ounces; mix, stand three days; strain, filter, keep it for Use: Dose three or four spoonfuls in any Vehicle.

XI. *Laurenbergius*, *Ramus*, and others, much commend this, as almost infallible: Take *Salt of Tartar* one Ounce; *Parsley-water* a Quart; dissolve, and filter it three times through brown Paper, that it may become clear, then put into it the freeword Kind of *Orange peel*, much as to colour it of a Citrus colour, (viz. about two Ounces)

in three days, decant the
and keep it for Use: The
is a spoonfull, or
in half a Pint of
or Rhenish-Wine, or
in which Mustard-
or Horse-Radish-root
been infused.

II. This is commended
me for to expel the
in the Bladder: Take
pedes prepared, Bedugar,
honge of the Briar bush,
of purple Violets, ana one
; Species Lithontripticæ
Drams; mix them, make
der; Dose two Drams,
in Ounces of a Diure-
Decoction, mixt with
Drams of Spirit of Ju-
pr. It was given at five
the Morning for some
; and a little after, a
et quantity of reddish
me came away, with
like Scales of Fishes,
ch was the Coat or Crust
ched from a larger Stone;
by the continual use
eof, the Sick was freed
en his Disease.

III. This has been ap-
rved of: Take a Hare with
org, calcine it to Ashes; these

Ashes mix with an equal quan-
tity of Sugar: Dose two
Drams in any convenient
Vehicle, as Syrupus Nephriti-
cus, mixt with a Glass of
White or Rhenish-Wine:
But Arnoldus de Villa nova
took a Hare, and fill'd the Belly
with the skin, Saxafrage, Mil-
let, Lapis Lyncis, Lapis Fu-
daicus, Lapis Spongiæ, Cink-
foil, and golden Rod, and then
calcin'd it; of which he
gave a spoonful in a Glass of
Wine every day; it broke
(says he) and forced away
the Stone in the Reins and
Bladder.

XIV. I have often given
this following Medicine
with incredible success: Take
Strasburg Turpentine two Oun-
ces; Hercules noster half an
Ounce; Bezoar Minerale, Crabs
Eyes, Millepedes prepared, ana
q. s. mix, and make Pills:
Dose two Drams twice a
day, drinking after it the
following mixture: Take
Rhenish-Wine eight Ounces;
Syrupus Nephriticus an Ounce;
Potestates Lithontripticæ fifteen
Drops, mix for a Draught.
This I have also proved with
good Success: Take Balsam

of Peru half a Dram; Oils of Nard and Mastich, ana ten Drops; Oil of Juniper six Drops; Lapis Judaicus prepared, Crabs Eyes fifteen Grains: mix, and give it in White or Rhenish-Wine, or a Decoction of Millet.

XV. If by these, or some of the Medicines mentioned in the former Chapter, the Sick receives no benefit, you must come to manual operation; how that is to be performed, whether by the *Apparatus minor* or *major*, we have taught in our *Synopsis Medicinæ*, Lib. 3. Cap. 16. Sect. 7. & 8. to which we shall refer you. But there is another way of taking out the Stone, which is thus: The Artist puts his Finger up the Anus, and moves the Stone to the fore-part of the Belly, and then by a hole cut in the Musculus Rectus, according to the Duct of the Fibres, above the Os Pubis, he takes out the Stone by the help of the Lapidillum, or a pair of Forceps. The Operation being performed this way, a dripping of the Urine need never be feared, and besides, a larger

space is allowed to take out the Stone in. However this Operation is not without danger, besides the trouble for if the Lips of the Wound made in the Bladder, be united to the Muscles of the Abdomen,, an Exultion of the Bladder follows which both makes new pain, and creates an Ulcer more incurable than the Stone it self. *Roussetus* commends cutting in the Groin especially for Children: this is approved by *Hildannus* in larger Stones, which cannot be brought to the Perineum it being there taken out with less pain and danger than an Hemorrhage. The opening of the Bladder is extraordinary, because it has fleshy Fibres; by the rupture whereof, and the intense heat, the Wound is the more easily cured.

XVI. Some inject the Catheter into the Bladder thinking thereby to break the Stone, for that the Medicines are not altered in their passage, nor lose any thing of their Virtue, and those do which are given by

mouth, but reach the
ce immediately. I have
ected Opiates with good
cess for giving ease. If
liquors be sharp, they
might to be such, that brea-
the Stone, they may not
the Bladder; as Waters
of the Ashes of Scor-
s, Parsley-roots, Knee-
s, Crabs Eyes, Pellitory
Wall, Pigeons dung,
Baverius injects Petro-

leum in which *Lapis Lyncis*
has been boiled and strained
forth, embrocating at the
same time with a Decoction
of Mallows. He says it
wonderfully breaks the
Stone in the Bladder. Or
you may inject with this :
Take a small Lixivium of
Pot-Ashes one Pound; crude
Opium two Drams; mix, di-
gest twenty four hours; then
strain out the Liquor for use.

CHAP. XXI.

Recipiolum : The Universal Medicine of PARACELSUS.

That we have enig-
matically delivered
Deron Medicum, Lib. I.
27. concerning the uni-
al Medicine of *Paracelsus*,
reason of its exceeding
finesse to the World, we
in this place unfold;
what we before delive-
in obscure terms, we
here explicate with all
sincerity imaginable.

Take of the best
Quicksilver, which sepa-
from its *Minera* : The
is brought from *Hun-*

garia, and is very fine and
pure: In one pound you
will not have above two,
three, or four Ounces of the
Minera at most.

II. This Quicksilver
taken from its own *Min-*
era, (being first poudred)
you shall put into a Glass
Retort, with a Receiver;
then you shall squeeze the
Quicksilver through Lea-
ther. If you cannot get
this *Hungarian Mineral*
Quicksilver, take *Spanish*
which is the next best, and

squeeze it through Leather severaltimes: If you cannot get Spanish Quicksilver, take the purest and best you can get, whose Goodness you may try, by evaporating a little of it away in a silver-spoon; if it flys away, leaving a yellow or white Spot at bottom, it will serve; but if it leaves a black or green Spot, it is naught for this Work.

III. Take this Quicksilver, (which is for our purpose,) wash it ten or twelve times with Salt or Vinegar, and then squeeze it as many times through Leather, that it may be pure and clear, and be freed from all mixture of foulness: The Hungarian and Spanish Quicksilver; are pure of themselves, and need not be washed.

IV. First you are to separate the Mercurium Coagulatum, from the Mercury Live, without any Corrosive; and that the said Mercury Live shall be alive still, and as clear as a Venice Looking-Glass; which Mercury coagulate, Paracelsus

calls *Præcipiolum*; and that it must be separated from its own *Mercuria*, and that the *Mercury Live* shall be still alive after that the *Præcipiolum* is separated from it; and the *Corpus Mercurii* is the *Precipitum Minerale*; and that *Electum Minerale Immaculatum* is the *Mercurii vivi Minerale*.

V. Paracelsus saith, when the Argent shall come to its *locus nata*, that the *Argentum Vivum* shall leave its *Præcipiolum* behind it, in a state of a coagulated *Mercurium*; and that the *Argentum* will go away alive, and remain a *Mercurius Vivus* in its *loca destinata*, where the *Mercury Live* shall leave its *Semen* or *Præcipiolum* is called *Silver*. Gold is the best place, by reason of its fixation and purity; after Gold, is *Silver*; and this *Præcipiolum* lieth hid in the whole Art of *Chymistry*. If a *Chymist* knows not how to make or separate the *Præcipiolum* from its

his *Uivus*, he will
of the whole Art.

V. This *Præcipiolum* is the
er whereof is made the
Philosophers Mercury; that is,
it is reduced into its
Matter, which is into a
clear Water, transparent
Crystal; it is then slippe-
nd will eat and drink
own Blood, and multi-
self with it *per Infinitum*.
this Water will bring
e Metals, as *Gold* and
r, into their first Mat-
Being thus prepared
osophically, (without
ching of a Corrosive)
es *Hydropem*, *Podagram*,
um *Venerereum*, and many
or Diseases.

VI. The *Philosophers*
his *Argent Uive* their
alive; and the *Præcipiolum*,
artar; both make the
osophers *Spiritum Vini*
osophicum, which Para-
calls now and then
um *Mercurii*, and *Spiri-*
um *Mercurii*, his *Sal Armo-*
am, his *Sal Minerale*, his
um *Mariæ*, his *Horfe*
ur, his *Fire*, with an hun-
other Names to de-
ie the Vulgar.

VII. The process of the

Præcipiolum: Take *Argent*
Uive well purified ten parts;
of our *Gold*, or our *Silver*
one part, (not the common
Gold or *Silver* which
the Vulgar use, but ours,
viz. *Gold* well refined
through *Antimony*, or *Sil-*
ver refined with *Lead*)
made into fine *Leaves*;
make an *Amalgama* of
both in a warm *Glass-Mor-*
tar, mixing them well;
then put this *Amalgama*
into a *Retort*, (as hereafter
shall be directed,) and put
it on an earthen *Capel*, or
an earthen *Pan*, with one
part clear *Sand*, and as
much sifted *Ashes*; and co-
ver it with another earthen
Pan, and put to it a little
Receiver, ^{it full of water} without luting of X
it; and then make a fire in
your *Furnace*, and give in-
different heat, distilling the
Mercury from our *Gold*
or *Silver* with an equal
fire: Now and then take
the *Pan* from it; and when
you see the *Mercury* is
distilled from the *Gold* or
Silver, cover it again, and
let the *Fire* go out: The
next morning take the *Re-*
tert and *Receiver*, and if any

part hang in the neck of the *Retort* (as some will,) you shall wipe it off with a Feather, to the other *Mercury*, which is in the *Receiver*. If you will, you may now and then hold a glowing *Cole* to the neck of the *Retort*, that the *Mercury* may run to the other which is in the *Retort*. When you have separated the *Mercury*, then scrape your *Gold*, (which will lie at the bottom of the *Retort*) with a crooked Iron, and take it out, and put it into a *Glass Mortar*, powder it small, and mix or mingle it with, *i. e.* *Amalgamate* it with your *Mercury* again, by degrees, or by little and little; and put this *Amalgama* again into the *Retort*; so shall you find a powder, that will not go into the *Mercury*, do not cast it away, but put it with the *Amalgama* into the *Retort*, (or else you will lose your *Præcipitulum*,) and distil it again as before, now and then taking the Pan from it, to see if the *Mercury* be almost all gone over; and if it be, let the fire go out, and cover with

the earthen Pan again, let it stand till the next morning, and then take the *Retort* and *Recipient* again from the *Furnace*, or out of the Sand, and and your *Mercury* again take a Feather out of the neck of the *Retort* to the other *Mercury*, which is in the *Recipient*, scraping also again with your crooked Iron your *Gold* out of your *Retort*. This done,

IX. Put it again in *Glass Mortar*, (where before you shall distil so, the *Mercury* will go from the *Gold*, what remains at the bottom of the *Retort*, and that *Mercury* may remain with your said *Gold*,) and order again very fine, *amalgamate* again with *Mercury* with your *Gold* and by little and little, before-mentioned, you shall find that the *Gold* and *Mercury* will not so mix together, as they at first and second time. Then take it and put it again into the *Retort*, distilling as afore (not casting any Powder away, which

you may think to be faces, when you will lose your *Præcipiolum*:) Take your out of the *Furnace*, or of the said *Capell*, scrape *Gold* with your crooked Iron out of your *Re-* and you will find that *Gold* is much increased if you weigh it: The reason is, the *Gold* is the *Præcipiolum* which hath attracted the *Præcipiolum*; or, the *Gold* is the *Cask* where the *Philosophers Wine* let fall its *Tartar*, which *Paracelsus* calls *Præcipiolum*.

To separate the *Præcipiolum* from the *Gold*, take the *Gold* which you scraped out of the *Re-* and powder it very fine in your *Glass Mortar*, in which mingle your *Mercury* by degrees, or by little and little, (your *Mercury* will hardly mix with *Gold*; the reason is, the *Gold* is full of the *Præcipiolum*, and then it is time to separate the *Præcipiolum* from the *Gold* and *Mercury*, which is a Womans work; when her Cloths are soiled, she washes them from their foulness: The same

way you must cleanse or separate the *Præcipiolum* from the *Gold* and *Mercury*,) as followeth.

XI. When you have the sign that your *Mercury* will hardly amalgamate, or mix with your *Gold*; or that the *Gold* will not enter into the *Mercury*; then pour on it the fairest Water, (distilled Water is best) three Fingers breadth above the *Sol*, or *Luna*, and *Mercury*, which wash together in the *Mortar* with a Pestle very well, till the Water is blewish black; then it is a sign that the *Gold* lets fall its *Tartar*, or *Præcipiolum* into the Water. Pour off this Water into a Glass; but be careful that not any of the *Mercury* goes off with it; (for this *Mercury* will no more mix with common fair Water, than Oil and Water will mix.) Put more fresh Water upon your *Gold* and *Mercury*, and wash it again, till the Water is blew again; pour it off as aforesaid: Thus continue washing till your Water remains white: Put this last Water to the other Waters

in the Glass, and cover the Glass very close, that not any foulness may fall into the Glass.

XII. The *Præcipiolum* being thus washed away, the *Mercury* will again amalgamate with the *Gold*, as Oil will dissolve Wax. Take the *Amalgama*, dry it upon warm Ashes very softly with a Sponge, or on Paper, and by a little heat, that the *Amalgama* may be dry, which put again into the *Retort*, and distil it as aforesaid, (by Sect. 8. & 9.) so long 'till the *Gold* will hardly Amalgamate with the *Mercury*; then separate the *Præcipiolum*, as aforesaid, (by Sect. 10. & 11.)

XIII. Now observe, I gave you a charge, that you should keep your Glass close, wherein you put your blewest Water, which will be clear, and a Powder at bottom, which is some of the *Præcipiolum*. The clear Water pour off (without disturbing it) as soon as you can into another Glass: Now when you see that your *Gold* will hardly mix

with your *Mercury*, or without great trouble, the same Water which poured off from the *Præcipiolum* upon your *Amalgama*, and wash it again the Water is blewish aforesaid, which pour and continue so doing the Water is colourless (Sect. 11.)

XIV. Then take the *Amalgama* again, and distil and repeat the same Water again (by Sect. 12.) 'till you have the sign; which wash again with the aforesaid Water, (by Sect. 13.) and you will find that your *Præcipiolum* will augment distillation. This distillation and washing you shall continue, 'till the *Mercury* is freed from the *Mercurium coagulum*, or *Præcipiolum*.

XV. Observe that the Water grows less, add to it (as need requires) fresh Water. Now the Water when the *Mercury* has lost all its *Sperm*, or its *Tar*, or *Coagulum*, or *Præcipiolum* is, That that *Mercury* Eternally Amalgamates with the *Gold*, so that it will always mix well together.

And if you should a
 and times Amalga-
 that Gold and Mer-
 and as often distil
 ne from the other, yet
 will still Amalgamate
 , or mix. And if you
 d wash them a thou-
 times with fresh Wa-
 he Water will be clear,
 not blewish. As long as
 Salt or *Præcipitulum* is in
 Mercury, you cannot
 two, three, or four
 the Mercury from
 Sol, but it will be dif-
 to Amalgamate or
 the one with the other;
 when you will have it
 mix, you must wash it,
 then it will Amalga-
 e well again. But when
 the Salt, or *Præcipitulum*
 all Separated from the
 Mercury, it will Amalga-
 e or mix after a thou-
 distillations, as afore-
 : And if it be wash'd a
 usand times, the Water
 always be clear.

VI. To prepare the *Præ-*
cipitulum to a Medicine. Pour
 clear Waters from the
 Powder which lies at the bot-
 tom in the Glass, that no
 Water may be left on the

Powder; put the Glass on a
 little warm Ashes, that the
 Powder may dry, which
 will look blewish Yellow:
 Put this Powder into a little
 Cucurbit Glass, or Bolt-
 head, and distil off from it
 the Water of Eggs, five or
 six times, or so long 'till the
 Powder becomes Red, and
 distil off from it five or six
 times Spirit of Wine, so is it
 fitted for Medicine. Dose
 two, or almost three Grains.

XVII. To make the Water
 of Eggs. Take a good quan-
 tity of Eggs, boyl them very
 hard, take the Whites and
 cut them very small, and
 distil them in an Alembick
per Cineres, very softly, 'till
 you have got all the Water
 from the Whites; then take
 the Egg-shells, calcine them,
 put them into a Retort, put
 upon them the former (that
 is their own) Water, and
 distil *per Arenam*, with a
 strong Fire; put this Water
 upon Ashes again, and di-
 stil it again: Thus continue
 it five or six times; so the
 Water will be fitted for the
Præcipitulum.

XVIII. The Philosophers
 Key,

Key, which is the *Sal Præcipioli*, or Salt of the *Mercury coagulate*. You may remember that I gave you Instruction, that you should pour off the clear *VVater* from the *Præcipiolum*, and you should make dry the *Præcipiolum*, and bring it into a Medicinal red Powder: Or, you should bring it into its first Matter, which shall bring all Mettals, principally its own Body into its first Matter, which cannot be done without the *Sal Præcipioli*; which is hidden in the *VVater* you pour off from the *Præcipiolum*. That same *VVater* filtre through brown Paper, and set the *VVater* to evaporate in a round Glafs, very softly in Ashes. *VVhen* the *VVater* is evaporated away, you will find at the bottom of the Glafs a yellow whitish Salt, which is *Sal Præcipioli*, and the *Clavis Philosophorum*, wherewith they do unlock the Lock of the *Præcipiolum*, which brings the same into its first Matter. If you know not this Salt, you know nothing of the true *Chymistry*. This

Salt does decrease in decrease of the *Moön*, increase in the full. Grain will purge very fast all *Podagra's*, *Struma's*, *renal* and *hydropical Humors* with two Grains of *Præcipiolum* prepared.

XIX. To bring the *Præcipiolum* into its first Matter or slippery Water: Take the Salt p. 1. of the *Præcipiolum*, p. 2. being dissolved first dissolve the Salt in warm Water, and put upon the *Præcipiolum*, evaporate it away very gently in warm Ashes, with very gentle fire, then is *Præcipiolum* with its own Salt; put it into a little Retort, nip up the neck of Retort very close, put it in *Balneum Vaporosum*, and let it stand six Weeks in digestion, or to putrifie, and will become a slimy Water. Take the Retort, open the neck, and lay the Retort in a Sand-furnace, and cover it with an earthen Pan, setting to it a Receiver well luted; give first a slow fire, then a stronger, which continue till the Spirits be well resolved into water. Fin

The *Spirits* will come forth
white Clouds, or in
black; and at last in red
clouds or smoak: give fire
long till all the *Spirits* are
gone over in a clear white
air; and when you have
designed, take the *Receiver*
out of the *Retort*, stopping
the said *Receiver* very well
with *Wax*, that no *Spirits*
may fly away; then let the
fire go out.

IX. The Matter which
remains in the *Retort* take
out and put it into a Bolt-
head, and stop it well, and
put it in a warm place; then
draw off once the *Spirits*
which are in the *Receiver*,
and keep them carefully:
then observe this, you re-
member, that when the
Mercury hath lost its *Præ-*
lucum, that the same
Mercury will be as bright
as a *Venice Looking-glass*:
Take of this bright *Mer-*
cury one part; of the *Spirit*
the said two parts; put
them into a Bolt head, stop
it very close, and let it stand
in a little warmth, and the
Mercury will mix with
the *Spirit*; then distil all
through a *Retort* in Sand.

Take again of the aforesaid
Mercury, which is clear as
a *Venice Looking-Glass*, p. i.
of the *Spirit* p. ij. put
them into a Bolt-head,
and set it in a warm place,
and the *Mercury* will mix
with the *Spirit* and dissolve;
then distil again in a *Retort*
in Sand, (*ut supra*) and it
will come over in form of
Water; this continue so
long, 'till all the one half
part of the bright *Mer-*
cury is brought to a clear
thin *Water*, which keep
very close stopped with
Wax. Take the Powder
which I ordered to be kept
in a Bolt-head, and place it
very deep in a sand *Capsul*,
and give a strong Fire for
twenty four Hours; then let
the Fire go out, and take
the Bolt-head forth, and stir
the Powder with a wooden
Stick, and put it upon the
half part of the clear *Mer-*
curial Water, closing the
Glass with *Hermes Seal*:
shake it, and let it stand in
digestion in a warm place
for three or four days; then
pour off this into another
Glass, and pour upon the
remainder of the Powder
the

the other half of the VVater, sealing the Glafs again, and letting it stand *ut supra*, for three or four days; then put it to the former VVater, and Seal up the Glafs *Hermetically*, letting it stand in *Balneo Vaporoso* eight Days; after distil it through a *Retort*, and if any thing remain in the *Retort* (which will be very little) pour upon it the *Spirit* again, and distil it 'till all is come over. Now is the Salt with its own *Spirit*, and brought into its first Matter, keep it well stopped.

XXI. This is the VVater which the *Philosophers* have given divers Names to, as their *Horse-dung*, *Balneum Mariæ*, and *Calx Viva*, and in Sum this is the *Philosophers true Fire*, without which no true work can be done in Chymistry.

XXII. The *Philosopher* has brought forth this *Salamander*, which will never wast in the *Fire*, the longer the stronger: This *Water* will increase and multiply *per Infinitum*; that is to say, if all the Sea were *Mercury*, it would turn the same

into its first Matter. If you must wash your *Mercury* with *Salt* and *Vinegar* divers times, and at last with *Water*, to wash away the *Salt*: Then mix *Mercury* with *Calx Viva* and *Calcin'd Tartar*, and Sect. 8. aforegoing) distil in a *Retort* in a sand *Benigne*, and fix to it a *Receiver*, fill'd almost half full with *Water*, that the *Mercury* may fall into it and coagulate, which dry, and squeeze eight or ten times through *Leather*; so will your *Mercury* be well purged and cleansed from all its filth and uncleanness.

XXIII. This is the *Mercury* which you must use the multiplying your *Spirit* or *Astrum Mercurij*. Take of this *Mercury* i. of the *Astrum Mercurij* p. ij. put them into a *Bolt-head*, stop it close and let it stand in a warm place one Night; so will the *Mercury* melt in the *Spirit*, or *Astrum Mercurij* and turn into *Water*; the distil it through a *Retort*. Thus may you do by repeating the *Spirit* with fresh

Mercury, as long as
it please.

XIV. This Water will
dissolve Gold and Silver, and
all sorts of Stones, and bring
them over with it, through a
Retort. Gold and Silver thus
dissolved, can never be se-
parated one from another:
The reason is, because they
in all other Mettals are of
the same Nature, and have
their beginning from the same
Water; there is nothing
in the World but has its be-
ginning from it.

XV. *Medicina Universa*
the Universal Medicine:
Take of your fine Gold in
Powder, (*viz.* the same
which did remain when
you made the *Præcipitulum*)
one part; of your finest
Silver two parts in fine
Powder; put each by it self
into a Glass; pour upon
each the *Astrum Mercu-*
ri, so much as may over-
flow them a Fingers breadth;
stop each Glass very close,
and let them stand in a
warm place for eight days,
and the Gold and Silver
will be almost all dissolved
into Water; pour off this
Water, each by it self in-

to a Glass, and put more
Water to the Gold and
Silver which yet remains;
let it stand again eight days
in a warm place, and then
pour off these Waters to
the former Waters; so
will the Gold and Silver
be dissolved into Water,
but there will remain some
Fæces.

XXVI. Take of both
these Waters a quarter
part; and put them together
into a Bolt-head, so as three
quarters may be empty;
seal it Hermetically, digest it
in an *Athanas* in a continu-
al warm heat, 'till it comes
to a fixed red Stone or
Powder. Before it be-
comes a red Powder, there
will appear many Colours,
as Black, then Green, then
Yellow, lastly Red: When
it is very Red, and a Pou-
der, take the Bolt head and
bury it in a sand Capel very
deep, and give Fire by de-
grees, and at last a very
strong Fire, and it will melt
like Wax: Let it stand one
whole Week; (but the lon-
ger the better;) then take
it out, and let it cool; af-
ter break up your Glass, and

you

you will find a fix'd Stone or Powder, and Red as Scarlet.

XXVII. Now you may remember that I bid you keep three parts of your Gold and Silver which were dissolved into Water; put both these Waters together into a Retort, distil them, and both the Gold and Silver will go over with the Water through the Retort, with which Water you shall multiply your Medicine. Now take of your Medicine p. i. in fine Powder, and put it into a little Bolt head, putting upon it, twice as much of your Waters, as of Gold and Silver; Seal it again, and digest it in an Athanor, 'till it comes to a Red Powder; and then put it again into the Sand Capell, for to give Fixation, and that it may melt as Wax; (as at Sect. 26.) thus may you multiply your Medicine *ad Infinitum*; and the Powder will dissolve in any Liquor.

XXVIII. To make the *Astrum Horizontale*, or *Aurum Horizontale*, viz. the

Golden fix'd Præcipitate. take the most fine Gold, to wit, that which remains over in the working of the *Præcipitolum*, dissolve it in our *Astrum Mercurij*, as much as you will; distil it through a Retort once or twice, and your Gold will go over along with your Water, and will never be separated one from another, for they are both of one nature.

XXIX. Now take the *Præcipitolum* which is now dry, (not that which is now already into a Medicine,) put into a little Glass Cucurbit, and put upon it your Golden *Astrum Mercurij*, and distil from it three or four times very slowly, but at last very strongly; so will your *Præcipitolum* be a red and fixed Stone. (as some call it,) or Powder.

XXX. The same may be done with Mercury prepared, it will fix the same to a red Powder. The same work may be done with Silver, and with your *Præcipitolum*; or with Quicksilver only cleaned. No man can find out all the Secrets which are hid in his

Philosophick Menstruum, the
ALKAHEST of
Immortal Paracelsus.

THE KEY of HEL-
MONT and LULLY.

TAKE *Quicksilver* pu-
rified six Ounces,
Gold purified with An-
mony one Ounce; make
Amalgama; then distil
Mercury from the *Gold*:
in the same *Mercury* again
in the *Gold*, and thus
continue 'till your *Geld* will
more *Amalgama* with
Mercury, but continue
rate:

XXII. Then take the
Gold, grind it, and put it in
a clean Crucible, and
heat it, 'till it be almost
melted, and then quench it
in the best rectified *Spirit of*
Vinegar; when it is extin-
guished, decant the *Spirit*
from the *Gold*; make the
Gold dry, heat it again, and
extinguish in the former
Vinegar, which work repeat
seven times.

XXIII. Then dry your
Gold and *Amalgama* it a-
gain with the former *Mer-*
cury and distil again as at

first; and this do so long
'till the *Gold* will not *Amal-*
gama with the *Mercury*; then
calcine the *Gold* again, and
extinguish it in the former
Spirit of Vinegar, which
work repeat as before, six or
seven times, and as your
Spirit decays or wastes, add
to it fresh *Spirit of Vinegar*.
All these Operations you
must so long continue, 'till
all the *Semen*, Salt, or *Mer-*
cury coagulate, is extracted
out of the *Quicksilver*.

XXXIV. Take then fresh
Quicksilver, and work in all
things as before, by *Amalga-*
gamating, *Distilling*, *Calci-*
ning, and *Extinguishing* in the
said *Spirit of Vinegar*; and
continuing still with other
fresh *Quicksilver* so long, 'till
you think you have enough
from the *Gold*.

XXXV. Then take this
Spirit of Vinegar, impregna-
ted with the whole *Essence*
of *Gold*, evaporate it, or
distil it very softly off, so
will the *Essentia Auri* lye at
the bottom like a yellow
Salt, which dissolve in fair
Rain-water distilled; filtre
and evaporate again softly,
then put it into a small Re-

tert

tort in a *Sand-beat*, with an indifferent large *Receiver*; give Fire by degrees, and it will come over in a *white Spirit* like *Smoak*, and *Red* like *Saffron*: Being resolved into a red *Liquor*, let the Fire go out, and keep the *Effence* for use. It is one of the greatest Medicines under the Sun; three or four Drops of it are able to extinguish any Sickness curable.

The OPENING of SOL and LUNA.

XXXVI. **T**AKE of the *Red Lyon* twelve parts, pulverize it well, and grind it with one part of the *Calx* of *fine Gold* or *Silver*: Put all into a small Bolt-head, set it in Sand to the Neck, which Neck must be very well Luted; give the first degree of Fire for a Week; the next Week the second degree; the third Week the third degree; and the fourth Week the fourth and last degree, to a hissing, so that if a drop of Water fall upon the Sand

it may hiss.

XXXVII. Then let the Fire go out, and cut the *Glass* with a Ring; take the *CrySTALLINE Matter*, like a Ring near the Neck of the *Glass*,) pulverize and grind it with its weight of the *Calx* of *fine Sol*, or *Luna*, as aforesaid; pass the afore-mentioned four degrees in eight Hours, to a hissing; open the *Glass* as before, and take the *Crown*, which is the Ring of *Gold* or *Silver*.

XXXVIII. This *Living Gold* or *Silver* augmented by digestion, with a twelfth part of *fine Sol* or *Luna* at a time, as often as you please, or till you have a sufficient quantity of the same: Take of this *Living Sol* or *Luna* a small quantity, digest it in Ashes till it changes Colour, viz. towards *Red* or *Violet*: Take then this *Red* or *White Earth*, Amalgamate it with *Living Gold* or *Silver*, and *Calx*; digest again in a *Glass Hermitically* Sealed, till it comes to a perfect *Redness* or *Whiteness*.

LIBRI PRIM
FINIS

Clavis Alchymiae:

OR,

HERMES TRISMEGISTVS,

KALID PERSICVS,

AND

GEBER ARABS;

all Translated out of the best *Latin* Editions into *English*, and Claused, for the sakes of the Lovers of Learning.

To which is Added,

Singular Comment upon the First Book of *HERMES*, the most Ancient of Philosophers.

by *WILLIAM SALMON*,
Professor of Physick.

The Second BOOK.

L O N D O N,

Printed for *J. Harris*, and *T. Howkins*, 1692.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

THE NEW YORK PUBLIC LIBRARY
ASTOR LENOX TILDEN FOUNDATION
155 WEST 42ND STREET
NEW YORK 36, N.Y.

Hermes Trismegisti Tractatus Aureus.

The Golden Work of *Hermes Trismegistus*,
Translated out of Hebrew into Arabick,
then into Greek, afterwards into Latin;
and now done out of Latin into English,
Claused, and largely Commented upon,

By *WILLIAM SALMON.*

CH A P. I.

The Preface Explicating, in part, the *Prima Materia.*

HERMES: Even
Hermes himself saith,
I have not in a very long Age,
needed to try Experiments, nor
did I spare any Labour of
myself: But I obtained the
knowledge of this Art, by the
revelation of the Living God
himself, who esteeming me his
servant worthy, did reveal
to me open the Secret to me.

Salmon. There are three
things which are certainly
most necessary to the at-
tainment of this knowledge.
1. An Unwearied Study.
2. A Continued Experience.
3. And the Divine Blessing
going along with all. With-
out these, it is not probable
any Man can attain the
knowledge of this Secret.

There must be a diligent Study, and a serious Meditation in the Soul, concerning this thing: Then these things thus meditated on, must, by experience, be brought to ocular demonstration; nor, if you miss many times, must you be weary with trying. Lastly, you must all along attend the Blessing of God for his assistance: 'Tis that Eternal Spirit of God which goes through, and pierces all things, which generates, and preserves that which is generated: His Spirit of heat decocts, and coagulates that which is thin, rarifies that which is too thick, warms the cold; and raises up to life that which has been dead and buried.

II. *Hermes.* *Who has given to, or bestowed upon rational Creatures, the power and faculties of truly judging and determining, not forsaking any, so as to give them an occasion to cease searching after the Truth.*

Salmon. 'Tis true, that Adam before the Fall was

adorned with the fulness of light and knowledge above all other Creatures, shining like *Sol* among the Stars; but after his Fall, that prime perfection was much eclipsed, and he was drove out of the Garden, into a Wilderness among the Beasts which perish; yet not without a promise of Restauration, and remission of his Transgression, by one Eternal Sacrifice, through the influence and power of whose Spirit, Man is put unto a possibility of attaining a measure of the true and perfect knowledge and understanding even in this life.

III. *Hermes.* *For my part, I had never discovered any thing of this matter, nor revealed it to any one, had not the fear of the Judgment of God, or the hazard of the Damnation of my Soul for such a Concealment prevailed upon me. It is a debt I am willing to pay to the Just; as the Father of the Just has libally bestowed it upon me.*

Salmon. That is, reveal them so as that the Sons of Art might understand them, not to the Profane and Unworthy, and Scoffers: For the Oracle of Truth himself has long since told us, *It is not fit to give Childrens Bread to Dogs; though they may eat of the Cumbs which fall from the Masters Table. Some Men the Scriptures of Truth have compared to Dogs, yea, Greedy Dogs, Wolves, Foxes, &c. These can never come to sit at the Table, and feed of the Divine Loaf; 'Tis a Transgression against the Law of Nature, which is the Law of God, which deserves the Divine Vengeance for a punishment: And such indeed is the revealing of forbidden Secrets to such to whom they do not belong. And as Raimand Lully, Thou shalt reserve and keep that Secret, which is proper only to God to reveal, and thou dost only conceal those things, whose revelation belongs to his Honour; otherwise thou shalt be condemned in the Great day,*

as a Traytor to the Majesty of God, nor shall thy Treason be forgiven thee.

IV. *Hermes.* Now understand, O ye Children of Wisdom, that the knowledge of the four Elements of the Ancient Philosophers, was not Corporally, nor Imprudently sought into: Which are through patience to be attained, according to their kind, which through their own operation are hid, or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various Colours are thoroughly accomplished.

Salmon. Hermes now begins to give a description of the Great Work, which he calls the knowledge of the Elements, but not of those Elements which are foolishly discoursed of in the Schools of the Peripateticks: They speak of an Element to be *Corpus Simplex*, but our Hermes saith, They are not to be understood *Corporaliter*. *Ergò πνευματικῶς καὶ σοφικῶς*, i. e. *Spiritualiter & Sapienter*, that is, Spiritually

tually and Wisely. Thus the Principles of Art are said to be four Elements, *Earth, Water, Air, Fire*, as *Hermes* indigitates, but what these are in a Spiritual sense, the *Peripatetick* knows not, which the same *Hermes* interprets in another place, the *Soul, Spirit, and Body*; and which *Paracelsus* calls *Salt, Sulphur, and Mercury*. Others make but two, as the *Agent and Patient*; *Masculine and Feminine*; *Sulphur and Mercury*: Others but one only, viz. The *Aqua Philosophica*. There are many other Names by which this Matter is called, but the Subject, or *Prima materia*, is one only: because it is, as it were, the Cardinal hinge upon which all the rest turn, which the Philosophers explicate to be their *Mercury*, which is the beginning, the middle, and the end of the Work, and without which, whoever labours, labours in vain; and yet it will do nothing without it be compounded, because it cannot be perfected without its colours are thoroughly accomplished:

The Body and the Soul or the Salt and the Sulphur, cannot be united in their most minute parts, without the help of the Spirit which is *Mercury*. *Luna* and *Sol* cannot procreate without the help of *Mercury*, which extracts the *Semen* from both the Bodies, and in the center of the Earth, as its proper Vessel, digests and perfects it. Therefore *Mercury* does nothing of its self, except something be added to it by which it may be perfected.

V. *Hermes*. Know that the Division which was made upon the water by the *Ancient Philosophers*, is that which separates it, or converts it into four other substances, one into two, and three times the third part of which is dissolved or has tincture, to wit the coagulating humour or moisture, but the second and third Waters are the *Weights and Measures* of the *Wise*.

Salmon. This Water which can be divided, is the same which contains the four Elements before spoken of, viz. The

Philosophica: This must be divided into four parts, viz. the one part into two; adding three parts to one; from whence arises seven parts: He divides the differences of the Colors into three, that is, into three Spirits, and three parts, which three Spirits are their rise from the one *Philosophica*, and are solved into the same again.

I. Hermes. Take of the *Humidity or moisture, an ounce half*: of the *Southern Redness, viz. Anima Solis, a third part, i. e. half an ounce*; of the *Citrine Seyre in like manner half an ounce*: of *Auripigment half an ounce, which is three ounces*: Understand that the *Vine of the Wise Men, or Tree of Philosophers* is extracted or run forth in three, but the third thereof is not perfected at length thirty be completed.

Almon. He Effays to indicate the proportions of *Philosophick Ingredients*, under various Names;

for that which he calls the *Humidity, the Southern Redness, Anima solis, Seyre Citrinum, Auripigment, the Vine of the Philosophers, and their Wine*, have no other signification, but that the *Aqua Mercurii* should be seven times distilled, which after the eighth Distillation, the *Compositum*, by the force of the fire, is converted into Ashes, or a most subtil powder, which by reason of its purity and perfection resists the fire: neither wonder that eight parts and three ounces are equivalent, for by the former Section, the one part is divided into two, to each of them, there is added three parts, which are the true and Philosophick Proportions, called by *Hermes*, the *Weights of the Wise*.

VII. Hermes. Understand then the operation. The *Decoction* doth diminish the matter, but the *Tincture* does augment it: Because *Luna in 15 days is diminished [in the Heaven]* and in the third operation [viz. after the *Conjunction with Sol*] it is augmented. This is

then the beginning and the end.

Salmon. Here *Hermes* elucidates the Philosophick Work by a most familiar Example of the *Phases* of *Luna*; and so it is, the Mineral Process in this Philosophick Work, exactly answering to that Parallel in Heaven. Some divide the Operation of the Stone into two parts, *viz.* the former and the latter. The former *Hermes* explicates by the notion of *Decoction*, which does diminish the matter, dissolves it, as it were destroys it; but being thus Dissolved and Corrupted, it is through Regeneration (by the Medium of perfection) restored again. This done,

then follows the latter part of the Operation, by means of which the Virtue and Power of the Stone is made wonderful, brought to its highest perfection, and multiplied (as it were) in infinitum. In these few words of *Hermes*, are comprehended the whole Work, and in them it is plainly laid open from the beginning to the end. In a word, it is like the Husbandman Sowing Seed in the Ground, which must first Die, be Corrupted and Putrefied, before it can be possesst of a new life by which it must arise and yeild its Hundred Fold Increase: the first Life the first Birth, the first Body must Die, and give place to the second.

CHAP. II.

The First Exposition of the Matter.

I. **H**ERMES. Behold, I have Exposed to you that which was hidden, and the work is both with you and for you: that which is within,

is quickly taken out, and is Permanent or fixt; and you may have it either in the Earth or in the Sea.

Salmon. This secret Work recommends it self to its Children; and the series of the generation demonstrate, that the Regenerating Spirit is in the Matter, but adheres to it invisibly. In Elementary and Gross Bodies, not manifest, except they be reduced into their Essential Nature or Being; for so this Spirit of generation which is the seed of the Promise, the seed of the Philosophers, shining the Glory of the Sun, is brought forth to light. That which is Sown in the Earth, quickned except it is Sown in Corruption, it Rises in Incorruption; it is Sown in Dishonour, Raised in Glory. The seed is the *Aqua Philosophica*, which entering into, and quickning the *Terra Philosophica*, brings forth the Gold bearing Vine of the Philosophers.

Hermes. Keep therefore your *Argent Vive*, which is prepared in the innermost Chamber of the Bridegroom, in which it is Coagulated; for what is the *Argent Vive* it

self, which is spoken of the remaining Earth.

Salmon. *Argent Vive* is indeed the *Prima Materia* of the Philosophick Work, but (say the Philosophers) beware that you use not the Vulgar *Argent Vive*, or Quick-Silver; for if you do, you will be deceived. Our Silver is not Vulgar, for that is Dead, and unfit for Our Work; you must have that which is Living, which is rightly Prepared by Art for the perfection of Nature. Our Mercury is Philosophick, Fiery, Vital, Running, which may be mixed with all the other Metals, and separated again from them. It is prepared in the innermost Chamber, there it is Coagulated: Now, where Metals grow, there they must be found: If you have found this *Argent Vive*, the residence of the Philosophick Earth, keep it safely, for it is worthy: If you have brought your *Argent Vive* to Ashes, or Burnt it by the Power of the Fire, you have an incomparable Treasure, a thing much more

more Pretious than Gold. This is that which Generates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into *Sol* and *Luna*, making Hard Soft; and the Soft Hard, putting Tincture and Fixity upon them.

III. *Hermes.* *He therefore that now hears my Words, let him search into, and inquire, from them; it is not for the justification of the Work of any Evil Doer, but to give to every good Man a Reward, that I have laid Open or Discovered all things which were hid, relating to this Science; and Disclosed and made Plain and Open to you the greatest of Secrets, even the Intellectual knowledg.*

Salmon. The Philosophers ever Discourse in Parables and Figures; nor is it fit that all things should be revealed to every Body; the matter is to be enquired after, and diligently Searcht into; without Labour and Pains, nothing is to be obtained; but Wisdom enters

not in to profane Souls nor dwells in a Body subject to sin, as the Wise Man affirms. And altho' *Hermes* has spoken in this Book many things concerning this most noble *Arcanum*, and has overpassed nothing, yet he has not spoken so plainly as hath every profane and unorthy Person may understand it, but has left the Mystery to be unfolded by the Sons of Wisdom.

IV. *Hermes.* *Know therefore ye Children of Wisdom, and ye seekers after the same thereof, that the Vulture finding upon the Mountain, crying out with a great Voice; saying, I am the White, the Black, and the Yellow, the White, and the Citrine, the Yellow, and behold I speak the very Truth.*

Salmon. The Mountain upon which the Vulture stands is a fit Vessel placed in a well Built Fornace, encompassed with a Wall of Fire; a foot of which Mountain is a watchful Dragon, who is full of Eyes, and can see before him and behind him,

his Vigilant and Careful
 keeping the Entrance or
 Passage into the Mountain,
 the unworthy should
 ascend to the height their-
 where is hid the Secret
 of the Philosophers :
 impossible for any to
 reach here, unless the Dra-
 gon be laid a Sleep; *Hoc*
quod labor est, to find
 the means how this is
 done, how this Beast
 may be circumvented, that
 may obtain this so desi-
 red Treasure is the Work
 of the Philosopher. Three
 things are commended for
 this purpose, first Crude Ar-
 gent Vive made into Pills,
 Gilded with Gold. Se-
 cond, a Sulphur of Mars
 rectified with Sol. Third,
 a water of the Philoso-
 phers. These things being
 duly given, will so lay
 the Dragon a Sleep, that Night and
 Day you may continually
 have Egress and Regress.
 As once entred, and As-
 cended the Mountain, the
 Dragon or Crow will shew
 the way where the Co-
 ron appear. 1. *Black* which
 is the beginning of the Art.
 2. *White* which is the mid-

dle. 3. *Red* which is the
 end of the whole Work.

V. Hermes. *Now the chief principle of Art is the Crow, which in the Blackness of the Night, and Clearness of the Day, flies without Wings. From the bitterness existing in the Throat, the Tincture or Tinging matter is taken : But the Red goes forth of its Body, and a meer Water is taken from its back parts.*

Salmon. The *Vulture* and the *Crow*, are both but one thing, but in differing States, it is the *Vulture* while it is Active and devouring ; and the *Crow* when it lies in a more passive Nature. The *Vulture* is the *Mercury* of the Philosophers prepared by help of Vulgar Argent Vi-ve: And the *Crow* is the Infancy of the Work, where- in the said Philosophick Mercury is United with its Solar Ferment. The black- nels of the Night is the Pu- trefaction thereof, and the clearness of the Day, its Re- surrection into a State of Purity. *It flies without Wings, being Born or carried by the*

the first Nature ; and *the bitterness in the Throat*, is the Death of the first Life, whence is Educ'd the Soul, which is the Red and Living Tincture taken from the Body : *And the Water* is the Viscous Humidity, made of the Philosophers Argent Vive, which radically dissolves all Metals, and reduces them into their first *Ens* or Water ; and also reduces common Quick-Silver into the same, by a Simple Imbibition, for ever.

VI. Hermes. *Understand and accept of this gift of God, which is hidden from Ignorant and Foolish Men. This hidden Secret which is the Venerable Stone, splendid in Color, a sublime Spirit, an Open Sea, is hid in the Caverns of the Metals: Behold I have expos'd it to you; and give thanks to the Almighty God, who teaches you this knowledge: If you be grateful, he will return you the Tribute of your Love.*

Salmon. Fools, and unlearned, are excluded from the knowledge of this Mystery, viz. Such as are un-

acquainted with the gift of God ; which is a measure of his Holy Spirit. *He* *like a Stone, yet says, it is a Spirit*, for was it not a Spirit, could not Penetrate and Tinge other Bodies by an absolute Unity and Conjunction : Bodies and Matter cannot do this, though that they can do is but to touch one another in their Superficies ; for all that is Dead, and no Dead thing can penetrate into the property of another, but only (at most) lie side by side with it. And to make the matter the more familiar to your understanding, I compare it to an open Sea, for that this Spirit penetrates Bodies, and is joynted to them, even as Water is joynted to Water, or as the Body thereof is joynted to its Aqueous parts. It is hidden in the Caverns of the Metals, that is, if you seek it in any thing that is Metalline, you stumble at the Threshold.

VII. Hermes. *You must put the matter into a most fire and make it to Boil, which Augments the Heat of the*

or Matter, and destroys
yness of the incombusti-
phur; continue Boiling
the Radix may appear
Extract the Redness and
ht parts, till only about
d remains.

mon. There are said to
ree Species of Decocti-
An external Fiery heat
mido, and is called Elix-

2. An external heat in
which is called Affation.

an internal natural heat
mido, called by the
is *ωέπαισις*, i. e. Ma-
, or the Ripening
perfecting heat. Now

of these it is, that
speaks of is the que-

The first, and the
differ in this. The
is an external Fiery

The latter an In-
Natural Heat. In

Opinion both are to be
ted. The Natural

Internal, is the Cause
Generation and without

the External Heat can
nothing: Hence we con-

the Heat to be two-
1. External to excite.

Internal to perfect, both
ought to be made

mido: for all Genera-

tion is naturally made in
Calido Humido, in a moist
Heat, which Hermes calls
Ignem Humidum: as if he
should say the Fire is two-
fold, which you must use,
viz. External and Internal.

He seems to make his Co-
ction double, 1. In the time
of Augmentation. 2. In
the Ultimate perfection or
Maturity, and so long this
Fire is to be continued, till

the Radix does appear, i. e.
the Seed of Metals. The

same method that Nature
takes in Generating Herbs

and Plants, she takes in Ge-
nerating Metals, whose Seed

is extracted by the help of
Art, which Seed is only and

truly the Philosophers Mer-
cury, in which all the Me-

tals are resolved into their
first principles, and in which

is imprest the Character or
Power of Transmutation.

They all err who think to
reduce Metals only into

Crude Mercury, and not
into their Radix, as Hermes

speaks, *viz.* into their Seeds,
which is the first Matter

living in Metals: and from
thence Nature ever goes for-

ward, never back-ward till
she

she comes to perfection.

VIII. *Hermes.* For this Cause-sake, the Philosophers are said to be Envious or Obsecure, not for that they Grudged the thing to the honest or just Man, to the Religious or Wise; or to the Legitimate Sons of Art? but to the Ignorant, the Vicious, the Dishonest: lest evil Persons should be made powerful to perpetrate sinful things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

Salmon. It appears that

neither *Hermes*, nor any the other Philosophers did Envy or Grutch the true knowledge of the matter to the Pious, Just, and good Man, but only to the Profane and Wicked, that they did not think it fit to give the Childrens Bread to them for which Cause-sake they always keep the Primordia Secret, and lest as a Legacy to the Legitimate Sons of Art; but the manner and way of working through all its various Operations, they have faithfully and plainly declared to the least *Iota*, or Tittle.

C H A P. III.

The Names and First Operation Explicated

I. **H**ERMES. Now this Matter I call by the Name of the Stone; the Feminine of the Magnesia, the Hen, the White Spittle, or Froth, the Volatile Milk, the Incombustible Ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and good-

ness: which notwithstanding they signified it to the Wise and Prudent by one only Name, which is the Stone of the Philosophers Stone.

Salmon. There are various Names, by which the Philosophers call it, as Silver, Gold, Brass of the Philosophers

is, *Magnesia*, the pure
 clear Ferment, Elixir,
 Linculine, Fixt Argent
 Incombustible Sul-
 Red fixed Sulphur,
 Rubin, Kibrick, Green
 tiol, the Greenness, Red-
 burnt Brass, Red Earth,
 Water of Sulphur, *Aqua*
di, Spittle of *Luna*, Shad-
 of the Sun, Eyes of
 Sulphur, sharp Wine,
 Light of Lights, Fa-
 of Minerals, Fruitful
 Living Spirit, Ve-
 most strange Vinegar,
 the Gum, Everlasting
 r, *Aqua Vitæ*, a Wo-
 Man, Masculine, Fe-
 me, a Vile thing, Azot,
 Matter, *Principium Mun-*
d therefore Argent Vive,
 ury, Azot, *Plenilunam*,
 asis, White Lead, Red
 Water, the Crow,
 Silver, Lime, Jupiter,
 ilion, Whiteness, all
 e but one thing, Our
 , but in diver times
 degrees of Operation.
 , White Earth, White
 ur, Ethel, Auripig-
 um, Arsenick, Chaos,
 Tagon, Serpent, Toad,
 rei-Lyon, Red-Lyon,
 arilion, Quintessence,

Virgins Milk, Radical Hu-
 midity, Unctuous Moisture,
 Sperm, Sal Armoniack,
 Hair, Urine, Antimony,
 Philosophers Lead, Salt, a
 Bird, Microcosmus, Cinna-
 ber, do all signifie but one
 and the same thing.

II. Hermes. *Conserve*
therefore in this the Sea, the
Fire, and the heavenly Bird,
even to the last moment of its
Exit. But I deprecate, or
wish a Curse from our Bene-
factor, the great and Living
God, even to all the Sons of
the Philosophers, to whom it
shall please God to give of the
Boantifulness of his Goodness,
if they shall undervalue, or
divulge the Name and Power
thereof, to any Foolish or Igno-
rant Person, or any Man unfit
for the knowledge of this secret:

Salmon. He teaches here,
 that in the matter of the
 Stone, is to be Conserved
 the Sea, the Fire, and the
 Heavenly Bird, to the Per-
 fection or Consummation
 of the Work; by the Sea,
 is understood the Humidity
 of the Mercury, for that
 no Generation can be made
 in

in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citra tamen sui Corruptionem*, but without its Putrefaction; for that hard things or Bodies, as *Raymund Lully* saith, receive not the Heavenly Virtue, nor yeild to the heavenly Influences. A Seal puts not its Print upon a hard Stone, but upon soft wax: so our matter, by being made soft and Rarified, is made fit to receive the influx of the superior Bodies, *i. e.* of *Sol* and *Luna*, and is made to obey the Government of the *Sun*. By the *Fire* and the *Heavenly Bird*, is understood the two-fold Fire, the External and the Internal, with both which it is to be conserved and nourished to the end of the Work.

III. *Hermes*. *Whatever any Man has given to me, I have returned it again; nor have I been behind hand with any, or desisted to return an equal kindness; even in this Friendship and Unity consists the chief matter of this Operation.*

Salmon. This not only demonstrates the Get and Noble Spirit of our *Hermes*; but also the operation, which the parts composing this Magistery pose one to another; for said even in this Friendship and Unity consists the chief of this Operation.

IV. *Hermes*. *This concealed Stone of many which is Born and brought forth in one Color only understand this and conceal*

Salmon. By the Colors, here is understood the *Black*, *White*, and of which we have spoken before: and tho' there appear many other Colors in the course of the Operation yet those three are the of which, the one which for ever remains the *Never-fading Red*, which, nothing can be more noble or perfect; this thou attainest to be adept, a true Son of *Adam*, sure to hide and conceal as here thou art admitted.

V. Hermes. *By means of* (through the permission of Omnipotent) the greatest Disease is Cured; and every sorrow, Distress, Evil, and hurt-thing may be Evaded: through the help thereof, may come from Darknes to light; from a Desert or Wilderness to a Habitation or City; and from straightness to necessities, to a large and many Fortune.

Salmon. This Our Tincture, Our Elixir, Cures not only all the Diseases of

Metals, but all the cureable Diseases in Humane Bodies: It gives also, not only Health and long Life, but removes Poverty and Want, and the attendant Evils of a narrow and pinching Fortune. It is indeed the great preservative against all the Afflictions, Sorrows and Miseries of Humane kind, of what Nature and quality soever. It is 'Nectar and Ambrosia, to all the Vital Powers, through the Efficacy of which, Nature is made able to contend, resist, and overcome all her adversaries.

CHAP. IV.

Continuation of the Explication of the First Operation.

HERMES. Now my Son, before all things, I administer thee to fear in whom is the Blessing of our undertakings; and the governing and disposing of every thing, which you Segregate, put together, or Design for this use.

Salmon. This great Philosopher well knew, that the only way to attain to the Mystery, was to be acquainted with that Spirit which knew all things, yea the deep things of God; and to be acquainted with that Spirit, was to fear God, for

so says the Holy Spirit it self. *The fear of the Lord is the beginning of Wisdom, and the Knowledge of the Holy is understanding*: And therefore our *Hermes* advises us, *above all things to fear God*, in whom is the Blessing of this undertaking. He shall not Err, who becomes acquainted with, and joyned to, that Spirit which is the Fountain of all Knowledge and Wisdom: For being United with that, you are Centred into the very Root from whence all Wisdom and Knowledge spring, and being Ingrafted into that Root, the true understanding will grow up in you, and fill you even as the Soul is filled with Life.

II. *Hermes. Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their Reason and Understanding, nor the Ignorant, or Insipid of Judgment. Lay hold of my Instructions, and Meditate upon them; and so fit your Mind and Understanding [to conceive what I say,] as if you your self were the Author of these things I write.*

Salmon. He here speaks to such as fear God, not to be depraved in their understandings, (as all Proud and Wicked Men are) nor the Ignorant (who are not acquainted with the true Fountain of knowledge which is the Spirit of the Living God, as he himself has instructed, *Chap. 1. left. 1. foregoing*:) nor to the Insipid of Judgment, (who has not Pondered nor Meditated upon these things.) You must Enter with your Spirit and Soul into the Center of Nature, and then behold how all things are begun, continued, and perfected; but you must enter into that Universal Spirit, which is the Fount of all things, which pierces through, and dwells in that Central Root; and by entering into that, it will be as a Vehicle, carry you to the same Root, where all things are hidden, and reveal to you the most abstruse Mysteries, and show you as in a Glass the works, and all the Operations of Nature.

II. Hermes. For to what Nature is hot, if it shall be made cold, it shall do no hurt or injury to it; so in like manner, he to whom Reason is become a guide, does shut against himself, the Door of Ignorance, lest he should be secretly deceived.

Salmon. That is, if the Spirit and Soul, or hot Mercury and Sulphur be made cold, by a Conjunction with the cold Body, you will not do a miss, but proceed rightly on in the Work: for this you must apprehended by your Reason, and the Nature of the thing. He to whom (saith he) Reason the Spirit of knowledge, is become a guide, does shut in himself the Door of Ignorance, i. e. open to himself the Door of knowledge, being into the Mysteries of this Our Philosophick Work.

V. Hermes. Take (my Son) the Flying Bird, and find it Flying; then divide, separate, or cleanse it from its Filth, which keeps it in Death;

expel it, and put it away from it, that it may be made Living, and answer thee, not by Flying in the Regions above, but truly by forbearing to Flye.

Salmon. In this our Art are two Principles which spring from one Root, and which are the subject of our Stone, viz. Argent Vive, and Sulphur, of which, the one is Volatile and superior, the other, fixt and below, from the Conjunction of which often repeated, is made the true and Philosophical sublimation and fixation. And that is the fixation when the Body receives the Tinging Spirit, and takes from it its Volatility; this is done by frequent Reiterations, till a Calx of perpetual duration is produced, and will remain forever in the Fire: But in the very beginning of this work the substance of the Stone, which in it self is most fixed, by a Spirit not fixed or Volatile, as Sea Water, acetum radicum, and such like, is to be made Volatile. And by this means it will be more fit to be cleansed of its Filth,

or Rust, which in metals is a most certain sign of Imperfection.

V. Hermes. *If therefore you shall deliver it out of its Imprisonment, or Cage, or Straights, then afterwards you shall Order and Govern it, according to the number of days I shall note to you, according to Reason; and then it shall be a Companion to thee, and by it, thou shalt be made great and powerful.*

Salmon. That is, the fixed Body is to be lifted up by sublimation, and to be so often repeated, till the Volatile is made fixed, or fixed with it: But this is not to be done hastily, or all at once, but by little and little, and by degrees. Lest by too great a haste you break the Vessel, or come to some other hurt. God himself, *made all things in Number, Weight, and Measure; that is, in due and just proportion, as well in respect of Time as Matter.* If you proceed wisely in this Case, you will receive the fulness of your expectations.

VI. Hermes. *Extract from the Sun Beams the shadow and the sordid Matter, by which which makes the Clouds in over it, and Corrupts it, and keeps it from the Light because by its Torture and Red Fiery Heat, or Redness Burned.*

Salmon. The shadow ways goes along with the Body, walking in the sun. Now that a clearer Image may appear through the Body, without any shadow the Body must be opened, made thin, and dissolved, which is the Patient, by the Spirit or Sun-Beams which are the Agent, by living Fire, by whose Image it is brought to a Clear and the Corruptible part Burnt up and destroyed, made fit to be separated.

VII. Hermes. *Take the Redness Corrupted with Water (which resembles the Matter, holding the Fire as live Coal) from it: As as you take this Redness corrupted in Water, away it, so often you have the*

*Purified, then will it As-
sume it self, viz. become fix-
ed and Tinged, in which sta-
it will rest for ever.*

Salmon. That is Our
Ignesia, which is sown in
Philosophick Earth, is to
be Corrupted or Putrefied;
then to be Digested,
regulated, Sublimated,
purified, and Fixed. This
Ignesia, or Redness is
made pure by separa-
tion, and then it becomes
dissolved, Digested, Coar-
dened, Sublimed, Incera-
ted and Fixed, and Ting-
ed being first lift up into
the highest Heavens, and
then Buried again in the
lowest Earth, that there-
by it may arise, and in the
end have a Habitation, and
rest for ever. The Wa-
ter is the Spirit; the Red-
ness is the Soul or Tincture;
the Earth is the Body.
The Spirit is the Life
of the Soul, as the Body is
the clothing or Habitation
of it: so that the Body
is substance, fixed, dry,
and containing both the
Spirit and the Soul. The
Spirit Penetrates the Body;

the Body fixes the Spirit;
the Soul conjoyned, Tinges
of its own Color, whether
it is White or Red.

VIII. Hermes. *Return
the Coal, being extinct in its
life, to the Water, in the thirty
days I note to thee, so will you
have a Crowned King, resting
upon the Fountain or Well, but
drawing it from the Auripig-
ment, and wanting the Hu-
mour or Moisture: Now have
I made the Hearts of the at-
tentive, who hope in thee, glad,
and their Eyes beholding thee,
in the hope of that which thou
possessest?*

Salmon. The Life of the
Coal is Fire, which being
removed from it, is like a
Dead Body; nor in a Coal
only, but in all other things,
it is Fire that excites or stirs
up the Life, comforts it, and
conserve it: Yea, the Es-
sence of Life is nothing else
than Pure, Naked, Unmix-
ed Fire: not that which is
Corrupting and Elementary,
but that which is Subtil,
Celestial, and Generating
all things. This in Metals
is the *Aqua Philosophica*, Ole-

aginsosa, & *Sulphurea*, and in this the Earth is to be raised up in the space of 30 days, which is a certain Number for an uncertain: By the Crowned King, is meant the perfection of the Tincture. The Well is the Fountain of the Philosophers, inexhaustible; out of which it draws the Auripigment or eternal Tincture, but wanting indeed its moisture, or Running-Water, which is for so long time to be Digested and Boiled with Fires, &c.

IX. *Hermes*. Now the Water was first in the Air, then in the Earth: restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former Spirit gathered in its Redness, you must carefully and leisurely joyn it.

Salmon. Convert the Elements, and you shall have what you seek. The Earth which is Cold and Dry, agrees with the Water in one quality, which is cold.

The Air which is Hot and Moist, participates with the Fire which is Hot and dry, and consequently the Earth with the Fire, because of its Driness. The Earth is the only true and first Element of the Stone, which by Philosophical Calcination is to be Burnt up, and Dissolved, afterwards to be dissolved in a Moist place, as a Ponderous Water: then by Sublimation is made more subtil and converted into Fire. This Oyle is most strong Fire into which, or a Red Rubicund. Thus the Dragon doth bite his own Tail; and the Lican with her own milk nourishes her Young. The Blood of the Peacock is this Red Spirit. No thing is joyned to it with it, but that which before was separated from it. This Mixtion of the Elements is not Corporeal, Spiritual; not with labour done, but the work of Metalline *Archæus* or Fire, which you ought well to know, and then you will not long err from the truth.

CHAP. V.

A Dialogue between Hermes and his Son.

HERMES. Know thou my Son, that that of our Earth is Sulphur; a Sulphur is Auripigment, or Colcethar, of which Auripigment, Sulphurs, and Colcethar, some are more vile than others, in which there is a difference or diversity. Of this kind also is the Fat of many substances; to wit, of Nails, Hoofs, and Sulphur itself; Oyl of Peter, and Rain or Marrow, which is Auripigment. Of the same kind also is the Cats or Lyons Nails, which is Sirezt: The Fat of the White Bodies, and the Fat of the two Oriental Argent Vives, which Sulphurs might hold of, and retain in the Bodies.

Almon. All these are various Names, by which the Philosophers call one thing, and under which they Cloud it. But the most Acute Ripley saith,

it is Argent Vive, but not the Vulgar, that without which nothing that exists, is able to be. If therefore, there be nothing under the Sun, in which this Argent Vive is not, Our Hermes has not done absurdly, to call it by these Names; tho' possibly there may be some one thing, which may contain more of it, that which is more pure, also generous, and more ripe or perfectly digested, than all the other things besides. Authors say, it is chiefly found in the Roots of Metals, which Roots are in the Air, and the Tops of the Mountains. It behoves you therefore, to have a perfect and solid knowledge of this Argent Vive, before you attempt any thing in this Art. And this is to be Communicated only to the Faithful Disciples of this Science. Be diligent with your whole mind,

mind, consider, think, ruminate, volve and revolve, meditate and reason with your self concerning it, and through the Divine Assistance, you will certainly attain to the knowledge thereof.

II. Hermes. *I say more, that this Sulphur does Tinge and Fix; and is contained and held by the Conjunctions of the Tinctures. Fats also Tinge, but withal they fly away, in the Body which is contained, which is a Conjunction of Fugitives only with Sulphurs and Aluminous Bodies, which also contain and hold the Fugitive Matter.*

Salmon. He distinguisheth here between the true and Philosophick Tincture, and the Fictitious or Sophisticate. The true is made of a Fixt and Incombustible Sulphur, for which Cause also, the Bodies are rendred fixt and Incombustible: for every Transmutation is made subject to the nature of the thing Transmuting, and not of the thing to be Transmuted; it is needful therefore,

that you make choice of the best Sulphur for the Work. The Vulgar is ordinary, for that it is deficient, Blackens, and Corrupts, giving also a double superfluity, viz. an Inflammable substance, and an Earthly fulgency. Therefore you must find out another, which is a simple Fire, and Limpid, and is able to Revivifie the Bodies, to bring them to the highest perfection, and to perfect them with the ultimate maturity. Such Sulphur saith Avicenna is to be found upon Earth, except in the Bodies of Saturn and Luna. In Sol indeed the highest of Perfection, because it is more digested and decocted; when therefore the Tincture is prepared with this Sulphur, down below, in the Bottom of the security, it is carried *Gradatim* up to the highest purity, with the greatest tender of spirituality, so that any Body whatsoever liquefied with the Fire Tinges, and so firmly adheres to it, that it can never be any more separated therefrom. But

so sophisticate Tincture which is made from the middle Minerals, from burning Sulphur, Arsenical, Aluminous, and such like, are not able to defend either Bodies, upon which they are directed, nor yet their own proper substance from the violence of Fire, but together with the Bodies they are away, and by the force of Fire Vanish into Air.

I. Hermes. *The order, Method, management and disposition of the Matter sought by the Philosophers, is but as in Our Egg. Now this is the Hens Egg, is in no wise found. But left so much of the Divine Wisdom, as is in a Hens Egg, should not be extinguished; we make in the preparation thereof, a Composition from the four Elements, nicely fitted and compacted together.*

II. Hermes. *The Description of the Philosophick Egg is various, which the Philosophers divide into four parts, according to the number of the four Elements. 1. Putamen, the Shell, which*

they make the Earth. 2. *Albumen; the White, which is Water. 3. Pellicula, the Skin, which is Air. 4. Vitellus, the Yolk, which is Fire. Some make only three parts thereof. 1. Vitellus, the Sulphur. 2. Albumen, the Mercury. 3. Putamen, the Salt. Some again will have the Yolk to signify Mars, Sol, and Venus; and the White, Saturn, Jupiter, Mercury, and Luna: and the Shell, the Firmament, and Earth, or Combustible Ashes: but to speak plainly, the Shell represents the Philosophick Glass; wherein the Skin, the White, the Tread, and the Yolk, answer to the four Elements: Fire, Air, Water and Earth. Or rather the Tread, Yolk, and White, to the three pure principles, Salt, Sulphur, and Mercury, or Spirit, Soul, and Body; that is, Fixity, Tincture, and Subsistence.*

IV. Hermes. *Now in a Hens Egg, there is the greatest help that may be, for herein is a nearness of the Matters in their Natures: a spirituality, and gathering, and joyning*

together of the Elements, and the Earth which is Gold in its Nature:

Salmon. The *Ovum Philosophorum*, or our Mercury has in it self whatever is necessary thereto: We call it Our Mercury because it is reduced into one pure Homogene Body, where is
 1. A Propinquity of Natures, as Earth, Water, Air, and Fire; or Salt, Sulphur, and Mercury. 2. A Spirituality, which is the formative faculty, the hidden Work-Master which brings the Stone to perfection. 3. A gathering together of the Elements, for that the Earth is made Water, and Air, and Fire, by Sublimation, and they are made Earth again; which Earth is Gold in its inward principle or Nature.

V. *Hermes.* The Son saith to him, the Sulphurs which are convenient or fit for Our Work, are they Caelestial or Terrestrial, Heavenly or Earthly? To whom *Hermes* answers: some of them are Heavenly, and some are from the Earth.

Salmon. This is a Dialogue between the Father and the Son, *Hermes* makes answer to his concerning the Sulphurs that they are not of one or the same kind, but some are of a Heavenly and some are of an Earthly Nature, yet he concedes both to be Sulphurs; but the Heavenly is meant Solar Sulphur; and the Earthly, the Sulphur of the *Luna*. For *Sol* is a Masculine, hot, fixt, and incombustible, which perfects *Luna*, who is Feminine, Cold, Volatile, White, and Combustible, exalting her to his Glory and Splendor.

VI. *Hermes.* The Son saith, Father, I think I note Heaven; in the Inferior the Earth. To whom *Hermes* saith: It is not so; the Masculine truly is the Heaven of the Feminine: and the Earth of the Masculine.

Salmon. The Heaven

the Masculine of the Earth ;
the Earth is the Feminine
the Heaven : Heaven or
which is pure, fixt, and
combustible Sulphur , is
generating Seed ; and
Mercury which is the Ma-
le Earth, is the Womb,
feminine principle re-
ceiving the Seed, in which
Seed is kept, nourished,
rested and brought to the
high or Perfection : Even
in which it obtains ,
Spirits, Blood, and Flesh ,
Fixity, Tincture, and
Resistance. The Earth or
Mercury is the subject or
spectacle of all the Cœle-
stial Radiations.

VII. Hermes. *The Son
asked, Father, which of these
is more worthy, one than ano-
ther, whether is the Heaven
or the Earth? The Father an-
swers: Both want the help of
each other ; but a Medium
was proposed by precepts. But
if thou shalt say, that Wisdom
or the Wise Man does Rule or
Command among all Man-
kind; to this Hermes: The
inferior or ordinary things
agree better with them, because
every Nature delights ; or*

*desires to be joyned in Society
with its own kind. We find
even in Wisdom it self, that
equal things are joyned toge-
ther.*

Salmon. If by a Magical
Matrimony , the Heavens
and the Earth are Conjoyn-
ed , neither seems to be
more worthy ; for as the
Earth cannot Generate with-
out the Heavens, so neither
can the Heavenly Influences
multiply themselves without
the Earth : But there is a
mean proposed, which he
explicates in the following
Paragraph , which is the
making the one equal with
the other , viz. by bring-
ing forth a new Off spring
out of both, which shall ex-
cede Sol himself in perfecti-
on, because it is more than
perfect, and able to make
the imperfect Bodies or Me-
tals perfect, which Sol him-
self cannot do, and is also
able to make the most im-
perfect Bodies more than
perfect , by multiplying
their Tincture a thousand
times more than what they
had Originally by Nature,
which is performed by Pre-
cepts,

cepts, saith *Hermes*, that is, by *Art*. And since every Nature Delights to be joyned with its own kind, you must be sure to joyn Metalline Bodies only with Metalline Principles, for Water joyned with Water cannot be separated, no more can Silver being joyned with Silver, or Gold with Gold, that is to say, their Seed.

VIII. *Hermes*. *The Son saith*; But what is the mean among them? To whom *Hermes* answers: To every thing in Nature, there are three things from two. 1. *The Beginning*. 2. *The Middle*. 3. *The End*, viz. First, the profitable and necessary Water. Secondly, the Fat or Oyl. Thirdly, the Faeces, or Earth, which remains below.

Salmon. By the Beginning, he means the Deundation of the first Principles, for the *Prima Materia* must be prepared and made fit for the Operation: the Middle, which are the Operations of the Work from the Beginning to the End: the End,

which is the Perfection and consummation of the matter. These are the three things from the two Principles, *Sulphur* and *Mercury*: Or possibly by the three things from two, he may mean the Spirit, Soul, and Body; i. e. the Tincture, and Substance from the two Principles, *Sulphur*, and *Mercury*, in Conjunction: Others interpret it thus; by the three things he means Heaven, Earth, which cannot be Conjoyned without a Medium, (which is the matter) no otherwise than Soul and Body, which cannot be joyned in one Body without the Spirit to Unite them. The Spirit then is the Ultimate Mediator of the most perfect Conjunction, whether Natural or Supernatural. By the Heaven understood the Soul, by the Earth the Body: By the Spirit the Uniting Principles; these indeed are the three things from the two Principles, *Sulphur* and *Mercury*, the Spirit being Latent in them. But however, Our *Hermes* lest he should not be understood

oil, has explicated them
 self, viz. the profitable
 ar, the Fat Oyl, the Fæces
 Erth. By the Water, is
 at the Mercury; by the
 or Oyl, the Sulphur,
 in by the Mediation of
 internal or Latent Spi-
 re United into one
 d, and make the Fæces
 th.

Hermes. But the
 dwells in, or Inhabits
 these things. And his
 are the darkness and
 ess in them; and by
 e Ascends into the Air,
 his rising) which is
 eaven: But while the
 or Vapour remains in
 they are not perpetual,
 nant, remaining or fixt.
 ut away the Fume or
 from the Water; and
 kness from the Fat or
 , and Death from the
 and by Dissolution, you
 ess a Tryumphant Gift,
 at in and by which
 essors Live.

on. We have spoken
 concerning the Hea-
 and the Earth, and their
 monial Conjunction,

by a Medium, viz. the Air
 or Water, which we also call
 the Spirit; for the Water
 is nothing but the Air Co-
 agulated, and the Air is the
 Vital Spirit, runing through,
 and peircing all beings, giv-
 ing Life and Consistency to
 every thing; the very Agent
 which Ties the Particles of
 all Matter and Bodies toge-
 ther, and without which
 every Body, and Metal
 would fall to pieces, and
 become nothing but Dust
 and Ashes, even the smallest
 of Atoms: And this Spirit
 is that which moves and fills
 all things. It is the Philo-
 sophick Heaven, which in
 its prime Resolution or pu-
 trefaction, is wonderfully
 defiled, so that like the most
 Poisonous Dragon or Ser-
 pent, it destroys all things
 it touches; from whence it
 is said to have its House in
 Darkness and Blackness;
 and to possels Blackness, and
 Clouds, and defilements, and
 Death it self: So long there-
 fore as the Heaven shall be
 thus infected, it is impos-
 sible for it to return to its
 Pristine Nature, Simplicity,
 Purity, Fixity, and Perma-
 nency

nency. By the Dragon then is signified this Black Matter Ascending into Air, which is difficultly done, by Reason of its thick glutinous and Ponderous Body, which would not tend upwards, unless it be first resolved by Force and Power of the Fire in a Philosophick

Glass into an Aereal and porous substance: being Dissolved by a free Ventilation of the Spirit, it will be purified, and recover its natural Nature of Humour, which is the thing after.

CH A P. VI.

The Several Operations by, and Various Characters of, which the Stone is Composed

I. **H**ERMES: *Now the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Fæces and the Water, and the thorough Searcher of the Water: The Fats are called Sulphurs, for between Fire, Oyl, and Sulphur, there is so little difference, that there is a propinquity, or nearness; because as the Fire does Burn, so also does the Sulphur.*

Salmon. He here makes the Fire to be the Medium

between the Sulphur and Mercury, which Fire we have before declared to be both Internal and External. The first is Innate, the Principles and Essential of the latter Elemental and accidental; it is the thorough Searcher of the Water, the stirrer up of its Life and Efficacy; for the Internal Fire may properly be called the Spirit of the Matter, which divides the Particles of it to make Change: But the difference between this Fire, or

Oyl, or Sulphur, is so that we want fit to express it, but it the Spirit to the Soul, are inseparable. But to be understood, that Sulphurs, such only are chosen, which are the near in their principle the Sulphurs of Mine. to be taken; not of Vegetables or Animals, and of Minerals, that is drawn from Mercury Quick-Silver, Gold Silver, which is to be and exalted by Power or Principle, is without length, or thickness, viz. aereal, and yet comprehends all those properties: without form or yet comprehending its formless being, the best and most exact duties; this is the Infernal Fire of the Mineral. And of these, the of Mercury is yet the most noble, because it is more at Liberty to Act, than the others either of Sol or Luna, which are Fixed and shut up in a Dead or

Lifeless Body: The Sulphur of all the other Metals are yet more remote. And tho' they might serve the end, yet it is with more labour, trouble, and difficulty:

II. Hermes. *All the Wisdom of the World is comprehended within this, Learning the Art is placed in these wonderful hidden Elements, which it does obtain, finish, or compleat. It behoves him therefore, who would be introduced into this our hidden Wisdom, to quit himself from the Usurpation of Vice, to be Just and Good, of a profound Reason, and ready at Hand to help Mankind of a Serene and pleasing Countenance, Courteous in his Conversation to others; and to himself a Faithful Keeper of the Arcanums, being once revealed to him.*

Salmon. The knowledge of this nearest Sulphur, and how to prepare and use it in this work, is the Summ of the whole Art; it begins, compleats, and finishes the whole thing. But how this Sulphur is educed out of a de.

determined Matter, few Authors have yet taught. The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly, else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of *Sol* and *Luna*; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar *Sol* himself, with a thousand fold a greater Treasure than he contained before.

III. Hermes. *And this know, that except you know how to Mortifie and induce Generation, to Vivifie the Spi-*

rit, to Cleanse, and in Light, how things fight contend one with another, made Colourless and free their defecations, or Sp Foulnesses, like as from ness and Darkeness, you nothing, nor can you any thing.

Salmon. This Motion, is intended of the Life and form, which you can do nothing in order to Generation must make Alive by Raising and Cleanse by first Raising or bringing to Perfection, and bring forth by first introducing Cleanse. The two contrary Principles must first contend one with another, and a Fatal War be begun and carried to the Destruction of the first form and Life, before a second form and Life appear; and the Matter must be first made Colourless that it may be able to receive the true Colour of the Tincture. In Order to the Philosophical Calculation is the beginning of the Work, then Disso-

the sublimed Matter receive its determination. To mortifie is to Dissolve any thing into the Principles of which it is compounded : Therefore Senior, there is no Generation without Corruption, and in this Putrefaction the beginning of our Met, which none but initiated Sons of Doctors, and Philosophy do may understand. There be a most close Conjunction or Matrimony, between the Superiors and Inferiors, between the Soul and the Body, which is made by Ascension and Descent, through the Veil of the Invisible Life.

Hermes. But this you know, that this great Matter is a Matter of so great Worth, that even Kings themselves shall Venerate it ; which Secrets, it behoves to keep close, and to hide from every profane and base Person.

Non. That is, there is a Vital Power, Strength, Majesty and Virtue in this

our Philosophick Tincture, that it is able to transmute all the Mercury in the World into fine Gold ; and not only all simple Quick-Silver, but also the Mercury of all other Bodies as of Saturn, Jupiter, Mars, Venus, and Luna ; which Power it exerts not only in those Inferiour Bodies, but is also able to transmute the whole Body of Gold into pure Tincture, and to exalt it to a thousand Degrees above what Nature has determined it to be.

V. Hermes. Understand also that our Stone is Conjoyned with, and Composed of many things, of Various Colours, and of Four Elements, which it behoves us to Divide and Cut in Pieces, and to Disjoyn them ; and partly to Mortifie the Nature in the same, which is in it.

Salmon. The Various things are Salt, Sulphur, and Mercury ; the Body, Soul and Spirit ; which Spirit is that which joyns the Soul and Body together. In Mercury it self there is a Salt, Sulphur and Spirit.

The Salt of that Mercury is the Philosophick Earth, which is to be Dried or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of every thing together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without substance or corporeity are retained, and Conjoyned to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret. This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Threefold,

according to that Tern of Generations. In Salt there is a Corpor joyned with a Soul and Spirit, that is with a Sulphur and Mercury spirit which are the Chains which tie all the Particles of Body together. All this must be Cut in Pieces, separated and divided, in the beginning of the Work which is done by joyning of the three together; this is a Mystery which only the true Philosophers and Sons of Doctrine can understand. You must joyn Body to Body, Soul to Soul and Spirit to Spirit, which means you will not do the separation; because the Soul will joyn with Soul yet the Soul of the one will not joyn with the Body of the other, but separate

VI. Hermes. *And to keep safe the Water and Fire dwelling therein, which does contain its own Water drawn from the Four Elements and their Waters; This is the Water in its form, but containing in a strong and Vessel, the Ascending Water*

*the Spirits should flie away
from the Bodies, for by this
means are they made Tinging,
Permanent, or Fixed.*

Salmon. That is the Mer-
cury and the Sulphur dwell-
ing in the Salt; or the Spi-
rit and the Soul dwelling in
the Body, which is our Stone.
The Fire (saith he) contains
the Water drawn from the
Elements: That is, the
Sulphur contains the Mer-
cury drawn from its Origi-
nal Fountains. *This is not
Mercury in Form but Fire.* Nor
Quick-Silver in form,
Sulphur; nor Spirit in
form but Oyl, or Tincture,
condensing the Clouds, and
ascending Waters, which are
of dry consistency or Bo-
dy sticking to the sides of
the Glasse, lest they should
fly away in sublimation
from the Bodies; by this
means, being often iterated,
cast three times, (but if it
six or seven times, it is
better,) the Spirit enters
the Body, and peirces and pene-
trates the Body, in Order to
Fixation: which at length
is perfected which the high-
est Fixation and Tincture

by the Fixing Oyl or Sul-
phur.

VII. Hermes. O Blessed
Water in the form of Sea,
which Element thou dissolvest!
Now it behoves us, with this
watery Soul, to possess a Sul-
phureous Form, and to mix or
joyn the same with our Vine-
gar.

Salmon. Great is the
Virtue and Power which
dwells in the *Aqua Philoso-
phica*, from whence it is cal-
led Blessed. For as com-
mon Water, washes away
the Filth from things, and
cleanses them outwardly;
so this our Elementated
Water, not only Dissolves
Bodies, but also Washes
away and Cleanses them in-
wardly from all manner of
Defilements and Impurities;
and being joyned with the
Philosophick Vinegar, brings
forth from them their in-
combustible Sulphur, which
by projection, tinges and
transmutes all imperfect
Metals into most pure fine
Gold and Silver. This Wa-
ter is the Key of the Art,
by which the Bodies are

oftentimes to be opened, that is, they are to be Dissolved, and by the same to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them.

The preparation of this Water is known but to a few, nor do many attain to it, because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and tho' *Aqua Fortis* and *Aqua Regis* and such-like, are usefull in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true *Aqua Philosophica*, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Surfaces. And therefore say the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her self.

VIII. *Hermes.* For by the Power of the Water Compositum also is Dissolved you have the Key of the Revelation; then Death and Blackness flie away, and Wisdom proceeds on to the Finishing Work.

Salmon. This Water does not Tear or Gnaw Bodies into Pieces and Bits, but Radically Dissolves them and reduces them into *Prima Materia*, as they were in their Original Generation. Of this Nature are Fountains & Springs in the Mountains, which have a Faculty of Transmuting whatsoever is cast into them to good Copper; and other Fountains, into Iron: if any Wood be cast, it remains but some short time, by the Lapidary Virtue of the Water transmuted through the whole substance into Stone, which Memorable as well known Powers & Operations of Nature these particular things in part a demonstration at least an Argument to

one to the belief of
Operations and
mutations in the Me-
teoric Kingdom. *Ignis &*
Ab say the Philosophers
enough for the whole
work: Learn therefore
Nature, the prepara-
tion of this *Azoth*, or Wa-
ter of the Philosophers:
When Water being prepa-
red does with a simple
operation, through the
operation of Nature, gently boyl-
ed in a soft Fire, bring the
operation to a conclusion, and

perfect the same. This
Operation indeed, or tem-
ple Coction, is that which
opens the Door into the
Chambers of Life, making
Putrefaction and Death, and
blackness, and darkness to
vanish and flie away. This
Water and this Fire, tho'
simple, and simple in their
Operation, yet are they
hid; and known but to a few,
for that they lead into the
most recluse and abscondite
recesses of Nature.

CHAP. VII.

Operations of Nature in the Aqua Phi- losophica, as in a Seed.

HERMES. Now
I know my Son, that
the Philosophers chain up [the
element] with a strong chain,
and, when they make it
 contend with the fire: be-
hind the Spirits in the washed
state, desire to dwell therein,
so to rejoyce there. In these
operations, they vivifie them-
selves, and dwell therein, and

the Bodies hold, or contain
them, nor from them can they
ever be separated.

Salmon. The Bodies be-
fore they can be perfectly
united with the Spirit, and
joyned one to another in a
strong Confederation, must
first be purified and washed
with *Azoth* and *Ignis*: for

the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoined, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two; the Spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. *Then the Dead Elements are revived, and the Compositum, or compounded Bodies are tinged and*

altered, and by wonderful rations, they are made permanent, or fixed, as the Philosopher saith.

Salmon. The Dom of themselves remain dead but the Inhabitants in them are alive. Now the Bodies of the Metals, are the Temples of their Spirits; when they are received into the Bodies, their terrestrial substance is by little and little made thin, extended and Purified, and by the Vivifying Power the Earth and Fire, hitherto lying Dormant, is excited and stirred up. For the Spirit which dwells in the Metals is laid as it were asleep, and can it exert its Power, shew it self, unless the Bodies be first Dissolved, Exalted and turned into Spirit, (that the Spirit does not Vivifie;) being brought to this Degree of purity and spirituality, and at length to perfection, by their abundant Virtue, they communicate their tinging property to the other imperfect Bodies, and Transmute them into a fixed and permanent Substance.

Substance. This is the property of our Medicine, into which the Bodies are reduced; that at first, one part thereof will tinge ten parts of an imperfect body; then a hundred, after a thousand, ten ten thousand, and so infinitely on. By which the Efficacy of the Creators Lord is most apparently evident, *Crescite & Multiplini*, encrease and multiply: And by how much the oftner the Medicine is dissolved, by so much the more it encreases in Virtue and Power, which otherwise without any more solutions, would remain in its simple single State of perfection; there is a Celestial and Divine Fountain set Open, which no Man is able to draw dry, nor can it be wholly exhausted, should the World endure to Eternal Generations.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having sustained (with thy Brethren) adorned with a moderate Government) the Tincture, hast and a place of rest.

Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who-so is ignorant of, knows nothing of the principles of this Science. This Fountain (saith *Bernard Trevisan*) is a wonderful Fountain of Virtue, above all other Fountains in the whole World; it is as clear as Silver, and of a Celestial Color. *It is the Formator of the Royal Elements*; that is (as *Bernard* explicates it) it draws to its self the King, who after 130 days, it brings forth splendid, shining, and Crowned with a Royal Diadem, who afterwards Adorns his Brethren, they being first Purified in the same Fountain, and freed from all their Internal Leprosie and Impurities: By this he means, Concord and Peace is produced, and a Stable Place of Rest, by which is prefigured, Tincture and Fixation.

IV. Hermes. Our Stone is a most pretious thing, yet cast forth upon the Dunghil. It is

most dear and Valuable, yet Vile and the most Vile; [i. e. found among the most Vile things.] Because it be-comes us to kill two Argent Vive's together, and yet to Value, Prize, and Esteem them, viz. the Argent Vive of Auripigment, and the Oriental Argent Vive of Magnesia.

Salmon. It is the most pretious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is most Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double Argent Vive: The first of which Argent Vive's is Vile and Abject, and found in all places, in the Dunghil, in the High way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hour; for it enlivens all things, both Animals and

*Vegetables, even Her Plants, and Trees stand need thereof; it preserves all things from Corruption and every Mineral with exception. But would you know what it is; it is neither Gold nor Silver, nor Gems nor pretious Stones, but are things of great Price and therefore not to be merated among those things which are Vile and Mean. What is it then? It is neither but not the Vulgar Salt with which Food is dressed, altho' that has some of the Qualities of this Stone, viz. that of Dissolving; but it is *Sal Pe-* Salt of the Rock, of which Rock I say, by which refining Mercury is transformed into the best and most perfect of Metals, and Flint into the most hard and damant: but few will believe this, but such whom Experience and true Philosophy has taught, how it is found in all things, and by what Artifice it may be extracted out of them. This is which without doubt the Author as under a Veil, Auripigment. And this*

gh to be said concern-
his Argent Vive, that
Vile and most Vile.
ne other which he calls
ital Argent Vive of
esia, is most Valuable
Pretious; this is not
of Vulgar *Argent Vive*,
f the Vulgar *Magnesia*.
y this Argent Vive, he
the humidity of the
re, which is the Ra-
Humidity of our Stone.
agnesia, he understands
otal Mixion, or Com-
n, from which this
dity is extracted, and
a Moisture is called our
nt Vive; which Humi-
oes indeed run in the
and in the same does
ve the whole Composi-
and also congeal it,
s it grow Black, makes
ow White, and also
s it grow Red, and
e end compleatly per-
t; and it is that which
all in all, being a most
us Treasure to such as
it, and possess it. This
esia is the Power and
e of our Stone, which
n Universal Magnet
s all things to their
er, whether in the su-

perior or inferior Worlds.
And the greater part of
this Secret Arcanum lies ra-
ther in this pretious *Magne-*
sia, than in the former Vile
Argent Vive: of which,
tho the Philosophers have va-
riously hid it under Clouds
and Veils, we have here
said enough.

V. Hermes. O Nature,
the greatest, the Creator of Na-
tures, which makest, contain-
est, and separatest Natures in
a middle principle! Our Stone
comes with Light, and with
Light it is Generated, and
then it Generates or brings
forth the Black Clouds or
Darkness which is the Mother
of all things.

Selmon. Universal Na-
ture is but one thing, which
is the very principle of Mo-
tion and Rest, and which,
as *Hermes* saith, is the Crea-
tor of Nature, or the pro-
ducer of all things. But
God Almighty is the Su-
pream Work-Master, and
great Architect of the whole
World, who created and
brought forth this Universal
Nature, that according to
his

his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specifick Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow ; but this Eduction is in the middle principle, *viz.* the inward and latent Life, and energetick Spirit which specifies it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barly, Rye, Oats or Pease, &c. so if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specifies that production, and makes it bring forth Gold again, 10. 100. or a 1000. fold, according to the goodness of the Earth in which it is Sown : But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darkness must Over-spread the Face

of the Earth : By which some Philosophers, none else is understood but *Magnesia of Saturn*, *Saturn* by the Greeks led *Chronos*, that is Time, which all things are produced, and the *Magnesia* which is the Mother and Generatrix of our Work.

VI. *Hermes.* But we Conjoyn the Crowne to our Red Daughter, a Gentle Fire, not yet too hot or hurtful, she does Consume and will bring forth a good and excellent Son ; which does feed with a little and nourishes the perfect or fixed Matter, making it abide even the greatest

Salmon. The Queen the Red Daughter Philosophers is *Luna*, the Metallick or Philosophick *Luna*, which puts on the Masculine nature, by being Conjoyned to our *Sol*, our Crown King, and she brings a Son, which the Philosophers call *their* *Salmon*. This is wonderful, the

ets who before were
Nurses and Feeders, are
 by the same *Nursed*
 d, but it is so in this
 Work. It is nourished
 the gentle Heat, (not in
 vulgar way of Decoct-
) answerable to that of
 Heavenly Fire or Sun.
 is fed 10 or 12 times
 its proper Food and
 , which is the Mer-
 Bread and Water, by
 it grows, increases,
 brought to perfecti-
 Splendent in Glory
 the most sparkling Fire.
 tion ought indeed to
 to Satiety, even so
 times till it neither
 s nor Thirsts [any
 then is it Tinged and
 for ever.

The *Hermes*. But when
 forth the Fire upon
 rves or enfoldings of
 phur, the Boundary of
 does enter in above it,
 ned in the same, and
 esied and stinking Mat-
 racted; then he is
 or changed, and his
 by the help of the Fire
 Red as Flesh.

Salmon. Every thing
 which lives, lives by Vir-
 tue of its inward Fire or
 Heat; and Sulphur contains
 within it a hidden Fire,
 which by the External Fire
 is excited and stirred up;
 Life made manifest begins
 to live, and that which be-
 fore was hid in the Sulphur,
 now exists and is made
 manifest; it is the business
 of the Fire, not only to
 Vivifie, but also to Depu-
 rate, and Segregate the
 things which are Hete-
 rogene, till (being separa-
 ted) there appears at length
 in the Fœces a most pure
 and Rubicund Tincture of
 the Color of Flesh newly
 Killed and Bloody: This
 is the Blood of the Green
 Lyon, which the Philoso-
 phers speak of; and it is
 said to be Green, not for
 any external Green Color,
 but from its Viridity or
 strength of Life. The Tin-
 cture is like Bloody Flesh
 new Killed, or Blood yet
 flowing and moist, which
 then is said to have attained
 the Degree of perfection.
 And as Flesh is nothing but
 Blood

Blood Coagulated, abound-
ing with a full vigorous and
perfect Spirit; so also Our
Tincture is nothing but the
Coagulated Blood (which
Blood is the boundary or
satisfaction of Hearts) even
the Blood of the Green or
Virelcent *Lyon*, vastly re-
pleat with a Fountain of
Vital Spirits.

VIII. Hermes. *But Our
Son the begotten King, doth
take his Tincture from the Fire;
And Death, and the Sea, and
Darkness fly away from him.*

Salmon. Now, if you
know what this Tincture is,
Our *Hermes* here tells you
very plainly, that it is made
and remains Red by the
help of the Fire; and again,
Our Son the begotten King
Sumit Tincturam ex igne, doth
take his Tincture from the
fire, from whence plainly
it is taken; the fire is that
strong Fortitude, or invin-
cible strength, which brings
forth this Tincture, or true
Viridity of the *Lyon*. Whatso-
ever tincture flies away from
the Fire, is Immature and
Imperfect; nothing can be

right and perfect but
can endure the stro
Tryal of that Element
therefore by consequ
the Tincture is to be so
nourished by the Fire
it comes to the heigh
Perfection. And thu
Stone, which before,
in its beginning, lay
Death, and was drov
in the Sea or Waters,
surrounded with Dark
which was the Corrup
of the Matter, is by
Power of the Fire, w
gentle Coction, assimu
to the Nature of the
and at length wholly
ed into Fire, where it d
as in its proper Matri
Element, and in the
only rejoyces and is
lighted, till by lengt
time it is converted in
Quintessence the true
osophick Tincture, at
Triumphs over Death
Sea, and Darkness as
ving really Conqu
them, becoming a Med
for the Bodies both of
tals and Humane kind.

IX. Hermes. *The
gen flies from the Beams*

*who observes the Holes
Pages, where they enter
and our Dead Son Lives.
ing comes from the Fire,
joyces with his Wife,
Open the hidden things;
Obscured Virgins Milk.*

Simon. The Dragon
signifies the Earth,
is Black, blacker than
: Now Serpents and
ons delight rather in
under Ground, Holes
ocks, and obscure
than abroad in the
Air and Light of the
and therefore they
the shining Sun, viz.
Spirit of the Fire. This
on must be inclosed
essel, little and round,
efended and Luted,
ose stopped up, and
exposed to the Heat
Sun for one Philoso-
Month, or space of
s, in which time it is
yed, the parts being
Dissolved; by the
stink of which the
Son happens also to
ed: Both being there-
ain and put into ano-
ean Glafs, are put in
Heat of the Sun for o-

ther 40 days, or other the
like Heat, and in that space
of time, the Dead Son by
little and little is revived and
restored to life; but the Dra-
gon by the same heat, be-
ing vehemently over-born
is wholly Consumed and Re-
duced to nothing. Now
the King seeing the Heat of
the Sun to be too weak to
Work a Total deliverance
from the Poyson of the Dra-
gon, prepares a Bath for
himself and his Son to wash
in; in the mean time the
Virgins Milk is brought to
its Whiteness, with which
the Son is Copiously Fed,
and the hidden Tincture is
brought to light, and ad-
vanced to the height of its
Glory.

X. Hermes. Now the
Son Vivified, or made to Live,
is made a Warrior of the Fire,
and superexcellent in his Tin-
ctures; for the Son has got the
Blessing, having also the Root
of the matter in him.

Salmon. The Father can
never Desert the Son, for
the Son is of him and from
him, participating of his
Life

Life and substance : and is like unto him in all things ; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. *The Son has got the Blessing, that is, the Tincture and Fixity of parts. And the Root of the Matter is in him, that is, the Prima Materia, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.*

XI. Hermes. *Come ye Sons of Wisdom, and rejoyce ; be ye glad and exceeding joyful together ; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.*

Salmon. Having Con-

quered and overcome the horrible Monster terrible Dragon, this sonous Serpent, this M and profligating Spirit Putrefaction, Corru and Darkness, this invincible Death, brought forth a new spring to Life, Glory Perpetuity ; full of and Power, of Sulph Tincture, even the Redness, enjoying a fixt substance, always creating *ad infinitum*, is the Reign and Dominion of this new Birth, C with his Red Garment Scarlet Color ; I say having done all this, advises us to rejoyce and glad, yea exceeding joyful for this is the final Care, and Trouble Sorrow ; making Rich a Treasure that cannot be Consumed, Wast brought to an end.

C H A P. VIII.

Philosophick Riddle laid down after a new Manner.

HERMES. Now understand that this tries out, nourish and me, and I will reward you to me mine, that my own, and I will fully recompence you.

It ought to be led and brought to tion with proper of its own Nature, with *Fire and Azoth*; spirit, and the Virgins The true *Aqua Philosophick*, which gives it substance and Fixity. its own, and is like made out of the waste, which for ever wards leuens the whole if you do this, you up the Recompence ward, the Fruits of labour, Riches, and joy, and Glory, and y good thing.

II. Hermes. *My Sol*, and my Beams are most inward, and secretly in me: my own *Luna* also, is my Light, exceeding every Light; and my good things are better than all other good things.

Salmon. That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed, but it is most inward, even Central, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self *Luna*, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the *Aurora*, the Morning

Morning of the Glorious
Day.

III. Hermes. *I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities, to Know and Understand, and to possess Divine things.*

Salmon. This is a *Prosopopœia*, shewing the liberality of the Donor, the Infinite and immense Treasures (as it may in a sense be said) with which all the worthy Searchers after this wonderfull Mystery are Blessed: the Rewards are Honour, and Glory, and Treasure, infinitely exceeding that of Kings: The possessors of which slight, and undervalue all temporal things, in comparison thereof, and despise their uncertain, and fading satisfactions for that this can never be lost, nor spent, never be Exhausted, or consumed, but remains as a fountain always running, an Eternal Spring for ever.

III. Hermes. *Not that which the Phil have hidden and obscure written with seven Alpha and Yda, for two: And Sol in like follows the Book [of M notwithstanding, if willing, or desire that have the Dominion ye watch the motions of joyn the Son to the D of the Water, which ter: This is a hidden*

Salmon. Under the of seven Letters (signifying the seven Planets, and seven Metals answering them) *Hermes* has Secret; and in the ing words, as in an has lockt up the Mystery, so that it for any one positively give a true interpretation. Tho' by *Alpha* and probable he means rit and the Soul, *whi the two*, Mercury and phur, which is the tion of *Sol* and Mercury and a Sulphur ed and Incombustib. by *Sol* following th

[Nature] is meant the natural Course of Generation; which is the same in Metals as in all other things. By the Daughter of the Water or Jupiter meant Mercury, and by the Son, a Sulphur fixt and combustible, such as are and Luna: in the Composition of which Mercury and Sulphur lies the whole Secret. These two when united are but one thing; but there are two natural kinds of fixed Sulphurs, the one and the other excellent is Solar and Lunar, and White, of which are made the three Ferments for the three Colours White and Red.

Hermes. Auditor understand, let us then use our Reason: Consider what I have said in with the most accurate Investigation, and in the Conclusive part have demonstrated to you. The whole Secret I knew to be but only one thing.

Simon. He which easily lives, may easily be de-

ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words; and the attendant circumstances to the same; what he has here most subtilly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the *Aqua Philosophica*.

VI. Hermes. But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoins with one of another Species, the thing is Neutral indeed which is brought forth.

Salmon. Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consentaneous to the

Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so *Hermes* tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different *Species* of the same *Genus* mix together, a contamination of both the *Species* follows; this is plain to the senses: the same thing happens also in Metals.

VII. *Hermes*. Now *Venus* saith, *I beget the Light, nor is the Darknes of my Nature; and unless my Metal be dried all Bodies would cleave unio me; because I should make them Liquids: Also I*

Blot out, or Wipe away the Rust and Filthiness, and I extract their substance: I thin therefore is better than ean my Brother, being Conynne

Salmon. This is *Allegorically*, because as the Morning Stars the Harbinger or Forerunner of the Sun Rising. When is Light there is Light, the Light being the Vehicle of the Life: There is nothing in *Rerum Natura* which is not brought forth by the help of this Light, viz. by a Natural Generation: Metals are thus produced in their Mine: But this Light is not found in Metallick Bodies, because of their too great cynereity and Terrestreity; and therefore because of the moistness of *Venus*, they would gladly stick to her. The moist Metal *Venus*, which is neither Copper nor Brass is endued with Lucid Splendor, and with Fire Virtue and Power, by which it melts Bodies as it was with a Fire of coals but it melts or liquifies them not simply, but by relin-

... washes away their
... and Corruptible mat-
... that is, extracts and
... forth to light their
... and incorruptible
... nce, even their inward
... hidden Tincture. What
... he then? Truly if *Ve-*
... *nd her Brother copulate*
... er, and at length, by
... raft of *Vulcan*, are ta-
... and held bound toge-
... by some invisible Pow-
... Spirit) in Chains; she
... be impregnated, and
... a Revolution of ten

Months, bring forth a Son
more Noble and Excellent
than the Parents. This is
the pretious Stone, a Pearl
of great price, the invalua-
ble Treasure, which even
the Kings and Princes of the
Earth, and the Great Ones
of this World seek after;
but it is hid from their Eyes,
being only the proper Inhe-
ritance of the abject and
humble in Spirit, who
are the true Sons of Wis-
dom.

CHAP. IX.

last Act, or Conclusion of the Theory of the Philosophick Tincture.

HERMES. *But*
the King, and Lord,
minator, to the Witnes-
Brethren saith, I am
ed, and Adorned with
al Diadem, I am cloath-
h the Royal Garment,
bring joy and gladness of
Simon. By the King is
at Gold; and by his

Brethren, the other inferi-
our Metals, which all pos-
sess the Kingdom in com-
mon, the supream power of
which resides in *Sol* alone,
for that he sustains himself
in the fire without hurt, e-
ven to the longest period of
time. By *the Royal Diadem*
he means Fixity; and by
the Royal Garment Tincture,
even the *red Tincture* of the

Stone, which as *Ferment* or *Leven*, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. *Hermes.* And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Brest, [i.e. the Body or Womb] of my Mother, and to lay hold and fasten upon her Substance: making that which is Visible to be Invisible, and the hidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.

Salmen. That which is thus overcome by Force is *Sol*; that is, it is dissolved and its Body Opened, and made to joyn and Unite with *Mercury*, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of *Mercury*, fastens upon it, and converts it into its own Nature: Thus *Sol* which before was Visible, its

substance being atttered is made invisible, and Spirit; and that which was before hidden and invisible is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Ferment, which by Virtue of the Ferment is put upon Mercury, whereby the Vailed or Obscured Matter Generated, which is the substance of our Stone, which by a Door is Opened in the Chambers of our Treasures.

III. *Hermes.* Understand these words, keep them, meditate upon them, and after nothing else: for the beginning is Generated Nature, whose Bowels are Fleishy; and of any thing else. Upon these words Meditate; and what is superfluous [of Work.]

Salmon. With what vehemency and Earnestness does *Hermes* here speak, tho' the whole Mystery in these words: And not in Vain does he bid us understand them, keep them

mitate upon them, and to
ire after nothing else : You
not gather Grapes of
rns, nor Figs of Thi-
: As a Man Begets or
erates a Man, and a
t a Beast, and as every
rb, and Plant, and Tree
produced from their
er Seed ; so in the Me-
e Kingdom, Metals
only produced from
lline Seeds or Roots,
into a proper Womb,
h is the Philosophick
ury, the Earth whence
draw their Nourish-
, and by which they
v, Encrease, and pro-
on to Perfection. All
things whatsoever are
and Fruitless.

1. Hermes. *From thence*
the Philosopher Botri is
from the Yellow or Ci-
which is extracted out of
Root, and from no-
else ; which if it shall be
re, thou hast sought it at
outh of Wisdom, it was
ained by thy Care or
y : You need not study to
change it from the
: See I have not Limi-
, or Circumscribed you

under Darknes ; I have made
almost all things plain to you.

Salmon. By Botri he
means the two Stones, the
White ; and the *Yellow* or
Red, which are extracted
out of the White and the
Red Roots, viz. out of the
Sulphur of Nature. That
which Whitens, the same
also makes Red ; and the
same that Kills, the same also
makes Alive : (*Qui mecum*
moritur, mecum oritur.) But
this is true, only of the great
Work it self ; and not of
any Branch thereof ; in par-
ticular Works and Ope-
rations, you must have par-
ticular Ferments, which
must be taken from *Lu-*
na for the White, and
from *Sol* for the Red, as
the Arabian Geber has at large
and plainly taught us. Na-
ture does only and alone
conjoyn and separate, and
all its Operations are subtil
and spiritual ; but if you
will be Wise above Nature,
you shall certainly Err and
suffer an irreparable loss :
And having once brought it
to the fixed Redness ; there
is nothing beyond that, in

that is the Ultimate perfection, where you must take up your rest.

V. Hermes. *Burn the Body of Laton or Brass with a very great Fire, and it will give you Gratis what you desire; it will Stain, Dye, and Tinge, as much as you can wish it, and that with Glory and Excellency. And see that you make that which is Fugitive and Volatile, or flying away, that it may not fly, by the means of that which flies not.*

Salmon. By the Body of Laton or Brass, and by that which is Fugitive, he means the Philosophick and Volatile Mercury, which by a Sulphur fixed and incombustible (such as is taken from Luna and Sol) is to be fixed in the Fire, so as it may rest and remain therein tho' most Vehement, and Fusory, or in the strongest reverberation, without the least Diminution, Detriment, or Corruption. But the Mercury is fixed by the Spirit of the Sulphur, not by its Corporeity; the Corporeal Particles only give form,

and convey the Spirit of the Mercury, which cannot be brought to it, in or by any other Vehicle. The Fire, all the Heterogeneous or impure parts of the Mercury are destroyed, the pure left behind, and held fast by the Power of the fixing Spirit, which therefore wise without the assistance and help of that Spirit, you have vanished also: This Volatile substance it seizes upon, changes or transforms, and fixes, and brings over into its own property. This tho' a Spirit contains in it the highest purity, and its Body being opened, is the Sulphur Seed which must be found in the Philosophick Earth. Mercury, (as we have often said) that it may not Die, and resume a new Body, a thousand fold more in quantity than its former, which by the enlivening Power of the Enlivening Spirit will be made to spring up and grow to a Tree, of the first magnitude, bearing Golden Apples, whose Seed will and remain in its self.

the S. v. and bring forth a new
 which infinity of Generations :
 to it perpetual new Substance
 which Body being made out of
 be Her Substance of the Mer-
 rts of tal Earth, by the Power
 destroyed he transmuting or Ve-
 and, are ating Spirit and Soul.

Power
 which
 the al
 at Spirit
 also
 ance it
 ges or
 xes, d
 to is on
 tho' a
 be high
 dy bas
 e Sulph
 must be
 which E
 we li
 it ma
 me a
 d fol
 han be
 e en
 e En
 made
 grow
 tr
 Gu
 wood
 15

II. Hermes. *And that*
which rests or remains upon a
fixed Fire [is fixed,] and is
a strong Fire it self: And
which in the heat of a
fixed or boyling Fire is cor-
rupted, or destroyed, or made
weak, is Cambar.

almon. By Cambar also
 means the self same thing,
 wit, our Volatile Mercu-
 in its Corruptible State;
 rather the Corrubtible
 impure part thereof,
 which must be corrupted,
 destroyed, and made to
 away, that that which is
 e and will not fly, may
 bear and remain; but the
 purifying Fire must be
 down, in which the great
 Secret of the Operation lies;
 al without which nothing
 can be done, which Fire,
 as we have formerly said, is
 to fold, viz. Internal and

External, the latter being
 used only to excite the for-
 mer.

VII. Hermes. *And know*
ye that Our Æs, Brass or La-
ton, is Gold, which is the Art
of the premanent or fixed Wa-
ter; and the Coloration of its
Tincture and Blackness, is
then turned or changed into
Redness.

Salmon. That is, Our
 Gold or Stone, or Tincture
 is the product of the perma-
 nent or fixed Water, by
 which he means the Philo-
 sophick Mercury impregna-
 ted with the Spirit of the
 fixed and incombustible Sul-
 phur. And by this you may
 perceive he puts a difference
 between the Æs, Brass or
 Laton, which is made by this
 permanent Water, and the
 Corpus aris, or Body of com-
 mon Brass. Now the *Aqua*
permanens is that which con-
 tains in it self the Tinctures
 of all Colors, Black only ex-
 cepted, which is taken away
 from it, for that it is a sign
 of imperfection and impu-
 rity: By this Water alone
 Mercury is turned or chang-

ed into the true Red, that is, into the Tincture of *Sol*. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of *Sol*, that must be done by *Sol* alone, and not by any corruptible and Forreign Matter or Substance, for that *Sol* contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make *Sol* do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes: *I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.*

Salmon. He has hitherto been teaching you the first part of the Work, which is

the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: *Our Mercury* must be undone, and unmade; he is, corrupted and destroyed, and brought through Putrefaction into a pure and Limpid Water, that it may be able to pierce the Metalline Bodies; from which State, by Conjunction with a pure, fixt, and incorruptible Sulphur, and by the virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thickness, (which Spirit is the Philosophick Fire,) it may be renewed and regenerated; the Water is to be reduced up, the spiritual is to be made corporeal; the thin is to be made thick, the volatile to be made fixt; and the changeable Colors reduced to a Unity and permanency, either White or Red, according to the Order and Root of the Generation; one and the same Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of our

Stone is but one, and
 fore nothing can be
 Alien from the Art,
 to fetch it from many
 ; Nature is not mend-
 made better, but by
 ure of its own kind ;
 regar makes Vinegar ;
 r Art begins with Mer-
 and with the same
 ry it is Finished. It
 nd of *Proteus*, which,
 ng upon the Earth,
 s the Nature of a Ser-
 but being Immersed
 ter, it represents a
 presently taking to it
 Vings, it ascends a
 nd flies like a Bird ;
) it withstanding it is but

one and the same Mercury ;
 with this the Artist does
 Work, and with it he tran-
 facts all the necessary Ope-
 rations of our Stone, being
 fit and proper for them all,
viz. for Putrefying, Distil-
 ling, Coagulating, Morti-
 fying, Vivifying, Subliming,
 and Tinging, without which
 seven Operations you la-
 bour wholly in vain. Till
 you have Putrefied the Mat-
 ter, you have not made one
 step in the true way ; but
 that being done, you have
 accomplished the first sign
 of the Art, as *Hermes* testi-
 fies.

CH A P. X.

Practical part of the Philosophick Work.

ERMES. *My Son,*
that which is born of
is the begining of this
cm. The Crow is the
 kels and Darknes of
 Matter being Corrup-
 now nothing was ever

Generated or brought to
 light, which had not its be-
 ginning from blackness and
 darkness, *ex nocte Orphei*, i. e.
 from principles Invisible ;
 for so it is said concerning
 the Creation of the great
 World. *In the beginning*
when God Created the Hea-
vens

vens and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep; and God said, let there be Light and it was so: From whence we may gather, that Darkness was Prior to Light: And so it is in this our Philosophick Work; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil wherein the true Seeds of things dwell: Nor is the Spirit by it self the Seed of things, nor yet the Corporeal Particles by themselves; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoyned with an Eternal Soul; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporeal form may be made spiritual; and the Seed which before was Corporeal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual: From this

third, Immixt, Incorporated and Invisible Seed, as from the Crow, in the blackness and darkness of the light is our Stone, the true Seed brought forth, which saith *Our Hermes*, is the beginning of this Art.

II. *Hermes. See he, I have obscured the nature which I spoke of to you, by a Circumlocution; and deprived you of seeing [by giving you too much light:] And 1. This done, 2. This sayned, 3. This ear and longest, I have need you.*

Salmon. He tells us has not nakedly demonstrated the whole thing; but he has Indigitated Matter with what figure he could, *Circumscribed* a certain going about Circumlocution, which Sons of Art by thinking and Meditating upon, at length happily find out. Philosophers say, there are three several Birds, which from the Name of *Aves* they call *Aves* *Hermes* which fly by Night

Vgs. The first is *Corvus* Crow or Raven, which by its blackness is said to be the beginning of the Art; it is of the Nature of the Element of the Earth. Another is the *Swan*, and is so called from the Whiteness in the middle, and answers the Element of the Water in which the *Swan* is everfant. The third is the *Eagle*, which is the *Oleum Sulphur Philosophorum*, and answers to the Air, for that it is longest in the Air, and next to the Sun. But as you may not be deceived by Names, these Birds, rather to so many Spirits, rather to one only Spirit, than that threefold appearance, or manifestation.

H. Hermes. Roast them before, then boyl them in which proceeds from the Belly, for 7, 14, or 21 days; that it may eat its own Wings, and kill or destroy it. This done, let it be put in a Panni, and in the mouth of a Fornace, which diligently lute and take care of, so that none of the Spirit may go

forth: And observe, that the times of the Earth are in the Water; which let be as long as you put the same upon it.

Salmon. Hitherto he has for the most part, delivered the Art Theorically, now he comes to the Practical part, ordering the matter (before demonstrated in divers manners) to be roasted, and to boil it in Horse-dung, for a certain number of days. There is a time of digestion, which is the prime, or first Assation, or Decoction, with a fire weak and soft, like that of horse-dung, which is sufficient for the first degree of Digestion: This being done, the *Dragon* will eat his own Wings, and kill or destroy himself, that is, the matter will begin in the *Terra Philosophica*, to be dissolved and corrupted. Then after the time of the solution is absolved or compleated, the heat of the fire is by little and little to be augmented, and the matter to be decocted in a Philosophick Fornace or *Ahanor*, with a continual fire. But the Vessel

fel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating ~~force~~) should transpire, or go forth, and leave the dead Body: This may be done with *Lutum Sapientiae*, which you may prepare after this manner. Take *Glue dried into powder, one ounce, Barly flower two ounces, green Wood Ashes, Salt, Calx Viræ, Sand, Crocus martis, or Caput mort. of Vitriol, ana one ounce, all being in fine powder, let them be mixed with juice of Comfrey, and Whites of Eggs, to the just consistency of Lute:* with this the Mouths and junctures of the Vessels must be stopt and closed, so that the least Spirit or Vapour may not go forth.

IV. *Hermes. The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp Vinegar, or Childrens Urine, till it be obscured or hid: this done; it does live in putrefaction.*

Salmon. Our Stone con-

tains secretly or hiddenly in its self all the Colors of the World, which are not manifested, unless it be first melted or dissolved. It is then therefore as it is melted in the fire, so often a new color arises from it, till at last the colours are vanished, and the whole matter is reduced to ashes: And in these Philosophick Ashes is the *Phoenix* hidden, and out of them will it arise with glorious splendour; at first like a Worm, which in the process of time will become a Bird, even the most precious *Phoenix*. By the *Phoenix* thereof, he means the *Spirit*. But here he calls the *Phoenix* the Brain, Metaphorically; for as the Brain is the Seat of the most pure and subtle Animal Spirit, in an Animal; so these Ashes are the place of the most subtle Mineral, or Metallick Spirit, and the matter in which the said Spirit is hidden, even the most noble, and most precious Spirit of the whole greater World. By the most sharp Vinegar or Childrens Urine, he means the Acidity, or Spiritual

is of the Metals, or Metallick bodies: And by grinding the Ashes therewith, he dissolves dissolving them therein, which is the Philosophick way of speaking: For this dissolution must be long, till it putrefies, and first color of the operation appears, which is black; which color must appear: The Stone become Black twice, and White, and twice; the cause of which is one only, for that the operation is twice repeated and therefore it is said the second time to live in operation; that is, being corrupted and putrefied the second time it does live. By the Brain (as I said) is understood the mind, or the most subtiler substance dissolved in the Radicated Vinegar of the Philosophers; if you know not the preparation or Education of this Radicated Vinegar, you know nothing of the true Philosophick Menstruum, or dissolution; there is no other Aqua Metallica, Aqua Vitæ, Aurialis, Aqua Lapidis,

but this *Acetum Radicatum*, for that it contains in it self all things necessary for this Work.

V. Hermes. *The Dark Clouds will be in it, before it is Kill'd; let them be converted into its own Body; and this to be reiterated as I have described: Again let it be Killed as aforesaid, and then it does Live.*

Salmon. That is to say, while the Matter is in Dissolution and Putrefaction, in Killing but not Killed, the Clouds like a Tempest, will arise, which is an effervescence caused from the contest of the contending principles, as is evident in all sorts of Fermentations: These Clouds must revert again, and be converted into their own Body; and this Work must be so often reiterated, till no more Clouds arise, viz. till the Dragon is wholly Slain. This done he must be restored to Life again, and made to live, and then killed again, as aforesaid, and then it does live, (as we have demonstrated in

in the Explication of the former Paragraph,) even in Putrefaction, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. *In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoyses therein.*

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallick Spirit, because he uses Spirits in the Plural number: However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. *But coming to this, that which ye seek by affirmation, ye shall see: I de-*

clare also to you the signification and rejoycing, even that being which does fix its Body.

Salmon. That is, I declare the cause of life and death, to be in the Spirits to wit in the natural Spirits whether Animal, Vegetable, or Mineral. He knows how to revive Minerals, and to purify them, knows how to exert their powers, and is in the way to the greatest secrets. 'Tis this Spirit, joyned with its Philosophick Earth, which has power to fix both perfect and imperfect bodies, and to bring them into the highest perfection of Silver and Gold which he calls the sign of joy and rejoycing.

VIII. Hermes. *No things our Ancestors gave only in Figures and Types they attained to the knowledge of this Secret; but behold, we are dead: I have now opened the Riddle, I have demonstrated the proposition so much aimed at: I have opened the Book [of Secrets] to the Skilful and Learned*

have also a little concealed
hidden Mystery.

Salmon. He declares,
the ancient Philoso-
phers delivered the Matter,
the Process of the Philoso-
phy in Tincture in Ænigma's,
Types & Shadows on-
ly they left no footsteps of
anything behind them,
that every one might
know of at pleasure; there-
fore from them our *Hermes*
receives nothing; and
confesses, *Ch. 1. Sect. 1.*
he obtained the know-
ledge of this Art, by the inspi-
ration of the Living God on-
 whom it was who did re-
veal and open the Secret to
This Secret he has o-
pened in this Work, and
made so plain, that the skil-
ful and learned may under-
stand it: 'Tis true, he has
folded every particu-
lar but yet he has made
it so plain, that he who
had him with a Philo-
sophical mind, may at length
find out the truth:
withstanding what he
revealed, he declares,
a little concealed the
Mystery.

IX. *Hermes.* I have kept
the things (which ought to be
put a part) within their own
bounds: I conjoyned the vari-
ous and divers figures and
forms [of its appearance in
the operation] and I have
confederated or joyned together
[with them] the Spirit. Re-
ceive you this as the gift of
God.

Salmon. The meaning of
which is, that he has first
separated what ought to be
separated, viz. the pure
from the impure, and the
Spirit from the Body, which
is the first work in order to
putrefaction, corruption, and
death. Then secondly, he
has joyned again what
ought to be conjoyned, to
wit, the various and divers
figures and forms, the Soul
with the Body, that it may
again be enformed with
Tincture and Substance.
Thirdly, he has confedera-
ted, or joyned together
with them, the Spirit, which
ties the Particles of the Bo-
dy and Tincture so firmly
together, that they can ne-
ver be separated, and unites
them

them in a perpetual conjunction with a fixity, which will endure ver.

C H A P. XI.

The Practical part farther Explicated

I. **H**ERMES. *It behoves you therefore to give thanks to God, who has largely given [of his bounty] to all the Wise; who delivers us out of the Snares and Clutches of Misery and Poverty.*

more valuable than whole World besides.

II. Hermes. *I am and tried with the full of his Riches and Good with his probable miracle I humbly pray God, that I live, I may pass the Course of my life, so as attain him.*

Salmon. For this inestimable Gift of God, it is but gratitude to return him the Tributes of Humility and Thanksgiving; to abase our selves before his Divine Majesty, with all humbleness and submission; who thus raises you out of the Dust to sit among Princes, making you to despise the Glories of Crowns and Scepters as insignificant Baubles, and to rest with infinite content in the meanness of a despicable Cottage, for that you carry within your Breasts the true Treasure,

Salmon. When a becomes Master of the *canum*, he is then tried and proved indeed, how in midst of such a full of Riches and Happiness can humble himself, and sink in to the deep byss of nothingness, striking himself from all goodly things of this world. In this humble state only to be met with (the proud he behold and off) and in this ab

self-denial, in this mortification of the first life and with, a second is to be found, a being brought forth by the love of God, the birth of the new Man formed after the Image of the second Adam, a new Spirit, a new life joyned and United to the life of God, which can never Perish or Decay, a Fountain of Eternal Delight, an inexhaustible Treasure, infinitely exceeding that which we have all while thus earnestly been living after, and pursuing.

I. Hermes. *Take then hence the Fats or Sulphurous Matter, which we take from Suets, Grease, Hair, Grease, Tragacanth, and such like things are written in the Books of the An-*

Simon. By the Fats or Sulphurous Matter under the Sulphurs of all deduced by the Alchemical Art, out of Natural Sulphurs, of which Sulphurs, only is fixed, and indestructible, and it is a substance which is both in the

Earth and in the Heavens; it is in Act, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were thoroughly moistened, to preserve them perpetually from Corruption. The more any thing abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this Our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Humane Bodies in a State of Health, and to root out all sorts of Diseases, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease, Hair,

Hair, Verdigrease, Traganth, Bones, &c. But under these and other the like Names, our *Hermes* by a Philosophick Liberty, has veiled the Verity from impious and unworthy Men.

IV. *Hermes.* But the Fats which contain the Tinctures, which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

Salmon. Here, in more words, *Hermes* explicates the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures.

2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile; and making Bright and Shining the things which were Dark and obscure. The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which by this Balsam or Sulphur, are transmuted into the best and finest Silver and Gold. Now

this hidden Sulphur dwells in the Bodies, just as Fire in a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Herbs, Plants, and Trees, which in Process of time, makes them bring forth Ides, Leaves, Flowers, and at length perfect Ripe Fruits and Seeds. Or like Heat in the inward parts of the Earth, and Bowels of the Mountains, where the most simple Bodies of things and Elements are first mixed and produce Metals, Minerals, Stones, &c. according to several varieties and kinds. So this our Sulphur of Nature contains in it several true Tinctures, which by the revolution of time coagulates; making ripe the unripe, purifying the impure, fixing the Volatile, and ennobling the Ignoble and Vile.

V. *Hermes.* And to unveil the figure or form of all other Fats or Substances (which is the Hidden and buried Fat or Sulphur) which is seen in no disposition,

is in its own Body, as fire
in Trees and Stones,
by the most subtle Art
and ingenuity it beboves us to
without Burning.

Almon. 4. It unveils the
Form, distinguishing
from all other Fats, Bal-
or Sulphurs; He calls
Hidden and Buried, be-
it is not Vulgarly
in, but only to such as
adepts: And Buried,
it lies Centrally in
bodies of Sol, Luna, and
Mercury, as a thing Buried in
Jewels of the Earth: It is
no disposition, but dwells
in its own Body, that is, it is
perceptible in any of the
perfect Metals, because
they have not Bodies able
to hold it, till by it they are
purified and fixt, where-
by they become as their own
Nature, and so takes up its
abode and dwells, in
as Heat does in Trees
in Spring time, when
the Eternal Heat of Sol,
in up their internal or
occasional Heat latent with-
in, makes them bud,
bringing forth Leaves,
Flowers, Fruits, and Seeds,

and that to perfection. This
Sulphur (saith Hermes) it be-
boves us to extract without
Burning; for in the Mercu-
ry it is yet Volatile, and
therefore by subliming of it
more and more, it must be
exalted, till at length it is
fixt, but with great care and
industry, lest you err in the
Degrees of the Fire; which
if it be too great, it burns,
or breaks our Body or Ves-
sel, (which in this place we
call the Matter it self, and
is the Domicil,) in which
this Celestial and Astral
Spirit and Sulphur dwells,
and so makes it Vanish and
Fly away. Now it is said
to be Volatile, only in re-
spect to the Body which
holds it: in Sol and Luna,
it is absolutely fixt; but in
Mercury this same Sulphur
seems to be Volatile; not
that it is Volatile in its own
Nature, but is only con-
tained in a Volatile Body,
which is Immature and
Weak, and cannot hold it:
This Body therefore must
be maturated and strength-
ned and made fixt, by Vir-
tue of this inherent Sulphur,
being digested and Decoct-

in it, with an *Idoneus* or fit Heat for a certain Revolution of time.

VI. *Hermes.* And know that the Heaven is to be joyned in a mean with the Earth: But the Figure is to be in a middle Nature, between the Heaven and the Earth, which thing is Our Water.

Salmon. Here he speaks of the Three parts of the Stone. 1. Heaven, which is our prepared Gold. 2. The mean or *Medium* of Conjunction, which is 'our *Aqua Philosophica*. 3. The Earth or *Fæces*, which is Gold it self: Now wonder not that Gold is here converted into *Fæces*, and is esteemed more vile, than the Heaven and the Water: But this is not spoken of Vulgar Gold, but of that which is Philosophick; which while it lies in Putrefaction, seems to be a vile thing; now that it contains in it self all Bodies, both perfect and imperfect, precious and vile, Gold and Lead, i. e. *Plumbum Philosophicum*, *Aurum Lepro-*

sum & Imperfectum & bum Fixum & Perfectum this is said to be in a mean that is, tho' it may have Color and Weight of Gold and other properties yet it may be made much more Spiritual, and Excellent and Efficacious, almost infinitely, exceeding the Virtues and Excellencies of the Vulgar or Common Gold, and this by the help of the middle Nature, (which is not so Volatile as Mercury nor so Dead as common Gold,) which middle principle is Our Water.

VII. *Hermes.* Now the first place of all is the Water, which goes for this Our Stone: The first Gold: But the third in a mean, which is more noble than the Water or *Fæces*.

Salmon. The three parts of the Stone are here more plainly exprest. 1. The Water, which is our Mercury. 2. Gold, which is Sulphur. 3. The next almost Gold, which is Silver, Salt, or Philosophick

is more worthy than
the Water or the Fa-
by which Vulgar Gold
by projection be ting-
and made more than
ct. This is that preti-
Stone, in comparison
which, Gold it self, the
pure Gold, is esteem-
it as a little Sand, and
as Clay in respect
of. This *Gold in a*
is Gold, in a middle
ple, that is, Essential
in the Root of the
ick Agent, which is
e possibility of aug-
tion or encrease, even
very little Plant which
oes a great and migh-
ee; now this third
ple which he calls *Gold*
mean, is the very Soul
which makes this our
lophick Plant to grow,
it form and Beauty,
making it become a
en Tree of a vast and
infinite magnitude.

VI. Hermes. *And in*
ree are the Vapors, the
chefs, and the Death.

anon. That is in one
y Subject composed of

three, Spirit, Soul, and Bo-
dy, these three Vapor, Black-
ness, and Death are latent,
which three are also one.
The *Caput mortuum* must be
dissolved; for except the
Body be dissolved, there can
be no Coagulation of the
Spirits: for the Solution of
the impure and vaporous
Body, induces and brings
forth more pure and No-
ble Spirits, indued with a
mighty Strength and Pow-
er. And by means of this
Solution, a more perfect
mixture is made as of Wa-
ter with Water, which can-
not be separated; not like
that of Sand with Sand,
whose Superficies only touch
one another, which is in-
deed no true mixture. And
thus by making a dissoluti-
on of the Metalline Princi-
ple, that which is not Me-
talline, nor will dissolve,
nor mix with the dissolved
Matter, (as the Vapor, the
Blackness, and the Death
or Putrefaction,) comes to
be separated and removed,
whereby the Dead comes
to Live, and that which was
in Captivity and Chains
comes to be made free, de-

livered, and set at Liberty.

IX. Hermes. *It behoves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Fœces, and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.*

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death. that is, the want of Ponderosity, of Tincture, and of Fixity, both which threes in their own principles, are

also but *one thing*, to wit the *Caput mortuum*, is depurated and revived by Dissolution only. Accept the Body is Dissolved there can be no Coagulation of the Spirits, as we said before. And the if you would remove the Fumes, you must dissolve the Fumous, or impure Body, that it may mix with the Ponderating Spirit. Fat or Sulphur is chased from the blackness by threefold Sublimations, bring forth the pure Philosophical White and Red Flowers, which are the Tinctures. And the Death is expelled by the Mercurial or Sulphurelick Spirit, which gives Eternal fixity.

CHAP. XII.

The Praxis exemplified from the Nature of Leven and Paste.

I. HERMES. Now there are seven Bodies, of which, the first is Gold, the most perfect, the King and the Head of them: which the Water cannot alter, nor the Fire Corrupt, nor Fire Devour, because its Complexion is temperate, or in a mean; as Nature direct, in respect

*Hot, Cold, Moisture, or Dry-
ness; nor is any thing that is
it Superfluous.*

Salmon. The seven Bo-
dies are the seven Metals,
the first of which is Gold,
and the most perfect of
them: Now tho' it be all
that can be, or is requisite to
be in a Body truly perfect;
yet something more than
perfect is designed by our
Tincture: For *Sol* of him-
self cannot tinge nor melio-
rate any other Body, nor
bring it to his own perfe-
ction, therefore he is to be
made more than perfect by
the Virtue of this Philosophick
Tincture, which opening
the Body, shall exalt it a
thousand fold beyond the
degree of its perfection,
making him able to trans-
mute other Bodies into his
own form, fixity, and like-
ness: The other six Bodies
are Silver, Tin, Copper, Iron,
Lead, and Quick Silver,
which last is also among the
number of Spirits. Now
there is a difference between
the Common and Vulgar
Gold, and our Gold, say
the Philosophers: Ours is

the *Æs*, or *Electrum Mi-
nerale*, whose Composition,
comprehends in it self all
the Metals, according to
this saying, *Omne Aurum est
Æs, sed non omne Æs est
Aurum.* This *Æs* or *Aurum*
is rightly compared to *Sol*,
who by the Testimony of
Hermes next after God, go-
verneth the World, and Illu-
minates all things, both Ani-
mate and Inanimate, of
whom well Sung *Palingenius*,

——— *O Sol, qui tempora
mutas,
Et cum temporibus, quicquid
generatur in Orbe.*

And as the Stars and all the
other Planets receive their
Light and Virtues from the
Sun, so also do all the other
six Metals and Minerals re-
ceive theirs from Our Gold,
almost in like manner by
the Emission of its Rays or
Beams, which is indeed its
tinging Sulphur, and mul-
tiplying and fixing Spirit.
All that is perfect in Our
Sol is its Viridity, which
eternally generates the
multiplying Tincture, or
Ferment of Our Stone.

This is the *Elixir* saith the *Rosary*, the compleat Medicine, the most depurated and digested Substance, more than perfect, and perfecting all other bodies whether perfect or imperfect, making those that are perfect, much more than perfect. This is the true Philosophick Gold (i. e. Gold in a mean, or Gold after a manner) more worthy, more Noble, and more Precious than Vulgar Silver or Gold, or any Gem, or Precious Stone. Many have sought this *Aeris Viriditatem* in Vitriol; and Copper or Vulgar Brass, but they erred, and were deceived, following the literal Discourse of the Philosophers, and not their Sense: For they ought not to have contemplated the Metals as they are Bodies, but as they are reduced into a most Subtil, Spirituous, and Celestial Substance.

II. Hermes. *Therefore the Philosophers bear up, and magnifie themselves in it, saying, that such Gold in Bodies is like the Sun among the Stars,*

most Light and Splendid. as by the Power of God, every Vegetable, and all the Fruits of the Earth are perfected; by the same Power, the Gold, [the Seed thereof] which contains all these seven Bodies, makes them to spring to berined, and brought to perfection, and without which this Work can in no wise be performed.

Salmon. As *Sol* is among the Stars and other Planets, and Vulgar Gold among the other Vulgar Metals and Minerals; so also is our Gold (which is the true Philosophick Tincture) among the other Metals or Bodies: reduced to a Spirituality and pure Tincture: And as *Sol* the Heavens is the *Medium* that perfects all Sublunary and Inferior things by his Beams, Light, and Heat: So also our *Sol*, (the true Seed of Gold, and the Seminal Power of the Aurifick Principle) is also the *Medium* which makes all the other seven Bodies not only perfect, but more than perfect; that they thereby may perfect other quantities of their own kind, yet lying in imperfection,

wanting Purity, Tincture, and Fixation: All which doe by Virtue of its sub-
 spirit, Tincture, and
 e. Therefore say the
 Philosophers, Our Gold is
 corporeal, but a depu-
 substance in the high-
 degree, and brought to
 Aral, or Heavenly Na-
 This is the *Ixir, Elixir,*
Tinctum, the true *Tin-*
and Spirit, tinging and
 all other Bodies, and
 and which they cannot
 perfected.

Hermes. *And like as*
Dough is impossible to
Fermented, or Levened
Leven; so is it in this
without the proper Fer-
ment, you can do nothing:
in sublime the Bodies,
separate them separating the
and uncleanness from
from the Fæces, you
conjoyn and mix them to
and put in the Ferment,
up the Earth with
Water.

alain. Our Hermes, a
 before has made men-
 c Ferment, which he
 in plain, open and ma-

nifest Words, declared to
 be Gold: He now comes to
 demonstrate the necessity
 of *Fermentation*, setting some
 of its Operations in Order.
 The other Imperfect Bodies
 are the Meal or Dough, and
 unless they be Fermented
 with their proper Leven,
 which is Gold, they cannot
 be brought into the proper-
 ty of the Leven or Gold:
 but this Gold must be made
 spiritual and living, and the
 Bodies must be Dissolved,
 Sublimed, and Putrefied,
 before they can be mixed
 with the Ferment; this be-
 ing done, viz. being made
 clean, subtil, and spiritual,
 the Ferment or prepared Gold
 is to be mixed therewith,
 making up the Earth with the
 Water, that is the Body with
 the Spirit. Now to bring
 the Bodies into this State, to
 be fit to be joyned with the
 Ferment, you must sublime
 them, purifie them, make
 a separation of the Fæces,
 then conjoyn and mix; all
 which are necessary in Or-
 der to this Fermentation.
 The Ferment to the prepared
 Body, is as the Soul to the
 Body, or as Leven to Paste,
 with-

without which the Mass could not be leavened.

IV. *Hermes.* And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Composition, does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

Salmon. Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: And as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-

ciples, viz. Mercury and Sulphur, which our prepared Bodies come from; before *Hermes* bids you consider it, and tells you that there is no Leven or Ferment, but from the Paste it self; and therefore Philosophick Gold, which Ixir, the Ferment is prepared from the Philosophick Mercury and Sulphur, a fit proportion; that Works, it may purge Old Leven with all its which are uncleanne of Tincture, and fixity, and so bring regenerate matter, new substance or body according to the Old but according to the of the New, which is purity in the height of stature and the strongest. Now this Ferment sometimes to be two Fermentum Lapidis which is from Gold, and Fermentum Lapidis Argentum which is from Silver, is a weighty thing, and thy to be seriously considered, and therefore ses us to meditate upon, except the Paste does the Virtues and Pro-

of the *Leven* into it self, it cannot be *Levened*: If it is; it becomes, by a sufficient Digestion, absolutely the same thing with the *Leven*, both in its substance and properties, and all other effects.

Hermes. It is also to be noted, that the Ferment Whiten the Confection or Depositum; and forbids or thinders the Burning: It conholds, or fixes the Tincture, so that it cannot fly away, and rejoyces the Bodies, and makes them mutually to enter one into another.

Salmon. He says here, that the Ferment does Whiten the Confection, conjoyning which Ferment a doubt does arise, but easily solved Philosophically thus. It is not Gold, nor it be first Silver. Our work is the Tincture, or Food or Nourisher of the Work, without which it never be done: nor is made Silver, unless it be first Mercury: so that our work seems to appear with three Faces; first Black, which is the retraction of the Mercury.

2. White, which is

the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this *Fermentum* not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By rejoycing the Bodies, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the Ingression of the Ferment into them by Projection: but because the Ferment is not able to enter into Dead Bodies, therefore they must be revived, and made Alive by help of the *Aqua Medians*, or Mediating Water, which is the *Aqua Philosophica*, which dissolves, subtilizes and spiritualizes, them, which makes also a Marriage or Conjunction between the said Ferment, and the *White Earth*: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated Earth,

Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White or Foliated Earth three parts : Of the reserved Aqua Vitæ two parts : Of the Ferment half part : Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil : but if for the Red a most pure Yellow or Citrine Calx of Gold.

VI. Hermes. *And this is the Key of the Philosophers, and the end of all their Works : And by this Science the Bodies are meliorated, and restored : and the Work of them* (Deo

annuente) is performe and perfected.

Salmon. This Art of Leavening or Fermentation is that which he calls the Key of the Philosophers, i. e. the Key which opens the Door to the Secrets and Mysteries of this whole Work : Of great Virtue and Power in this Work of Fermenting that he is bold to call it the Key of the Philosophers that is the beginning, middle and end of the Work both for the White and Red ; so that by the Force and Efficacy thereof Bodies may be Renovated and Exalted into a higher State of Perfection, than what they are by Nature.

C H A P. XIII.

The Nature of the Ferment farther Explicated.

I. HERMES. But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed ; as in a Mass of Leavened Paste : Or Milk turned with Rennet for Cheese ; and Musk among Aromaticks.

Salmon. Without doubt an error may easily be committed in the Work of fermentation, if you have a false Conception thereof, or be ignorant of its Power, whereby you may misbehave ;

ment; and be frustrate of
 your Expectations, losing
 your cost and time; as
 seen in the Levening of
 bread; if you trouble the
 Mass of Meal and Water
 too soon, it will not be Le-
 vend: If it lies too long, it
 will be over done; so in our
 Work, if you be too hasty,
 you will perform nothing
 at all: If too long, and with
 too Violent a Fire, you will
 retard the breaking of your
 Mass, and by an over Vo-
 luntary, frustrate the fixity
 of your Medicine: The
 making of *Cheese* is Famous,
 almost every Housewife
 can tell you how easie it is
 to ruin or spoil all, (how
 soon soever your Milk and
 Renet may be,) if you be
 negligent in the Art: If the
 Fire be too hot, or too cold,
 the Renet be too much
 or too little, or the Coagu-
 lation too short a time, or
 too long, you may spoil
 your *Cheese*, and miss the
 perfection, or Goodness,
 which therein you seek af-
 ter. These are Familiar ex-
 amples, and need no farther
 exposition. The Matter
 therefore is, first by our Fer-

ment corrupted, and brought
 into a blackness by Death,
 but not such a blackness,
 out of which it cannot be
 recovered; but so that in
 the Course of the Fermen-
 tation, the Mass of the Con-
 fection may pass through
 the mutation or changes of
 all the Colors. Now Heat
 working at the first in hu-
 midity brings forth the
 blackness; but Heat work-
 ing in the dryness, causeth
 Whiteness, and in the White
 the Citrinity and wonder-
 ful deep Redness. These Va-
 rieties of Colors are caused
 only by the *Ferment* in a pro-
 per and fit heat, so that the
 Corruption of one is the
 Generation of another; and
 the *Ferment* becomes the
Ferment of the Ferment, as
 the Philosophers speak. He
 who cannot taste the Sapor
 of Salt, will never attain
 to this desired *Ferment of*
Ferments, which is the *Soul*,
 even before Fermentation.
 If therefore this *Ferment* be
 not well prepared, your
 Magistery will be nothing
 worth: and know, that this
Fermentum is taken only
 from *Sol* and *Luna*, that is,
 from

from *Gold* and *Silver*, and converts the other Bodies into its own Nature : Therefore it behoves you to know how to introducethis *Ferment* into Dead and imperfect Bodys, (that is, *to make Ingression*) because it is the *Soul*; and this *Soul* gives to them Life and Perfection ; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. *Hermes.* *The certain Color of the Golden matter for the Red, and the Nature thereof is not sweetness, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.*

Salmen. Altho' it does not here sufficiently appear what our Author means by *Sweetness* and *Sericum*, yet afterwards he so explains himself that we may guess at it; and that it is the *Golden Ferment for the Red*; the adumbration whereof he gives us under the Mask of *Encaustum* or *Enamel*; and truly by Figures, Similitude,

and Tropical ways of speaking, he has been pleased to deliver himself through his whole Work. I suppose he uses the Similitude of *Sweetness* here in respect of *Leaven*; for that *Leaven* is *Sweet*.

III. *Hermes.* *And as the King's Seal we have tied the Clay, and in that we put or placed the color of Leaven, which augments the life of them, who can already in some measure see.*

Salmon. By the *King's Seal* is meant the *Virtue*, Power, Character, or Figure of *Gold*, which gives *Lutum* the Clay, as is, the *Mercurial Mass* of Earth, which is now upon one thing, and a *Seed* drawn out of the Fountain of the Wise, for which reason it is by some called *Lignum Sapientum*: Also *Lignum Hermetis*, and *Lignum Mercurii*. This is the thing which many have sought after in vain, and could never find, that is the outward turned inward, and the inward parts turned

etwards; that which
below raised up, and
which was above, laid
below; the Superi-
ad Inferiors, the Hea-
and the Earth joyned
eler in one Globe or
and digested toge-
in one, till they pro-
he heavenly color, the
of Sol, which gives
have Eyes to see, the
efs of seeing a Foun-
exhaustible, an Eter-
ring, the permanent
dless Treasure.

V Hermes. *Gold there-
the most pretious Stone
Spots, also temperate,
neither Fire, nor Air,
Water, nor Earth, is able
rupt or destroy, the uni-
ferment, rectifying all
in a middle or tempe
mposition, which is of
lo, or true Citrine co-*

mon. Our Hermes here
sees plainly, that the
osophick Gold, is this
retious Stone, with-
bluish and incorrupti-
and differs as much
vulgar Gold, as Le-

ven does from the *Paste*, or
Yest from the *Ale* or *Beer*
which is made by it: For
as clear, well-wrought *Ale*,
cannot change other *Wort*
into *Ale*, nor *Levened Paste*
leven another Mass of
Meal and Water, (till it is
brought to the perfection
of Leven,) so neither can
vulgar Gold (which is the
product of Mercury and
Sulphur) transmute, or
change any other body in-
to its own Purity, Tincture,
and Fixity. No: This is
only the work of our Stone,
Elixir, Tincture, the true
Philosophick Gold.

V. Hermes. *The Gold
of the Wise Men, boiled and
well digested, with a fiery
Water makes Ixir.*

Salmon. The Gold is to
be exquisitely boiled, as
much as you please with a
fiery water, and digested:
This fire is found no where
more perfect, better, or
more powerful than in Mi-
nerals and their Roots,
which Roots the Philoso-
phers say, are in the Air:
And the Gold is Spiritual
Gold,

Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a mans Nativity, the Soul [*i. e.* the Tincture arises] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. *For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.*

Salmon. Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its

Weakness, Volatility, and Intemperature: Our Work is of a most strong and temperate Composition, containing the Infirmities of its proper Parents, and tinging the Mercury of all Idols whatsoever, into the best and most pure fine Gold. By this is understood the Vital Roots of the Mineral, into which, if the Idols be reduced, they are made apt, or fit for a new generation, so that from the same you may have the true Tincture of the Philosophers.

VII. Hermes. *For the work is first made from the Vegetable: Secondly from the Animal, in a Hens Egg, which is the greatest assistance, and the constancy of the Ferments. And Gold is made from Earth; of all which make Sericum, which is the Ferment, or Ixir.*

Salmon. He here divides the great Work into three parts, *viz.* Vegetable, Animal, which is a philosophical fiction: But the true Work is but one

ing of an equal and temperate mixtion of the Elements, to a perfect fixity. The Foundation of this Work, is laid in the Earth of the Gold, of which the *Elixir*, or *Ferment* is made, which is two fold. 1. For *Luna*. 2. For *Sol*. The Ferment of *Sol* is understood the Seed of the Male : and by that of *Luna*, the Seed of the Female : of which there must be made, a perfect Conjunction. 2. A Generation. The Ferment of *Sol*, is from *Sol* ; as *Leaven* made of the substance of Bread ; and as a little *Leaven*, Ferments, or *Leaven* is a great quantity of Bread (at least 250 times the quantity ;) so likewise a small Portion of this our Ferment suffices to nourish and generate the whole Stone. The Ferment, saith *Avicenna*, reduces the Matter to its Nature, Color, Substance, Form, reducing Power, &c. For it Whitens the Confection, Multiplies it, refines it Spiritual, Strengthens it, makes it resist the Fire, that it shall not be consumed, &c. It opens the Bo-

dies and makes them, with it, to enter one into another, and to be perfectly conjoined, as Water with Water, which cannot be separated, and is the end of the Work. Without this *Ferment*, no *Elixir* can be made, no more than *Paste* or *Dough* can be *Leavened* without *Leaven*. And this *Elixir* is the *Ferment* of *Ferments* and the *Coagulum* of the *Coagulum*. For, it not only Ferments the Inferior and imperfect Bodies, but also *Gold* it self ; making it from a perfect Body, much more than perfect. It is the most faithful Mother, which by how much the oftner it is impregnated, by so much the more it conceives and brings forth, propagating its Off-Spring to an Infinity of Generations. It is the only Key which opens and shuts the Gates leading to the Kingdom of the Mineral Treasure, the Golden Mountain, the Gardens of the *Hesperides*, where all the Trees perpetually bear Golden Fruit. Without this Key, it is not possible for any Man to attain to the perfection of this Art.

CHAP. XIV.

The Smaragdine Table of Hermes.

1. **H**ERMES. *This is true, and far distant from a Lie; whatsoever is below, is like that which is above; and that which is above, is like that which is below: By this are acquired and perfected the Miracles of the One Thing.*

Salmon. That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact; and notwithstanding all the Sophisms, and *Logomachia* of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which re-

mains beneath; and these two parts agree in One. The inferior Part of Earth, is called the Id or Ferment. The superior part or Spirit, is called the Soul or Life, which quickens the Stone, and raises it up: The first must be dissolved, and made White like the Superior; and the Superior must be coarsened, and made Earth like the Lower, that they may be united, and become One. This is the Miracle of the one Thing. Then will it be evidently demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another by Accident, as Corruptible and Incorruptible, and Impure, Heavy and Light, Clear and Obscure, Male and Female, Active and Passive, Masculine and Feminine, all which are Accidents

stances. Heaven or that which is above is Incorruptible where the pure Elements are made, from a corruptible matter elevated up, in the Continuum of which Firmament the Body or Substance of Luna is Graduated. Hence it is apparent that our Medicine must imitate Heaven it self, in its Penetrativeness, Incorruptibility; nor perform its work as the Elements in Natural Bodies, which are as it were Dead, without the assistance of any Power or Motion.

Hermes. Also, as all things were made from One, the help of One: So all things are made from One Conjunction.

That is, as all things made or came from the Confused Chaos, by the Power of One Omnipotent Almighty God; so every one is born or produced fourth out of one continued Mass, by the Power of one particular Matter or Thing, which con-

tains in it four Elements, Created by the determination of God. Here *Hermes* points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Substance; yet it can be no more separated from the Soul, than Light from the Sun.

III. Hermes. The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.

Salmon. As living Creatures beget their Like or Kind, so Gold generates

Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, *i. e. Mercury*, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as *Paracelsus* saith, to live in some things, *viz.* in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and

the Life is the Soul, which quickens the whole Soul. And therefore the Universal Air, Life or Soul must carry the Stone, *viz.* forth Our Magistery: which being brought forth, it must be nourished by its Mother, which is the Earth; for *Earth* (saith *Hermes*) *Nurse. The Wind Carries in its Belly*; by which the Universal, Inferior, and minine Seed is drawn through the Air, and added to the Universal Superior and Masculine. The Air or ♀ is the Vehicle wherein the two Seeds are conjoynd. The Air is drawn from Fire and Water, and the Heaven from Fire and Air. Under the Application of Fire, is compressed the most pure substance of the Earth, ascending to Fire: and under the Application of Air the most pure substance of Water; The Air or Womb of Nature is the most pure Breath or Spirit raised from all the inferior Elements, converted into Volatility or Air, in which is conceived by the help of Luna, the Universal

the Sun, specificated also
the other Lights or Stars.
There will have three Ele-
ments, two under the
Names of Sol and Luna,
the third under the Name
of Venus, the Wind. The
Earth is the Nurse of this
Air of the Air, by whose
Means it is Nourished,
thence it Sucks the Mer-
curial Milk, (that is the
thick substance of the
superior Water remaining
in the Earth) by which
it grows and increases to its
Grance and Perfection,
like a Child to the Stature
and Strength of a Man.

*I. Hermes. This is the
Mother or Fountain of all Per-
fection, and its Power is Per-
fect and Intire, if it be chang-
ed into Earth.*

*Elmon. As if he should
show his Arcanum which I
show you is the Ori-
gin and Fountain of all
Secrets and Mysteries,
the secret Treasure of the
whole World. But it is not
brought to its Perfection
until it is changed into Earth;
and indeed is its Power*

perfect and intire: that is,
if the Soul of the Stone (of
which we have spoken be-
fore and which may be
called the Wind or Air,
which is also the Life, Vir-
tue, Power and Spirit) be
converted into Earth, viz.
a fixt Substance or Matter;
so that the whole Air, Spirit,
Life and Soul of the Stone
may be conjoynd to its
Earth, which is its Nurse,
and be all turned into Fer-
ment. As in making of
Bread, a little Leaven Fer-
ments and Transmutes, a
great deal of Meal or Paste:
so also must Our Stone be
Fermented, that it may be-
come Ferment to the Eter-
nal Multiplication thereof.
That which the Wind does
bear in its Belly must be
converted into Earth, then
is the Work compleated;
which is done by a long
and Unwearied Decoction
(not by evaporating, but
retaining the Spirits) till it
becomes inspissated, and in
success of time is dried in-
to a Pouder or Earth. But
the time will be long and
tedious, therefore you must
attend it with Patience,

according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others neerer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. *Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.*

Salmon. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some

will have it, that by *Earth* here, he means Lees or Dreggs of the Matter, which is to be Separated from the Fire, the Water, and the whole Substance of Stone, that it may be Pure, and free from Putrefaction or Decaying Matter: and this the gyrick Philosophers for the first Operation or separation of the Matter of their Stone. Some understand he means the Separation of the Elements, and this doubtless is the thing if it be taken of a Spagyrick and not Vulgar Separation under the Appellation of the two other are understood, viz. Air and Water; for the Fire cannot want or subsist without Water, nor is the Air without Water; for Air is made of the Fire, by which it is forced to Ascend upwards. But as to the Water it partly Ascends and partly remains fixed by separating the

ro the Fire, some will
at it, that he would
the Thick to be sepa-
from the Thin, not the
from the Thick, be-
the Earth is thicker
the Fire. But by separa-
the subtil from the
is to be understood,
subtilizing of the Thick
er. and Spagyrically to
that subtilized Mat-
to Æther or Spiritual
But this must prudent-
done, which gentleness,
suffering, Patience &c.
is according to the
of Art, but gently,
with a gentle Heat
according to Natural Ge-
paration. The Instrument
ature, and of the Spa-
is Fire, without which
Air work cannot be done.
Fire is either Internal
Eternal. The Internal
oper to the substance
atter, and Naturally
within it, which
must prudently stir up
excite. The External
er Violent, or Tem-
ed in four several De-
ce. The Violent is that
which some things are
oked, others Sublim-

ed, others (as Metalls)
Liquified or Melted. The
Temperate in its several
Degrees, imitate or resem-
ble Nature, and are used
for Putrefaction, Digestion,
and Congelation, or Cir-
culatorily to dissolve and
fix. But Various are these
kinds of Fire, which are
to be applyed according as
the Subject requires, and
the Prudence of the Ar-
tist directs, being continu-
al without interruption
from begining to the End.

VI Hermes. *It Ascends
from the Earth up to Heaven,
and Descends again from the
Heaven to the Earth, and re-
ceives the Powers and Efficacy
of the Superiors and Inferiors.*

Salmon. Here is to be
observed that though Our
Stone be divided in the
first Operation into four
Parts, which are the four
Elements, yet as we have
already said there is but
two principal Parts of it,
One which Ascends up-
wards and is Volatile, and
another which remains be-
low, and is fixed, which is
called

called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that it may Nourish the purified Matter of the Stone, till it be made to Ascend, is sublimed, and subtilized: then being thus subtilized and made Volatile, it must be incrated with the Oyl, extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone again does descend, from the Heaven to the Earth, and remains fixed and flowing; [that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyricall Vessel, to the Similitude of Nature. It Ascends from the Earth, *i. e.* from the inferiour part of the vessel; to Heaven,

i. e. the superiour part. The matter generate *Sol.* and *Luna* ascend. *i. e.* the thick Terrestrial substance thereof is converted or resolved, into Heaven: *viz.* into a subtile subtilized like to Heaven: he demonstrates the Spagyricall solution, by what Instrument and Artifice it is done: then he teaches the Fixation, *It Descends again to the Earth*; as if he should say, after its substance dissolved and made to ascend under the Obedience of the Internal Cellular Virtues or Powers, finishing there the determination of its Maturity, it turns again, or descends: that is to say, the Spirit made Corporeal, which was before a Body or from a Body, Spirit which is nothing but a Philosophick Riddle. *Fixum Volatile, & rursus volatile fixum, & totum hoc Magisterium.* And by these means it will obtain the Virtues of the Superiour Inferiour Powers, *i. e.* Heavenly and Volatile, or, to penetrate, grow

or multiply: and
earthly Power to give
ance, Corporeity, and

Nests, and under whose
shadow the Beasts of the
Field dwell.

VI. Hermes. *In this*
you acquire to your self
Health and Glory of the
World: Drive there-
from you all Cloudiness
Obscurity, Darknes and
Jealousies.

Salmon. Possessing this
thus perfected, you
have all the Wealth and
Honours of the World; so
you may live free
from Care and Trouble,
Discontent and Fears,
every Sickness and
Pain. It is a Remedy
for all Diseases both of Bo-
dy and Mind: It strikes at
the root of Infirmities; and
takes away that which would
ruin or undermine the
Health and Prosperity of
any humane Body. This
is this Wealth, this
Honour, though it be but
as a Grain of Mustard-
seed, yet it grows to be
the greatest of all Trees,
whose Branches the
Winds of the Air make their

VIII. Hermes. *For the*
Work increasing or going on
in Strength, adds Strength to
Strength, forestalling and o-
ver-topping all other Fortitudes
and Powers; and is able to
Subjugate and Conquer all
things, whether they be thin
and Subtil, or thick and So-
lid Bodies.

Salmon. There is no
Comparison of the Powers
of other Natural things, to
the Power of the Stone, for
it is able to overcome and
master all other Powers:
it can convert common
Quick Silver into a Congea-
led substance, and Trans-
mute it into fine Gold or
Silver: and it can Penetrate
and Peirce through all other
hard solid or compact Bo-
dies, and strike them with
a never fading Tincture, so
firm and fixt, which the
Power and Strength of the
Strongest and most Violent
Fire can never conquer or
overcome. This is as much
as if he should say, it is the
compleat Virtue of total

Na-

Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. *It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quick-silver) thick and coagulates them: and on the contrary it Penetrates all thick and solid things, i. e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtil and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtility and Spirituality.*

IX. Hermes. *In this manner was the World made; and hence are the wonderful Conjunctions or Joynings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected,*

Salmon. The Creator of the World he brings a Prior Example, or Illustration of the VVork. Our Philosophick Work for as the VVorld was created, so is Our Stone composed. As in the beginning the whole VVorld as that is therein was a confused Mass, but afterwards by the VVord, Power, or Spirit of the Great Creator, separation was made, the Elements were divided and rectified, and the Universal VVorld was produced and brought forth full and Perfect in Nature, Weight and Measure, also in this our work, we separate the Elements, we divide and rectify many sublimations, distillations, and precipitations, whereby the perpetual wonderful conjunction is made, which is the duct of the prime matter and the root of the Chymical Kingdom, in which is produced into Act.

X. Hermes. *And for this Cause I am called Hermes*

Magistus, for that I have knowledge or understanding of the Philosophy of the three Principles of the Universe. My Line or Discourse, which are here delivered concerning his solar Work, is complete and perfect.

Smon. Hermes Trismegistus signifies the Thrice Great Hermes, for that he has the knowledge of the three Principals of the Universe, viz. Salt, Sulphur, Mercury, answering to Body, Soul, and Spirit; Mineral, Vegetable, and Animal, of which he had true Knowledge, he shows the way how to separate them, and conjoin them again, to make the Volatile and the Volatile, to take away Impurities, and restore better again, all which are contained in Our Philosophick Mercury which is the Bomb in which Our Philosophick (which is the Gold) is Generated. It is to be perfect, be-fore. It contains all the Principles. 2. From its

never fading Color. 3. Its never perishing Body. It is resembled to a grain of Wheat, which unless it Dies, it brings forth no Fruit; but if it Die, and is Putrefied, passing through Death and Putrefaction or Dissolution, to Life and Heaven, there by perfecting its Nature, it is infinitely profitable. What he has delivered concerning this Matter, viz. of the three Colors, Black, White, and Red; of the three Principles, Salt, Sulphur, and Mercury; of the three Substances, Body, Soul, and Spirit; of the three Operations, Volatilization, Tincture, and Fixation; of the three States, Imperfection, Annihilation, and Perfection, he declares to be True and Compleat, and that the Stone thus Generated (existing and being in one only thing, viz. the Philosophick Mercury) by a series of Natural Operations, is Perfect and Intire, wanting nothing.

Libri Hermetis Primi.

FINIS.

THE
SECOND BOOK
OF
HERMES TRISMEGISTUS

CHAP. XV.

*The Enterance into the Work, beginning
Argent Vive.*

I. **H**ERMES the Wise saith, if you Conserve a third part of your Camels, [*viz. of the swift or Volatile Matter, or that which must bear the Burthen,*] and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is per-

fected by the Fire of the Wise.

III. And the Work must be performed by a Spirit of Water, in which the Blackness is washed away by that Instrument by which the Foundation of the Work is laid, at that time and moment when the Clouds appear.

IV. Now that Work, or by which the black Matter is washed away, is the Work

Moisture of the Sun, and
 Urine, [i. e. *the
 Water.*] The thing
 I tell you is sufficient
 for you to know.

VI. In like manner, take
 Water of the Water,
Mercury of Mercury,] and
 it will cleanse and purifie
 Wind, Fume, or Va-
 and Abolish the black-
 Understand what this
 is, and rejoyce therein.

VII. Also in the same man-
 ner, take the blackness and
 destroy it; then have re-
 so the White, and Con-
 the Red; so will you
 though the thing desired,
 come to the end of the
 work.

VIII. It is also to be no-
 ted, that it is the Fire-Stone
 which governs the Matter
 of the Work, by the good plea-
 sure of God: Boil it there-
 with a gentle Fire,
 night and Day, lest the
 matter should be separated

from it; even till it becomes
 of a Golden Color: Un-
 derstand well what I say.

VIII. That also which
 Congeals, does Dissolve;
 and that which does Whi-
 ten, does in like manner
 make Red.

IX. I have made plain to
 you the nearest way, that
 you may be easie and satisfi-
 ed: Understand therefore
 these things, and Meditate
 upon them; and you shall
 certainly attain to the per-
 fection of the Work.

X. It is also to be noted,
 that as Sol is among the
 Stars; so is Gold among
 the other Metalline Bodies:
 For as the Light of the Sun,
 is joyned to the Lights, and
 contains the Fruit of this
 Operation; so in like man-
 ner Gold: Meditate upon
 these Words, and by the
 Permission of God you may
 find it out.

C H A P. XVI.

The Nature of the Medicine, and Government of the Metals.

I. **H**ERMES Moreover faith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoyce. Understand what this means.

II. And as for this cause sake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joyned with any filth or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defecations or defilements.

IV. And as *Sol* Acts on Bodies, so also does Water upon the Philosophick Stone: Yea it tates and sinks this it, and is constant, and perfect.

V. This indeed is from *Sol*; but it is to be understood that the Work be made through all the seven Planets: as first *Saturn*, then from *Jupiter*, *Mars*, *Venus*, *Mercury*, lastly from *Luna*.

VI. The first is the government of *Saturn*; to cause *Sol* to putrefy and bring the Body to putrefaction, which is done in space of 40 days and nights. The second is the government of *Jupiter*, which is to grind or break the matter and in 12 days and nights to imbue or moisten

is called the Regiment
Ti.

VI. The third is the government of *Mars*, which produce Death or blackness, to separate the Spirit from the Body, by which it is to be changed. The

is the government of which is to Work away Sickness and Poyson; indeed to make it

II. The fifth is the government of *Venus*, which is to bring the moist to the dry, the hot to the cold, and to unite them together in this is the Dominion

of Brass or Copper, [*or the the making of the matter of a changeable Yellow.*] The sixth is the government of *Mercury*; which is to burn, and is called the Dominion of *Argent Vive*.

IX. The seventh is the government of *Luna*, which is to Decoct or Boyl, and make Hot, and so to perfect the matter, [*with the fixed Citrine Tincture*] in 25 days: and this is the Dominion of Silver. See here, I have gone with you through the whole Work; take heed therefore lest you err.

C H A P. XVII.

Difference of the Ferments, and Quality of the Spirit.

AND know that the White Body is made of the Whiteness; and its nature is that which you know: Whiteness there is the Body, and understand that I say.

II. Also in like manner you are to note; that the Stone sought after, has not its like or equal in the whole Earth. It is both outwardly and inwardly of a Citrine Golden Color; but when

it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed therefore is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For

if you be Ignorant and of true Knowledge will err in whatsoever you do, you will wholly be in Vain, and your Soul will Perish.

VII. So that thus being in your Operation, blame presently your instructors (the Philosophers) and think that they have erred, or taught you wrong when it is only your ignorance, and none standing of their words.

VIII. This then and understand, the Day, is the Nativity of the Light, the Night, the Nativity bringing forth of the darkness.

IX. *Sol* also is the Light of the Day; and *Luna* the Light of the Night; and God Created to govern the World.

X. But *Luna* does not have her Light of the Sun, but by Combustion, and is increased or enlarged therewith: by so much as she receives

the Light of the *Sun*, or
contain in *her*, of his
; by so much does
the Nature of *Sol* bear Rule
the Nature of *Luna*.

X. If therefore you con-
plate what I say, and
teitate upon my Words.
it will find that I have
on the Truth; and you
Understand the signifi-
in, of all that I have
and the demonstrati-
the whole Matter.

XI. Know then, that
spirit, is enfolded or
scribed, within (as
ve) its Marble House

or Walls: Open therefore
the Passages that the Dead
Spirit may go out, and be
cast forth from our Bodies:
then it will become beauti-
ful, which is only a Work
or undertaking of Wisdom.

XIII. Sow therefore [O
God] thy Wisdom in our
Hearts, and Root out the
corrupt Principles which
lodge therein, and leads
us in the way of thy Saints,
by which our Spirits and
Souls may be Purified. Thou
art Omnipotent, O Lord
God Almighty, and canst
do whatever thou pleasest.

CH A P. XVIII.

Argent Vive, Tincture, Order of the Ope- ration, and of the Fire:

Here is one thing
which is to be won
at, viz. after what
ner *Carmine*, to wit,
Noftra, doth tinge or
Silk, which is of a
ry Natue, and tinges
Dead thing: and af-

ter what manner *Uzifur*, to
wit, Our *Vermilion*, doth
tinge *Vestem* which is of a
contrary Nature, and tinges
not Live or growing things.

II. For it is not Natural
for any thing to tinge other-

T

sub

substances, not agreeable to their Natures : If therefore you put into your Composition, *Red Gold*, you shall find in the Tincture a pure and perfect Red : and if you put into it *White Gold* ; the most passive Red will vanish or go forth. There is nothing indeed does tinge any thing, but what is Consimilar to, or like it self.

III. And I testifie to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which crys out ; I am the Black of the White, and the White of the Black ; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the

Head of the Crow without Wings, in the and black of the Night in the appearance of the Day : from the Tloan the fixing Spirit : its Gall the Colorin Tinging Matter is t from its Tail, the de tion, or drylng of the ter ; from its Wings t quid Water ; and from Body the Redness.

VI. Understand the ing of the words, for by is understood our rable Stone, and the or Vapour thereof which exalted [*lifted up or med*] and the Sea cated, and a Light shining

VII. You are also to what Alums and Salts which flow from Bods : you put the Medicine *Matters of the Medicine* a just or true proportion you shall not fear to if you mistake the proportion, you must diminish, according a see it tends to the end tion or performing c Work, lest a Deluge

and overflow all, burning the Regions, and burning the Trees by their roots.

VII. And tho the Matter unknown, yet consider things, how, or after manner these two are distinguished, diversified, by their Vapors: look into the sweetness of Sugar, which is one of sweet Juice; and the sweetness of Honey, which is yet more inward.

Except you make the spiritual and impalpable, you know not how to make *Ixir*, or proceed on Work; nor how the Volatile Matters or Samples, fight one against another; and how they fail each in their turns, to overcome one another, till of being left, one, only remains.

Be careful also, how increase your Fire (tho not to be very small) you dry up the Water, and take heed that you

burn not the Matter, because if the Vessel breaks, it will be with a mighty impetus or force.

XI. And unless the Matter of the Stone, prove inimical one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediately follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wise, to wit, the permanent or enduring perfection. CHAP.

CHAP. XIX.

*That the Beginning of this Work is in
Blackness and Darknes: and of
joyning the Body with the Soul.*

I. NOW it is that which is dead, which you ought to vivifie or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubified; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wisdom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tincture; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that should have a Body purifying Bodies; and a Water subliming Water. Our Stone which is a Vessel of Fire is made of Fire; and converted into the same again.

V. And if you will walk in the true way, you must pursue it in the even or visible Blackness: for (saith our Stone) it is which is hidden within which does make me white and the same thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a secret which is yet in thy Mouth which no Man understandeth.

as the Fire, Light, or
Silt, which is in thine Eye:
I will not tell it plainly to
the thy self, lest by thy
words thou conveyest my
Breath to another, to thine
own damage: This is the
caution I give thee.

II. Now know that
our Work, is made [or
composed] of two Figures
[Substances] the one of
which wants the White
[Ceruse] and the other
Reddish Rust [Crocus]
Matters also are searfed
in our Sieves or Searfes,
the of pure or clean
sils, and a most blessed
God.

III. You are also to
notice, that the Fire-
of the Philosophers
that after, wants Exten-
sion but it has quantity.
It behooves you therefore,
to support and nourish it on
every side, and to continue
it in the middle.

IV. You must also con-
sider the Body with the Soul,
beating and grinding it
to the Sun, and imbuing it

with the Stone; then putting
it into the Fire, so long till
all its Stains and Defile-
ments are taken away; let
it be a gentle Fire for about
seven hours space; thus will
you get that which will
make you to live.

X. I also tell you, that
its habitation or dwelling
place, is posited in the
Bowels of the Earth, for
without Earth it cannot be
perfected: Also, its habita-
tion is posited in the Bowels
of the Fire, nor without
Fire can it be perfected,
which is the perfection of
our Art.

XI. Again, Except you
mix with the White the
Red, and presently bring
or reduce the same into a
perfect Water, it will tinge
nothing; for it never tinges
any thing Red, but that
which is White: and while
the Work is now perfecting,
add them to the light of the
Sun, and it will be com-
pleted *Regimine Marino*,
as we have already declared:
and by this conjunction a-
bove, your Stone will at-

attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does tinge: an Air or Vapour, which fixes and chains the Volatile

Matter, binding the ignitive in Fetters; and whitens, expelling the blackness from Bodies; and a Tincture, also receiving the Tincture.

CHAP. XX.

The Order of the Practical part of the ration.

I. **W**ash your Mercury with the Water of the Sea, till you have taken away from it all its Blackness, so will you accomplish your work to perfection, in which rejoyce.

II. If you understand how a Resurrection is accomplished, *i. e.* how the living [*Principle or Spirit*] comes forth from the dead [*Matter or Substance*] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you cannot be Ignorant how to compleat and perfect this Work.

III. How Manifest Clear are the Words Wise, yet so as the natural Life and Principles still hidden; you understand them not perfectly by their Expressions.

IIII. Two Bodies extracted from the Earth, taken from the Oyl of the Decayed Matter, and in the Matter the White Volatile: the mighty and wonderful powers and forces of these Bodies, which are bestowed upon you through this whole Science which you shall possess therewith a long and ring Life.

Take by force the
Intense Wisdom, from
thence you must draw
the Eternal [perpetual
red] Life of the Stone,
your Stone is congealed,
its dulness is vanished;
will you accomplish the
thereof sought after.

I. Give therefore of
Life sufficiently to your
Matter, and it will mortifi-
et [or bring it to putre-
faction] but repleat your
ah, and it shall make it
ve [Spring, Bud, Grow,
minate.]

II. Plant this Tree up-
your Stone, that it may
be in danger of the vio-
lence of Winds, that the
hostile Influences or Bird
of Heaven, may fall upon
it, and by virtue thereof,
its branches may bring forth
much Fruit; from thence
Wisdom does arise.

III. Take this Volatile
Bird, cut off its Head with
a very Sword, then strip it
of its Feathers or Wings,
unto its Joynts, and boil it

upon Coals, till it is made,
or becomes of one only
Color.

IX. Then put the Ve-
nom, or Poyson to it, so
much as is enough to bury
or cover it; govern it now
with a gentle Fire, till your
Matter is mortified or pu-
trified; which done, grind
it with White Water, and
manage it rightly:

X. For we bought two
Black, — [Crows] and
we put them into a *Parapsi-*
dem, or Crucible [or Cupel]
which we had by us, and
Eggs or Silver Gobbets came
out, White as Salt, these we
tinged with our Saffron:
of them we sold publicly
two hundred times, with
which we have been made
Rich, and our Treasures
are multiplied.

XI. And whosoever you
shall imbue or fill with the
Powers thereof, should they
be hurt with the Poyson of
Vipers, or the Malignity of
Brass or Verdigrise, they
shall be in no danger; for
that it quickens and revives

the Dead, and kills the Living: It destroys and restores again; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth.

XII. Now you must note, that there are two Stones of the Wise, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoyned and made complex [*or perfectly united into one consimiliar substance*] you will be made wiser [*you will see the reason of the Operation, and the end of the Work*] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamed, that the Kings Messenger came to a

certain *Podagricks*, and *Podagricks* desired that he might go with him to whom the Messenger answered, since thou hast Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the *Podagricks* answered, Thou knowest that in the Rock of this Mountain, there is a certain Tabernacle, bring me then thither, I will lay there the burthen, so that I be presently freed or delivered from my Gout.

XVI. Then said he to me, thou art not able to touch the foot thereof: when going back, he took me up and placed him in the Tabernacle, the foot of which, the Messenger said, he was not able to touch. And waking from his Dream, he saw nothing but Behold the Similitude.

XVII. Another also was in a Dream, wherein it was said, if any one should sit down by the way, and should ask you, what

you would think fit to rate with his Mother in the
 as thing, would you middle of the Earth; then
 He answered, I awaking, he saw nothing.
 not; the other said, Consider well this simili-
 e should lie or gene- tude.

C H A P. XXI.

*remaining Operations, and conclusion of
 this whole Work.*

III. Leading you to the
 knowledge of Phy-
 and, and exposing the
 demonstrations thereof, in
 sophick manner, we
 make it the dirision
 lockery of Women,
 the play of Children.

Take also the fresh
 Rind, in the same
 in which you shall,
 another manner, ex-
 the matter or thing
 in the place where it
 erated; and put it in
 acurbit, and sublime

IV. And that which is or
 the sublimed, separate
 it is the Vinegar of
 Philosophers, and their
 ece [*i. e. their Salt.*]

IV. Then take this Vine-
 gar, and melt or pour it
 forth upon another Cortex,
 Bark, or Superfices of the
 Sea, and put it into a Glass
 Vesica, in which put so
 much of your Vinegar, as
 may over top it the height
 of Four Inches; this bury
 in warm Horse dung, for
 Thirty One [or Forty]
 Daies.

V. This time being past,
 take the Vessel forth, and
 you will find it now dis-
 solved, and turned into a
 black and stinking Water;
 more black and stinking
 than any thing in the whole
 World.

VI. Take

VI. Take then this very thing it self, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Fœces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [*and rejoycing*] of the Heart. : Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is say, *Mercury*, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Test of *Ethel*, and sublime: and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX Understand now see that you govern Work with *Wildor* Prudence, and make too much haste.

X. Then take the *Cu* put half way into lut put into the same dissolved black Water you have sublimed is to say, nine parts, this whitened Auripigment, which you sub from the *Ethel* two

XI. I say, that pened or decocted Ament, is immediately solved in the Water made like to Water nothing can be seen mankind, of a moderate, fixt, and Whiteness, nor any more beautiful to the which the Philosophers their *Sal Virginis*, or Salt.

XII. Put this into Vessel, called a C close well the Joynts put upon a gentle making it, as it we

two Coals at first, and adding two others: and look into it, to see how the Matter ascends and descends.

XI. When you see the Matter is consumed, and nothing more will ascend, which is elevated. When it descends, know that the Matter itself is now cooled: make therefore the Fire intense and vehement, for the space of six hours of the day.

XII. Then lastly, take

away the Fire, or let it go out, and the next day (all things being cold) open the mouth of your Cucurbit, and take forth the Matter, which is of a substance, white, sincere, and melted or dissolved.

XV. This is your Substance sought after; and now you have come through to the end of your Work; manage it according to your Reason and Prudence, for (God assisting) you may make of it what you please.

KALIDIS PERSICÆ

SECRETA ALCHYMIÆ.

Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin : Now faithfully retranslated into English,

By WILLIAM SALMON.

CHAP. XXII.

Of the Difficulties of this Art.

- I. **T**Hanks be given to this World, unless hee be God, the Creator of all things, who hath made us, renewed us, taught us, and given us knowledge and understanding; for except he should keep us, preserve us, and direct us, we should wander out of the right way, as having no Guide or Teacher: Nor can we know any thing in
- this World, unless hee be God, who is the beginning of all things, and the Wisdom it self, his power and goodness, it is, with him he over-shadows his People.
- II. He directs and instructs whom he please, and by his long-suffering and tender Mercies,

er back into the way of
gleousness. For he has
his Angels [*or Spirit*]
the dark places, and
plain the Ways, and
his loving kindness re-
heres such as love him.

I Know then my Bro-
r that this Magistery of
Secret Stone, and this
ble Art, is a secret of
crets of God, which
hidden with his own
e; not revealing it to
out to such, who as
faithfully have deserv-
who have known his
ness, and Almighty-

Art. If you would request
earthly thing at the
of God, the Secret
Magistery is more to
ired, than any thing
For the Wise Men,
have perfected the
edge thereof, have
een wholly plain, but
ang of it, have partly
ealed it, and partly re-
al it: And in this very
I have found the
ecording Philosophers to
re in all their so much
lull Books.

V. Know therefore, that
Musa, my own Disciple,
(more valuable to me than
any other) having diligent-
ly studied their Books, and
laboured much in the Work
of this Magistery, was much
perplexed, not knowing the
Natures of things belong-
ing thereto: Whereupon
he humbly begged at my
Hands, my Explanation
thereof, and my Directions
therein.

VI. But I gave him no
other Answer, Than that
he should read over the
Philosophers Books, and
therein to seek that which
he desired of me: Going his
way, he read above an hun-
dred Books, as he found, or
could get them, the true
Books of the Secret of the
Great Philosophers: But
by them he could not attain
the knowledge of that Mi-
stery which he desired, tho'
continually studying it, for
the space of a Year, for
which reason, he was as one
astonished, and much trou-
bled in mind.

VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mystery; what may be supposed from the Ignorant and Unlearned, who understand not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Ænigmatical and dark Expressions; and this my

Book I have Named, *Secrets of Alchymie*, for I have revealed in it whatsoever is necessary to the knowledge of this Learning in a Language befitting the matter, and to your understanding.

X. I have taught four Magisteries far greater and better than the other Philosophers have done, of the number, The one is the universal Elixir, another Mineral: The other two are Mineral Elixirs; but the one Mineral, whose virtue is to wash, cleanse, and purifie those which they call the Bodies. And another to make Gold of *Azore*, whose Composition and Generation is according to the Natural Generation of the Mines, or in the Heavens and Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discovered of, in their Books of Composition thereof, but they are wanting in many things, nor would they shew the Operation

Books: And when
hence any one found it
et could he not
ly understand it;
which nothing was
rievious to him.

I will therefore in
Work declare it, toge-
with the way and man-
to make it, but if
d me, learn to un-
Geometrical pro-
that so you may
frame your Fornat-
exceeding the mean,
greatness or smal-
with all you must un-
the proportion of
re, and the form of
essel fit for your

Also you must con-
what is the ground-
and begining of the
ry; which is as the
Womb to the Ge-
of Living Crea-
which are shaped in
Womb, and therein re-
their Fabrick. Increase
ourishment. For if
prima materia of our
istry is not conveni-
managed, the Work

will be spoiled, and you will
not find that which you
seek after, nor shall you
bring your Work to perfe-
ction.

XIV. For where the
cause of Generation is want-
ing, or the root of the mat-
ter, and heat it self, your
labour will be lost, and the
Work come to nothing.
The same also will happen,
if you mistake in the pro-
portion or weight; for if
that be not right, to wit, the
proportion of the parts
compounding, the matter
compounded missing of its
just temperature will be de-
stroyed, and so you shall
reap no fruit, the which I
will shew you by an Exam-
ple.

XV. See you not that in
Soap, (with which Cloaths
are washt clean and white)
that it has its virtue and pro-
perty by reason of the just
proportion of its Ingredi-
ents, which spread them-
selves in length and breadth,
and because of which they
agree to the same end; by
which it appears, that the
Com-

Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too

much, the virtue and efficacy of the Soap would be destroyed, nor would it in any ways answer the desired; for that the power or effect ariseth from just proportion and quantity of each Ingredient: Therefore, you must understand, that to happen in the composition of Our Mixture.

C H A P. XXIII.

Of the four principal Operations, Solition, Congelation, Albification and Rubification.

I. **B**Egining now to speak of the *Great Work*, which they call *Alchymie*) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, viz. to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quan-

ties partakers together; which, two are partakers between themselves; and have the other two as difference between themselves. And either of these quantities, has another quantity partaker with it, which is greater than the two.

III. I understand these quantities, the quantity of the Natures, and weight of the Metals.

which are in order dissolved and congealed, wherein either addition, nor diminution have any place. But these two, *viz.* Solution and Congelation, are in one Operation, and make but one Work, and that before Composition; but after Composition those Operations be

ing it to be like it self, for the Water was more thin than the Earth. And thus does the Soul work in the Body, and after the same manner is the Water thickened with the Earth, and becomes like the Earth in thickness, for the Earth was more thick than the Water.

I And this Solution and Congelation which we have seen of, are the solution of the Body, and the congelation of the Spirit, which shall have indeed but one Operation, for the Spirits are not congealed, except the Bodies be dissolved; as the Bodies are not dissolved, unless the Spirit be congealed. And when the Spirit and the Body are joyned together, each of them is its Companion into one likeness and proportion.

As for Example. When the Spirit is put to Earth, it is to dissolve the Earth, in its virtue, property, and nature, making it softer than it was before, bringing

VI. Know also, that between the solution of the Body, and the congelation of the Spirit, there is no distance of time, nor diversity of work, as though the one should be without the other; as there is no difference of time in the conjunction of the Earth and Water, that the one might be distinguished from the other by its operation. But they have both one instant, and one fact; and one and the same work performs both at once, before Composition.

VII. I say, before Composition, lest he that should read my Book, and hear the terms of Solution and Congelation. should suppose it to be the Composition

tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have absconded by their Ænigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X. Besmear the Lead with Poyson, so shall you obtain the beginning of the Stone, and the Operation thereof. Again, Work upon the strong Bodies, till they be dissolved, till either of them be reduced to subtilty. And when you bring the Bodies to such a subtilty that they may be palpable, you shall not obtain that you seek after. And when you have not ground enough, repeat the Work till they be sufficiently ground and melted, so shall you have your Stone. With a thousand fables, like, unintelligible, and hard to be understood, which is a particular demonstration thereof.

XI. And in like manner have they spoken of the Composition which is the solution, and congelation. Thus. Our Composition is not perfect without Corruption and Putrefaction. Again, You must dissolve, congregate, conjoyn, putrefie, and compound, because Composition is the beginning and end of the thing. Then, who can understand this without being taught?

XI But 'tis true, that
 here be a compound-
 the Stone can never be
 put to light: There
 is a separation of the
 of the Compound,
 ic separation is in order
 a conjunction. I tell
 gain, that the Spirit
 it dwell with the Bo-
 r enter into it, nor a-
 it, until the Body be
 subtil and thin as the

XIII. But when it is at-
 tenuated and made subtil,
 and has caste off its thick-
 ness and grossness, and put
 on that thinness; has forsa-
 ken its Corporeity, and be-
 come Spiritual; then shall
 it be conjoyned with the
 subtil Spirits, and imbibe
 them, so that both shall be-
 come one and the same
 thing, nor shall they for-
 ever be severed, but become
 like water mixt with water,
 which no Man can sepa-
 rate.

CHAP. XXIV.

*the latter two Operations, viz. Albification
 and Rubification.*

Suppose that of two
 like quantities which
 dissolution and conge-
 he larger is the Soul,
 le is the Body: Add
 wards to the quantity
 ic is the Soul, that quan-
 which is in the Body,
 shall participate with
 st quantity in virtue
 y Then working them

as we have wrought them,
 you will have your desire,
 and understand *Euclid* his
 Line or Proportion.

II. Then take this quan-
 tity, weigh it exactly, and
 add to it as much moisture
 as it will drink up, the
 weight of which we have
 not determined: Then

work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it *Yarit*, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of *Al-sulfur* [*Cinnabar*] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar *Arda*.

IV. We call the Clay when it is white *Yarit*, that is Silver: But when it is red, we name it *Temeynch*, that is Gold: Whiteness is that which tinges Copper, and makes it *Yarit*: And it is redness which tinges *Yarit*, i.e. Silver, and makes it *Temeynch*, or Gold.

V. He therefore that is able to dissolve these Bo-

dies, to subtilize them, to make them white, as I have said; to compound them by imbibing, and convert them to the same, shall without doubt perform the work, and attain to the peace of the Magistery, which I have spoken.

VI. Now to these things, you must prepare the Vessels for this purpose. The one is an *Aludel* which the parts are purified and cleansed; the matter of the Magistery is depurated, and compleat and perfect.

VII. Every one *Aludels* must have a fit for them, which have a similitude and fit for the Work. and some other Philosophers, have named things in their Books, in the manner and thereof.

VIII. And herein the Philosophers agree together in their Writings; concerning the matter under Sm-

many Books, but setting at the necessary Instruments for the said four Operations. The Instruments chiefly two in number, the first is a Cucurbit with its neck; the other is a small made *Aludel*, or sublimatory.

There are also four necessary to these, *Bodies ; Souls , Spirits ,* ; and of these four the Mineral Work, Magistery consist, all

which are made plain in the Books of Philosophers.

X. I have therefore omitted them in mine, only touching at them; and created of those things which they over-passed with silence; which what they are, by the sequel of the Discourse, you will easily discern; but these things write I, not for the Ignorant and Unlearned, but for the Wise and Prudent, that they may know them.

CH A P. XXV.

the Nature of Things appertaining to this Work : Of Decoction, and its Effects.

Now then that the Philosophers have named them by divers names: Sometimes they call Minerals, sometimes Animals, sometimes Vegetables, sometimes Natures, but they are things natural and others have called them by other names at pleasures, or as they please.

II. But their Medicines are near to Natures, as the Philosophers have taught in their Books; for that Nature comes nigh to Nature, and Nature is like to Nature, Nature is joyned to Nature, Nature is drowned in Nature, Nature makes Nature white, and Nature makes Nature red.

III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistery: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the begining you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows

up to ripeness: This the first change or transmutation.

VI. After this, Men and other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into less Blood, and Bones.

VII. Now like to this the Operation or Work of our Magistery, the same whereof, (as the Philosophers say) is such, that it progresses and perfects itself in the fire, which is the cause of its Life and can

VIII. Nor is there any thing which comes but the Body and the principle but the fire; nor is there any thing mingled with, but the fire which brings the Magister to perfection; this is that which I have told you, I have both seen and

C H A P. XXVI.

*Subtilization, Solution, Coagulation, and
Commixion of the Stone.*

NOW except you subtilize the Body it becomes water, it will corrupt and putrefie, and it congeal the Fluid Souls when the fire touches them; for the fire is which by its force and it congeals and unites

In like manner the Philosophers commanded to dissolve the Bodies, to the end that the heat might enter into their Bowels, or into their parts: So we return to dissolve these Bodies, and congeal them after their solution, with that thing which is near to it, till all the matter is mixed together by a fit and commixtion, in proportional quantities, and finally conjoynd together.

Wherefore we joyn

Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, and the water is gone out of it; and the driness appears upon it.

This moisture departs by ascending up; and the subtil part of the Air has mingled it self with it, for that it is like unto it, and of the same nature.

VI. Now when the thick body has lost its heat and moisture, and that the cold and dryness has power over it; and that their parts have mixed themselves, by being first divided, and that there is no moisture left to joyn the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth, having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; that, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the

subtil part, (which of the *Natures* to ascend) it has lost its Occid heat, and waxes cold, the *Natures* are changed and become thick, and ascend to the center, the earthly *Natures* are ed together, which subtilized, and converted in their generation, imbibed in them.

IX. And so the moisture joyneth together the divided: But the Earth bours to dry up that moisture, compassing it and hindering it for out; by means where that which before lay does now appear; no the moisture be separated but is held fast, and retained by dryness.

X. In like manner we see, that whatsoever the World, is held or tained by or with its trary, as heat with and dryness with moisture thus when each of them besieged its Companion thin is mixed with thick, and those things

one substance, viz. from one thing to another.
 ei hot and moist Soul,
 d their cold and dry Bo-
 are united, and made

X. Then it strives to dis-
 and subtilize by its
 and moisture, which
 Soul; and the Body
 ers to enclose, and re-
 the hot and moist Soul
 cold and dry sub-
 And in this man-
 their Virtues and Pro-
 is altered and changed

XII. I have told you the
 Truth, which I have seen,
 and my own self has done:
 And therefore I charge you
 to change or convert the
Natures from their Substan-
 ces and Subtilties, with heat
 and moisture, into their
 Substances and Colours. If
 you proceed aright in this
 Work, you must not pass
 the bounds I have set you in
 this Book.

C H A P. XXVII.

*h manner of Fixation of the Spirit, Deco-
 etion, Trituration, and Washing.*

W HEN the Body is
 mingled with
 ure, and that the heat
 to fire meets therewith,
 e moisture is converted
 the Body, and dissolves
 and then the Spirit can-
 o go forth, because it is
 mbed with the Fire.

tive, so long as the Bodies
 are mixed with them, and
 strive to resist the fire, its
 heat and flame, and there-
 fore these parts can scarcely
 agree without a good and
 continual Operation, and a
 steadfast, permanent, and
 natural heat.

I The Spirits are fugi-

III. For the nature of the Soul is to ascend upwards, where its Center is; and he that is not able to joyn two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI. You must also understand, that Deception, Contrition, Cribation, Munification, and Ablution with Sweet Water, are not necessary, to the Secret of our Magistery.

VII. And if you bring pains herein, you may cleanse it purely; for you must clear it from its impurity and darkness, which will appear in the Operation.

VIII. And you must subtilize the Body to the highest point of Volatility and Subtility; and then mix therewith the Souls dissolved, and the Spirits condensed, and so digest and concoct, to the perfection of the matter.

C H A P. XXVIII.

Of the Fire fit for this Work.

YOU must not be unacquainted with the strength and proportion of fire, for the perfection, destruction of our Stone depends thereupon: For as said, *The fire gives profit that which is perfect, but hurts hurt and destruction to that which is Corrupt.*

So that when its quantity or proportion shall be good and convenient, your Work will thrice prosper, and go on as it ought to do: but if it exceed the measure, it shall without measure corrupt and destroy it.

II. And for this cause it is requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and hinder their burning, and the hurt of a violent heat.

IV. In *Hermes* it is said, *I am afraid, Father, of the Enemy in my House: To whom he made Answer; Son, Take the Dog of Corascene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.*

V. Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresoever thou goest, nor shall he ever forsake thee, but abide with thee for ever.

VI. Now *Hermes* meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII.

VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philo-

sophers, who have discovered of this Magistery among whom, some of them have named Sea-water Virgins Milk, food of Eds, and the like.

CHAP. XXIX.

Of the Separation of the Elements.

I. **A**fterwards take this precious Stone, (which the Philosophers have named, yet hidden and concealed) put it into a *Cucurbit* with its *Alembick*, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

II. These are the Body and Soul, the Spirit and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glass, being the Faces, and wash it with a warm fire, till its black-

ness be gone, and its tincture be vanished.

III. Then make it white, causing the superfluous moisture to fly away for then it shall be changed and become a white Ox wherein there is no cloud, darkness, nor uncleanness nor contrariety.

IV. Afterwards return it back to the first Nature which ascended from it, and purifie them like fire from uncleanness, blackness and contrariety.

V. And reiterate Works upon them so often till they be subtilized,

and made thin, which
when you have done, ren-
der up thanks and acknow-
ledgments to the most Gra-
cious God.

I. Know then that this
Work is but one, and it
bruluceth one Stone, into
which Garib shall not enter,
ne any strange or foreign
thing. The Philosopher
works with this, and there-
fore proceeds a Medicine
which gives perfection.

II. Nothing must be
sought herewith, either
part or whole: And this
Stone is to be found at all
times, and in every place,
about every Man; the
search whereof is yet diffi-
cult to him that seeks it,
wheresoever he be.

III. This Stone is vile,
black, and stinking; it costs
nothing; it must be taken
cold, it is somewhat hea-
vy and is called the Ori-
ginal of the World, because
it rises up, like things that
burst forth; this is the mani-
festion and appearance of
it, to them that seek truly
after it.

IX. Take it therefore,
and work it as the Philoso-
pher has told you in the
the Book, where he speaks
of it after this manner. *Take
the Stone and no Stone, or that
which is not a Stone, neither
of the nature of a Stone; it is
a Stone whose Mine is in the
top of the Mountains.*

X. By which the Philo-
sopher understands Animals,
or living Creatures; where-
upon he said, *Son, go to the
Mountains of India, and to
its Caves, and take thence
precious Stones, which will
melt in the water, when they
are put into it.*

XI. This Water is that
which is taken from other
Mountains and hollow pla-
ces; they are Stones and no
Stones, but we call them
so, for the resemblance they
have to Stones.

XII. And you must know
that the Roots of their
Mines are in the Air, and
their Tops in the Earth; and
they make a noise when
they are taken out of their
pla-

places, and the noise is very great. Make use of them very suddenly, for otherwise they will quickly perish away.

CHAP. XXX.

Of the Commixtion of the Elements which were separated.

I. **N**OW you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The *Marriage* is to mingle the thin with the thick: and *Putrefaction* is to rost, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and

be poured forth into them which must needs be, because the dissolved body when it is commixed with the Soul, is also commixed with every part thereof.

III. And other things enter into other things, according to their similarity and likeness, and both are changed into one and the same thing: For this the Soul must partake of the conveniency, propriety, durability, hardness, corporeity and permanency, which the body has in its commixtion.

IV. The like also happen to the spirit in its state or condition of the Soul and Body: For

the spirit shall be commixt with the Soul by a laborious petition, and all its parts shall be all the parts of the one; two, viz. of the Soul and Body; then shall the spirit and the said two, be changed into an inseparable substance, whose *natures* are preserved, and their Paradox, agreed and conjoined perfectly together. ♡

Whereby it comes to pass that when this *Compound* has met with a body to be mixed, and that heat is not hold of it, and that moisture which was in the swallowed up in the dissolved body, and has passed into its most inward parts, and united or conjoined it self with that which was of the nature of the matter, it becomes inflamed, and the fire defends it with it.

Then when the fire would enflame it, it will not suffer the said fire to hold of it, to wit, to be united to it, i. e. to the Spirit

rit commixt with the water: The fire will not abide by it until it be pure.

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistery, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.

C H A P. XXXI.

*Of the Solution of the Stone compounded
Coagulation of the Stone dissolved.*

I. **T**HE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Contrition, Assation, and Rigation, have a certain affinity and Alliance between themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congealed, they take one anothers parts, striving in each others mutual defence, as well the

great as the small, and incorporate and joyne well together, till they are converted and changed one and the same thing.

IV. When this is done, the fire takes as much of the Soul as it does from the Body, nor can it hurt one more than the other, neither more nor less, which is a cause of destruction.

V. For this reason is it necessary, in teaching the composition of, the solution, to afford one place for pounding the solution of simple Bodies and Souls, because Bodies do not turn into Souls, but do prevent and hinder from Sublimation, Retention, Coagulation, and the like Operations.

cept purification go
on.

Now understand,
olution is done by one
these two ways; either
tracting the inward
of things unto their
ecies (an Example
of we have in Silver,
seems cold and dry,
ing dissolved, so that
ward parts appear out-
it is hot and moist:)

Or else, to reduce
in accidental moisture
it had not before, to
ed to its own natural
ty; by which means
as are dissolved: and
likewise called *Solu-*

But as to Congela-
the Philosophers have
ngeal in a Bath, with
Congelation: This, I
is Sulphur shining in
s a Red Hyacinth, a
d deadly Poyson, the
the which there is no
tter, a Lyon, a Con-
or a Malefactor, a cut-
Sword, a healing Anti-
which cures all Infirmi-
Diseases.

IX. And Geber the Son of
Hayen said, That all the Ope-
rations of this Magistery are
comprehended under these six
things. 1. To make fly, a-
scend, or sublime. 2. To
melt or liquify. 3. To ince-
rate. 4. To make white as
Marble. 5. To dissolve. 6. To
congeal.

X. To make fly, is to
drive away and remove
blackness and foulness from
the Spirit and Soul; to melt
is to make the Body liquid:
To incerate, is properly to
subtilize the Body: To
whiten, is to melt speedily:
To dissolve, is to separate
the parts: And to congeal,
is to mix, joyn, and fix the
Body with the Soul already
prepared.

XI. Again, To fly, or
ascend, appertains both to
Body and Soul: To melt,
to incerate, to whiten, and
to dissolve, are accidents
belonging to the Body: But
congelation, or fixation,
only belongs to, and is the
property of the Soul: Be-
wise, understand, and learn.

C H A P. XXXII.

*That Our Stone is but One, and of the
ture thereof.*

I. **W**HEN it was demanded of *Bauzan* a Greek Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, viz. the two first Stones, to wit, the Stone *Alcali*, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there

is no second thing or matter, that can rise up to take its place, or stand itself instead thereof; is no other Natures than triumph over it.

IV. Much heat is the ture thereof, but with certain temperature: If but saying, you come to it, you will reap profit; but if yet you remain ignorant, you will lose all your labour.

V. It has many singular Properties and Virtues curing the Infirmities of the Body, and their accidents, Diseases, and preserves the Substances, so that he appears not in the Heterogenities, or Corruptions: No possibility the dissolution of the union.

V. It is the *Sapo*, or Soap
Edies, yea, their Spirit
doul, which when it is
corporate with them, dis-
v them without any loss.

VI. This is the Life of
Dead, and their Re-
tion; a Medicine
living Bodies, cleansing
and purging away
superfluities.

VII. He that under-
stand, let him understand,
he that is ignorant, let
be ignorant still: For
Treasure is not to be
t with Money, and
cannot be bought, so
it can it be sold.

IX. Conceive therefore
its Virtue and Excellency
aright, consider its value
and Worth, and then begin
to Work: How excellent-
ly speaks a Learned Philo-
sopher to this purpose?

X. God (saith he) gives
*thee not this Magistery for thy
sole Courage, Boldness, Strength,
or Wisdom, without any la-
bour; but thou must labour,
that God may give thee suc-
cess.* Adore then God Al-
mighty the Creator of all
things, who is pleased thus
to favour thee, with so great,
and so precious a Treas-
ure.

CHAP. XXXIII.

*Way and Manner how to make the Stone
both White and Red.*

When you attempt
to do this, take
your precious Stone, and
put it into a Cucurbit, cov-
ring it with an Alembick,
and close well with Lu-

tum sapientiæ, and set it in
Horse-dung, and fixing a
Receiver to it, distil the
matter into the Receiver,
till all the water is come o-
ver, and the moisture dry.

ed up, and dryness prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occasion; take, I say, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel answerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with *Lutum sapientiae*: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus shall you do for the space of forty days, renewing your Dung so often as the occasion or reason of the Work shall require, and the Medicine shall dissolve of it self, and become a thick White water.

V. Which when you shall see, you shall weigh it, and put thereto half much by weight of the matter which you reserved close and lute your Vessel well with *Lutum sapientiae* and put it again into the Horse-dung (which is hot and moist) to digest, renewing it to renew the lute when it begins to cool in the course of forty days, when it expires.

VI. So will your Medicine be congealed into a like number of days, before it was dissolved in the Dung.

VII. Again, take it out, weigh it justly, and add to it its quantity, and add of the reserved water made before, grind the body, and subtilize it, and put the water upon it, and put it again in hot Horse-dung for a Week and half or two days; then take it out, and you shall see that the Medicine has already drunk the Water.

III. Afterwards grind it
ga, and put thereto the
ke Quantity of your re-
red water as you did be-
or, bury it in very hot
se dung, and leave it
efore ten days more,
it out again, and you
find that the Body has
edy drunk up the Wa-

Then (as before)
it, putting thereto of
fore reserved Water,
fore said quantity, and
it in like manner in
orse-dung, digesting it
ays longer, then taking
th, and this do the
time also.

X Which done, take it
and grind it, and bu-
in Horse-dung, till it
dissolved: Afterwards
out, and reiterate it
more, for then the
will be perfect, and
work ended.

XI Now when this is
and you have brought
ur matter to this great
fection, then take of

Lead or Steel 250 Drams,
melt it, and caste thereon
1 Dram of *Cinnabar*, to wit,
of this our Medicine thus
perfected, and it shall fix
the Lead or Steel that it
shall not fly the fire.

XII. It shall make it
white, and cleanse it from
all its dross and blackness,
and convert it into a Tin-
cture perpetually abiding.

XIII. Then take a Dram
from these 250 Drams, and
project it upon 250 Drams
of Steel, or Copper, and it
shall whiten it, and convert
it into Silver, better than
that of the Mine; which is
the greatest and last Work
of the White, which it per-
forms.

XIV. *To convert the said
Stone into Red.* And if you
desire to convert this Ma-
gistry into *Sol*, or Gold,
take of this Medicine thus
perfected (at § 10. above)
the weight of one Dram,
(after the manner of the
former Example, and put
it into a Vessel, and bury
it in Horse-dung for forty
X 3 days,

days, till it be dissolved.

XV. Then give it the Water of the dissolved Body to drink, first as much as amounts to half its weight, afterwards bury it in hot Horse-dung, digesting it till it is dissolved, as aforesaid.

XVI. Then proceed in this Golden Work, as before in the Silver, and shall have fine Gold, pure Gold. Keep (my this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so that you obtain your desire.)
Amen.

CHAP. XXXIV.

Kalid's Secret of Secrets, or Stone of the Philosophers Explicated.

I. IF you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. Now the Philosophers say, it abides in the Shell, and contains in it self both White and Red, the one is called Masculine, the other Feminine; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

II. It has power both Active and Passive in it, it has also in it a substance dead and living, Spirit and Soul, which, among the ignorant, the Philosophers call the most vile thing, contains in it self the four Elements which are found in its Skirts, and may not only be bought for a small price.

III. It ascends by it self, it waxes black, it descends, and waxes white, increases

decreases of it self: It is matter which the Earth brings forth, and descends from Heaven, grows pale and red, is born, dieth, rises again, and afterwards lives for ever.

V. By many ways it is brought to its end, but its proper decoction is upon a soft, mean, strong, by various degrees augmented, and you are certain it is quickened fixed with the Red in nature. This is the Philosophers Stone.

. Read, and Read again, so will all things become more clear to you: If hereby you understand not the matter, you are withheld by the Chains of Ignorance; for you shall never otherwise know or learn this Art.

I. *Hermes* saith, *The Dragon is not killed, but by his brother and his Sister; not by one of them alone, but by both together*: Note these things: There are three Heads, yet but one Body, one Nature, and one Mi-

neral: This is sufficient for you if you have a disposition to understand this Art.

VII. The *Dragon* is not mortified, nor made fixed, but with *Sol* and *Luna*, and by no other: In the Mountains of Bodies, in the Plains of Mercury, look for it, there this Water is created, and by concurrence of these two, and is called by the Philosophers, their permanent or fixed Water.

VIII. Our Sublimation is to decoct the Bodies with Golden Water, to dissolve, to liquifie, and to sublime them: Our Calcination is to purifie and digest in four ways, and not otherwise, by which many have been deceived in Sublimation.

IX. Know also that our Brass, or Latten, is the Philosophers Gold, is the true Gold: But you strive to expel the Greenness, thinking that our Latten, or Brass, is a Leprous Body, because of that Greenness, but I tell you, that that Greenness is all that is perfect therein,

and all that is perfect, is in that Greenness only, which is in our Latten, or Brass.

X. For that Greenness, by our Magistery is in a very little time transmuted into the most fine Gold: And of this thing we have experience, which you may try by the following Directions.

XI. Take burnt, or calcined Brass, and perfectly rubified: Grind it, and decoct it with Water, seven times, as much every time as it is able to drink, in all the ways of Rubifying and Afflating it again.

XII. Then make it to descend, and its green color, will be made Red, and as clear as a Hyacinth; and so much redness will descend with it, that it will be able to tinge *Argent Vive*, in some measure, with the very color of Gold; all which we have done and perfected, and is indeed a very great Work.

XIII. Yet you cannot

prepare the Stone by means, with any green moist liquor, which is found and brought forth in Minerals; this blessed power, or virtue, which generates all things, will yet cause a vegetation springing, budding, or fruitfulness, unless there be a Green color.

XIV. Wherefore the Philosophers call it their and their Water of Putrefaction, or Putrefaction; they say truth herein, with its water it is putred, and purified, and whited from its blackness, made White.

XV. And afterwards is made the highest whereby you may understand, that true Tincture is made with our Brass, or ten.

XVI. Decoct it therefore with its Soul, till Spirit be joyned with Body, and be made one, shall you have your desired

VI. The Philosophers spoken of this under many Names, but know fully, that it is but one thing which does cleave to it self to *Argent Vive* al to Bodies, which shall have the true signs how you must know *Argent Vive* will cleave, exactly joyn and unite into.

VII. That the *Argent Vive* will cleave, joyn, or cleave self to Bodies is And they err who say that they understand it in Geber of *Argent Vive* where he saith, *When teaching among other things you shall not find by mention, any matter to agreeable to Nature, Argent Vive of the Be-*

By *Argent Vive* in place, is understood *Argent Vive* Philolophical ; it is that *Argent Vive* which sticks to, and is joyned and with the Bodies the old Philosophers had no other matter ;

nor can the Philosophers now, invent any other matter or thing, which will abide with the Bodies, but this Philosophick *Argent Vive* only.

XX. That common *Argent Vive* does not stick, or cleave to the Bodies, is evident by Experience, for if common *Argent Vive* be joyned to the Bodies, it abides in its proper nature, or flys away, not being able to transmute the Body into its own nature and substance, and therefore does not cleave unto them.

XXI. For this cause, many are deceived in working with the vulgar Quick-silver: For our Stone, that is to say, our *Argent Vive* accidental, does exalt it self far above the most fine Gold, and does overcome it, and kill it, and then make it alive again.

XXII. And this *Argent Vive*, is the Father of all the Wonderful things of this our Magistery, and is congealed, and is both Spirit and

and Body : This is the *Argent Vive* which *Geber* speaks of, the consideration of which is of moment, for that it is the very matter which does make perfect.

XXIII. It is a chosen pure substance of *Argent Vive*; but out of what matter it is chiefly to be drawn, is a thing to be enquired into. To which we say, That it can only be drawn out of that matter in which it is : Consider therefore my Son, and see from whence that Substance is, taking that and nothing else : By no other Principle can you obtain this Magistery.

XXIV. Nor could the Philosophers ever find any other matter, which would continually abide the fire, but this only, which is of an Unctuous substance, perfect and incombustible.

XXV. And this matter, when it is prepared as it ought, will transmute, or change all Bodies of a Metallick substance, which it

is rightly projected into the most perfect or the most pure fine but most easily, and all other Bodies *Luna*

XXVI. Decoction of Wind or Air, and upwards without Wine you have drawn for Venom [or Virtue] which is called the Soul, out of that matter; this is that you seek, the even *Aqua vitæ*, which cures Diseases. Now the Magistery is in the pour.

XXVII. Let the be put into a fire for days, of Elementaries and in that decoction for days, the Body will unite with the Soul, and will rejoyce with the and Spirit, and the will rejoyce with the and Soul, and they are fixed together, and one with another, in Life they will be perpetual and immortal out separation for ever

C H A P. XXXV.

A farther Explication of this matter.

U R. Medicine is born of humane kind, acts made of 3 things, not the Man; it must first of a Body, Soul, and be nourisht and bred up till There are two Bo- it comes to Maturity: So o wit *Sol* and *Luna*: is it with Metals also; they Tincture, wherewith cannot shew their power of Bodies are tinged and force, unless they be l; and *Luna* tingeth first reduced from their *Luna*; for nature brings Terrestreity to a Spirituality, and nourisht and fed in nly its like, a Man, their Tinctures through a, a Horse, a Horse, heat and humidity.

We have named the IV. For the Spirit is of the which serve to this the same matter and nature which of some are with our Medicine: We ferment; for as a lit- say our Medicines are of a teen leuens the whole fiery nature, and much subtiler, but of themselves, so *Luna* and *Sol*, le- they cannot be subtil nor mercury as their Meal simple, but must be maturated, or ripened with subtil Nature and Vir- til and penetrating things.

II If it be demanded, V. Earth of it self is not y *ol* and *Luna*, having subtil, but may be made so reked Tincture, do not through moist water, which tige imperfect Metals? is dissolving, and makes an nter: A Child, tho' in-

ingress for *Sol*, that it may penetrate the Earth, and with its heat make the Earth subtile; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal-armoniack, Tutia, Marchisits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But *Mercury*, as it is much subtiler, clearer, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it

transmutes Metals into simple and pure substance itself is, and attracts to itself: But no Metal can be transmuted by any of the other Spirits, but we burn it to Earth and then which Mercury it becomes impalpable, and then it is called *Argent Vive*.

VIII. We take notice of this, else to subtilize Metals, and make them penetrative, to tinge other Metals. Some call it *Argent Vive* in a Water, an Acetum, or Poyson, because it dissolves imperfect Bodies, dividing them into several parts and forms; our Medicine is made of two things, of Body and Spirit: And this is true, that all Metals have but one Root and original.

IX. But why cannot Medicine be made of all these compounded together? Answer: It may be made of all these together, if they must be reduced to a Mercury, which is difficult of the stone of Man's Life: The

take the next matter, are the two afore-
sings, viz. Body and

Some Philosophers
our Medicine is made
for things, and so it is:
Metals, and their
are the four Ele-
Others say true al-
Metals must be
into *Argent Vive*:
many Learned and
Men err, and loose
selves in this path.
far of the matter of
our Medicine is
or with which it is
Now of the Vef-

The Vessel ought to
the Firmament,
close and encompass
whole Work: For our
is nothing else
change of Elements
to another, which is
by the motion of the
ment; for which rea-
it must needs be round
ocular.

The other, or se-
nd Vessel, must also be

round, and be less than the
outward Vessel: 6 or 7 In-
ches high, called a con-
taining Cucurbit; on which
you must place an Alem-
bick or Head, through
which the Vapors may a-
scend, which must be well
luted, with Lute made of
Meal, sifted Ashes, Whites
of Eggs, &c. Or of Meal,
Calx Vive, ana j. part tem-
pered with Whites of Eggs,
which you must immedi-
ately use: Lute it so well,
that no Spirits may fly a-
way; the loss of which will
prejudice your Work ex-
treamly; therefore be wa-
ry.

XIII. The Fornace or
Oven must be round, 12 or
14 Inches high, and 6 or 7
Inches broad, and 3 or 4
Inches in thickness to keep
in the heat the better.

XIV. Our matter is ge-
nerated through, or by help
of the heat of the fire,
through the Vapour of the
Water, and also of the Mer-
cury, which must be nou-
rished; be wise and consi-
der, and meditate well up-
on the matter.

XV.

XV. Now in order to this Work, there is 1. Dissolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. *Dissolution* is the changing of a dry thing into a moist one, and belongs only to Bodies, as to *Sol* and *Luna*, which serve for our Art: For a Spirit needs not to be dissolved, being a liquid thing of it self; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissolution, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining fœces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

tilized, and reduced into *gent Vive*, then the one embraces the other inseparably. For *Argent Vive* being with a thing like it rejoyneth in it; and dissolved Body embraces the Spirit, and suffers to fly away, making it endure the fire; and joyces because it has an equal, viz. one like it, and of the same nature.

XIX. Dissolution is thus done: Take Leaves of *Sol* or *Luna*, to which add a good quantity of pure *Mercury*; putting in the Alembick by little and little, the Vessel placed in so gentle heat, that the Metal may not fume: when dissolved, and the fumes seem to be one Homogeneous body, you have done. If there be any fœces matter undissolved, add more Mercury, till all is to be melted together.

XX. Take the thus dissolved, set it in for 7 days, then let it stand and strain all through a Cloth or Skin; if all is through, the dissolution

et; if not, you must
again, and add more
cu, so long till all be
old.

XX. *Separation* is the di-
of a thing into parts,
pure from impure. We
or dissolved matter,
p: it into the smaller
which stands in the
uite, well luting to
Ambick, and setting it
us, continuing the fire
a week: One part of
Spirit sublimes, which
ca the Spirit or Water,
is the subtilest part; the
which is not yet sub-
limes about the Cucur-
and some of it falls as
into the bottom, which
is: van and moist, this we
nd the Air. And a third
remaining in the bot-
the inner Vessel,
which is yet grosser, may
be called the Earth.

XXI. Each of these we
into a Vessel apart; but
the third we put more
in, and proceed as
before, reserving always
the principle or Element
of it self, and thus pro-

ceeding, till nothing remain^s
in the inner Vessel, but a
black powder, which we
call the black Earth, and is
the dregs of Metals, and the
thing causing the obstructi-
on, that the Metals cannot
be united with the Spirit;
this black powder is of no
use.

XXIII. Having thus se-
parated the four Elements
from the Metals, or divided
them, you may demand,
What then is the fire, which
is one of these four? To
which I Answer: That the
Fire and the Air are of one
nature, and are mixed to-
gether, and changed the
one into the other; and in
the dividing of the Ele-
ments, they have their na-
tural force and power, as in
the whole, so in the parts.

XXIV. We call that Air
which remained in the big-
ger Vessel, because it is
more hot than moist, cold,
or dry: The same under-
stand of the other Elements.
Hence Plato saith, *We turned
the moist into dry, and the dry
we made moist, and we turned
the*

the Body into Water and Air.

XXV. *Sublimation* is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, *viz.* through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh *Mercury*, that it may be well dissolved and subtilized: set it in *B.M.* for three days as before. We mention not the quantity of *Mercury*, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the *Mercury*, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work

so often, till you brought it through the Alembick, and it be very til, one united thing, pure, and fusible.

XXVII. Then we again into the inner Vessel and let it go once through the Alembick, see whether any thing left behind; which if the same we add more *Mercury*, till it becomes a thing; and leaves no sediment, and be separated from all its Impurities, Superfluity.

XXVIII. Thus have we made out of two, one thing, *viz.* out of Body and Spirit, one only continuous substance, which Spirit and light; the which before was and fixed, ascending upwards, is become light, volatile, and a mere Spirit. Thus have we made out of a Body, we make a Body out of Spirit, which is the one

XXIX. *Fixation*, or *gelation*, is the making

owing and volatile matter
 and able to endure the
 and this is the chang-
 the Spirit into a Bo-
 We before turned the
 yss and the Body, into
 oiness and a Spirit; now
 must turn the Spirit in-
 a Body, making that
 ascended to stay be-
 that is, we must make
 ing fixed, according
 Sayings of the Philo-
 s, reducing each E-
 into its contrary,
 will find what you seek
 viz. making a fixt
 go be volatile, and a
 fixt; this can only
 do through *Congelati-*
 which we turn the
 into a Body.

XXX. But how is this
 We take a little of
 ferment, which is made
 Medicine be it *Luna*
 as if you have 10
 of the Medicine,
 but 1 Ounce of the
 ; which must be fo-
 and this ferment we
 gnate with the mat-
 which you had before
 pad, the same we put
 th Glass Vial with a

long Neck, and set it in
 warm Ashes: Then to the
 said ferment, add the said
 Spirit which you drew
 through the Alembick, so
 much as may overtop it the
 height of 2 or 3 Inches;
 put to it a good fire for 3
 days, then will the dissolved
 Body find its Companion,
 and they will embrace each
 other.

XXXI. Then the gross
 ferment, laying hold of the
 subtil ferment, attracts the
 same, joyns it self with it,
 and will not let it go; and
 the dissolved Body, which
 is now subtil, keeps the Spi-
 rit, for that they are of e-
 qual subtilty, and like one
 to another; and are be-
 come so one and the same
 thing, that the fire can ne-
 ver be able to separate them
 any more.

XXXII. By this means
 you come to make one
 thing like another; the fer-
 ment becomes the abiding
 place of the subtil body,
 and the subtil body the ha-
 bitation of the Spirit, that
 it may not fly away: Then

we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter *Coagulated*, put of the abovesaid Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only *Larkalix*, who composed it in many *Chapters*; and also revealed it unto me, without any Reservation or Deceit.

XXXIV. *Calcination*. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile

ascends into the Alembic which we call *Avis Hermetis*: that which remains in the bottom of the Glass is like Ashes or sifted Earth, called, the Philosophers Earth, out of which they make their Foundation, and out of which they make their increase or augmentation, through heat and moisture.

XXXV. This Earth is composed of four Elements, but are not contrary one to another, for their contrariety is changed to an agreement, unto an homogene and uniform nature: Then we take the moist part, and reserve it a part to a farther use. This Earth, or Ash, (which is a very fine thing) we put into a very strong Earthen Pot or Crucible, to which we lute a Cover, and set it in a calcining Furnace, or Retort, for 3 days, so that it may be always hot: Thus we make a Stone, a white Calx; and of things of an earthy or watery nature, a fiery nature: For every Calx

fiery nature, which is hot and dry.

XXXVI. We have bought things to the nature of fire; we must now further subtilize the four Elements; we take apart, a small quantity of this Calx, viz. a fourth part: The other we set to dissolve with a good quantity of fresh Mercury, even as we had done formerly (in all the Processes of the aforegoing Paragraphs) and so proceed on from time to time, till it is wholly dissolved.

XXXVII. Now that you may change the fixt into a volatile, that is, Fire into Air, know, that that which was of the nature of Fire, is now become the nature of Water; and the Air thereby is made volatile and very subtil. Take of this water one part, put to the reserved Calx; and add to it as much of the water, as may cover the Calx 2 or 3 Inches, making it stand under it for 3 days; and it congeals sooner than

at first, for Calx is hot and dry, and drinks up the humidity greedily.

XXXVIII. This Congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done, our Medicine is finished, and nothing but *Ingression* is wanting, viz. that the matter may have an Ingress into Imperfect Metals.

XXXIX. Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per-

fection of it, shall never have any need to make more, all which is Philosophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfect Metals into *Sol* and *Luna*, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dust and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogeneous with it, turning the heterogeneous matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again

how the Spirit is to be turned into a Body, viz. how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: The the Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. Now the Earth which was of the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed though heat and moisture; making out of a dry a moist thing, and out of a moist a dry one: otherwise Natures which are of several Properties, or Families, could not be brought to one uniform thing, if the one should be turned into others nature.

XLIII. And this the perfection of the matter according to the advice of the Philosopher: Ascend from the Earth into Heaven and

and descend from the Hea-
ven to the Earth; to the
intent to make the body
which is Earth, into a Spi-
rit which is subtil, and then
reduce that Spirit into a
body again which is gross,
changing one Element in-
to another, as Earth into
Water, Water into Air, Air
into Fire; and Fire again
into Water, and Water in-
to Fire: and that into a
more subtil Nature and
conscience. Thus have
you accomplished the Treas-
ure of the whole World.

XLIII. *Ingression.* Take
Sulphur Vive, Melt it in an
Irrthen Vessel well glazed,
and put to it a strong Lye
made of Calx vive and Pot-
ashes: Boil gently toge-
ther, so will an Oyl swim
on the top, which take and
keep: Having enough of it,
mix it with Sand, distil it
through an Alembick or
Retort, so long till it be-
comes incombustible. With
this Oyl we imbibe Our
Medicine, which will be
like Soap, then we distil
in an Alembick, and cohob-
ate 3 or 4 times, adding

more Oyl to it, if it be not
imbibed enough.

XLV. Being thus imbibed,
put fire under it, that
the moisture may Vanish,
and the Medicine be fit and
fusible, as the body of Glass.
Then take the *Avis Her-
metis* before reserved, and
put it to it Gradatim, till it
all becomes perfectly fixt.

XLVI. Now according
to *Avicen*, it is not possible
to convert or transmute
Metals, unless they be re-
duced to their first Matter;
then by the help of Art they
are transmuted into ano-
ther Metal. The Alchy-
mist does like the Physiti-
an, who first Purges off the
Corrupt or Morbifick Mat-
ter, the Enemy to Mans
Health, and then admini-
sters a Cordial to restore
the Vital Powers: So we
first Purge the Mercury
and Sulphur in Metals, and
then strengthen the Hea-
venly Elements in them,
according to their various
Preparations.

XLVII. This Nature
Y 3 work

works farther by the help of Art, as her Instrument; and really makes the most pure and fine *Sol* and *Luna*: for as the heavenly Elemental Virtues work in natural Vessels; even so do the artificial, being made uniform, agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies, so also Art worketh by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue, mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XLIX. The Alchemist imitates the same thing, destroying one form to get another, and his operations are best when they are according to nature, by purifying the Sulphur by digesting, subliming and purging *Argent Vive*, in an exact mixtion, with a talick matter; and thus of their Principles, the of every Metal is produced.

L. The power and virtue of the converting Element must prevail, that parts of it may appear in the converted Element, being thus mixed with the Elementated thing, that Element will have a matter which made the Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the work of Art.

C H A P. XXXVI.

The Key which opens the Mystery of this Grand Elixir.

THIS is the true Copy of a Writing found in a Coffin upon the Chest of a Religious Man, by a Soldier making a Grave to tend, to bury some slain others, Anno 1450.

My Dear Brother, if you intend to follow or learn the Art of Alchymie, now work in it, let me give you a warning, that you follow not the literal prescripts of Arnoldus nor Raymundus, nor indeed of most other Philosophers, for in all their Books they have delivered nothing but figuratively; so that Men not only loose their time, but their Money also.

I myself have studied in these Books for more than 30 Years, and never could find out the Se-

cret or Mystery by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to perswade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.

V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have set it down, and observe these following directions; so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophisticate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not

this Secret to any one, unless let this Writing be Buried with you, giving a confirmed charge concerning the same to him you Trust. 9. Get a Servant that may be Trusty and Secret, and of a good Spirit, to attend you but never leave him alone. 10. Lastly, when you have ended the Work, be kind and Generous, Charitable to the Poor, publick Spirit, and return your tribute of Thanks to the Great and most Merciful God, the Giver of all good Things.

VII. Take mineral Quick Silver three pounds (not more neither of Lead nor Tin) and cause an Earthen Pot to be made, well burnt the first time: glaze it over except the bottom, the which anoint with Hog Grease, and it will not Glaze. This is done, take the Earth of the Quick Silver may sink to the bottom of the Pot, which it will not do, being glazed, nor become Earth again.

VII. The Pot must be of good foot long, of the Fashion of an Urinal, with a Pipe in the midst of it: The Fornace must be of such purpose, that the Pot may go in close to the Mouth of the Fornace: Set on the Pot a great Cap or Head, with a Receiver, without the Mouth of it, give it a good fire of Coals, till the Pot be of a fire and very red; then take the fire out quickly, and put in the Quick Silver, and the Pipe, and then close it much half as you did before, and stop it close with Lute.

X. Then will the Quick Silver receive the heat and force of the fire, both Break and Boil, and a part thereof you shall see in the Water, as it will rise a few drops; and a little will stick to the bottom of the Pot in black. Now let the Pot remain within the Fornace, as before, when open it, and you shall find the Quick Silver all Black, which you shall take out, and wash well with Water, and the Pot also.

X. As for the Water which does distil out, put it aside, or cast it away, for it is nothing worth, because it is all Flegm. Set the Pot into the Fornace again, and make it red hot; put in the Quick Silver lute well the Pipe, and do as you did the first time, and do this so often, until the Mercury becomes no more black, which will be in ten or eleven times.

XI. Then take it out, and you shall find the Mercury to be without Flegm, but joyned with Earth, of which two Qualities it must be freed, being Enemies to Nature; thus the Quick Silver will remain pure, in color Celestial like to Azure, which you may know by this sign, *viz.* Take a piece of Iron, heat it red hot, and quench it in this Mercury, and it will become soft and white, like Luna.

XII. Then put the Mercury into a Retort of Glass, between two Cups, so that it touches neither bottom nor

nor sides of the Cups, and make a good fire under it, and lay Emberson the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XIII. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence, Quintessence, Powers, Spirit, Substance, Water, and Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it,

for it is Precious and a Treasure.

XV. Now rest, make the *Soul*, which is perfection of the *Red*, out which you can make *Sol* nor *Luna*, shall be Pure and Perfect. With this Spirit you make things Apparear Fair, yea, most True Perfect; all Philosophers affirm that the *Soul* substance, which sustains preserves the *Body*, is it Perfect as long as it

XVI. Our *Body* have a *Soul*, otherwise would neither move nor work; for which you must consider and understand, that all Metals compounded of Mercury and Sulphur, Matter Form; Mercury is the Matter, and Sulphur is the Form. According to the purity of Mercury and Sulphur such is the Influence assume.

XVII. Thus *Sol* is engendered of most pure Mercury, and a pure

Sulphur

phr, by the Influence
th Sun ; and Luna is
des of a pure fine Mercu-
at a pure white Sul-
by the Influence of
Mon.

XVII. Thence it is that
na is more pure than
er five Metals, which
ed of cleansing ; be-
chised, they need but
y the pure Sulphur,
e help of Sol and
a. *Sulphur* is the *Form*
and *Luna*, and the
r Metals ; their other
s re gross matters of
h and Mercury.

XVIII. Husband-Men know
yimes more than we
ey when they reap
orn growing on the
h gather it with the
nd Ears: The Straw
rs are the Matter,
d Corn or Grain is
orm or Soul.

XIX. Now when they
thir Corn, then they
n the Matter, which
e raw and the Chaff,
h Corn or Grain, which
orm or Soul ; So if

we will reap *Sol* or *Luna*,
we must use their *Form* or
Soul, and not the *Matter*.

XXI. The *Form* or *Soul*
is made by Gods help, after
this manner. You must
make a good Sublimate,
that is seven times sublim-
ed, the last time of the se-
ven you must sublime it
with Cinnaber without Vi-
triol, and it will be a cer-
tain Quintessence of the
Sulphur of that Antimony.

XXII. When this is done,
take of the finest Sol one
Ounce, or of the finest Lu-
na as much, file it very fine,
or else take leaf Gold or
Silver ; then take of the a-
foresaid Sublimate four
Ounces ; sublime them to-
gether for the space of Six-
teen hours ; then let it cool
again, and mix them all to-
gether, and sublime again :
Do this four times, and the
fourth time, it will have a
certain Rundle, like unto
the Matter of the White
Rose, transparent and most
clear as any Orient Pearl,
weighing about five Ounces.

XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Bundle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three daies, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Pot, for it is good to whiten Brass.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most *White*, like unto White Starch; or *Red* if you work with Sol; which are the *Form*, or *Soul* or *Sulphur* of *Luna* and *Sol*, and

will weigh a quarter of an Ounce, rather more or less, save that well.

XXVI. Take an half a foot high, and of the firm body Ounces; of the Sol Sulphur of Sol or a quarter of an Ounce and of the Spirit Ounces: Put all of into the Urinal, and its head or Cover, with Receiver well closed. Luted. Distil the from it, with a moderate Fire, and there will off the first time, three Ounces.

XXVII. Put the on again, without the Urinal, and distill again, until no more will distil, which do times, and then every will be firm. Then same Urinal in Horse seven days, and by true and subtilty of it will be converted in water.

XXVIII. Distil on this water, with stris

of Woolen-cloth: a
part will remain in the
which is nothing
All that which is
the filter congeal,
will be about 4 or 5
and save it. When
the congealed it three
times, melt ten ounces of
the finest *Sol* or *Luna*,
when it is red hot, put
in 4 Ounces (one
said 13 Ounces) of
Medicine, and it will
be true and good Medi-

XX. Likewise melt
and Wax, *ana*, one
ounce to which put of the
Medicine 1 ounce:
and these upon Mercu-
any other Metal
and, and it will be most
Sol or *Luna*, to all
agents and Assays. Thus
ended this process,
which, if you have any
doubt or judgment, and
know how to follow the
you may finish it,
complete it in 40 days.

XX. *An Appendix teach-
ing how to make Aurum Po-
bile* Take Sal Armoniack,

Sal Nitre, *ana* 1 pound:
beat them together, and
make thereof an AR: Then
take of the most fine *Sol*
q. v. in thin leaves, and cut
into very small pieces, which
roll into very thin Rows,
and put them into an Uri-
nal, or like Glass, to which
put the AR, so much as to
overtop it the depth of an
inch.

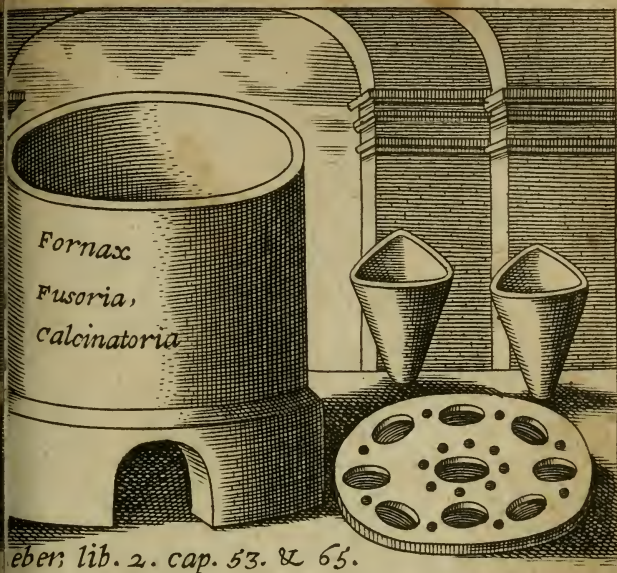
XXXI. Then nip up the
Glass, and put it to putre-
fie in Sand, with a gentle
heat, like that of the Sun,
for 3 or 4 days, in which
time it will come to dissolu-
tion; then break the Glass
off at the Neck, and pour-
ing off the AR. easily and
leisurely, leave the dissolved
Sol in the bottom, and re-
peat this work with fresh
AR. 3 or 4 times, and keep
the first water, then put on
a Helme with Lute, and di-
still off in Sand: Being cold
break the Glass, and take
the *Sol*, and wash it 3 or 4
times in pure warm wa-
ter.

XXXII. When the *Sol* is clean from the AR, take of it, and put it into the like Glasses, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stopping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If any thing remains in the Glass undissolved, put in more S. V.

and let it stand as before. Do this as long as you have any Tincture therein. This is *Aurum Potabile*.

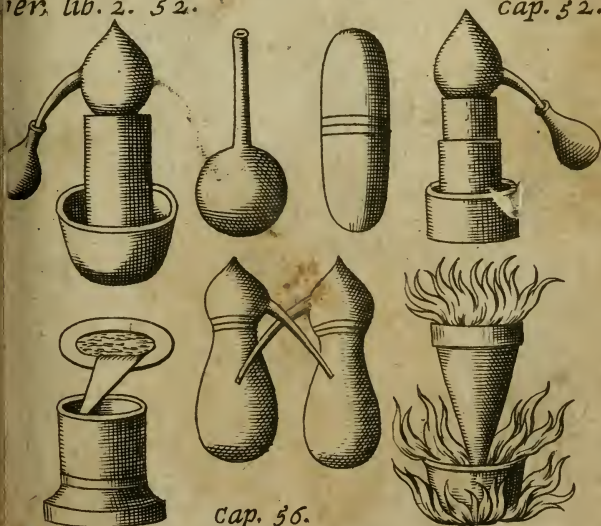
XXXIII. But if you would have the Tincture alone, distil off the S. V. with a very gentle fire. You shall find the Tincture at the bottom of the Glass, which you may project on *Luna*.

GEBER'S FURNACES.

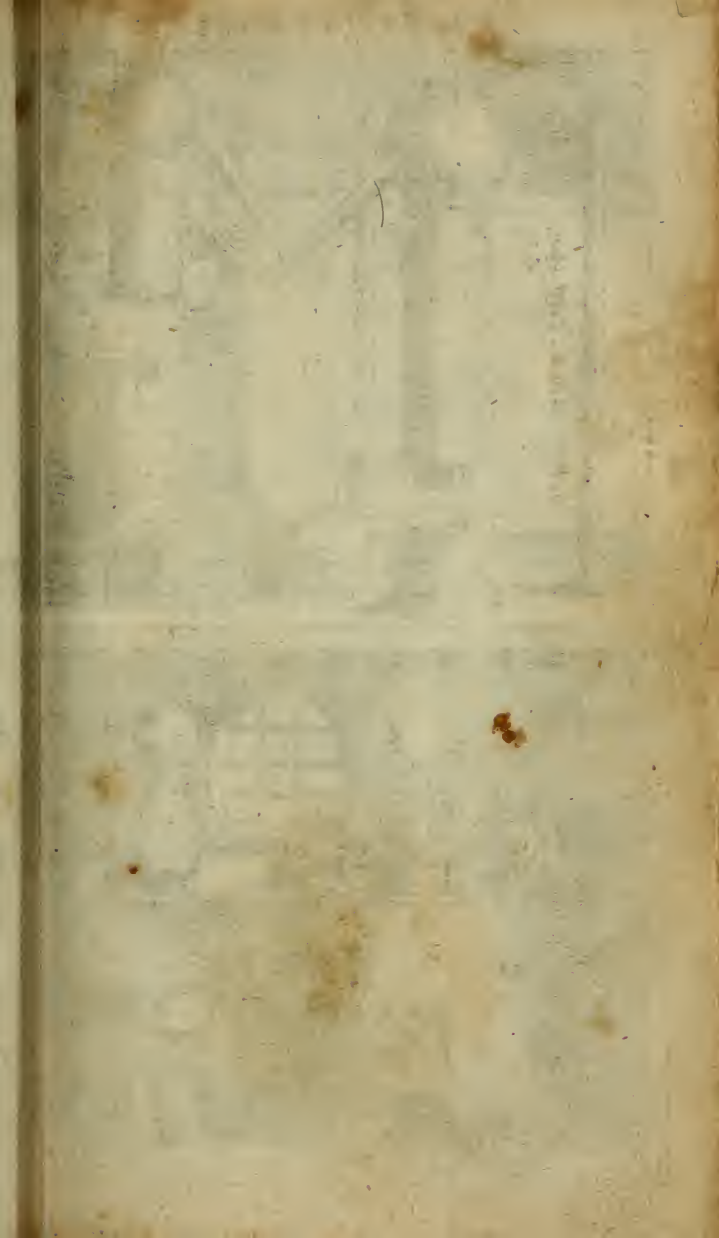


Geber lib. 2. 32.

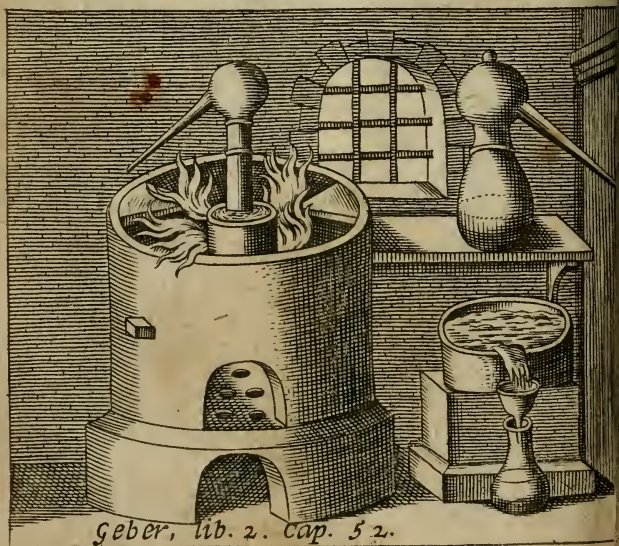
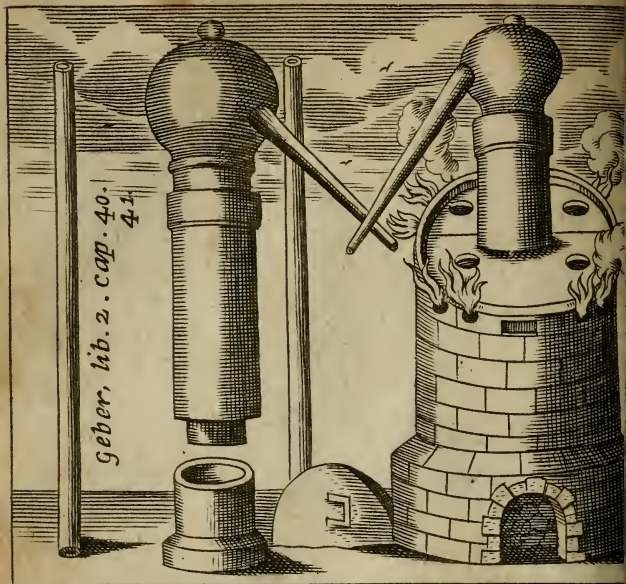
cap. 52.



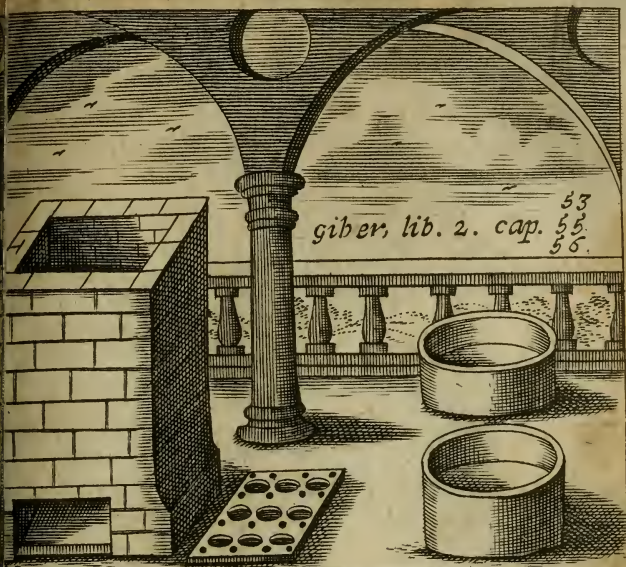




GEBER'S FURNACE.



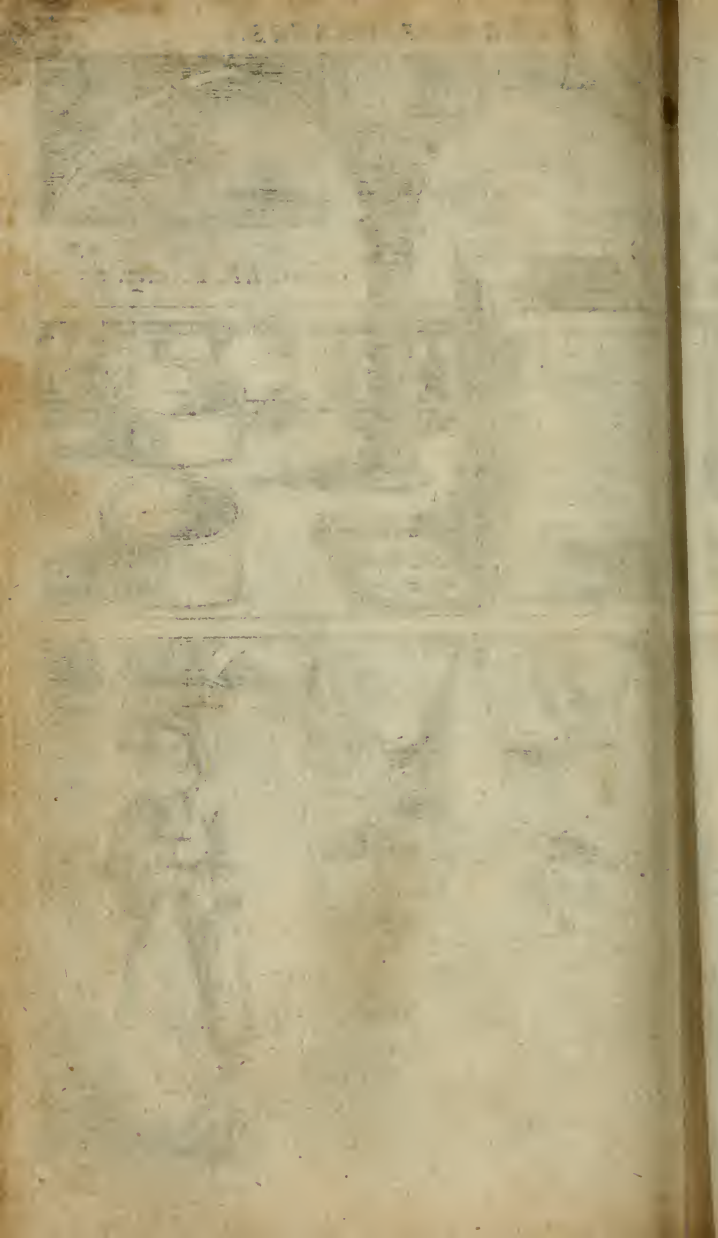
GEBER'S FURNACES.

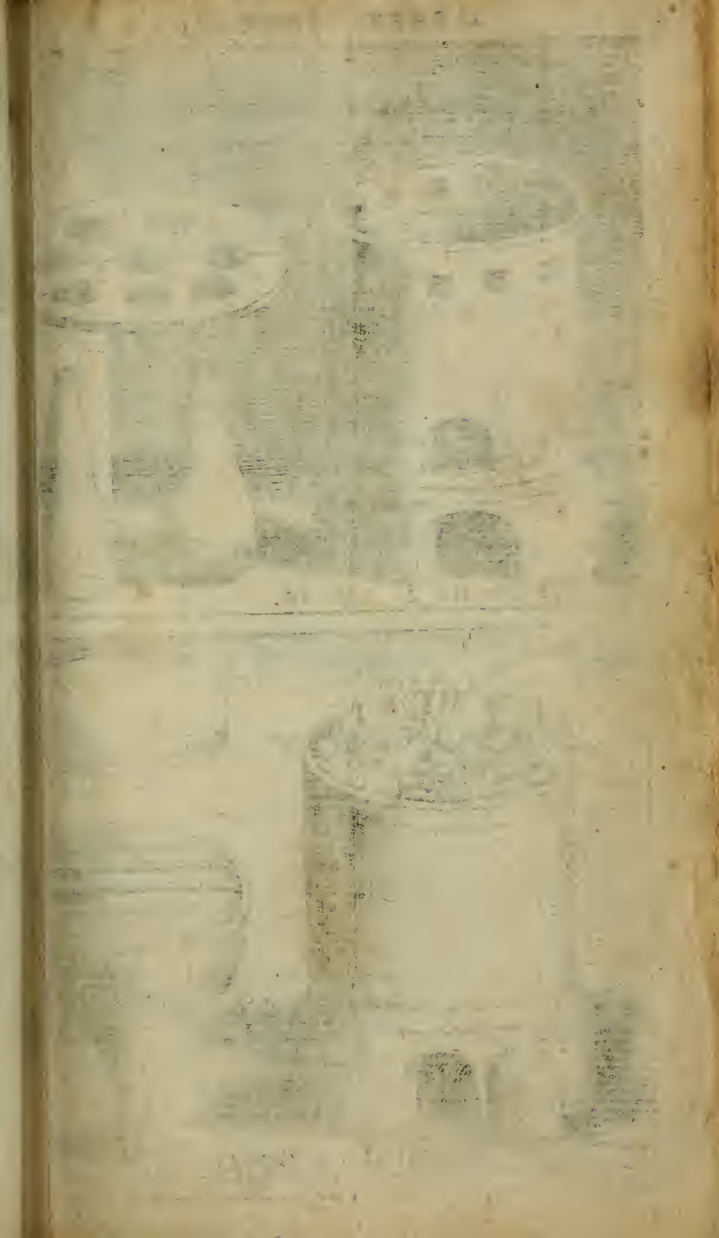


giber, lib. 2. cap. ⁵³
⁵⁵
⁵⁶

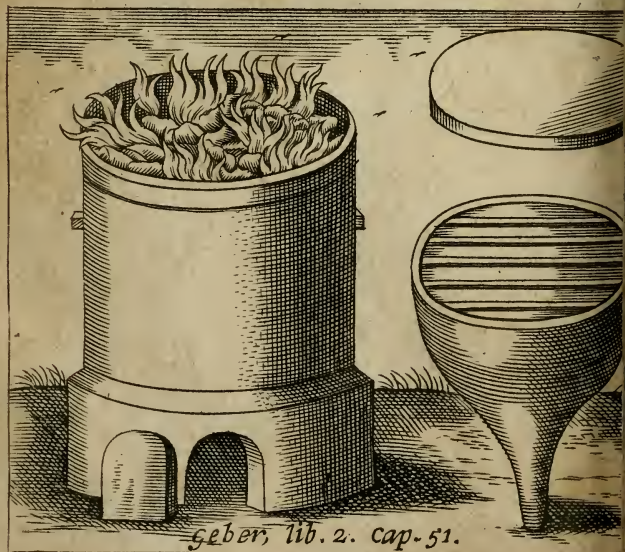
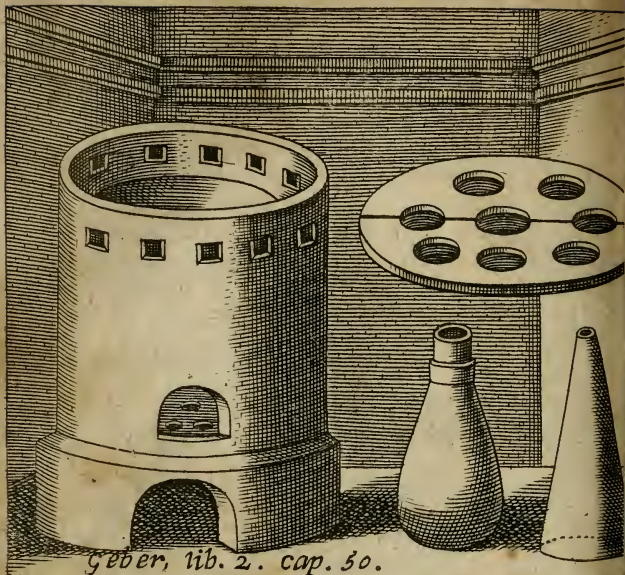


geber, lib. 2. cap. 54.





GEBER'S FURNACES.



Gebri Arabis Summa:

Sum of G E B E R A R A B S,

Collected and Digested,

WILLIAM SALMON,

Professor of Physick.

C H A P. XXXVII.

An Introduction into the whole Work.

Defection and Imperfection of Metalline is the Subject of present discourse; and where we treat of things long and corrupting, destroying, because opposed near to each other, the more mani-

Imperfect Minerals, is a commixtion of *Argent Vive* and *Sulphur* in due proportion, by a due and temperate decoction in the bowels of clean, inspissate, and fixed Earth, joyned with an incorruptible radical humidity, whereby it is brought to a solid, fusible substance, with a convenient fire, and made malleable.

III.

III. But Imperfect Minerals are made of a commixtion of pure *Argent Vive* and *Sulphur*, without due proportion, or a due decoction, in the bowels of unclean, not fully inspissated, nor fixed Earth, joyned with a corrupting humidity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, *Sol* and *Luna*, each according to their perfection: Under the second *Saturn*, *Jupiter*, *Mars*, and *Venus*, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfect as *Sol* and *Luna*, need of this preparation, a preparation they have, as may subtilize parts, and reduce from a Corporality fixed Spirituality; thence may be made a Spiritual Body, in to compleat the Great Elixir, whether *White* or

VI. In both the the *White* and *Red* there is no other thing *Argent Vive* and *Sulphur* which one cannot be without the other would be a foolish thing to think to make Great Elixir or Tincture from any thing, in which it is not, this was near intention of the Philosophers, though they find many things by similitude

VII. And because Metallick Bodies are compounded of *Argent Vive* and *Sulphur*, pure, or impure by accident, and not in their first nature, therefore by convenient

'tis possible to take away their impurity; the best preparation is to take away Superfluities, and superfluous defects.

VII. For we have considered the substance of Metallic Bodies, perfect and imperfect, to be but one, *Argent Vive* and *Sulphur*, which are pure and simple before their commixtion, and by consideration and experience, we found the Corruption of Imperfect Bodies to be by accident; but that being prevented and cleansed from all Superfluities, Corruption, and fugitive Uncleaness, we found them greater brightness, clearness and purity, than the naturally perfect Metals not altered, by which consideration we attained to the perfection of this Science.

I. The Imperfect Bodies have accidentally Superfluous Humidities, and a combustible *Sulphureity*, with Primary Blackness in them, corrupting them; together with an Unclean, Ex-

cellent, Combustible, and very gross Earthiness, impeding Ingress and Fusion: Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of *Argent Vive* and *Sulphur*, may remain; which may indeed be done by various ways and methods, according as the Elixir requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and Corrupt humidity in its essence must be elevated: and the subtil and burning *Sulphureity* removed, and this by Calcination. 2. The whole Corrupt substance of their superfluous burning humidity and blackness, remaining in their calx, must be corroded with the following cleansed Salts and Vinegars, till the Calx be White or Red (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption: These Calxes are cleansed with the said Salts

Salts and Vinegars, by grinding, imbibing and washing. 3. The, whole *unclean Earthiness*, and *Combustible, gross Fæculency*, must be taken away with the aforesaid things, not having Metallick Fusion, by commixing and grinding them together with the aforesaid *Calx*, depurated in the aforesaid manner: For these in the Fusion or Reduction of the *Calx*, will remain with themselves the said uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as aforesaid. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is *Our Stone*, and *Argent-Vive* of Argent Vive, and *Sulphur* of Sulphur, abstracted from the Spiritual Body, and subtilized or attenuated; which is Meliorated, by confirming the Elemental Virtues in it, with other prepared things of its

own kind, which, augments the Colour, *Fixion* *Whiteness*, *Purity* and *Fusion*, with all other things appertaining to the true Elixir.

XII. The Salts and Vinegars for this work are prepared and cleansed. *Common Salt*, and *Salt Gem*, also *Sal Alkali*, and *Silver*, are cleansed by Calcining them, and then casting them into hot water to be Dissolved, which Solution being Filtred is to be regulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so prepared for use.

XIII. *Sal Armoniac*, is cleansed, by Grinding with a preparation of *Common Salt* cleansed, and then subliming it in an high body and Head, till it ascends all pure: then dissolving it in a *Porphyrie* in the open Air, if you would have it in a water, or otherwise keeping the sublimate in a Glass close stoppt for use.

XIV. *Rock Alums*, or

ious, or other *Alums*,
cleansed, by putting
in an *Alembick*, and
fixing their whole Hu-
dy, which is of great
in this Art. The *Fæ-*
remaining in the Bot-
Dissolve on a Porphy-
in a moist place, or in
, and then again
ct, and keep it for

V. *Vitriol* of all kinds
cansed, by dissolving it
ure *Vinegar*, then Di-
g and Coagulating.
first abstract its Humi-
over a gentle fire: the
Calcine, and Dissolve
liquium, or in their own
ar, filtre, and Coagulate
(if you please, the water,)
keep it for use.

VI. *Vinegars* of what
or how acute and
soever, are cleansed
utilization, and their
ues and Effects are Me-
od by Distillation.
these Salts and Vi-
gers, the imperfect Bo-
ie may be prepared, pu-
fil, meliorated and sub-
lid, by the help of the

Fire. *Glass* and *Borax* are
pure, and need no prepara-
tion.

XVII. Out of the Me-
talline Bodies we compose
the *Great Elixir*, making
One substance of many,
yet so permanently fixed,
that the strongest or great-
est force of Fire cannot
hurt it, or make it flie
away, which will mix with
Metals in Flux, and flow
with them, and enter into
them, and be permixed
with the fixed substance
which is in them, and be
fixed with that in them
which is incombustible;
receiving no hurt by any
thing which Gold and Sil-
ver cannot be hurt by.

XVIII. Hence we de-
fine Our Stone, to be age-
nerating or Fruitful Spirit
and Living-water, which
we name the *Dry water*, by
Natural proportion clean-
sed and United with such
Union, that its principles
can never be separated one
from another; to which
two must be added, a third,
(for shortning the work)

and that is one of the perfect Bodies attenuated, or subtilized.

XIX. The generating or Fruitful Spirit, is White in *Occulto*, and Red and Black on either side, in the Magistery of this work: but in *Manifesto*, on both sides tending to Redness. And because the Earthy parts are thoroughly and in their least particles United with the

Airy, Watery, and so that in Resolution one of them can be rated, but each with a every one is dissolved reason of the strong Union which they have with other in their said least particles, the *Compositum* made one solid, und substance, the same in Nature, Properties, and other respects as the Gold.

CHAP. XXXVIII.

Of the Alchymie of Sulphur.

- I. **S**ulphur is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneous, and of an Uniform substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its substance; nor can it be fixed unless it be first Calcined: but it may be mixed, and its flight in some measure hindered by its Adustion repressed so the more easily calcined.
- II. By Sulphur alone nothing can be done, or work from it alone cannot be perfected, the Master would be prolonged even to desperation: but with its Compere [*Arsenic* the White, and *Antimony* for the Red] a Tincture

le, which gives com-
weight to every of the
s, cleanses and exalts
; and it is perfected
our Magistery, without
it performs to us none
ese things, but either
pts or blackens.

He who knows how
ommix and Unite it a-
oly with Bodies, knows
of the greatest Secrets
ature, and one way
rfection: for there are
ways to that Elixir
incture. Whatsoever
is Calcin'd with it re-
s weight: Copper from
sumes the likeness of
Mercury sublimed with
comes *Cinnabar*. All
es, except *Sol* and *Fu-*
, are easily Calcin'd
it, but *Sol* most diffi-
y.

V. The less Humidity
body has, the easier it
calcin'd with *Sulphur*; it
illuminates every body, be-
cause it is Light, *Alum*, or
Sol, and Tincture. It is
difficultly Dissolved, be-
cause of its deficiency of
Some parts, but abounding

with Oleaginous. It is easi-
ly sublimed because of its
Spirit; but if it be mixed
with *Venus*, and United to
it, it makes a wonderful Vi-
olet Colour.

V. That Sulphur is a Fat-
ness of the Earth appears
from its easie Liquefaction,
and Inflammability, for no-
thing is inflamed but
what is Oleaginous, or
melts easily by Heat, but
what has such a Nature:
yet has it a perfecting mid-
dle Nature in it; but this
middle substance, is not the
cause of the perfection of
Bodies, or of *Argent Vive*,
unless it be fixed: 'Tis true,
its not easily made to fly;
[this he means doubtless of
its Spirit or Oyl;] yet it is
not perfectly fixed: from
whence it is evident, that
Sulphur is not the whole
perfection of the Magistery,
but only a part thereof.

VI. *Sulphur* commixed
with Bodies, burns, some
more, others less; and some
resist its combustion, and
some not; by which may
be known the difference be-

tween those Bodies which are wanting in perfection, tho' prepared for the great work. *Sol* is not easily to be burned by *Sulphur*: The next to this is *Jupiter*, then *Luna*, after that *Saturn*, then *Venus*, ^{at by reason of its being more easily} ~~that is more easily~~ burnt, which is farther distant from the Nature of the Perfect.

VII. Also from what *Radix* the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion: Thus *Luna* obtains a black mixt with Azure: *Jupiter*, a black mixt with a little Redness: *Saturn* a dull black, with much Redness and a Livid Colour: *Venus*, a black with a Livid; if it be much burnt, if but a little, a pleasant Violet: *Mars*, a black dull Colour. But if *Sulphur* be commixt with *Sol*, he obtains an Intense Citrine Colour.

VIII. *Sol* and *Luna* Calcined with *Sulphur*, being reduced, return into the Nature of their own proper Bodies. *Jupiter*, Cal-

cin'd and reduced, reduced into its greater part: *Saturn* sometimes a greater, sometimes a lesser part destroyed. But *Saturn* and *Jupiter* are both preserved by a right and gentle Reduction, yet they rather tell of another Body than their own, as *Saturn* into a Coloured [*Regulus* of Antimony, *Jupiter* into a bright Coloured [*Regulus* of Antimony. *Venus* is diminished in the Impressions of Fire in her reduction, but yet still ponderous, augmented in weight, soft, of a Citrine Colour, partaking of blackness: And *Mars* more diminished in the Impression of the Fire than *Venus*; by which things are found out, the Nature of all Bodies that are reduced.

IX. The Preparation of *Sulphur*. I. Take the best Green *Sulphur Vire*, Grind it to a subtil Ponder, Boil in a Lixivium of Pot-Ashes and Quicklime, gathering from the Superficies its Oyliness, it appears to be clear. Stir the whole with a Stick, and immediately

ately decant the Lixivium
the pure parts of the
hur, leaving the more
parts behind: let the Li-
cool, and pour upon it a
part of the quantity,
spirit of Vinegar; so will
white Powder precipitate,
as Milk, which dry
a gentle Heat, and keep
use.

2. Take of this prepa-
white Sulphur; Scales of
Calcin'd to Redness;
Rho-Alum well Calcin'd, ana
Pound, Common Salt
ared, Half a Pound: In-
corate all these well by
Grinding them together with
Vegar, that the whole may
be Liquid; which then boil,
till it be all very
thick: then dry and grind to

a fine Powder, which put into
an Aludel of a Foot and half
high, with a large Cover; and
let the Cover of the Alembick
have a broad Zone or Girdle,
for Conservation of the Spirits
elevated, then sublime according
to Art: the light Flos which
adheres to the sides of the Alem-
bick, cast away, for it is
combustible, defiled, and defiling.
But the close, compact, or
dense Matter sublimed in the
Zone, put by it self into a
Phial, and Decoct it upon an
Ash Heat, so long till its
Combustible Humidity be
exterminated, then keep it in
a clean Vessel for use: Note,
that Sulphur and Arsenick sub-
limed from the Calx of
Copper, are more whiten-
ed, than when sublimed
from the Calx of Iron.

CH A P. XXXIX.

Of the Alchymie of Arsenick.

Arsenick, is also a fat-
ness of the Earth,
as afore declared of Sul-
phur, having an inflamable

substance, and a subtil matter
like to Sulphur; but it is diver-
sified from Sulphur in this,
viz. That it is easily made a

Tincture of *Whiteness*, but of *Redness* with great difficulty; whereas Sulphur is easily made a Tincture of Redness, but of Whiteness, most difficultly.

II. Of *Arsenick*, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: *Arsenick* is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor *Arsenick*, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of *Arsenick*, are the Scissile, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of *Argent Vive*; unless it be fixed; but being fixed, this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former

Chapter, at Sect. 5. may be understood here.

IV. Because in *Arsenick* the Radix of its Mineral is the action of Nature, and many inflamable parts are resolved, therefore the work of its separation is easie; being the Tincture of Whiteness, as Sulphur is of Redness.

V. To prepare *Arsenick* Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted as Sulphur; Chap. 38. Sec 9. Then take of the prepared *Arsenick*, Copper calcin'd, one Pound: Alum calcin'd, common Salt prepared, half a Pound: Having ground them well together, moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same as you did in the Sulphur: Then sublime it in an Alembick, of the height of one foot: what ascends white, dense, clear, and lucid, gather and keep it, as sufficiently prepared) for the use of the Work.

Or thus: *Take, of Arsenick prepared by boiling, filings of Copper, ana one Pound: Common Salt, half a Pound: Calcined four Ounces; Wash them exactly with Spirit of Vinegar, then moisten till they be liquid, and stir over a fire till the whole be thickened: Again, Imbibe with Spirit, stirring as before, do a third time, then sublime as directed.*

To fix Arsenick and Copper. They are fixed three ways, viz. 1. By multiple Sublimations. 2. By fixation of them sublimed into heat. The first I will Reiterate their Sublimation in the Vessel Aludel, till they remain fixed. This fixation is made by two Vessels, with their two Covers, or Covers in the following order, that you may never cease from the work of Sublimation, until they have fixed them. Thereupon as soon as they have been fixed into one Vessel, transfer them into the other, and do continually, never suffering them long to adhere to the sides

of either Vessel, but constantly keep them in the elevation of fire, till they cease to sublime.

VIII. *The second way.*

This is by præcipitating it sublimed into heat, that it may constantly abide therein, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joyned with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this præcipitation repeated, till the whole be fixed.

IX. *To sublime Arsenick.*

Take Arsenick, filings of Venus ana one Pound, Common Salt half a Pound: Alum Calcined four Ounces, mortify with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; then sublime, and it will be profitable.

C H A P. XL.

Of the Alchymie of the Marchasite.

I. **T**HE Marchasite is sublimed two ways,
 1. Without Ignition. 2. With Ignition, because it has a two-fold substance, viz. One pure Sulphur, and Argent Vive mortified. The first is profitable as Sulphur; the second as Argent Vive mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former Argent Vive, and the labour of mortifying it.

II. The intire way of the sublimation of this Mineral is, by grinding it to powder, and putting it into an *Aludel*, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the *Aludel*.

The first sublimation may be made in a Vessel of Limbeck, and so long continued, till the Sulphur is separated; the process may be continued, until it is manifest that it has lost all its Sulphur.

III. Which may be done thus: When its white Sulphur shall be sublimed, you will see the colour changed into a more White, mixt with a little clear, pleasant, and of a fine colour: Also you may know it thus: Because it has any Sulphur in it, it will burn and flame like Sulphur; but what shall be sublimed after this sublimation, will neither be inflamed, nor show the properties of Sulphur.

gent *Vive* mortified, in
iteration of sublima-

You must get a so-
strong, well baked
Vessel, about three
high, but in breadth
etrically no more than
hand may commodi-
enter: The bottom
Vessel, (which must
de so that it may be
ated and conjoyned,
be made after the form
lain wooden Dish, but
deep, viz. from its
to the bottom about
e or eight Inches; from
place, or moveable bot-
to the head, the Vessel
be very thickly and
ately glazed within:
the head of the Vef-
ust be fitted an *Alem-*
with a wide *Beak* or
Joyn the bottom to
iddle, with good te-
as lute (the Marcha-
eing within that bot-
then set on the Alem-
and place it in a For-
where you may give
ng fire, as for the su-
f Silver or Copper.

V. The top of the For-
nace must be fixed with a
flat Hoop, or Ring of Iron,
having a hole in its middle,
fitted to the greatness of the
Vessel, that the Vessel may
stand fast within it: Then
lute the junctures in the cir-
cuit of the Vessel and the
Fornace, lest the fire pas-
sing out there, should hin-
der the adherency of the
subliming flowers, leaving
only four small holes, which
may be opened or shut in
the flat Ring or Hoop afore-
said, through which Coals
may be put in round about
the sides of the Fornace:
Likewise four other holes
must be left under them,
and between their spaces
for the putting in of Coals,
and six or eight lesser holes,
proportionate to the mag-
nitude of ones little finger,
which must never be shut,
that thereby the fire may
burn clear: Let these holes
be just below the juncture
of the Fornace, with the
said Iron Hoop.

VI. That Fornace is of
great heat, the sides of
which

which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessel is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glased well within, that the Fumes may not peirce its Pores and so be lost; but the Bottom which stands in the Fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the

Fire makes it rather to ascend.

VIII. Now let your Fire be continued under your Vessel, till you know that the whole matter is altered into flowers, which you may prove by putting in a Rod of Earth well bored with a Hole in its end through a Hole in the last about the bigness of a little Finger, putting it on almost to the middle, or nigh the matter, whence the sublimate is raised; and if any thing ascends and adheres to the Hole in the Rod, the matter is not sublimed; if not, the sublimation is ended.

IX. That the *Margent Vive*, it is sufficient evident; for if it be put into the fire, it is not Red-Hot, but it is Ignited and burns: also mixed with *Venus*, it gets the Whiteness of pure Silver; so also if mixed with *Argent Vive*, and in its sublimation it yields a Celestial

Cour, with a Metallick
cloy.

To prepare the Mar-
Take the fine Pouder
Mineral, spread it an
ick over the Bottom of
Aludel, and gather
Sphar with a gentle fire.

When that is ascended; take
off the Head or Alembick;
and having applied another,
augment the Fire, then that
which has the place of Argent
Vive Ascends, as we have be-
fore declared.

CHAP. XLI.

be Alchymie of Magnesia, Tutia, and
other Minerals.

THE Sublimation of
Magnesia and Tutia
same with that of
Marchasite, for that they
not be sublimed with-
ignition, having the
cause, the same Ope-
tion, and the same Gene-
method: likewise all
perfect Bodies, are subli-
on the same order, with-
any difference, except
the Bodies of the Me-
must have a more vehe-
fire than the Marcha-
Magnetia and Tutia:
there any diversity

in Metaline sublimation
save, that some need the
addition of some other sub-
stance to make them sub-
lime or rise.

II. But in the sublima-
tion of Imperfect Metaline
Bodies, no great quantity
of the Body to be sublim-
ed, must be at once put
into the bottom of the Ves-
sel, because much Metaline
substance, holds the parts
faster, and hinders the sub-
liming: also the bottom of
the sublimatory should be

flat

flat, not Concave, that the Body equally and thinly spread upon the bottom, may the more easily sublime in all its parts.

III. Such Bodies as need the admixtion of other substances, are *Venus* and *Mars*, by reason of the slowness of their fusion: *Venus* needs *Tutia*; and *Mars* *Arsenick*, and with these they are easily sublimed, for that they well agree with them. Therefore their sublimation is to be made as in *Tutia*, and other like things, and to be performed in the same method and order, as in the former Chapter.

IV. Now *Magnesia* has a more Turbid and Fixed, and less inflammable Sulphur, and a more Earthy and faculent *Argent Virue*, than the *Marchasite*, and therefore the more approximate to the Nature of *Mars*.

V. But *Tutia* is the fume of White Bodies; for the Fume of *Jupiter* and *Venus* adhering to the sides

of the Fornaces where Metals are wrought, does the same thing that Fume does not, without the admixtion of another Body, neither will it likewise do.

VI. And by reason of its subtilty, it more penetrates the profundity of Metaline Body, and does it more than it does its Body, and adheres to it in the Examen, as by experience you may find, and whatever Bodies are altered by Sulphur or *Argent Vive*, will also readily be altered by it, because of their Union Nature.

VII. To prepare Pouders very fine, put it into an *Aludel* by strong Ignition, one of vehement fire, causing Flowers to ascend of blime, so is it prepared for use. It is also dissolved in Spirit of Vinegar, having been first Calcin'd, and it is also well prepared

II Also it is certain, many necessary things of purpose, are extracted from Imperfect Bodies which need yet a farther preparation, as first *Ceruleum* which is thus prepared wash it in Spirit of Wine, and separate it into more gross parts; then Milk coagulate in Water, and it is prepared.

III *Spanish White, Tin, and Minium*, are prepared after the same manner dissolving them in Spirit of Urine, and then straining and coagulating them as before.

IV *Verdegrise* is dissolved in Spirit of Vinegar, and being gently concentrated with the soft heat of gentle fire; and then prepared, and made fit for Work.

XI *Crocus Martis* is dissolved in Spirit of Vinegar, and dried: This Red Water being congealed, yields

an excellent *Crocus* fit for use.

XII. *Æs Ustum*, or Copper calcin'd, is to be ground to powder, and washed with Spirit of Vinegar, after the same manner as we taught in the preparation of *Ceruleum*: So in like manner *Litharge* of Gold and Silver: You may also dissolve these things again, and they will be purer: You may also use them either dissolved or congealed; this is a profound Investigation.

XIII. *Antimony* is Calcin'd, Dissolved, Filter'd, Congealed, and ground to powder, and so it is prepared.

XIV. *Cinnabar* must be sublimed from Common Salt once, and so it is well prepared for use.

XV. *The fixation of Marshasite, Magnesia and Tutia*. You must after the first sublimation of them is finished, cast away their fœces; and then reiterate their sublimation,

tion, so often returning them, till they be what sublimes to that which which must be done i remains below of either of per subliming Vessels

CHAP. LXII.

Of the Alchymie of Saturn.

I. **T**O prepare Lead. Set it in a Fornace of Calcination, stirring it while it is in Flux, with an Iron Spatula full of Holes, and drawing off the scum, till it be converted into a most fine powder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflammable substance be abolished: Then take out this Red Calx, imbibe, and grind it often with Common Salt cleansed, Vitriol purified, and most sharp Vinegar, which are the things to be used for the Red; but for the White, Common Salt, Common Alum, and Vinegar.

ground, till by the of the aforesaid thing uncleanness be total moved: Then mix therewith, and ca pure body to descend descending (by mean vehement heat) the body may be reduced

III. Calcine it again pure *Sal Armoniac*. (do *Jupiter*) and most grind and dissolve it way aforesaid, for the water of *Argent Vi Sulphur* proportionally which we use in the position of the Red E.

IV. *Lead* is a Mel Body, livid, earthy, derous, mute, partak a little Whiteness, with

akeefs, refusing the Cinc-
tion, and Cement, easily
xtensible in all its dimen-
on with small Compres-
on and very fusible with-
it Ignition. Yet some
le say, that Lead in its
Nature, is much appro-
med to Gold; these
dg of things, not as they
e in themselves, but ac-
cording to sense, being void
reason, and not con-
vying the Truth.

VI. It has much of an
re substance, and there-
es washed, and by a
ment converted into
by which it appears,
it is more assimilated
it perfect. It is also by
lication made *Minium*;
y hanging over the
pir of Vinegar, it is
d *Ceruse*. And tho it
near to perfection,
our Art, we easily
t it into *Silver*, not
g its Weight in trans-
ation, but acquiring a
weight, which it ob-
nsy our Magistrty. It
al the Tryal of Silver
t *Cupel*, as we shall
er shew.

VI. It differs not from
Tin, after repeating its Calci-
nation to the reduction there-
of, save, that it has a more
unclean substance commixed
of a more grosse Sulphur,
and Argent Vive, the Sul-
phur being more burning
and adhæfive to the Argent
Vive. It has a greater Ear-
thy Fæculency than *Jupiter*;
which appears by washing
of it with Argent Vive;
and more Fæculency comes
from it by washing than
from *Jupiter*, and its first
Calcination is easier per-
formed than in *Tin*, be-
cause of its Earthiness: and
because its foulness is not
rectified as in *Jupiter*; by
repeated Calcinations, it is
a sign of greater impurity
in its principles, and in its
own Nature.

VII. Its Sulphur is not se-
parated from it in fume, but
is of a Citrine Colour, of
much Yellowness, the like
of which is remaining be-
low at the bottom, which
shews that it has much of a
Combustible Sulphur in it,
and because the Odour of

Sulphureity is not removed from it in a short time, it shews that it approaches to the Nature of fixed Sulphur, and is Uniformly commixed with the substance of Argent Vive. Therefore when the fume ascends, it ascends with the Sulphur not burning, whose property is to create Citrinity.

VIII. And that the quantity of its not burning Sulphur is more than in Tin, appears for that its whole Colour is changed into *Citrinity*, in Calcination, but of *Tin* into *White*: Whence the cause appear why *Jupiter* in Calcination is more easily changed into a hard Body than *Saturn*: the burning Sulphureity being more easily removed from *Jupiter* than *Saturn*, one of the causes of its softness is removed; whence (being Calcined) it necessarily follows it must be hardened: but *Saturn*, because it has both the causes of softness strongly conjoyned, viz. much burning Sulphur and much Argent Vive, it is not easily hardened.

IX. Bodies having Argent Vive, have of Extension, but they have little Argent Vive, have little Extension. *Jupiter* is more easily subtilely extended than *turn*. *Saturn* more than *Venus*. *Venus* more easily than *Mars*. And *Sol* more subtilely than *Luna*.

X. The Cause of rarification or hardening in Argent Vive, or fixed Sulphur; but the cause of softness is Opposite. The Cause of *Fusion* is also two to wit, of Sulphur not fixed and Argent Vive of the kind soever; Sulphur fixed is necessarily of *Fusion* without Ignition. This is evident in *Argent* for projected on Bodies *difficult to be Fused*, it is of them of easie *Fusion*, without Ignition: and the Cause of *Fusion* with Ignition is fixed Argent Vive. It is an Impediment of *Fusion* in fixed Sulphur.

X From hence it ap-
That seeing Bodies
gatest perfection, con-
the greatest quantity of
Vive: Those Imper-
odies holding more of
Vive, must needs be
approximate to the
et: whence it follows,
odies of much Sul-
ty, are Bodies of
Corruption.

From hence it is e
that *Jupiter* is near
perfect, seeing it par-
es more of *Perfection*,
Sturn less; *Venus* yet
and *Mars* least of all.
s to the Medicines,
ating them, it is
that *Venus* is the most
ive of Medicine;
ss, *Jupiter* yet less;
Sturn least of all.

Thus according to
ersity of Bodies, di-
of Medicines are
out: A hard Body,
endure Ignition re-
one. Medicine; but
; that abides not Ig-
another; that one
fossened and attenu-

ated in its profundity, and
equalized in its substance;
but the other hardned, and
its occult parts inspissa-
ted.

XIV. There are three
degrees which the Imper-
fect Bodies, chiefly *Saturn*
and *Jupiter* must obtain, in
order to perfection: First,
Cleanness, or Brightness:
Secondly, Hardness, or
Densness, with Ignition in-
fusion. Thirdly, Fixation,
by taking away their fugi-
tive substance.

XV. They are cleansed
(viz. *Saturn* and *Jupiter*) in
a threefold manner: 1. By
Mundifying. 2. By Calci-
nation and Reduction:
3. By Solution. First, By
things purifying they are
cleansed two ways, either
by reducing them into a
Calx, or into the Nature of
Bodies: reducing into a
Calx, they are purified ei-
ther by *Salts*, or *Alum*, or
Glass: Thus, when the Bo-
dy is Calcin'd, put upon its
Calx, water of *Alums*, or
Salts, or *Glass* mixed with
it, and reduce it to a Body,

which so often reiterate till they look purely clean: For seeing *Alums*, *Salts*, and *Glass*, are fused with another kind of fusion than Bodies, therefore they are separated from them, retaining with themselves the earthy substance, the purity of the Bodies being only left.

XVI. Or thus. Let *Saturn* or *Jupiter* be filed, and mix therewith *Alums*, *Salts*, and *Glass*, and then reduced into a body, and this so often to be repeated till they be well cleansed: They are also cleansed by way of Lavement with *Argent Vive*, of which we have spoken before.

XVII. *The second way of cleansing Saturn and Jupiter, by Calcination and Reduction* with sufficient fire, whereby they are freed from a twofold corrupting substance, 1. One inflamable and fugitive. 2. Another earthy and faculent; because the Fire elevates and consumes every fugitive substance. And by reduction

the same fire, divides the substance of earth, with proportion: See Sect. 3. above.

XVIII. *The third way of cleansing Saturn and Jupiter by Solution* of their substance, and by reduction of the same, likewise, which is dissolved from them; for that purified reduced makes them more clean, than any other way or kind of preparation whatsoever, except that by *Sublimation*, to which is equivalent.

XIX. *Induration, or hardening of their soft substance* This is done with *Ignis Saturni* in their Fusion, thus. With *Saturn* or *Jupiter* the substance of *Argent Vive*, *Sulphur fixed*, or of *Antimony* must be mixed in the proportion of fundity: Or, they must be mixed with hard, and infusible things, as the *Calx of Mars*, *site*, and *Tin* for these are united and embraced by the fire, and harden them so, that they flow not, till they be very hot. The same thing is so compleated by other

ie perfecting them, of
h hereafter.

X. *Fixation, by removal*
their fugitive substance.
is done by calcination
e proportional to their
bance: In order to
in, 1. All their corrup-
glustive substance must
eased from them as
aid. 2. Then their
superfluity must be
away. 3. They must
dolved and Reduced,
npletely washed in a
ment of *Argent Vive.*
is necessary and profi-

XI. *Saturn* is specially
died by a Calcination
the Acuity of Salt, and
T'k it is especially deal-
as also by *Marchasite*
stia. Calcine *Saturn*
e with common Salt
red, stirring it continu-
with an Iron Spatula,
it comes to Ashes. De-
for one Natural day,
t it be a little Fiery
ut not much; then
h: with pure clean wa-
nd Calcine it for 3
es all it be Red both

within, and without. If
you would have it to be
prepared for the *White*, Im-
bibe it with water of *White*
Alum, and reduce it with
Oyl of *Tartar*, or its Salt.
But if you would have it
for the *Red*, Imbibe it with
the water of *Crocus Martis*,
and of *Verdigrise*, and re-
duce it with Salt of *Tartar*
as before: This work Re-
iterate as often as need re-
quires.

XXII. *The Calcination of*
Saturn and Jupiter. Let a
great Test (or Calcining
Pan) be placed in a For-
nace, and put *Saturn* and
Jupiter into it, with as
much common Salt prepa-
red, and Roch Alum Cal-
cined: being in Flux, let
the Metal be continually
stirred with an Iron Spatu-
la full of holes, till the
whole be reduced to Ashes,
which sift, and set them in
the Fire again, keeping them
continually *Red Fire Hot* till
the *Calx* of *Jupiter* is whitea-
ed or that of *Jupiter* is rubi-
fied as *Minium*.

XXIII. *The Regimen of*
A a 3 *Saturn*

Saturn and Jupiter for the White. Take Saturn purified three Pound, melt or add to it clean or purified Mercury twelve Pound, stirring the whole that they may be mixed: This mixture put into a Bolt-Head of a Foot in Length, which place in the Athanor with a gentle Fire for a week. Take purified Jupiter one Pound, melt and add purified Mercury 12 Pound; doing in all respects as before with Saturn. In this weeks time you will have a Paste dissolved, fit to be Fermented with the White Ferment, Thus.

XXIV. Take of the White Ferment one Pound, of the Paste of Saturn two Pounds, of the Paste of Jupiter three Pounds: These being dissolved, mix through their least parts, and set in putrefaction, (in a moderate Fire, like as in dissolution) for seven daies; Then take them out well mixed and Strain or Squeeze their more Liquid parts through a Cloth: The thick Matter remaining, put into a Glass, Seal it well up, and place it in an Athanor for the time aforesaid, which do thrice, till it has Imbibed all the humidity.

Then put the Vessel with its Matter into a Fornace of Ignition for twelve daies, which done, take it forth, and reduce it with things reducing; so will you find that which our Ancestors found not without great Study, viz. The generated, generating. Pour this upon the Cineritium in a Cupel with Lead, and you will find the Body perfect in Whiteness, perpetually generating its like.

XXV. The Regimen of Saturn is also complete, if being prepared and dissolved, (I suppose he read in his dissolutive Work made of Nitre and Vitriol) it be mixed with a small part of its Red Ferment dissolved also; and the Liquid stilling off the Water, and Cohobating seven times reduce it to a Body and prove it by its Exactness and you will rejoyce in a bountiful Body which generated.

XXVI. White Medicines of Saturn: also solar Medicines for Saturn. Because the Medicines, and the work

they or altogether the we shall refer you thither, as for *Jupiter*; and saying no more thereof in the Chapter of *Ju-* this place, see Chap. 43. *ave* have explicitly and Sect. 16, 17, 18, 19, 20, 21. *rgy* declared the matter, following.

C H A P. XLIII.

The Alchymie of Jupiter.

TO prepare Jupiter. Put it into a fit Vessel, a Fornace of Calcination, and make a good Fusion, bring the melted Metal with an Iron Spatula full of drawing off the Scum it rises, and again stirring the Body, and thus continuing the whole quantity reduced to Powder or this Powder sift, and place it in the Fornace in the same heat of stirring it often, for hours, till its whole acrid and superfluous humidity is abolished with all combustible and corrupting sulphur. Then often wash it with common cleansed, and Alum purified, and sharp Vinegar, and dry it in the Sun or Air, Grind it again, washing and drying it; doing this so long till by the acuity of the Salts, Alums, Vinegar, its whole humidity, blackness and uncleanness is taken away. This done, add Glass in fine Powder to it, impaste the whole together, and with a sufficient Fire make it flow in a Crucible with a hole in its bottom, set within another, so will the pure and clean Body descend, the whole Earthy and Fæculent substance remaining above with the Glass, Salts, and Alums; in which pure Body is an equal and perfect proportion *Argent Vive*, and

White Sulphur not burning. Then Calcine this pure Body with pure and clean *Sal Armoniack*, till it be in weight, equal or thereabout: being well and perfectly Caicined, Grind the whole well and long upon a *Porphyrie*, and set it in the open Air in a Cold moist place; or in a Glass Vessel in a Fornace of Solution, or in Horse-Dung, till the whole be dissolved, augmenting the Salt if need be. This Water ought to be esteemed, for it is what we seek for in the whole.

II. *Tin* is a Metallick Body, White, Livid, not pure, and a little founding, partaking of little Earthiness, possessing in its Root harshness, softness, easiness of Liquefaction without Ignition not abiding the *Cupel* or *Cement*, but extensible under the Hammer. Therefore *Jupiter* among Bodies diminished from perfection, is in the *Radix* of its Nature of affinity to *Sol* and *Luna*, but more to *Luna*, and less to *Sol*.

III. *Jupiter*, because it receives much whiteness from the *Radix* of its generation it whitens all other Bodies which are not White, but it has a fault, that it breeds and makes brittle all other Bodies, except *Saturn* and of a pure *Sol*: *Jupiter* adheres much to *Sol* and *Luna* and therefore does not easily proceed from them in the experiment or Tryal by the *Magistery* of this *Crude* gives it a Tincture of whiteness, that shines in it with an inestimable brightness, but it is hardened and cleaves more easily than *Saturn*. He who knows how to draw away its Vice of breeding will suddenly reap the reward of his Labour with joy because it agrees so well with *Sol* and *Luna*, and will never be separated from them.

IV. In Calcining *Sulphureous* stink arises from its *Sulphur* not fixed tho it gives no flame it is not fixed, for flaming is by reason of the great abundance

Argent Vive, preserv-
from Combustion: So
in *Tin* is a two-fold
Sulphur, and a two-fold *Ar-*
gent Vive: one Sulphur less
sending forth a stink;
the other more fixed, be-
cause it abides with the *Calx*
in Fire and stinks not.

There is also a twofold
essence of *Argent Vive* in
itself, not fixed, and the
other fixed: because it
makes a Crashing noise be-
fore its Calcination, but af-
ter it has been thrice Calci-
nated that Crashing ceases,
and this is caused by its fugi-
tivity. *Argent Vive* being
now away. This is evi-
dent in Lead being wash't
with *Argent Vive*, and then
held in a very gentle fire,
a part of the *Mercury* will
come in with the Lead, and
will give to it this stridor,
converting the *Lead* into *Tin*.

V. On the contrary al-
so, *Tin* may be converted
into *Lead*: For by a mani-
fold repetition of its Calci-
nation, and a fire fit for its
redaction, it is turned into
Lead; but especially when

by subtraction of its *Scoria*,
it is calcin'd with a great
fire.

VII. Now after the re-
moval of these two Sub-
stances, viz. *Sulphur*, and
Argent Vive from *Jupiter*,
you will find that it is livid,
and weighty as *Lead*, yet
partaking of greater white-
ness than *Lead*, and there-
fore more pure than *Lead*:
In which is the equality of
fixation, of the two com-
pounding things, viz. *Sul-*
phur and *Argent Vive*, but
not the equality of quan-
tity, because in the Com-
mixtion, the *Argent Vive*,
is super-eminent.

VIII. Now if there were
not in its proper nature a
greater quantity of *Argent*
Vive than of *Sulphur*, *Argent*
Vive would not easily ad-
here to it: For which rea-
son it adheres with difficul-
ty to *Venus*; but with much
greater difficulty to *Mars*,
by reason of the small quan-
tity of *Argent Vive* contain-
ed therein; the sign of
which, is the easie fusion of
the one, and the difficult
fusion of the other. IX.

IX. But the fixation of these two substances remaining, approaches nigh to firm fixation, yet is it not absolutely fixed, which is evident from the calcination of its body, and after calcination, the exposing the same to the most strong fire; for by that, division is not made, but the whole substance ascends, yet more purified, from whence it appears, that the burning Sulphur in *Tin*, is more easily separated than that in Lead: And that, because its corrupting Properties are not radical, but accidental, therefore they are the more easily separated, and its mundification, Induration, and fixation, the more speedy.

X. And because, that after *Calcination* and *Reduction*, we found in its fume a *Citrinity*, through the great force of fire; we judged, that it contained in its body much *fixed Sulphur*: By these Operations you may find out the Principles of Bodies, and the Properties of Spirits.

XI. At Sect. 14, 17, 18, 19, 20, 21, 22. of the former Chapter, we shewn the farther preparations of *Tin*, which they are so plainly expressed there, are needlessly again repeated here. Yet there are other special Preparations which are following, to wit, by *Calcination*, by which its substance is more hardened which happens not to *turn*. Also, by *Alumination*. Also, by *Consecration* of it in the fire of its calcination, for by this it loses its *stridor* or Crashing and fraction of bodies like the which in like manner happens not to *Saturn*.

XII. Calcine *Jupiter* at Sect. 21. of the former Chapter with common Salt purified) and then its Calx for three days as in Saturn: But see you err not in its Reduction, that is difficult unless made in the Furnace, *Cineritium* or *Cement* it is done with ease.

you may not err, joyn
body which you would
due, in equal parts with
by which you make
duction, and co-unite
vided Calx: But in
ures there is another
eration, for the mat-
nging must be multi-
upon the matter to
ged, till the Tincture
r in the *Body* or *Me-*

XII. After you have
in these two Leads, and
their *color* and *bright-*
with other things ac-
ing to your desire ;
ly they may yet want
on ; then you must
proceed. Dissolve *Tutia*
died, and *Tin* calcined,
both Solutions, and
it that water imbibe the
of *Tin* time after time,
nt the Calx has imbibed
ghth part of the *Tutia*,
e reduce it into a Body,
you will find it to have
gion, and that good : if
o reiterate the same la-
o, till *due Ignition* be ac-
d. All Waters dissolu-
of *Bodies* and *Spirits*,
e shall hereafter shew

you, every one of them ac-
cording to their kind.

XIV. With *Talck*, or
Mercury, or pure *Luna*
(which is more profitable)
deduced to this by calcining
and dissolving, you may
acquire the compleat *Igniti-*
on and *hardness* of *Saturn*
and *Jupiter*, with incom-
parable brightness: but *Spe-*
culations in these things
without practise, is not ve-
ry available.

XV. To Grind, to De-
coct, to Inhumate, to Cal-
cine, to Fuse, to Destroy,
to Restore or Reduce, and
to cleanse *Bodies*, are effectual
works : with these *Keys*
you may open the Occult
Inclosures of our *Arcanum*,
and without them, you
shall never sit down at the
Repasts of satisfactions.

XVI. A White Medicine
for *Jupiter* and *Saturn* pre-
pared. Take of *fine Luna*
one Pound, living Mercury
eight Pound, Amalgamate,
and wash the Amalgama with
spirit of Vinegar and common
Salt prepared, until it acquires

a Cœlestial or Azure Colour. Then extract as much of Mercury as you can, by strongly expressing the mixture through a thick Cloth. To this add Mercury sublimate, double the weight of the Luna, grind them well together, then Decoct the mixture in a Bolt-Head, firmly closed for 24 hours: Decoct the same again, then break the Vessel, and then separate that which is Sublimed from the Inferior Reddish Pouder. But take heed of giving too great a Fire, for that would cause the whole to flow into one black Mass. Put the Pouder upon a Porphyrie stone, add to it two parts of Sal Armoniack prepared, and one part of Mercury sublimed; grind all very well together, and imbibe the mixture with the Water of Sal Alcali or Sal Nitre, if you cannot get the other, or Salt of Pot-Ashes: when imbibed, Distil off with a gentle Fire the whole Water, till that remains in the bottom is melted like Pitch: Cōcoate the same Water, repeating this Work thrice. Then take out the Matter, grind it on a stone, and dry it very well: Imbibe

again with rectified Eggs, or with Sal Alkali, Oyl of Salt of Pot-Ashes, of Nitre, or Tartar, will flow with Ingress. project one part upon five parts of Tin prepared, and it will be a perfect Luna of the Order, without Error.

XVII. Another Medicine for Jupiter and Saturn prepared. Take Calcined, and grind in as much as it self of Sal Armoniack; sublime it four times; dissolve into and therewith Imbibe calcined (as you did former) so often as has drunk in as much as own weight is, and gress to it with the Oyls said, and project one part on 10 parts of Jupiter red, and it will be a Luna.

XVIII. Another Medicine for Saturn and Jupiter prepared. Take Luna 1 pound dissolved in own water (made of Nitre and Vitriol) to which Talck calcined and dried 1 pound: Distil off the

beating 3 or 4 times, con-
and incerate with Arse-
sublimed, until it flow
have Ingress: project
upon 8 parts of Jupiter
ed, and 'twill be all fine

These three Medi-
you may project up-
Saturn prepared for the
he, but then the Saturn
be prepared and cal-
for three days; by
21. of the former
water.

XX. A Solar Medicine
Jupiter and Saturn pre-
Calcine Sol, amalga-
first with Mercury, as
Lia, express the Mercury
with a Cloth, then grind it
twice so much as it self
common Salt prepared; set
pole over a gentle fire,
the remaining Mercury
proceed. Extract the Salt
sweet water, dry the
from which sublime as
Sal Armoniack, revert-
the sublimed Salt four
dissolve it in A. F.
of Vitriol, Nitre, and
; dissolve also Crocus
made by calcination, or
calcined red: joyn these
in equal parts; draw

off the Water by distillation,
and cohobate four times: then
dry the matter and imbibe it
with Oyl of Tartar rectified
(as heretofore is taught) un-
til it flows as Wax, and by
projection will tinge four parts
of Saturn or Jupiter into
Gold Obrizon.

XX. Another Solar Me-
dicine for Saturn and Jupi-
ter prepared. It is made
with Sol dissolved (as in the
former) and a like quantity of
Verdigrise calcin'd and dis-
solved, being both mixed and
incrated, by distilling and in-
cerating with Sulphur prepa-
red, until it flow like Wax,
and tinge 8 parts of Saturn
or Jupiter prepared, splen-
dially.

XXI. A third Solar Me-
dicine for Saturn and Jupi-
ter prepared for the Red.
It is made of Sol dissolved,
Sulphur dissolved, and Ver-
digrise dissolved, mixt and
prepared (as in the last Sect).
and then incrated with Oyl
of Hair prepared; or of Eggs,
(for both are one) one part
of this projects upon 10 parts
of Saturn or Jupiter prepared

for the red, and it will be most fine Gold according to its degree, these Medicines only altering in the second Order.

XXII. There is also another preparation of *Jupiter* by Sect: 22. of the former Chapter.

XXIII. And in Sect: 23. of the former Chapter. have the Regimen of *Mercury* for the White, which generates or produces the *Luna*, such as being upon the Test, produces the Body perfect in White and perpetually generating its life.

CH A P. XLIV.

Of the Alchemy of Mars.

I. **T**O prepare *Mars* or *Iron*. Calcine it as *Venus* with common Salt cleansed, and let it be washed with pure Vinegar: Being washed, dry it in the Sun, and when dried, grind and imbibe it with new Salt and Vinegar, and put it into the same Fornace (as we shall direct in *Venus*) for 3 days. Esteem and value this Solution, viz. The water of fixed Sulphur, wonderfully augmenting the color of the Elixir.

II. The whole Secret of *Mars* is from the Work of Nature, because it is a Me-

talick body, very lively little Red, partaking of Whiteness, not pure staining Ignition, fixed with violent fire, extended under the Hammer, and sounding much.

III. It is hard to be managed by reason of its potency of fusion; which it be made to flow by Medicine changing its nature, is so conjoyned with *Sol* and *Luna*, that it cannot be separated by examination out great Industry; when prepared, it is conjoyned and cannot be separated

artifice, if the nature
fixation be not chan-
y it, the defilement
th *Mars* being only re-
e. Therefore it is ea-
e *Tincture of Redness*;
difficulty of *Whiteness*.
d then it is conjoyned,
it altered, nor does it
ng the colour of the
mixture, but augments
quantity.

V. Among all Bodies
it is more splendidly,
clearly, more bright-
more perfectly trans-
into a Solar or Lunar
than other Bodies,
Work is of long la-
though easie to be
1: Next to *Jupiter*
chosen, of more
handling, but of
labour than *Jupiter*.
ter *Venus* comes *Sa-*
which has a diminish-
fection in Transmuta-
d is easie to be hand-
at of most tedious
Lastly, *Mars* among
bodies of least per-
is in *transmutation*,
difficult to be hand-
d of exceeding long

V. And the more diffi-
cult any Bodies are of fusi-
on, the more difficult they
are in handling in the Work
of *Transmutation*: the easier
to be fused, the easier to
be handled: and what di-
versity of perfections are
found in any particular, in
the lesser, or middle Works;
yet in the Great Work all
Bodies are of one perfecti-
on, but not all of a like easie
handling or labour.

VI. Hence it appears,
that *Mars* or Iron, is a com-
mixture of fixed Earthy
Sulphur, with fixed earthy
Argent Vive of a livid white-
ness, the highly fixed Sul-
phur predominating, which
prohibits fusion: Whence
it is evident, that fixed Sul-
phur hinders fusion more
than fixed *Argent Vive*:
But Sulphur not fixed, ha-
stens fusion more than un-
fixed *Argent Vive*: By which
the cause of speedy or slow
fusion in every body is
seen.

VII. What has more of a
fixed Sulphur is harder to
fuse,

fuse, than what partakes of a burning fugitive Sulphur; which appears because Sulphur cannot be fixed without Calcination, and no Calx gives fusion, therefore in all things it, *viz.* fixt Sulphur, must impede the same.

VIII. The causes of the corruption of the Metals by fire, are, 1. The inclusion of a burning Sulphur in the profundity of their substance, diminishing them by Inflammation, and exterminating into *Fume*, whatever fixed *Argent Vive* was in them. 2. A Vehemency of the Exterior flame, penetrating, and resolving them, with it self into *Fume*, and the most fixed matter in them. 3. The rarefaction of them by calcination, the flame or fire, penetrating into, and exterminating them. Where all these causes of Corruption concur, those Bodies must be exceedingly corrupted. Where they all concur not, they are by so much the less corrupted.

IX. The causes of the goodness of Bodies, abounding with *Argent Vive*. For seeing *Argent Vive* is the cause of Extermination, it will be divided into parts in its composition (because it either with its whole substance flies from the fire, or with its whole substance remains permanent in it) is necessarily concluded to be a cause of Perfection.

X. Therefore let us praise and Blessed be thou, O Glorious and High God, who created it, and who art a Substance and Properly, which nothing else in the World does possess but that this perfection may be found in it, (by the use of Art) as we have seen therein with great reason. For it is that which comes *Fire*, and by which cannot be overcome, but in it amicably rests and rejoycestherein.

XI. *Mars* is prepared with sublimation, without sublimation, without sublimation we end

re it with *Arsenick* not as profoundly as we, that in fusion it may with the same; but towards it is sublimed in a Vessel of sublimation which is the best most perfect of all operations. *Mars* is prepared, by *Arsenick* sometimes sublimed from a small quantity of *Arsenick* it self remain: this be reduced, it grow out white, clean, and well prepared: is also prepared by fusion of it with *Lead* and for from these it clean and white.

X. To Indurate or harden Bodies. *Argent Vive* citated must be dissolved and the calcin'd Body in you have a design (hidden) dissolved like the mix both these together, and the calcin'd body mixed with may frequent imbibition. continually grinding, calcining and imbibing, until it be made and fusible with Ignition. The very same may

also be compleatly effected, with the *Calx of Bodies*, and *Tutia*, and *Marchasite*, calcined, dissolved, and imbibed. The more clean these are, the more perfectly do they change.

XIII. To soften hard Bodies, as *Mars*, &c. They must be conjoyned and sublimed often with *Arsenick*, and after sublimation of the *Arsenick*, assated, or calcined with their due proportion of fire, the measure of which we shall declare in our Discourse of Fornaces. Lastly, They must be reduced with the force of their proper fire, until in fusion they grow soft, according to the degree of the hardness of their Bodies. All these alterations are of the first Order, without which our Magistery is not perfected.

XIV. Medicines dealbating *Mars*, of the first Order. That which dealbates it, of the first Order, is that which makes it to flow: The special fusive of it is *Arsenick* of every kind: But

with whatsoever it is deal-
bated and fused, it is neces-
sary it be conjoyned and
washed with *Argent Vive*,
until all its impurity be re-
moved, and it be white and
fusible. Or else let it be
red hot with vehement ig-
nition, and upon it *Arsen-
nick* projected; and when
it shall be in flux, cast a
quantity of *Luna* thereon;
for when that is united with
it, it is not separated there-
from, by any easie Arti-
fice.

XV. Or thus: Calcine
Mars, and wash away from
it all its soluble Aluminosity
(inferring corruption) by
the way of solution, but
now mentioned [with *Ar-
gent Vive*] then let cleansed
Arsenick be sublimed from
it, and reiterate that subli-
mation many times, until
some part of the *Arsenick*
be fixed therewith. Then
with a solution of *Litharge*
mix, imbibe, grind, and
moderately calcine, several
times: And lastly, reduce
it with the Fire we mention-
ed in the Reduction of
Jupiter from its Calx; so

will it come forth white,
clean, and fusible.

XVI. Or, Only
sublimed *Arsenick*, and
Calx, let it be reduced
it will flow out white,
and fusible: But here
serve the Caution we be-
give in the Chapter
nus, concerning the
ration of the sublimation
Arsenick, (fixing it self in
profundity) from it. This
is likewise whiteness in
the same manner as
Marchasite and *Tutia*.

XVII. To prepare
Grind one pound of the
thereof, with half a pound
Artenick sublimed; mix
the mixture with the
Salt Peter and Sal
reiterating this In-
thrice, then make it flow
a violent fire, so will
white: Repeat this so
it flow sufficiently, with
whiteness.

XVIII. The first
Medicine for *Mars*
nus. Take Silver
1 pound, *Arsenick* pre-
1 pound, Mercury pre-

grind them together, imbibe the whole with of Salt Nitre, Litharge, 1 Armoniack, in parts, [I suppose there is Aqua Regis] till it has its own weight of that. Then dry, and increase with white Oyl (as in) until it flow, and one full upon 4 parts of Venus prepared.

XXI. The second White line for Mars and Venus. Take Luna calcined, calcined and dissolved, mix, dry, and increase double their quantity of sublimed, until the line flows well.

The third White line for Mars and Venus. Take Luna calcined, and Sulphur sublimed and ground with it, and sublimed with a like of Sal Armoniack. Sublimation repeat thrice, project 1 pound upon of Mars or Venus.

A Red, or Solar line for Mars and Venus.

us. Take Tutia 1 pound, Calcine or dissolve it in AF, then with that water imbibe the Calx of Sol, that it may drink in double its own weight of the same water: Afterwards by distillation draw off the same water from it, cohabating four times. Lastly, incerate with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excellent. But be sure to pursue the Operation according to our Directions, otherwise you will labour in vain, and in your heart understand our Intentions (expressed in our Volumes) so will you know truth from falsehood.

XXII. To Calcine Mars. Mars being filed, is calcined in our Calcinary Fornace, until it is very well rubified, and becomes a powder impalpable without grinding. And this is called, *Crocus Martis*.

XXIII. The Regimen of Mars. Take of the Paste of Mars 2 pound, of the Pastes of Venus and of Saturn, ana 3 pound, mix these without

Ferment, and decoct the mixture for seven days, and you will find the whole dry. Fix it, and add to it half its weight of Litharge in powder, which

put into a Reductory so will you have a fine substance very profitable to you be wise.

CHAP. XLV.

Of the Alchymie of Venus.

- I. **T**HE Preparation of Venus. Lay thin Copper Plates stratum superstratum with Common Salt prepared, till the Vessel be full, which cover, firmly Lute, and calcine in a fit Fornace for 24 hours: Then take it out, scrape off what is calcined, and repeat the calcination of the Plates with new Salt as before, repeating the Calcination so often till all the Plates are consumed. For the Salt corrodes the superfluous humidity, and combustible sulphureity; and the fire elevates the fugitive and inflamable substance with due proportion. This Calx grind to a most subtil powder, wash it with Vinegar, till water will come from it free from blackness. Again, Imbibe it with more Salt and Vinegar, and grind, and calcine again in an open fire for 3 days and nights: Take it out, grind it subtil long, and wash it with Vinegar, till it is cleansed from uncleanness. This do, till it is in the Sun: Add to it its weight of Sal Armoniac grinding it long, to a consumable substance: Then expose it to the Air, or set it in dung to be dissolved: If it is undissolved add a new Sal Armoniac; then continue till the whole is dissolved in water. Esteem and use this water, which is the water of fixed Spirit with which the Philosophers tinged to infinity.
- II. Venus is a Naked Body, livid, pertaking

redness, subject to ignition, fusible, extensible by the Hammer, but resistant to the Cupel and Cement. It is in the profundity of its substance of the purest essence of Gold, and hammered being red as Silver and Gold is. It is the medium of *Sol* and easily converts it into either, being of easy conversion, and of little labour.

It agrees very well with *Autia*, which citrinizes it into a good yellow, from which you may reap produce without need labour to purify it, or make it ignite, therefore it is to be preferred before other imperious bodies, in the *lesser and greater Work*, but not in the *greater*. Yet this has a power beyond *Jupiter*, that it easily grows livid, and it resists foulness from sharp acids, to eradicate which, is an easie, but a proper Art.

Copper therefore is dissolved in *Argent Vive*, mixed with sulphur unclean, gross,

and fixed, as to its greater part; but as to its lesser part, not fixed, red, and livid, in relation to the whole, not overcoming nor overcome. Its volatile Sulphur is evident from its sulphurous fume, and loss of quantity by frequent fluxing and combustion. Its fixed Sulphur is evident from its slowness of fusion, and induration of its substance. And that there is an unclean red Sulphur joyned with unclean *Argent Vive*, is evident even to the senses.

V. When the fixed Sulphur comes to fixation by heat of Fire, its parts are subtilized; but that part which is in the aptitude of solution of its substance is dissolved; the sign of which is the exposing it to the vapours of Vinegar, which makes the Aluminosity of its Sulphur flow in its Superficies. And being put into a saline liquor, many parts of it are easily dissolved by Ebullition; this Aluminosity by a saline watriness, and easie solution, is changed into water: For

nothing is *watery*, and easily soluble, except *Alum*, and what is of its nature. This understand also of the body of *Iron*.

VI. But the blackness in either *Venus* or *Mars*, created by the Fire, is by reason of the Sulphur not fixed, (much indeed in *Venus*, but little in *Mars*) and it approaches nigh to the nature of fixed Sulphur. Hence it is evident, that fusion is helped, and partly made by Sulphur not fixed, but hindred from Sulphur fixed. This he certainly knew to be true, who by no art of fusion could make Sulphur to flow after its fixation: But having fixed *Argent Vive*, by frequently repeating the sublimation thereof, found it apt to admit good fusion.

VII. Hence it is evident that those Bodies are of greater perfection, which contain more of *Argent Vive*, those of lesser perfection which contain lesser. Therefore study in all your Works to make *Argent Vive* to ex-

ceed in the Commixion. And if you could perfectly fix *Argent Vive* only, you will have attained to the highest perfection, even the perfection of that which overcomes the Works of Nature: you may cleanse it inwardly, to which purification nature cannot reach.

VIII. This is manifest that those Bodies which contain a greater quantity of *Argent Vive*, show of greater perfection, from their easie reception of *Argent Vive* into substance: and we seek for Bodies of perfection aiming to embrace each other.

IX. Out of what has been said it is also apparent that in Bodies there is a two-fold sulphureity: one indeed included in the fundity of *Argent Vive*, the beginning of their creation: The other separated from other Accidents. The one of them may be removed with labour, the other cannot be taken away by any process or Operation.

to which we can probably come, it being so firm and radically united. And this is proved experiment; for we see ductible sulphureity to polished or destroyed, but the fixed sulphureity not so.

X Therefore when we Bodies are cleansed by distillation, understand that it is meant of the earthy substance, which is not united to the Radix of their nature: For it is not possible by Art, or force of fire, to cleanse or separate what is mixed, unless the Medicine of *Argent Vive* has acted.

XI Now the separation of an earthy substance from a compound, which in the body of nature is united to Metal, is this: Either it may be made by elevation, with its elevating the substance of *Argent Vive*, and removing the sulphureity, by means of its conveniency, from them: of which nature are *Tutia* and *Marchasite*, because they are *Fumes*,

part of which has a greater quantity of *Argent Vive* than of *Sulphur*.

XII. The proof of this you may see, when you joyn those things with Bodies in a strong and sudden fusion, for these Spirits in their flight, carry up the Bodies with them; and therefore you may elevate them with them. Or else, by a Lavation or Commixtion with *Argent Vive*, as we have already said: For *Argent Vive* holds what is of its own nature, but casts out what is alien or foreign.

XIII. The preparation of *Venus*. It is manifold; one by Elevation, another without Elevation. The way by Elevation is, that *Tutia* be taken (with which *Venus* well agrees) and that it be ingeniously united therewith: Then put it into a Vessel of sublimation to be sublimed; and by a most exceeding degree of Fire, its most subtil part will be elevated, which will be of most bright splendor. Or,

it may be mixed with Sulphur, and then elevated by sublimation.

XIV. But without sublimation, it is prepared either by cleansing things in its *Calx*, or in its *Body*: As by *Tutia*, *Salts*, and *Alums*: Or, by a Lavament of *Argent Vive*, as all other imperfect Bodies are.

XV. The Preparation, or Purgation of *Venus*, also is two fold, viz. one for the *White*, and the other for the *red*; for the *White* it is thus. Take *Venus calcin'd* by fire only (as aforesaid) ground fine 1 pound: Arsenick sublimed 4 ounces: Grind them together, and imbibe the mixture 3 or 4 times with water of *Litharge*, and reduce the whole with *Sal Nitre*, and *Oyl of Tartar*, and you will fix the *Body of Venus* white and splendid, and fit for receiving its *Medicine*.

XVI. The Preparation for the *Red*. Take filings of *Venus* 1 pound, *Sulphur* 4 ounces, grind them together: Or cement Plates of *Copper*

with *Sulphur*, and so calcine wash the calcin'd with 2 of *Salt* and *Alum*; and with things reducing, reduce into a body, clean and fit for the reception of the *Red* *Medicine*.

XVII. Another Preparation for the *Red*. Calcine it with fire only, and dissolve a part thereof, and likewise dissolve a part of *Tutia calcin'd*; joyn both portions, and with the same imbibe the remaining part of the *Calx* of *Venus* 4 or 5 times. Or, you may make this Imbition with *Tutia* alone dissolved, provided that more the *Tutia* (than half the *Calx* is) be imbibed in the said *Calx*. This done, wash with things reducing; and you will have the *Body of Venus* clean and splendid; which with a little help may be brought to an higher state, if you have studiously penetrated into the *Truth*.

XVIII. Another Preparation for the *Red*. *Oven* *Venus* calcined per se, or in the fire alone you may make an intense greenness, called

*Mercurii Veneris: Dissolve
in Spirit of Vi-
and then congeal it;
wards with things redu-
duce the congeate,
when reduced, will
a Body fit for many*

*. Medicines dealbating
of the first Order.
is one Medicine for
li, and another for
Vive, and of Bodies;
of the first Order;
er of the second; and
er of the third: and
wise the first, second,
ird, of Argent Vive-
e Medicine of Bo-
the first Order, we
ere is one of hard
di, and one of soft:
al Bodies, there is one
urs (of which in the
ur Chapter) one for
of which in this
ce and one for Luna
which in the next Chap-
). Of soft Bodies, there
or for Saturn, and ano-
or Jupiter. That of
and Mars, is the pure
ation of their sub-
ne; but that of Luna
e bifcation of it, with ci-*

trinity of a pleasing bright-
ness, which rubification is
not given to Mars and Ve-
nus, by Medicines of the
first Order: For being to-
tally unclean, they are un-
apt to receive the splendor
of redness, before they are
fitted with a preparation
inducing brightness. There
is one Medicine whitening
Venus by *Argent Vive*, and
another by *Arsenick*. The
Medicine of *Argent Vive* is
thus made. *First*, *Argent
Vive precipitated, is dissol-
ved; then calcined Venus dis-
solved likewise: These soluti-
ons are mixed and after they
are coagulated, they are pro-
jected upon the Body of Ve-
nus.*

XX. *Another way by Ar-
gent Vive. Argent Vive and
Litharge are dissolved a
part, and the solutions joyn-
ed together. Calx of Venus
also is dissolved, and that
solution joyned with the
former, and then coagula-
ted together, which pro-
jected upon Venus whitens
it. Or thus. A quantity of
Argent Vive is sublimed of-
ten from its body, till part
there-*

thereof remain with it, with compleat ignition: and this mixture is very often imbibed and ground with Spirit of Vinegar, that it may the better be mixed in the profundity thereof, then it is asslated, or moderately calcined, and lastly fresh *Argent Vive* is in like manner sublimed from it, and the remaining matter again imbibed, and moderately calcined as before, which work is so often to be repeated, till a large quantity of *Argent Vive* reside in it, with compleat ignition: This is a good dealbation of the first Order.

XXI. *Another way thus.* *Argent Vive* in its proper nature is so often sublimed from *Argent Vive* precipitated, till in it, the same is fixed, and admits good fusion: This fused matter projected upon the Body of *Venus* peculiarly whitens it. Or thus. A Solution of *Luna*, mixt with a solution of *Litharge*, coagulated, may be projected upon *Venus*; but is indeed better whitened if *Argent Vive* be perpe-

trated in all the leucines.

XXII. The whitening of *Venus* with *Arsenick* of the first Order. Take *C* of *Venus*, from it sublimed *Arsenick* by many Repetition. it remains therewith and whitens it; but if you be not skilled in the ways of sublimation, the *Arsenick* will not persevere in it without sublimation: Therefore, after a certain degree of sublimation, the work in the same manner as in the sublimation of *chafite*. Chap. 40. Section 1. Or thus. Project *Arsenick* sublimed upon *Luna*, and the whole upon *Venus*, it albrates it peculiarly. Or thus. first mix *Litharge*, or *Lead*, dissolved with *Vinegar* and cast these upon *Arsenick* and project the whole upon *Venus*, so will it be whitened and this is a good dealbation of the first Order.

XXIII. Another way thus. Upon *Litharge* dissolved and reduced, project *Arsenick* sublimed, and the whole upon *Venus* in, it whitens the same admirably.

Let *Venus* and *Luna* be mixed, and upon them any of the above descriptive Medicines: For it is more friendly to Work, than to any of other Bodies, and therefore takes away fraction; and *Saturn* second, and therefore we work with them. Also *Arsenick* sublimed, may be all in a Lump, being broken, we take piece after piece of *Venus*: We do it in rather than in powder, if the powder is more inflamed, than a lump, and so more easily comes, before it can fall off upon the body.

XXV. In like manner, the *Calx* is taken away from *Tutia*, and it is whitened. But *Tutia* suffices, because it gives on a Citrine colour; which is of affinity to White. Any kind of *Tutia* is used and dissolved; and the *Calx* of *Venus* also: The Solutions are conveyed, and with them the *Calx* of *Venus* is citrinated.

If you be well skill'd in this Work, you will find profit. Or thus. Take *Marchasite* sublimed, and proceed with it as with *Argent Vive* sublimed; the way is the same, and it whitens well.

XXV. To make the White and the Red Medicines for *Venus*. They are exactly made by the Rules or Prescripts delivered in Chap. 44. Sect. 19, 20, 21, 22. foregoing, to which, I shall here refer you; for the Operations of those Medicines both for the White and Red, in the Bodies of both *Mars* and *Venus*, are one and the same.

XXVI. To Calcine *Venus*. Take Filings of Copper, and put them to calcine either per se, or with *Arsenick* powdered, or with Sulphur, being anointed with common Oyl, calcine 3 or 4 days with a most strong fire: Strike what is calcin'd, that it may fall from the Plates, (if you use Plates) which again calcine. The *Calx* beat fine, re-calcine it, till it is well rubified, and keep it for use.

XXVII. The Regiment of *Venus* and *Saturn*. Take of the *Paste* of *Venus*, 3 Pounds; of *Saturn*, 2 Pounds; of the *Ferment*, 1 pound: Of these, perfectly dissolved, make a commixtion through their least parts, which keep in sufficient heat, as in the *White* is said. Extract the *Water*, and what remains in the *Cloth*, put into a well sealed *Glass*, for 3 Weeks: Then take it out, and add to it a third part of its own reserved *water*, and decoct by Chap. 42. Sect. 22. a-foregoing, which *Work* do thrice. When it has imbibed all its proper *Water*, put it in its proper *Vessel* and *Fornace* to be fixed. When fixed, with things, reducing, reduce it into a *Body*, ready to be reduced and tinged.

XXVIII. We more especially handling the Regiment of *Venus*, do declare, that you ought seven times, or oftner to rectifie it, when prepared and dissolved, distilling off the *Water*, and cohobating thereon each time, which being coagulate, thence make a most

noble *Greenness*, with *Armoniack* dissolved in *Spirit* of *Vinegar*. That *Greenness* rubifie in a *Vessel* of *Mars*, and again dissolve to which solution add a third part of prepared dissolved *Luna*; after extracting and cohobating the *water* of *Ferment* times. Then reduce into a *Body*, and you will rejoyce. The Regiment of *Mars*, is as of *Venus*, by reason of its foulness, great good arises from

XXIX. Grind *Luna*, amalgamated with *Mercury* twice so much *Metalline* nick, [Quære, Whether the *gulus* of *Arsenick* be intended?] To which add a tenfold proportion of *Venus* amalgamated with *Mercury*. Grind the whole, and fix it into a *Body*; so will you have a pure *White Metall*.

XXX. The first Distillation of *Venus*. Take *Vinegar* 1 ounce, *Argent* sublimed 3 Ounces and *Tartar* calcin'd, 1 pound grind and incorporate, put into a *Bolt* head, a *Fo*

high, and its Orifice so
as two Fingers may go
it: lute it, and set it
a Fire, covered with a
: First make a gentle
for a quarter of an hour,
towards augment the Fire
neath, and round about,
the Fornace be very hot
Ignition; when all is
break the Vessel, and
out what you find Me-
; and make of this
at quantity.

XXI. A Second Deal-
in, Upon Tutia sublime
rt of Mercury subli-
and two parts of Arse-
blimed, until it shall
ingress. This clearly
dery speciously whitens

XXII. A Third Deal-
in, Take Mercury su-
nte 3 Ounces, Arsenick
blued 2 Ounces, dissolved
Litharge, till they be-
8 Ounces: to these 8
s, adjoyn other 8 Ounces,
Arsenick sublimed; grind
together, and flux them
Oyl of Tartar, and there-
thou may whiten prepared
ers at pleasure.

XXXIII. A Fourth De-
albation, Grind Metaline
Arsenick, with as much of
the Calx of Luna, and im-
bibe the Mixture with the Wa-
ter of Sal Armoniack, and
dry and grind: then dissolve
Salt of Tartar, in the Water
of Salt Nitre [some suppose
Spirit of Nitre] with which
Oyl imbibe the Medicina: re-
peat this thrice, incerating and
drying, and you will rejoyce.

XXXIV. A Fifth Deal-
bation, which is of our own
Invention. Imbibe Jupiter
calcined, washed and dried,
so often with metaline Arse-
nick, and half so much Mer-
cury sublimate, as untill it
flows and enters Venus,
which, (if first prepared) it
whitens speedily.

XXXV, A Sixth Deal-
bation. Upon Tutia calcined,
dissolved and Coagulated, su-
blime White Arsenick (so
that the Arsenick be 3 parts
to 1 of the Tutia) reiterating
the sublimation upon it four
times; for it has Ingress.
With them mix half as much
as the whole is of Mercury
sublimate; grinding and in-
cerating

cerating 4 times with the Water of Sal Armoniack, Nitre and Tartar, ana. [Quere whether that may not be Aq. Regis] with this when coagulated, cement prepared plates of Venus, and melt, so will you have a very beautiful Body-

XXXVI. A Seventh De-albation. Grind Venus, calcined and incerated, adding to it Arsenick sublimed, and half a part of Mercury sublimate; with which being well ground and mixed, add a little of the Water of Sal Armonick [Quer. if not A. R.] incerating upon a marble; after dry and sublime. Revert the sublimate upon the Fæces, again imbibing, which do thrice: the fourth time imbibe with Water of Nitre [Spirit of Nitre] and sublime what can be sublimed: reiterate this Labor till it remains fluid in the bottom. This in Copper prepared, will be Resplendent with brightness.

XXXVII. An Eighth De-albation Upon the prepared Calx of Venus, so often sublime Arsenick sublimate, till

some part of the Arsenick maine with it in the strong Fire. That imbibed with Water of Nitre [Spirit of Nitre] and lastly incerated with Water of Luna, Mercury precipitate, and the end with Oyl of Turpentine Rectified, until it flows, wonderfully whetens Venus, enters the second order, if have operated right. I have else where said, that you obtain any part of Mercury precipitated, in the future, your Work will be splendid; especially, if White Ferment, dissolved with the Mercury dissolved after a certain fixation be added by the medium. Inceration; by which you find you have traced the way it self.

Geber our Author, saith, that the last 8 Secrets are all proved Experiments of the Ancient him again proved; the 4, Rectifications of the Processes of the Ancients, or Experiments of his Own which he affirms to be absolutely true, and by him pro-

C H A P. XLVI.

Of the Alchymie of Luna.

THE preparation of Luna. It is subtilized and attenuated and reduced to a Spirituality in fine manner, as here in Chap. 47. Sect. 1. All teach concerning Therefore in all, and part of the Work, the same as we shall teach with Gold: and the work of Luna dissolved, is the Ferment for the white Elixir made Spiritually.

It is a metallick Body, which pure white, clean, hard, found, very durable in the, extensible under the, arner, and fusible. It is the nature of whiteness, as Tin by Artifice, and converts it to it self; being mixed with Sol, breaks not, but in the

examination, it perseveres without Artifice.

III. He who knows how to subtilize it, and then to inspissate and fix it associated with Gold, brings it into such a State, that it will remain with Sol in the Test, and be in no wise separated from it, being put over the fumes of sharp things, as Vinegar A. F. or Salarmoniack, and it will be of a wonderful Celestine Color: It is a noble Body, but wants of the Nobility of Sol, and its Minera is found determinate; but it has often a Minera confused with other Bodies, which Silver is not so Noble. It is likewise dissolved and Calcin'd with great Labor, and no Profit.

IV. If therefore clean, fixed, Red and clear Sulphur, fall upon the pure substance of *Argent Vive*, thereof is made pure Gold; then in like manner, if clean, fixed, white and clear Sulphur, falls upon the substance of *Argent Vive*, there is made pure Silver, if in quantity it exceed not: yet this has a purity short of the purity of Gold, and a more gross inspissation than Gold hath; the sign of which is, that its parts are not so condensed, as that it can be equal in Weight with Gold, nor has it so fixed a substance as that; which is known by its diminution in the Fire; and the Sulphur of it, which is neither fixed nor incumbrable, is the cause of that diminution.

V. But it is not impossible or improbable to give Judgment of the same, as fixed and not fixed, in the respect of one Body to another: for the Sulphur of *Luna* compared with the Sulphur of *Sol*, is not fixed and burn-

ing; but in respect of Sulphur of other body is fixed and not burning.

VI. *The Citrinating Order:* This is that adheres to it in its purity, and adding color ther by its proper Nature or by the Artifice of Magistery. We do therefore that Medicine, which arising from its root, adheres to it; but are Artifices by which we make a thing of every part to adhere with firm progress. But Our Medicine we extract either from Sulphur, or *Argent Vive*, or commixture of both: Sulphur less perfectly from *Argent Vive* more perfectly. This Medicine also be made of certain general things, which are of this kind; as of *Vitriol* or *Copperas*, (which is the Gum of Copper.)

VII. *The method by Argent Vive.* Take *Argent* precipitated, viz. more and fixed by precipitation put it into a Fornace

gnition, (after the man-
of Conservation of
s) until it be red as
[Cinabar.] But if it
red, take a part of
Vive not mortified,
with Sulphur reiterate
sublimation thereof: The
our and Argent Vive
be cleansed from all im-
Repeat the sublimation
twenty times upon the
state, then dissolve it
dissolving water, and a-
calcine and dissolve, till
exuberantly done. Then
a part of Luna, mix
solutions, and coagulate
and project the coagu-
matter upon Luna in
and it will colour it with
ar Citrinity. But if
Vive be in its preci-
Red, the aforejaid
stration, without com-
of any thing tinging
sufficient for the compleat-
its perfection.

I. The Method by Sul-
is difficult, and im-
laborious. It is Ci-
and with a solution of
but then you must
calcine it, and then fix
with abundance of La-

bour, then administer it
with the same preparation,
and the same projection up-
on the Body of Luna: But
hence results not a splendid
bright colour, but a dull,
and livid, with a mortife-
rous Citrinity:

IX. The Citrinating of
it with Vitriol, or Copperas.
Take of either of them, q. v.
and sublime as much thereof
as can be sublimed, until the
fire be increased to the highest
degree. Then sublime this
sublimate, with a fit fire, that
of it, part after part may be
fixed, until its greater part be
fixed. Afterwards warily
calcine it, that a greater fire
may be administered for its per-
fection: This done, dissolve it
into a most red Water, (which
has no equal) and so operate,
that you may give it ingress
into the Body of Luna. These
three last Sections, are all
Medicines of the first Or-
der.

X. We thus seeing things
of this kind, profoundly,
and amicably to adhere to
Luna, have considered, (and
it is certain) that these are

from its own Radix; and thence it is, that *Luna* is altered by them. It is also to be noted, that Medicines of *Argent Vive*, if they alter *Luna* with more than one only difference, in order to a total Compleatment: They are not of the first Order.

XI. *A Lunar Medicine of the third Order for the White.* It is as well for perfecting imperfect Bodies, as for coagulating Mercury it self into true *Luna*: And is thus made. Take *Luna calcined*, dissolve it in *solutive water*. [*Aqua fortis*,] then decoct it in a Phial with a long Neck, the Orifice of which must be left unstopt, for one day only, until a third part of the water be consumed: Then put the vessel into a cold place, to convert into fusible Crystals, or Vitriol. This is Silver reduced to our Mercury, fixed, and fusible. Take of this 4 Ounces, of White Arsenick prepared 6 Ounces, Sulphur prepared 2 Ounces; mix altogether well, grinding them with Nitre and Sal Armoniack; put the mixture into a

Bolt-beat, keeping the same beat for a Week, that the matter may be hard as Ice. This take out, and again repeat the third time, and 3 days you will find it an Eflux: when the vessel is break it, and take what you find therein, which will be a lump fixed, and flow like Wax. This is the first degree. Again, Take of the Matter, as much as before, and joyn the same with a ferment, and do as before; consequently, a third, and fourth time. Thus done you will find a Medicine which is great and excellent in goodness; for it surpasses upon 10 of any other kind of Mercury, and converts it into true *Luna*. Examine this Stone, and consider how it is illuminated upon the way we teach, and you will attain unto higher things.

XII. *A Lunar Medicine of the third Order for the White.* Take the Stone of it, and by way of separation, divide its most substance and keep it. Then fix some of that which is most pure, l

remainder, and when it is dissolved what is soluble it but what is not soluble, be calcined, and again dissolve the calcinate, until again what is soluble of it be together dissolved. Continue the process until the greater quantity be dissolved. Then mix all the solutions together, coagulate them; this done, decocting, keep the coagulum in a temperate fire, until a greater fire may be fitly added to its perfection. Thereafter iterate all these Orders of preparation upon it 4 times; lastly, calcine it by its own fire for thus administering we have sufficiently gotten the most precious of the Stone. Then mix and ingeniously conjoin the quantity of the part reserved with part of this preparation. Earth, through its least quantity, then sublime by way of sublimation, until the fixed part be not fixed, be wholly dissolved; which if you see not, add a quantity of the fixed part, until enough be added for elevation thereof. When all is sublimed, repeat the sublimation, until by repetition of this Operation, it be

wholly fixed. Being fixed, again imbibe it with quantity after quantity of the not fixed, after the same manner, till the whole shall be again sublimed, then again fix it, until it have easie fusion with Ignition. This is the true Medicine which transmutes all imperfect Metals, and every Argent Vive into most fine and perfect Luna.

XIII. The Regiment of Luna. Dissolve and Coagulate it 7 times, or at least 4 times; and to it dissolved, adjoyn the fixed Rubifying Waters, which we shall declare, and you will find the body aptly solar, for it agrees with Sol, and remains quietly with it. In this, Venus admirably well purged and dissolved, may be a great help to you, because a most clean, tinging, and fixed Sulphur may be extracted from it. And I tell you, that Mercury purified and fixed, has power to palliate, or illustrate the foulness of imperfect Bodies; and fixed Sulphur extracted pure from bodies, to tinge them with splendor.

XIV. Hence you may gather a great Secret, viz. That *Mercury* and *Sulphur* may be extracted as well from imperfect Bodies, as from perfect: For purified Spirits, and middle Minerals are an help, and very peculiar for deducing the Work to perfection.

XV. *Another Regiment of Luna.* This is to reduce it to a more noble state. Take *Luna dissolved* 3 Pounds, of *Venus dissolved* 4 Pounds, of *Ferment dissolved* 1 Pound; conjoyn the dissolutions, decoct them for 7 days, with gentle fire, in a sealed glass, as in *Mars*, with their whole water; then augment the fire leisurely for other 7 days, and let it be as a fire of Sublimation. For other 7 days give it fire yet stronger, that the whole water may be fixed with it. This powder reduce in a small quantity; and if it retains with it self part of the *Mercury*, (which you will easily perceive if you know how to calcine) it is well indeed; but if not put it again to be fixed, until it is sufficiently fixt.

This must be reduced in red reducing Medicine; will you find your *Luna* tinged, transmuted, and fixed.

XVI. *The Ferment of Luna for the White.* It is made by dissolving *Luna* in its own Corrosive water, and then boiling this water away to a third part, it is to be exposed to the Air, and set in B. M. or in Dunghill for certain days; so will you have Oyl of *Luna*, and Ferment which keep for the White Work.

XVII. *The Ferment of Ferments upon Mercury for the White.* Take of the Ferment of *Luna*, which you have Oyl; add to it twice as much of *Arsenick sublimed*, dissolved in water, [What Water?] then to these add of *Mercury* reduced, as much as of the *Arsenick*: mix the Water with them over the fire for one day to be incorporated, then pour off the water by an Alembic, and cohobate fifteen times; incinerating, it will be fixed in fusible Wax. Add to

Virgin-Wax melted ;
mix them, and project the
upon Mercury wash-
Quare, What is meant
ishing here ?] accord-
you see fit : for that re
is augmented in Virtue
nd eight.

XIII. A Work upon
and Mercury. Take
arge, Salt of Pot-Ashes,
and make a Cement : Put
Cement first into a Crucible
thick, upon which put
of the Amalgamation
Mercury and Luna ; upon
put the remainder of
ement, that the Ball
ay : in the middle : Dry,
and set the Crucible in a
fire for half a day, lei-
augmenting the fire,
continue its leisurely in-
from the Evening unto
wning of the day, with
ate ignition at last ;
ake it out, and prove it
eritium, and it will be
in weight and surdity,
uch better in fixation.

XX. Another Work.
amalgamate Luna with Mer-
cury, to which add as much
alum, as there is Luna ; put

it into such a Crucible that
a fourth part of it may be em-
pty : Affuse on it Oyl of Sul-
phur, and decoct it unto the
consumption of the Oyl : Af-
terwards keep it for two hours
in a moderate fire ; and there
will be generated a black
Stone, with a little Redness.
This Stone prove by Cineri-
tium, and you will find your
Luna augmented in Weight,
Surdity, and Fixation.

XX. Another Work :
Take Luna amalgamated with
Mercury : Grind it with
twice so much Metaline Arse-
nick, to which a tenfold pro-
portion of amalgamated Ve-
nus, (viz. That the Amal-
gamation of Venus, may be
10 times as much as the
whole Amalgama of Luna
and Mercury mixed, with
the duple quantity of Arse-
nick) grind the whole and fix :
Then reduce it into a Body,
and you will find a good aug-
mentation.

XXI. Of the Citrination
of Luna, or tinging its Bo-
dy yellow. Dissolve our
Philosophick Zyniar, [which
is Verdigrise] deduced from

Venus prepared, in the water of the dissolution of Luna, [Aqua Fortis] to which adjoyn half so much as its self is of Mercury rubified by sublimation, and in some sort fixed, and dissolved; to these add, as much of Luna dissolved, as the Zyniar [Verdigrise] is; from which (fermented for one day) extract the water by distillation, and cohobate 10 times, then coagulate and reduce into a body, and you will find it a good Work.

XXII. Or thus. Dissolve Zyniar 1 Ounce, and our Crocus prepared with Mercury, sublimate till it wax red 1 Ounce; add as much Sal Armoniack, and sublime it thrice from that Crocus, which dissolve: To which add of Luna dissolved 2 Ounces: Then do as in the former, incercating and reducing, and you will find satisfaction.

XXIII. Or thus. Take of Crocus and Zyniar dissolved ana; add as much Sol dissolved, incerate as before, then

coagulate; to the coagulate add a fourth part of its weight of the Oyl of Salt-peter; and project upon so much of Luna, and will be a Tincture of a Citrine aspect.

XXIV. Or thus. Take of our Zyniar, and of our said Crocus, and mix the Calces of Sol and Luna, of each equal parts, mix with, until they have melted in their own weight of oil. Then incerate with the Sal Armoniack, and mix and reduce the Mass into a Noble Body.

XXV. Or thus. Sublime Sal Armoniack from its greenness, to which add Crocus and Zyniar; from which well commixed, sublime Sal Armoniack, and do it twice or thrice: Then dissolve the whole, to which add a third part of Gold dissolved, incerate as before and coagulate, then project upon Sol 1 Ounce, Luna 2 Ounces, mixed together, and it will be good.

CHAP. XLVII.

Of the Alchimie of Sol.

Perfect Bodies (as Sol is) need no preparation, in relation to their higher perfection; but that they may be more subtilized and attenuated, we give to this Preparation. Take *Leaves of fine Sol, which lay upon a superstratum, with Common Salt well prepared, in a vessel of Calcination; Set it in a Fornace, and calcine it for 3 days, until the whole be subtilly calcined: Then take it, grind it well, wash it with Vinegar [Quær. Whether Spirit of Vinegar, or some other acid Spirit?] and dry it in the Sun: Then grind it again with half its weight of prepared or purified Sal Armoniack, and set it to be dissolved, until the whole (by help of the Common Salt, and Sal Armoniack) is reduced into a most clear water. This is the pretious ferment of the Red Elixir, and*

the true Body made spiritual.

II. Gold is a metallick body, citrine, ponderous, mute, fulgid, equally digested in the Bowels of the Earth, and very long washed with mineral water; under the Hammer extensible, fusible, and sustaining the tryal of the Cupel and Cement.

III. From this definition you may conclude, That nothing is true Gold, unless it has all the Causes and Differences of the definition of Gold: Yet whatever Metal is radically Citrine, and brings to equality, and cleanses, it makes Gold of it; from whence we discern, that Copper may be transmuted into Gold by Artifice. For we see in Copper Mines, a certain

water, which flows out, and carries with it thin scales of Copper, which by a long continued course it washes and cleanses: But after such water ceases to flow, we find these thin scales, with the dry Sand, in 3 years time to be digested with the heat of the Sun; and among those Scales the purest Gold is found. Therefore we judge, that those Scales were cleansed by the help of the water, but equally digested by the heat of the Sun, in the dryness of the Sand, and so brought to perfection.

IV. Also Gold is of Metals the most pretious, and it is the Tincture of Redness, because it tinges and transforms every Body. It is calcined and dissolved without profit, and is a Medicine rejoycing, and conserving the Body in Youthfulness. It is most easily broken with *Mercury*, and by the Odour of Lead. There is not any Body that in Act more agrees with it in their substance than *Luna* and *Jupiter*; but in weight,

deafness, and putrescibility, *Saturn*, and in colour *Venus*. But indeed *Venus* in Potency is nearer *Luna* than either *Jupiter*, or *Saturn*, then *Saturn*, lastly *Mars*, Spirits are so commixed with it, (*Sol*) and by it fixed, but without great ingenuity and industry, which the successful Artist shall never attain to the knowledge of.

V. Of the Nature of Gold. It is created of the most subtil substance of *Argent Vive*, and of most absolute fixedness; and of a most small quantity of Sulphur, clean, and of pure redness, fixed, clear, and changed from its own nature, tinged that. And because there happens a diversity in colours of that Sulphur, Citrinity or Yellowness of Gold, must needs have a like Density.

VI. That Gold is of the most subtil substance of *Argent Vive*, is most evident, because *Argent Vive* easily retains it; for *Argent Vive* retains not any thing which is not of its own Nature.

But it has the clear, clean substance of that, manifest by its splendid radiant brightness, reflecting it self not only by day, but also in the night. And that it has a substance, void of all Sulphureity, is evident by every Operation in Fire, for it is neither dissolved, nor inflamed.

II And that it is tinged with Sulphur is manifest, for being mixt with *Argent Vive*, transforms the same into a red color: And being mixed with strong Ignis firm Bodies, so that the surface of them ascends, from them it creates a most red color; and that it is yellow, is evident even by the essence it self.

III. Therefore the most subtil substance of *Argent Vive* brought to Fixation, and the purity of the same, is the most subtil matter of Sulphur, fixed, and not volatile, is the whole Essential matter of Gold.

IX But in it is found a

greater quantity of *Argent Vive* than of Sulphur: Therefore *Argent Vive* has greater ingress into it. For this cause, whatsoever body you would alter, alter them according to this Exemplar, that you may deduce them to the equality thereof. For Gold having a subtil and fixt part, those parts would in its Creation be much condensed; and this was the cause of its great weight. Now by great decoction made by nature, a leisurely and gradual resolution of it was made, together with good inspissation, and its ultimate mixtion, that it might melt in the fire.

X. From what has been said, it is evident, that a large quantity of *Argent Vive*, is the cause of perfection; but much of Sulphur is the cause of Corruption. And *uniformity of substance*, which through the mixtion, is made by a natural decoction, is cause of perfection; but *diversity of substance* is the cause of imperfection. Also Induration, and Inspissation, which

which is made by a long and temperate decoction, is a cause of perfection, but the contrary, of corruption and imperfection. Therefore if Sulphur shall not duly fall upon *Argent Vive*, divers Corruptions must necessarily be inferred, according to the diversity of it, as if it be all, or part of it fixed, or not fixed; all, or part of it adustible, or not adustible; all clean, or half unclean, or it be much or little in quantity, exceeding, or being diminished in proportion, neither overcoming nor overcome, White or Red, or between both: From all which Diversities, divers Bodies were generated in Nature.

XI. A Solar Medicine of the Third Order. It is made by the Additament of Sulphur, not burning, by way of fixation, and calcination, prudently and perfectly administered, and by manifold repetition of solution, until it be rendered clean: For by the perfect doing of these things, its cleansing by sublimation will be compleat-

ed, Thus. *Reiteration of the not fixation of the Stone, with the Sulphur, conjoyning according to Art, till they be elevated together, and fixed so, as to abide in the fire without a* The oftner this Operation compleating the Exaltation, shall be repeated, more will the Exaltation of this Medicine be multiplied, and the more goodness augmented, the augmentation of perfection thereof multiplied also.

XII. The whole complement of the Magistery By the way of sublimation the Stone and its Additament may most perfectly be cleansed, and then the Laws of Art, the operative must be fixed in. And in this order is completed the most perfect *Arcanum*, which is every secret of the Treasures of this World, no Treasure inestimable. I propose your self by entering to it, - with great industry and labor, and a constant

of Meditation; for these you will find not otherwise. And in the preparation of the Stone, the reiteration of the Goodness of Adoration upon this Medicine, may with industriousness, be so far advanced, as to enable it to be *Argent Vive* into an true Solifick, and quick, without the help of any thing more than its application.

XI. The most high God the maker of all things, most and Glorious, be praised; who has revealed the series and order of Medicines, with the experience of them, which through his goodness, and incessant Labor, we have searched out; which we have seen with our eyes, and handled with our hands, even the whole treatment of the Malady. But if we have revealed any thing, ye of Learning wonder not for we have not concealed it from you, but delivered it in such

Language, as that it may be hid from evil Men, and that the unjust and Vile might not know it. But ye Sons of Doctrine, search, and you shall find this most excellent gift of God; which he has reserved for you. Ye Sons of folly, impiety and prophaneness, avoid you the seeking after this Knowledge, it will be Enimical and destructive to you, and precipitate you into the State of Contempt and Misery. This gift of God is absolutely, by the Judgment of the Divine providence, hid from you, and denyed you for ever.

XIV. *A solar Medicine of the third Order.* It is made of *Sol* dissolved and prepared after the manner of *Luna*, in *Chap. 46. Sect. 11.* aforegoing, to which you must add of *Sulphur* dissolved 3 parts, of *Arsenick* one part (as afterwards is shewed) through all things doing, as in the place now cited is directed; and it will be a Medicine tinging every Body, and *Mercury* it self into true *Sol*, or better, according

according to the way now shewed. Read and peruse what we shall direct, and thereby you will be able to tinge to Infinity, if you have understanding, and erre not by the ambiguous sayings of the Philosophers.

XV. The Ferment of Sol for the Red. The Ferment of Sol is made of Gold, dissolved into its own Water [*Aqua Regis*] and decocted and prepared by the directions in *Chap. 46. Sect. 16.* a-foregoing: So will you have the Ferment of Sol for the Red, which keep for use.

XVI. The Ferment of Ferments upon Mercury for the Red. Dissolve Sol in its own water (which we shall hereafter teach) [i. e. *Aqua Regis*] to this Gold dissolved 1 ounce, add Sulphur 2 ounces, dissolved in the same

Water together with it, Mercury 3 ounces, also dissolved. Let all these be truly dissolved into most clear Water, being mixt, decoct for one hour that they may be Fermented, then draw off the Water 3 times, each time cohobate with Yellow Wax, that is with half the Weight of Oyl of Blood, Oyl of Eggs: then project on crude Mercury, as is requisite. Here note, if you perfect this Medicine, as we teach in the third Order, in *Chap. 46. Sect. 11. & 12. &c.* following, the Congelative Medicine Mercury, you will find Reiteration of the Water and by Subtilization thereof, that one part, tinge infinite parts of Mercury into most fine high Gold, more than any natural whatsoever.

C H A P. XLVIII.

Of the Alchymie of Mercury.

A *Argent Vive*, which is also called *Mer-*
curius, is a Viscous Water
 below the Earth, in a
 most temperate heat, in
 a total Union, with its
 least parts, with a sub-
 stance of White sub-
 Earth, until the humid
 is tempered with the
 Dry, and the Dry with
 the humid equally. There
 it easily runs upon a
 superficies, by reason
 of its watery humidity, but
 adheres not, although it
 is a viscous humidity, by
 reason of the dryness of
 the Earth which contem-
 perates it, so that it per-
 mits it not to adhere.

Il. This is also as some say,
 a matter of Metals with
 sulphur, and easily adheres
 to the Minerals, viz. Sa-
 turne, Jupiter and Sol, but to
 Luna more difficultly, and
 Venus more difficulty

than to Luna; but to Mars
 in no wise but by Artifice.
 Hence you may collect a
 very great Secret. For it
 is amicable and pleasing to
 the Metals, and the Me-
 dium of conjoyning Tin-
 ctures; and nothing is sub-
 merged in *Argent Vive*, un-
 less it is Sol. Yet Jupiter,
 and Saturn, Luna and Venus,
 are dissolved by it, and
 mixed; and without it, can
 none of the Metals be gild-
 ed. It is fixed, and the
 Tincture of Redness, of
 most exuberant perfection,
 and fulgid splendor; and
 proceeds not from the Com-
 mixture, till it is in its own
 nature. But it is not our
 Medicine in its Nature, but
 it may sometimes help in
 the Case.

III. *Of the Sublimation of*
Argent Vive. This Work is
 compleated with its Ter-
 restreity

restreity is highly purified, and its Aquosity wholly removed. We remove it not by adustion, because it has none, so the Art of separating its superfluous Earth is to mix it with things, where with it has not Affinity, and often to reiterate the Sublimation from them. Of this kind is Talck, and the Calx of Egg-shells, and Calx of white Marble, as also Glas in most subtil Pouders, and every kind of Salt prepared, for by these it is cleansed; but by other things having affinity with it, (unless they be bodies of perfection) it is rather Corrupted, because all such things have a Sulphureity, which, ascending with it in Sublimation, corrupt it. And this you may find to be true by Experience, because, when you sublime it from Tin, or Lead, you find it, after Sublimation, infected with blackness. Therefore its Sublimation is better made by those things which agree not with it; but it would be better, by things with which it does agree, if they had not

Sulphureity. Wherefore this Sublimation is from *Calx*, than from other things, because it agrees little with it, and has not Sulphureity.

IV. But the way moving its superfluous Aquosity, is, that when mixed with *Calces*, in which it is to be sublimed, it be well Ground and mixt with them by Imposition, untill nothing appears, and afterwards the Wateriness of Imposition removed by a most vehement heat of Fire, which exceeding, the Aquosity of *Argent Vive* exceeds, yet the Fire must be very Gentle, as that the whole substance of *Argent Vive* ascend not.

V. Therefore from manifold reiteration of Imposition, with Continuation, and gentle Assation, its superfluous Aquosity is abolished, the residue of which is removed, by repeating the Sublimation often. And when you see it is white, excelling Snow

whiteness, and to ad-
as it were dead) to
of the Vessell;
gain reiterate its Sub
at in, without the fe-
because part of it ad-
exed with the Feces,
n never by any Art
Inenuity be separated
m them. Or, after-
d fix part of it as we
llach you; and when
ve fixed it, then rei-
at Sublimation of the
remaining, that it may
we be fixed.

Being fixed, reserve
b first prove it upon
e if it flow well, then
ave administred suffi-
nt Sublimation; but if
dd to it some small
t *Argent Vive* sublim'd,
iterate the Sublima
n all your end be accom-
th: for if it has a Lu-
d most white Color,
e porous, then you
ewell sublimed it; o-
erise, not therefore in
eparation of it made
blimation, be not
gent, because such as
oansing shall be, such
ll be its Perfection, in

projecting of it upon any
of the imperfect Bodies,
and upon its own Body un-
prepared.

VII. Yet here note, that
some have by it formed
Iron, some *Lead*, others
Copper, and others *Tin*;
which happened to them
through negligence in the
Preparation; sometimes of
it alone, sometimes of *Sul-
phur*, or of its Compeer
Arsenick, mix with it. But
if you shall by Subliming,
directly cleanse and perfect
this Subject, it will be a
firm and perfect Tincture
of *Whiteness*, the like of
which is not in being be-
sides.

VIII. *Of the Coagulation
of Mercury* Coagulation is
the reducing a Liquid body
to a solid Substance, by
privation of the humidity:
and is of Service. 1. For
Indurating Argent Vive,
*which needs one kind of Coa-
gulation.* 2. For *freeing dis-
solved Medicines from their
watriness, which requires a-
nother.* *Argent Vive* is coa-
gulated two ways: One by
washing

washing away its whole innate humidity from it: the other by Inspissation, till it be hardned, which is a laborious work. Some thought the Art of its Coagulation was to keep it long in a temperate Fire, who when they thought they had coagulated it, after removal of it from the Fire, found it to flow as before; whence they judged the work Impossible.

IX. *Others*, from natural principles, supposing that every humidity must necessarily by heat of Fire be converted into Dryness, endeavored by Constancy and perseverance, to continue the Conservation of it in the Fire, till some of them converted it, into a *White-Stone*; others into a *Red*; others into a *Citrine*; which neither had *Fusion*, nor *Ingress*; for which cause they also cast it a way.

X. *Others* endeavoured to coagulate it with Medicines, but effected it not and so were deluded,

for that, 1. They coagulated it not. else it was insensibly attenuated. 3. Or the coagulation was not in the form of a body: the form of which things they did not.

XI. *Others* compounded Artificial Medicines, which coagulated it in projection, but that was not profited, because they converted it into an imperfect substance, the cause of which they could not see. The reason and causes of these failures therefore we think fit to declare, that the Art may come to the knowledge of his Art.

XII. Now, as the substance of *Argent Vive* is uniform, so it is not possible in a short time, by keeping it constantly in a continued Fire to remove its *Aquosity*, so that too much hastening the cause of the first loss. And being of a subtil substance, it recedes from the Fire; therefore excitation of Fire, is the cause of the error of those Men, whom it flies

XI. It is easily mixed with *Sulphur*, *Arsenick*, and *Asafite*, by reason of community in their Nature; therefore it appears Coagulated by them, to the form of a *Body* of *Argent Vive* mixt with *Lead*; for these are fugitive, cannot remain in the Contest of it until it can attain to the nature of a *Body*; but through the Impression of *Fire*, they fly with it; and this is the cause of the error of them who so Coagulate.

XII. Also *Argent Vive* such humidity joyned to it, which cannot easily be separated from it by Violence of *Fire*, is prohibited, with conjunction of it in its own nature, and they by augmenting this its own *Fire*, as it can bear, take away the humidity of *Argent Vive*, leaving no part sufficient for *Metalick Fusion*; which being taken away cannot be Melted, which is the cause of their Error,

who coagulate it into a Stone not fusible.

XV. In like manner; *Argent Vive* has Sulphureous parts naturally mixt with it; yet some *Argent Vive* has more, some less, which to remove by Artifice is impossible. Now seeing it is the property of *Sulphur* mixt with *Argent Vive*, to create a *Red* or *Citrine* Color (according to its measure) the ablation of that being Made, the property of *Argent Vive* is by *Fire* to give a white Color. This is the cause of the variety of Colors, after its Coagulation into a Stone. Likewise it has the Earthiness of *Sulphur* mixt with it, by which all its Coagulations must necessarily be infected. And this the cause of the Error of those who coagulate it into an imperfect *Body*.

XVI. Therefore it happens from the diversity of the Medicines of its Coagulation, that divers bodies are Created in its Coagulation; and from the Diversity of that likewise;

what is to be coagulated. For if either the Medicine, or that, has a Sulphur not fixed, the body created of it, must needs be soft: but if fixed the body must necessarily be hard. Also, if *White*, White; and if *Red*, Red; and if the Sulphur be remiss from *White* or *Red*; the *Body* likewise must be remiss; and if *Earthy*, the body must be imperfect; if not, not so. Also every *not fixed* Sulphur creates a *Livid* body; but the fixed, as much as in it lies, the Contrary: and the pure substance of it creates a pure body; the not pure, not so.

XVII. Also the same diversity doth in like manner happen in *Argent Vive* alone, without the Commixtion of *Sulphur*, by reason of the diversity of *Purifications* and *preparations* of it in Medicines. Therefore an Illusion happens from the part of the Diversity of the Medicines; so that sometimes in the Coagulation of it, it is made *Lead*, sometimes *Tin*, sometimes *Cop-*

per, sometimes *Iron*; which happens by reason of *Impurity*. And sometimes *Silver* or *Gold* is made thereof which must needs proceed from *Purity*, with condensation of the Colors.

XVIII. But *Argent* is Coagulated by the frequent precipitation with Violence, by the incredible heat of strong fire. For the Asperity of Fire forcibly removes its *Aquosity*; and this Work is best done in a Vessel of a great length, the sides of which it may finde place to Coolen, and Adhere, and (by reason of the Length of the vessel) to abide, and not till it can again be precipitated to the *Fiery bottom* the same; which must always stand very hot, with great Ignition: and the same precipitation continued, till it be fixed.

XIX. It is also Coagulated, with long and constant retention in the fire in a Glass Vessel, with a very long Neck, and

ly the Orifice of the
being kept open, that
umidity may vanish
ery. Also it is coagula-
by a Medicine conveni-
it, which we will
wanon: which Medi-
of it, and is that,
ic most nearly adheres
it, in its profundity; and
mixed thoroughly in
es parts, before it can
ay. Therefore there
ecessity of collecting
rom things conveni-
it, or agreeing with
ne: Of this kind are
Bies, also *Sulphur*, and
ak.

But because we see
ay of the *Bodies* in its
to coagulate it; but
flies from them, how
soever they agree
eter; we have there-
considered, that no *Bo-*
deres to it in its inmost
ts. Wherefore, that Me-
must needs be of a
re subtil substance, and
re quid fusion, than Me-
themselves are. Also
pirits, remaining in
ature, we see not a
ylation of it to be

made, which is firm and
stable; but fugitive, and of
much infection. Which
indeed happens by reason
of the flight of the Spirits;
but the other from the com-
mixtion of the Aduſtible
and Earthy substance of
them.

XXI. Hence then it is
manifestly evident, that
from whatsoever thing the
Medicine thereof is extra-
cted that must necessarily
be of a most subtil and most
pure substance, of its own
nature adhereing to it; and
of liquefaction most easie,
and thin as water; and also
be fixed against the violence
of fire. For this will coa-
gulate it, and convert the
same either into a *Solar* or
Lunar nature: Studiously
exercise your self upon
what we have spoken, and
you will find the Mystery
out.

XXII. But that you may
not blame us, as if we had
not sufficiently spoken
thereof, we say, that this
Medicine is extracted from
Metalick Bodies themselves,

with their *Sulphur*, or *Arsenick* prepared: Likewise from *Sulphur* alone, or *Arsenick* prepared; and it may be extracted from Bodies only. But from *Argent Vive* alone, it is more easily, and more nearly, and more perfectly found; because nature more amicably embraceth its proper nature, and in it more rejoyces than in any extraneous nature; and in it is a facility of extraction of the substance thereof, seeing it already hath a substance subtil in Act. Now the ways of acquiring this Medicine, are by *sublimation*, as is by us sufficiently declared: And the way of fixing it follows. But the way of Coagulating things dissolved, is by a Glass in Sand, with a temperate fire, until their aquosity vanish.

XXIII. The way of fixing *Argent Vive*, is the same with the way of fixing *Sulphur* and *Arsenick*; and these waies differ not, unless that *Sulphur* and *Arsenick* cannot be fixed if their most thin inflammable parts, be not se-

parated from them, the subtil Artifice of fixing, by this ultimate fixation. But *Argent Vive* has not this consideration therefore in this matter, they need a greater heat than *Argent Vive*. In like manner they are diversified because these (*Sulphur* and *Arse-nick*) must be elevated by reason of their sloth, than *Argent Vive*; and because they require a longer time to be fixt in, longer Vessel for their fixation.

XXIV. Of the *Medicine* Coagulating of *Argent Vive*. It is taken from such matter, as the matter it is (*viz.* as we have before declared) and that is, beat *Argent Vive*, (seeing it is already made to fly, without Inflammation,) may suddenly adhere to it, in its purity, and be conjoined with it, in its least part, and likewise inspissate, and serve it in the fire by its fixation, until it be able to sustain the force of Fire, consuming its impurity; and convert it by

of this, *in a moment*,
the *Solifick* and *Luni-*
according to that for
the Medicine was
pared.

XV. But seeing, we
it any thing more to
with it, then *That*,
is of its own nature,
re by reason of this,
judged, that with *That*,
Medicine thereof might
completed; and we en-
tered by Art to make
Form of the Medicine
able to the same, *viz.*
at it be prepared in the
thd and way now men-
ne, with the instance of
continued labour; by
icall the subtil and most
re substance of it, may
redred perfectly *White*
Luz, but intently *Citrine*
So.

XVI. Now this cannot
completed, so as to cre-
a *Citrine* Color, with-
the mixtion of a Thing
it, which is of its
nature. But with this
osture substance of *Ar-*
gent Vive, the Medicine is
nferred by this our Art,

which most nearly adheres
to *Argent Vive*, and is most
easily fluxed, and coagulates
it, for it converts it into a
true *Solifick* and *Lunifick*,
with Preparation of that al-
ways preceeding.

XXVII. *The grand Que-*
stion is, from what things
this substance of *Argent Vi-*
ve may best be extracted?
To which we Answer: It
must be taken from those
things in which it is: But
according to Nature, it is
as well in *Bodies*, as in *Ar-*
gent Vive it self, seeing they
are found to be of one Na-
ture: In *Bodies* more *diffi-*
cultly; in *Argent Vive* more
nigh, or easily, but not
more perfectly. Therefore
of what kind soever the
Medicine is to be, the Me-
dicine of this Pretious Stone,
must be as well sought in
Bodies, as in the substance
of *Argent Vive*.

XXVIII. *But as to the*
Fixing of Argent Vive, you
must know, that it may be
done, without being turned
into Earth, and likewise
fixed with conversion of it

into Earth. For by hastening to its *fixation*, which is made by *precipitation*, it is fixed and turned into Earth. Also by the successive *sublimation* of it often repeated, it is fixed likewise, and not changed into Earth, but gives Metallick fusion. This is manifest to, and proved by him who has experienced both fixations thereof, even to the *Consummation of the Work*; both by the hasty *precipitation*; and also by the slow, with continually repeated sublimations.

XXIX. This therefore is because it has a viscous and dense substance, the sign of which is the grinding of it by Imbibition, and mixtion with other things. For *Viscosity* is manifestly perceived in it, by the much adherency thereof. That it has a *dense substance*, he that has but one Eye, may manifestly see by its aspect, and by poising the vast Weight thereof. For while it is in its own Nature, it exceeds *Gold* in weight, being of a most strong Composition. Whence it is

manifest, that it may be *fixed* without consumption of its humidity, and without conversion of it into Earth.

XXX. For by reason of the good adherence of its parts, and the strength of its mixtion; if the parts of it be any wise inspissated by Fire, it permits it to go farther to be corrupted, nor suffers it self (by the progress of a furious flame in it) to be elevated into the Air, because it admits not of Rarefaction, of its few pores, and want of Adustion, which is made by combustibility and phureity, which it has not.

XXXI. Hence is seen the First, *The Causes of the Corruption of every of the Elements by fire*, which is, 1. From the Inclusion of a burning substance in the pores of their substance, destroying them by Inflammation and exterminating them into *fume*, with extraordinary consumption of whatever is in them, *gent Vive*, is in the

Fixation. 2. From a
 Calcification upon them,
 and a exterior flame, pene-
 trating, and resolving them
 into *fume*, of
 great fixation soever,
 which is in them is.
 From the Rarefaction of
 them by Calcination, for
 the flame or fire, does
 penetrate into, and ex-
 tinguish them. Therefore
 Causes of Corruption
 are, such Bodies must
 be exceedingly cor-
 rupt. But if not all, the
 corruption is according to the
 manner and proportion of
 the causes which remain.

XXII. Secondly, *The*
of Goodness, and purity
of Metal. For seeing
 that *Argent Vive*, for no
 means of Extermination,
 permits it self to be divided
 into parts in its composi-
 tion, because it either with
 the whole substance recedes
 from the fire, or with its
 remains permanent
 there is necessarily
 involved in it a cause of per-
 fection: For it is that which
 becomes Fire, and by Fire
 is overcome, but it ami-

cably rests, rejoicing there-
 in, possessing Perfection, as
 we have found, with an
 Approximate Potency.

XXXIII. *Of the Purifica-*
tion of Argent Vive. It is
 cleansed two ways, either
 by *sublimation*, of which we
 have shewed the way al-
 ready; or by way of a
Lavament, of which the
 way is this. Put *Argent*
Vive into a Stone, or Earthen
 Dish, and pour upon it as
 much Vinegar, as is suffici-
 ent to cover it: Set it over
 a gentle fire, and let it heat
 so far, as you may well hold
 your Fingers in it, and no
 more. Then stir it about
 with your Fingers until it
 be divided into most small
 Particles, in the similitude
 of Powder; and continue
 stirring it, until all the Vi-
 negar be wholly consumed:
 After which wash away the
 Earthiness remaining with
 Vinegar, and cast it away:
 Repeating this washing so
 often, till the Earthiness of
 the *Mercury* is changed into
 a most perfect Coelestine
 colour, which is a sign that
 it is thoroughly washed.

XXXIV. *Of the Nature of Argent Vive.* There is a necessity of removing its Superfluities; for it has Causes of Corruption, viz. an Earthy substance, and an adustible watriness without Inflammation. Yet some have thought it to have no superfluous Earth and Uncleaness, but that is vain, and not true: For we see it to consist of much lividness, and not of whiteness; we see also a black and Feculent Earth, to be separated from it, with easie Artifice, by a *Lavation*, as abovesaid. But because we are by that to acquire a two-fold perfection, viz. 1. *To make a Medicine.* 2. *To perfect it.* Therefore we must necessarily prepare the same by the degrees of a two-fold purification; for two cleanings of *Mercury*, are necessary. One by Sublimation for the Medicine, which shall be here shewed: The other by a *Lavament* for coagulation, which we have shewed at *Sect. 33.* above.

XXXV. For if we would

make a *Medicine* of it, there is a necessity to cleave it from the feculency of Earthiness by *sublimation*; least it create a livid colour in projection; and also to remove its fugitive whiteness, lest it make the white Medicine fugitive in projection, and to keep safe the middle substance thereof for *Medicine*; of which Property is not to be burnt, but to defend from combustion, and not to burn it self, but to make fire of which is a perfection by manifold Experiences. For we see *Argent Vive* nearly to adhere to *Air* upon *Vive*, and to be more beloved by the same; next to it *Gold* has place, and after that *Silver*.

XXXVI. Wherefore it follows, that *Argent* is more friendly to its nature; but we see *Bodies* not to have so great conformity to, or unity with it; and therefore we find them in very deed to partake of the nature thereof. And whatsoever *Bodies* we see more to

om aduſtion, thoſe
age to partake more
nature of it ; there-
is manifeſt, that *Ar-*
tive is the perfective
ivative from Aduſti-
which is the *Ultimate* of
coni.

XXVII. The ſecond
gre of its *Purification*, is
it *Coagulation*: And the
ſhing away of itſearth-
ſe, for one day only is
ſent for it ; the method
which waſhing we have
ge declared, at *Sect.* 33.
reing : Being there-
e, thoroughly waſhed,
e: upon it the Medi-
e of *Coagulation*, and it
e coagulated into a
iſt or *Luniſick* ſubſtance,
eing as the Medicine
as epared. From what
no ſaid, it is manifeſt,
at *Argent Vive* is not per-
ti in its nature ; but
at matter is, which is pro-
ce of it by our Art.
nd ſo likewise, is it in
per and *Arsenick*. There-
re theſe it is not poſſi-
le to follow nature, but
y or natural Artifice.

XXXVIII. It is alſo un-
deniably manifeſt that bo-
dies containing the greateſt
quantity of *Argent Vive* are
bodies of perfection. Where-
fore it is to be ſuppoſed,
that thoſe *bodies* are more
nigh to perfection, which
more amicably imbibe *Ar-*
gent Vive. The ſign of this
is the eaſie ſuſception of *Ar-*
gent Vive by a *Solar* or *Lu-*
nar body of Perfection. For
this ſame reaſon, if a *body*
altered do not eaſily receive
Argent Vive into its Sub-
ſtance, it muſt needs be
very remote from this per-
fection ſpoken of.

XXXIX. The preparation
of *Argent Vive*. Take of it
one pound: *Vitriol Rubified*,
two pounds: *Rock Alum Cal-*
cin'd, one pound: *Common*
Salt, half a pound: *Nitre*, four
ounces: Incorporate all together
and ſublime. Gather the
white and Dense, and pon-
derous, which will be found
about the ſide of the Veſ-
ſel, and keep it for uſe.
Now, if in the firſt Subli-
mation, you ſhall finde it
Turbid or Unclean (which
may

may be thro Carlesness) sublime it again, with the same Foeces, and reserve it as before.

XL. The Regiment of Mercury. It is done two ways. 1. You must Amalgamate it, well washed and purified as under directed. 2. You must Distill it and thence make an *Aqua Vitæ* or Spirit of Wine. The first way. Take of Mercury 40 Ounces, of Sol. of Luna, of Venus, of Saturn, ana one Ounce, melt these bodies first the Venus and Luna, secondly the Sol, thirdly Saturn: Take all out of the Fire; having melted them in a large Crucible, and your Mercury in readiness, made hot in another: and when the said Metals begin to harden, pouer in the Mercury Leisurly, stirring the mixture with a stick, setting it again on the Fire, and taking it off, untill they be all amalgamated, with the whole Mercury. This Amalgama put to be dissolved for seven days, Extract the water with a Cloth, make the residue Volatile, giving Fire of Ignition. This again imbibe

with its whole water, and it to be generated, and to be dried for forty day you will finde a Stone, put to be fixed, so w have a Stone augment Infinity. In this Book have expounded all which we have written divers Books.

XLI. The Sublimation of Mercury. If you would perfectly sublime it, you add to every pound of common Salt two and a half, Salt-Peter a pound: mortify the Mercury wholly, grinding together with Vinegar, til nothing of the Mercury appear living in the mixture, then sublime according to Art. It is profitable.

XLII. The Sublimation of Red Mercury. Take a pound of it, mix and grind it with Vitroil, ana one pound, and distill it from them Red and plain did.

XLIII. Out of all that has been said it appears

evident Demonstration, that our Stone is produced out of the substance of *Argent Vive*: But to undo the Closure of Art, you must study to resolve *Mercurius* or *Sol* into their own dry Matter, which the vulgar call *Mercury*: And it is so, that in ordinary proportion (of the solvent water) may obtain only one part of a perfect body. For if you use gentle fire, you will burn these, you will find in the space of 40 days) the body converted into the water: and the sign of its perfect dissolution is blackness, appearing on its surfaces.

LIV. But if you endeavour to perfect both Works, the White and the Red, dissolve each of the Elements by themselves, and keep them. This is the *Argent Vive* extracted from *Argent Vive*, which we intend for Ferment. But the Paste to be fermented, we extract in the usual manner from imperfect bodies. And of this we give you a general Rule, which is, That

the White Paste is extracted from Jupiter and Saturn; but the Red from Venus and Saturn: But every Body must be dissolved by its self in the Ferment.

XLV. Sulphur we have proved is corruptive of every kind of Perfection: But *Argent Vive* is perfective in the Works of Nature, with compleat Regiment. So we, not changing, but imitating Nature, (in Works possible) do likewise assume *Argent Vive* in the Magistrery of this Work, for a Medicine of each kind of Perfection, viz. both *Lunar* and *Solar*, as well of *Imperfect Bodies*, as of *Argent Vive* Coagulable. And seeing there is a twofold difference of Medicines, one of *Bodies*, but the other of *Argent Vive* truly coagulable, we shall here discourse it.

XLVI. The matter perfect, of this Medicine of every kind is one only, already sufficiently known. Take therefore that, and if you will work according to the *Lunar Order*, learn to be

expert in Operating, and prepare that, with the known ways of this Magistry. The intention of which is, That you should divide the pure substance from it, and fixt part thereof, but leave a part for cecrating; and so proceeding through the whole *Magistry*, till you compleat its desired fusion. If it suddenly flows in *hard Bodies*, it is *perfect*; but in *soft Bodies*, the contrary. For this Medicine projected upon any of the Imperfect Bodies, changes it into a perfect *Lunar Body*, if the known Preparations have been first given to this Medicine: But if not, it leaves the same diminished, yet in one only difference of Perfection it perfects, as much as depends on the Administration of the Order of a Medicine of this kind. But this due Administration not preceeding, according to the third Order, it perfects in projection only.

XLVII. A Solar Medicine (of the Second Class) of every of the imperfect Bodies, is the same matter and participates of the same Regiment of Preparation. Yet in this it differs, viz. in the greater subtilization of parts, by proper ways of digestion, and the commixtion of *Sulphur* (under the regimen of Preparation administered) with the addition of the matter now known.

XLVIII. The Regiment of it is the fixation of *Sulphur*, and the solution thereof: For with this Medicine is tinged, and with it projected upon every of the Bodies diminished from perfection compleats the same in *Solar Complement*, as much as depends upon a Medicine of the Second Order of the known and certain preparation of the imperfect Bodies preceeding. Also the Medicine projected upon *Luna*, perfects it much, in a peculiar Solar compleatment.

T H E
S E C O N D B O O K
O F

G E B E R A R A B S.

C H A P. XLIX.

The Introduction to this Second Book.

HERE are two things to be determined, viz. the Principles of this Magistery, and the Operation of the same. The Principles of this Art, are the Ways or Methods, of Operations, to which the Artist applies himself in the Work of this Magistery: The ways are divers in themselves: As, 1. Sublimation. 2. Descension. 3. Distillation. 4. Calcination. 5. Solution. 6. Coagulation. 7. Fixation. 8. Ceration.

All which we shall with much plainness declare.

II. The perfection consists 1. Of those things, and from the consideration of those things by which it is attained. 2. From the consideration of things helping. 3. From the consideration of that thing which lastly perfects. 4. And from that by which it is known, whether the Magistery was in perfection or not.

III.

III. The consideration of those things by which we attain to the Compleatment of the Work, is the consideration of the Substance manifest, and of manifest Colors, and of the weight in every of the Bodies to be changed, and of those Bodies that are not changed, from the Radix of their Nature, without that Artifice: and the consideration of those likewise that are changed, in the Radix of their Nature by Artifice: with the consideration of the Principles of Bodies, according as they are profound, occult, or manifest; and according to their Natures, with or without Artifice.

IV. For if *Bodies* and their Principles, be not known in the profound or manifest properties of their Natures, both with and without Artifice, what is superfluous, and what is wanting or defective in them, cannot be known; and our not knowing those, would of necessity hinder us, from ever at-

taining to the perfection of their Transmutation.

V. The consideration of things helping Perfection is the consideration of the Nature of those things which we see adhere to Bodies without Artifice, and to make Mutation: And these are, *Marchasite, Lapis Lazuli, Tutia, Antimony, and* *Lapis Lazuli*. And the consideration of those without adherency, clean Bodies; such are *Salts, Alums, Nitre, Borax, Vitriol* and other things of like nature, : And the consideration of *Glass of all sorts* and things cleansing by their nature.

VI. But the consideration of the thing that perfects, is the consideration of the pure Substance of *Vive*; and it is the Matter which from the Substance of that, took beginning, and of which it was created. This Matter is not *Vive* in its Nature, nor its whole Substance, but is part of it: nor is it but when the Stone is made for

it illustrates and con-
from Aduſtion, which
aſignification of Per-
fection.

V. Laſtly, The conſi-
deration of the thing, or
the Tryal and Examina-
tion by which it is known,
whether the Magiſtery be
Perfection or not ; ariſes
from the conſideration of 1.
Cupel. 2. Cement. 3. Ignition.

4. *Expoſing it to the Vapours
of Acid Things.* 5. *Ex-
tinction.* 6. *Commixtion of Sul-
phur burning Bodies.* 7. *Re-
duction after Calcination.* 8.
Suſception of Argent Vive.
All which with the former
we declare, with their Cau-
ſes from Experiences, by
which you may certainly
know, we have not er-
red.

C H A P. L.

Of Sublimation, Veſſels, Furnaces.

The cauſe of the In-
vention of Subli-
mation, was to unite Bo-
dies with Spirits, (ſince
nothing can poſſibly be u-
nited with a Body but a
Spirit) Or to find ſome-
thing that can contain in
itſelf the nature both of
Body and Spirit, which be-
gins upon bodies, (with-
out being firſt purified,) ei-
ther give not perfect Co-
lors or elſe totally corrupt,
change, deſile, and burn
them, and this according

to the diverſitie of the ſame
Spirit.

II. For *Sulphur*, *Arsenick*
and *Marchaſite*, are burn-
ings and wholly corrupt :
Tutia (of every kind) burns
not, yet gives an imperfect
Color, 1. Becauſe its aduſti-
ve Sulphureity, which is
easily inflamed and black-
ens is not removed. 2. Be-
cauſe its Earthineſs is not
ſeparated : for Aduſtion
may create a Livid Color,
and Earthineſs may form it.
III.

III. These things therefore we are constrained to cleanse from their burning Sulphuriety or Unctuosity, and Earthy superfluity, and this can be done by no Artifice but by Sublimation: for when Fire elvevates, it makes ascend always the more subtile parts, leaving behind the more Gross.

IV. Hence it is manifest that Spirits are cleansed from their Earthiness by Sublimation, which Earthiness impeded Ingress, and gave an impure or diminished Color: from which being separated, they are freed from their Impurity, and are made more splendid, more pervious, and more easily to enter and penetrate the density of bodies, with a pure and perfect Tincture.

V. *Adustion* is also taken away by Sublimation; for *Arsenick* which before Sublimation was apt to *adustion* after Sublimation, will not be Inflamed, but recedes without Inflammation; the

same you may find in Sulphur. And because other things than in *S* we saw an adherent Bodies with *Alteratio* were necessitated to choice of them, and rise them by Sublimation

VI. Sublimation is the Elevation of a thing by Fire, with tendency to its Vessel it done diversly according the diversity of Spirits be sublimed: for some *Sublimed* with strong ignition, others with moderate, and some again with a remiss heat of Fire.

VII. *Arsenick*, and *Sulphur*, are *Sublimed* with remiss Fire; for other having their most ab parts uniformly mixed and conjoyned with the their whole substance would ascend black burnt, without any purification: therefore you must find out the proportion of the Fire, and the *cation*, with comm of the Feces or Gossamer that they may be kept

re, and not suffered to
ced.

VII. In Sublimation a
fold degree of Fire is
e observed. 1. One,
pproportioned, as to make
end only the *Altered*,
pure, and *Livid* parts,
you manifestly see they
e cleansed from their
arly feculency. 2. A-
r degree is, that what
of the *pure Essence* remain-
n the Feces, may be
shed with greater force
e, viz. with Ignition
bottom of the Vessel,
of the Feces therein,
you may see with
Eye. 3. The other
e is, a *most weak Fire*,
is to be given to the
ate without the Feces,
t scarcely any thing
may ascend, but that
which is the most sub-
pt thereof, and which
work is of no value,
t it is a thing by help
which *Aduſtion* is made
Sulphurs.

The whole intention
ore of *Sublimation* is,
1. The Earthiness be-

ing removed by a due pro-
portion of Fire. 2. And
the most subtil and fumous
part, which brings *Aduſtion*
with *Corruption*, being cast
away, we may have the
pure Substance, consisting
in Equality, of simple Fu-
sion upon the Fire, and
without any *Aduſtion*, or fly-
ing from the Fire, or Infla-
mation thereof.

X. Now that that which
is most subtil is aduſtive, is
evident, for that Fire con-
verts to its own nature, all
those things which are of
affinity to it: it is of affini-
ty to every aduſtible thing;
and every thing the more
subtil the more aduſtible,
therefore Fire is of most
affinity to what is most sub-
tle.

XI. The same is proved
by Experience; for *Sulphur*
or *Arſnick* not sublimed, are
most easily inflamed, and
of the two, *Sulphur* the
more easily: but either be-
ing sublimed, are not di-
rectly inflamed, but fly a-
way, and are extenuated
without Inflammation, yet

E e with

with a preceeding *Fusion*.

XII. Now the proof in the administration of *Fæces*, with their proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may be the more intimately mixed: for that Matter with which they are or may be most united, will be more potent in the retention of the *Fæces* of the Matter to be sublimed; the reason of which is evident.

XIII. But the addition of *Fæces* is necessary, because *Sulphur* or *Arsenick* to be sublimed, if they be not conjoyned with the *Fæces* of some fixed thing, would necessarily ascend with their whole substance not cleansed, which thing we know by experience to be truth: this is proved, because, if the *Fæces* be not permixed with them thro' their least parts, then the same happens as if they had not *Fæces*, for their whole Essence will ascend without any cleansing.

XIV. Experience proves this to be true cause when we sublimed from a thing forraign the nature of Bodies, is blime in vain, so that are found in no wise ed after the ascension subliming with the *Calces* any Body, the sublimed is well, and with facility is perfectly cleansed.

XV. The intention of *Fæces* then is, that the administred or taken from the *Calxes* of Metals in them the work of sublimation is easie, but for other things most difficult for which cause there is nothing that can be instituted in their stead; for without the *Calxes* of Bodies, the Labor will be long, tedious, and difficult, almost to impossibility.

XVI. But in this there is some benefit, for what is sublimed without *Fæces* the *Calces* of Bodies is of greater quantity, but the *Fæces* of lesser: So what is calcined with

als of Bodies is of least quantity, but of easiest and no speedy Labor.

VII. However every of Salt prepared, things of like nature to excuses us from using the of *Bodies*, for that with we make sublimation greater quantity; for of things to be from the *Fæces*, is made by solution of salts, which happens other things

VIII. But the proportion of *Fæces* is, that it be to the quantity of the to be sublimed, in you cannot easily Yet if the *Fæces* be but the weight, it may serve care, to an experimenter: For the less the are, the greater will be Exuberation of the mate, provided, that to the Subtraction of *Fæces*, an abatement of Fire be in proportion to: For in a *small* quantity, a *small* fire serves perfection; in a *great*, a *great*; and in a *greater*

quantity, a *greater* fire is required.

XIX. Now because fire is a thing which cannot be measured; therefore it is, that error is often committed in it, when the Artist is unskilful, as well in respect to the variety of Furnaces, as Woods and Vessels to be used, and their due joyning.

XX. Therefore in things to be sublimed, you must remove their *wateriness* only, with a very small *Fire*, which being removed, if any thing ascend by it, then in the beginning, this *Fire* must not be increased, that the most subtil part may (by this most weak fire) be separated, and put aside, which is the cause of *Adulteration*.

XXI. But when little or nothing shall ascend (which you may prove by putting a little *Cotton Weik* into the hole in the top of the *Aludel*) increase the fire under it; and how strong the fire should be, the *Cotton Weik*

will shew: For if *little* of the sublimate comes forth with it, or it be clean, it shews your fire is small, and therefore must be increased: But if much and unclean, that it is too great, and must be diminished.

XXII. When then you find your sublimate to come forth with the *Weik* Clean, and much, you have the due proportion of your Fire, but if unclean the contrary: For according to the quantity of cleanness, or uncleanness of the sublimate adhering to the Cotton, must you order your Fire in the whole sublimation: by this means you may bring it to its due height without any error.

XXIII. Yet the way of *Faces* is better, *viz.* To take *Scales of Iron*, or *Copper calcined*: these indeed by reason of the privation of an Evil humidity, do easily imbibe *Sulphur* or *Arsenicke*, and Unite them with themselves; the method of which the experienced only know.

XXIV. It is fit there that we should rightly inform you in the sublimation of these two Spirits [*Sulphur* and *Arsenicke*] least should erre through Ignorance: We say then, if you put in many *Faces* and augment not the proportionally, nothing the Matter to be sublimed will ascend.

XXV. If you put a small quantity of *face* none of the *Calx of El* and have not a fit proportion of Fire, the matter will ascend with its vehicle substance: So likewise reason of the Furnace may err: For a great furnace gives a great heat Fire; a small Furnace gives a small heat, if the Fuel and holes be proportionate.

XXVI. If you sublimed a great quantity of matter in a small Furnace, you will not make a fire great enough for Elevation: If a small quantity in a great Furnace you will exterminate the sublimate by ex-

Again, a thick Fornace gives a condensate and strong Fire: A thin Fornace, a rare and weak fire, with which you may easily.

XVII. So also, a Fornace with large Vent-holes, gives a clear and strong fire, with small Vent-holes, a weak fire: And if the distance of space between the Fornace and the Vessel be large, the fire will be the clearer, but if small, the fire is in all which, without you may easily also

XVIII. You must therefore build your Fornace, according to the strength of the Fire you would have, viz. thick, with free Vent-holes, so as there may be a good distance between the Vessel, and sides of the Fornace, if you would have a clear fire: But if a mean fire, in all these things you must find a mean proportion. All which we shall teach you.

XIX. If you would e-

levate a great quantity of matter to be sublimed, first be provided of a sublimatory of such a capacity, that it may contain your matter to be sublimed, the height of ones hand breadth above the bottom: To this fit your Fornace, so as the *Aludel*, or *Sublimatory* may be received into it, with the distance of two Fingers round about the Walls, or Sides of the Fornace; which being made, make also to it ten Vent-holes, in one proportion, equally distant, that there may be an equality of the fire in all parts thereof.

XXX. Then put a *Bar* of Iron into the Fornace transverse, which fasten at each end in the sides of the Fornace, which *Bar* let be distant from the bottom of the Fornace about a Span, or 9 Inches: About an Inch above it the *Sublimatory* must be firmly placed, and inclosed round about to the Fornace.

XXXI. Now, if your Fornace can well and clear-

ly discharge it self of the Fumosities, and the Flame can freely pass through the whole Fornace in the circuit of the *Aludel*, it is well proportioned ; if not, it is not so. Then you must open its Vent-holes, and if by that it is mended, all is well ; if not, you must necessarily alter it, for the distance of the Vessel from the sides of the Fornace, is too small : Wherefore enlarge the distance, and try it, continuing these Tryals, till it can freely quit it self of the smoak, and the flame is bright and clear.

XXXII. But as to the thickness of the Fornace, if you intend a great fire, it ought to be about 5 or 6 Inches ; but if a moderate fire, 3 or 4 Inches ; if a lesser fire, 2 or 3 Inches thick will be sufficient.

XXXIII. Then as to the Fewel, solid Wood gives a strong and durable fire ; lighter Wood a weak fire, and soon ended ; dry Wood gives a great fire and short ; green Wood a small and

long lasting. From the consideration of all these things, the diversity of them may easily be found out.

XXXIV. In the sublimation of *Sulphur*, the receiver of the *Sublimatory* must be made with a greater large concavity within after the manner of an Ambick with a Nose, for otherwise the whole *sublimation* may descend to the bottom of the Vessel, through the great heat, for that in the end of the sublimation *Sulphur* ascends not, without force of fire, even the Ignition of the *Aludel* ; if the *Sulphur* be not raised in the Concavity after seeing it easily flows, it will descend again by the bottom of the Vessel, to the bottom, and nothing will be found *sublimed*.

XXXV. The *Aludel* must be made of thick Glass, or other matter is not sufficient, unless it be thick of the like substance as Glass ; because Glass or what is like to it, without Pores, is able to retain

om flying away: For
ough Porous Vessels, the
is would pass and va-

XXVI. Nor are Me-
terviceable in this case,
cause Spirits (by reason
their Amity and Sympa-
penetrate them, and
united therewith: There-
in the Composition of
Aludel, let a round
a, or *Concha*, be made
a flat round bottom;
in the middle of the
thereof, a Zone, or
surrounding the
; and above that Gir-
because a round Wall to
ade, equidistant from
des of the *Concha*, so
in this space, the sides
the Cover may freely
without pressure.

XXVII. But the height
his Wall (above the
le) must be according
the height of the Wall of
the *Concha*, little more, or
This done, let two
ers or Heads be made
all to the measure of this
cavity of the two Walls,
length of the two Co-

vers must be equal, and
each a Span, or 9 Inches
The Figure of one of them
also Pyramidal, in the su-
perior parts of which Co-
vers, must be two equal
holes, one in each, so made
that a Hens Feather may
conveniently be put in.

XXXVIII. The intention
of this *Concha* is, That its
Cover may be moved at
pleasure; and that the jun-
cture might be ingenious,
so that through it, though
without any luting, the Spi-
rits might not pass. But if
you can better contrive this
Vessel, you may do so,
notwithstanding this our
description.

XXXIX. Yet in this we
have a special intention,
that the interior *Concha*,
with its sides, should enter
half way within its Cover,
for seeing it is the property
of Fumes to ascend, not to
descend, by this means
they are kept from vanish-
ing: Also that the Head of
the *Aludel* should be often
emptied, lest part of what
is sublimed (being over
much)

much) should fall down to the bottom again.

XL. Another intention is, that what ascends up in the form of powder, near the hole of the head of the *Aludel*, be always kept apart, from that which is found to have ascended fused and dense in small lumps; porous and clear at bottom thereof, with adherency to the sides of the Vessel; for

that it is known to be less of Adustion, than is found to ascend near the hole of the Head: the sublimation is well formed, if it be found and lucid, and not with inflammation: is the perfection of the liming of *Sulphur* and *nick*: And if it be not found, the Work must often be repeated, till so.

CH A P. LI.

Of Descension, and the way of Purifying Pastils.

I. **T**HERE is a three-fold Cause of its invention. I. That when any matter is included in that Vessel, which is called, a *Chymical Descensory*, that after its fusion, it may descend through the Holes thereof, by which descent, we are assured, it has admitted a fluxing.

II. 2. That weak Bodies may by it be preserved from Combustion, after reduction from their original state. For when we reduce Bodies from their original state, we cannot reduce all the whole substance at one time: If then that which is first reduced is a body, should lie while the whole is reduced, and

erty would vanish by
orce of the Fire; so
was neecessarily de-
ed that one part so soon
is reduced, may fall
he Fire, through this
efory.

3. That the Depu-
of Bodies might be
excellently performed,
be freed from every
neous thing: For the
descends in a Flux
and leaves every
which is alien there-
the Concavity there-

Therefore as to the
method thereof, we
at the *form* of it must
as its bottom may
pnted, and the sides
without roughness, e-
terminating in the a-
Acuity, or point
bottom: And its co-
any be needful)
e made in the like
a plain or flat Dish,
well fitted to it, and the
with its Cover, must
ade of good firm
not easie to break,
nk in the fire.

V. Then put in the mat-
ter which you would have
to descend, upon round
Rods or Bars made of like
Earth, and so placed, as
they may be more nigh the
top than bottom of the
Vessel. Then covering the
Vessel, and luting the jun-
cture, set it into the fire,
and blow it until it is in
Flux, and the whole matter
descend into a subjacent
Vessel.

VI. But, if the matter be
of difficult fusion, it may be
put upon a Table plain, or
of small Concavity, from
which it may easily descend
by inclining the head of the
Descensory when it is in
Flux; for by this means
Bodies are purified.

VII. But they are yet
better purified by Pastils,
which method of Purifica-
tion is of the same force,
with the way of purifying
by descension: For it holds
the fœces of Bodies as well
as a Descensory and better,
the way of which is thus.

VIII.

VIII. Take the body which you intend to cleanse, and granulate it, or file it, or reduce it into a *Calx*, which is yet better, and more perfect: Mix it with some other *Calx*, which is not to be melted, and then make the body to flow.

IX. By this method, often repeated, Bodies are cleansed, but not with a perfect Mundification, which is to perfection; yet it is a profitable purifying, that Bodies capable of perfection, may the better and more perfectly be transmuted.

X. For there is an Administration always to go

before, and to proceed a Transmutation, all v shall be declared in its per place.

XI. The Descensory nace is made, as before scribed, and is wonderful to the melting of tals by *Cineritiums* and *ments*. For all *Calx* Combust, Dissolved, and Coagulated Bodies, are duced by this Fornace into a solid Mass, or Metal.

XII. *Cineritiums* also *Cements*, and *Tests*, of *cibles*, in which Silver ten melted, are put into this Fornace, for the vering the Metal bed.

C H A P. LII.

Of Distillation, Causes, Kinds, and Furnaces.

I. **D**istillation is the elevating of Aqueous Vapours in their proper Vessel; and is of kinds. 1. Either fire, or without fire.

by fire is also two-
 1. *Ascending* by an
Emick. 2. *Descending* by
Desnſory.

I. The Cause why Di-
 stillation was invented, was
 purification of a liquid
 from its filth, and
 preservation of it from pu-
 trefaction. For we see
 it distilled (by what-
 soever of Distillation)
 made more pure, and
 more easily to be preserved
 from putrefaction.

II But the special cause
 of Distillation by *Ascent*, or
Emick, is the separa-
 tion of a pure Water, with-
 out Earth or Fœces; for wa-
 ter distilled has no fecu-
 lency. And the Cause of
 invention of such pure
 water was for the Imbibition
 of Spirits, and of clean
 medicines, lest by the fe-
 cularity of the Water, our
 medicines, or Spirits might
 be spoiled or corrupted.

III But the cause of the
 Distillation, which is made
 by *Descent*, or a *Desnſory*,
 is the extracting its Oyl,

pure in its Nature; because
 by *Ascent*, Oyls are not so
 easily had in their combusti-
 ble Nature.

V. And the Distillation,
 which is made without fire,
 or by *Filter*, was invented
 for this cause sake, to clear
 water (whether distilled,
 or not distilled) from all
 manner of Impurities what-
 soever.

VI. Distillation by *Ascent*
 is two-fold, 1. In *Ashes*, or
Sand. 2. In *Balneo*, with-
 out Hay, or Wool in its
 proper Vessel, so disposed,
 that the *Cucurbit*, or *Vesica*
 may not be broken be-
 fore the Work is finished.

VII. Distillation by *Ashes*
 or *Sand*, is done with a
 greater, stronger, and more
 acute fire: But that by
Balneo, with a mild, soft,
 or gentle and equal fire; for
Water admits not the Acuity
 of Ignition, as *Ashes* or *Sand*
 do.

VIII. Therefore by that
 Distillation which is made
 in *Ashes*, colours, and the
 more

more gross parts of the Earth are elevated; but by that in *Balneo*, the parts more subtil, and without color, and more approaching to the nature of simple Water, only arise. So that a more subtil separation is made by *distillation in Balneo*, than by a *Distillation in Ashes or Sand*.

IX. This is evident; for Oyl distilled by *Ashes*, is gross, thick, and foetid: But that being rectified in *Balneo*, the Oyl is separated into its Elemental parts; so that from a most Red Oyl, you have another most limpid, white, and serene, the whole redness remaining in the bottom of the Vessel.

X. By this Operation, we come to the determinate separation of all the Elements of every Vegetable; and of that which from Vegetables proceeds to a *Being*, and of every like thing. But by that which is made by *Descent*, we attain the Oyl of every thing Vegetable, determinately, and of their like: and by

Filtration we attain the clearness of every thing.

XI. To Distil in You must have a strong Pan, and fitted to the like to the aforesaid of Sublimation, with the distance from the sides of the Furnace, and with like holes; upon the bottom of the Pan sifted Ashes must to the thickness of one breadth [length almost upon the Ashes. the Retort Distillatory must be set covered round about with the same Ashes, almost as to the neck of the Alembick [Retort, or Distillatory.

XII. This done, put the matter to be distilled in the Vessel with its Alembick the neck of which must be luted to the neck of the Cucurbit Vesica, lest what is to be still'd should fly away. Lute the juncture, and the Distillation: Between the Cucurbit Vesica, Cucurbit, or Distillatory, with the Alembick Head, or Retort must be both of Glass; and the fire must be of strength,

to the exigency, or nature of the matter to be distilled to be continued till all could be distilled is come

is to be Distilled, and then the Cover luted on, and fire made on the top, or over it, that the Liquor may descend.

XI. To distil in Balneo, like the former, in a Cucurbit and Alembick; save you must have an Iron Buis Pot fitted to the neck: Upon the bottom of the Cucurbit must be laid a layer of Hay or Wooll or other matter, to the thickness of three fingers, that the Cucurbit may not be broken; and with the Cucurbit must be turned round about, almost as the neck of the Alembick, upon which lay the cross, and upon them to hold the Cucurbit firm and steady, that it may not be raised by the Water, nor broken by its moving up and down. Lastly, Put in the matter till the Pot be full, and done, kindle the fire, and distil off the matter.

XII. To Distil by Descensory, with its Receiver and that put in which

XV. To Distil by Filtre. Put the Liquor to be Distilled, into an Earthen, Stone, or Glass Concha, under which set another Vessel to receive the Distillation: The larger part of the Filter put into the Liquor, even to the bottom of the Concha, letting the narrower part hang over the side thereof, and over the under Vessel; so will the Liquor fall down through the Filter in the lower Vessel, without ceasing, to the last drop. Where note, That if the Liquor be not clear enough the first time, it must be so often repeated, till it is as you desire it.

XVI. The Distillatory Furnace, is the same with the Sublimatory: But Fire must be administered according to the exigency of things to be Distilled: The way of doing which we have just now taught.

CHAP. LIII.

*Of Calcination of Bodies and Spirits,
their Causes and Methods.*

I. **C**alcination is the bringing a thing to Dust by Fire, through an abstraction of its humidity, holding the particles of the Body together.

II. The cause of the invention thereof, is, that the Aduftive, corrupting and defiling sulphureity, may be abolished by Fire; and it is manifold, according to the diversity of the things to be calcined: for *Bodies* are calcined; and *Spirits* are calcined; as also other things foreign to these, but with a divers intention.

III. And seeing there are imperfect Bodies of two kinds, viz. *Hard*, as *Venus* and *Mars*; and *Soft*, as *Saturn* and *Jupiter*; all which are calcined; there was a necessity of calcining them

with a several intention General and Special.

IV. They are calcined with one general Intention when that their corrupting and defiling *Sulphureity* may be abolished by Fire; every aduftive *Sulphureity* which could not be removed without Calcination thereby abolished from every thing whatsoever.

V. And because the Body it self is solid, a reason of that solidity is the internal *Sulphureity* condensed within the continuity of the substance of *Argentum*; is defended from Aduftion therefore it was necessary to separate the Continuity thereof, that the Fire might come freely to every part, might burn the *Sulphureity* from it, and

Continuity of *Argent* might not defend it.

Water, and turned into Water.

V The common intention also of *Calcination*, is preparation of the Earths; for it is found that they are cleansed by repeated *Calcination* and *Refining*, as we shall hereafter renew.

VI Special *Calcination* is of *Bodies*, and with these intentions, that through it may be an intention of *Hardning* and *Fixing*, which is accomplished by a *Ignitious* repetition of *Calcination* upon them; this is found true by experience.

VII. But why the *Calcination* of *Spirits* was intended is, that they may better be fixed, and more easily dissolved in Water; for that every thing *Calcined* is fixed, then the not fixed, and of easier solution; and because the parts of the *Calcinated*, are subtilized by Fire, are more easily mixed with

IX. The *Calcination* of other things, is subservient to the Exigency of the Preparation of *Spirits* and *Bodies*, of which Preparation we shall speak more at large in the following: but these are not of Perfection.

X. The way of *Calcination* is divers, by reason of the diversity of things to be *Calcined*: for *Bodies* are otherwise *Calcined* than *Spirits*, or other things. And *Bodies* divers from each other, are diversly *Calcined*. *Soft Bodies* have one general way, according to the intention, viz. That both may be *Calcined* by Fire only, and by the acuity of Salt prepared or unprepared.

XI. The first *Calcination* by Fire is thus: Have a Vessel of *Iron* or *Earth*, formed like a *Porringer*, which let be very strong and firm, and fitted to the *Fornace* of *Calcination*, so, that under it, the Coles may be cast in and blowed.

XII.

XII. Then cast in your *Lead* or *Tin* (the vessel being firmly set upon a Trivet of Iron or Stone, and fastened to the Walls of the Fornace, with 3 or 4 Stones being thrust in, stiff, between the Fornace sides and the Vessel, that it may not move: the form of the Fornace, must be the same with the Form of the Fornace of Great Ignition,) of which we have spoken, and shall speak more in the following.)

XIII. And the Fire being kindled sufficient for the fusion of the *Body* to be calcined, a skin will arise on the Top, which continually rake together, and take off with a Slice, or other fit Iron or Stone instrument, so long till the whole body is converted into Pouder.

XIV. If it be *Saturn*, there must be a greater fire, till the *Calx* be changed into a compleat whiteness.

XV. Now understand,

that *Saturn* is easily reduced again into a from its *Calx*: but with most difficulty: therefore be carefull that err not in exposing after its first Pulveriz to too great a Fire, and reduce the *Calx* into a before it is perfect: this you must use the force of Fire, and then surely augmented by greens with Caution, be confirmed in its and is not so easily cible, but that a gentle must be given to the compleating of the C

XVI. Likewise be ful that you err not in *piter*, by reason of difficult Reduction, for intending to reduce it find it not reduced, *Calx* still, or turned into *Glass*, and so then comes its reduction impossible.

XVII. Now we say if a great Fire be not in the reduction of *Iron* it reduceth not: and great Fire be given, times it reduces no

may be converted to Glas: the reason of this is, because *Jupiter* the profundity of its nature has the fugitive substance of *Argent Vive* included which if long kept in fire flies away; and the Body deprived of humidity, so that it is no more apt to Vitrifie, cannot be reduced again to metallick Body.

XIII. For every thing deprived of its proper Humidity, gives no other than *fusing fusion*, whence naturally follows, that we must hasten to reduce with the speedy force of a violent Fire; for otherwise will not be reduced.

XI. The Calcination of the Bodies by the Acute Salt, is, the quantity of Salt be vehemently cast upon them in fusion, and permixed with much agitation with an instrument, while in fusion, by the mixtion of the fire, they be turned into Ashes, and afterwards by the same way of perfection

the Calces of them are perfected, with their considerations.

XX. But herein also is a difference in the Calces of these two Bodies: for *Lead* in the first work of Calcination is more easily converted into Powder or Ashes than *Tin*; and yet the *Calx* is not more easily perfected than that of *Tin*. The cause of which diversity is, that *Saturn* has a more fixed humidity than *Jupiter*.

XXI. The Calcination of *Venus* and *Mars* is one, yet differs from the former, by reason of the difficulty of their Liquefaction. Make either of these Bodies into thin Plates, heat them red hot, but not to Melting: for by reason of their great Earthiness, and large quantity of Adustive flying Sulphur, they are easily thus reduced into *Calx*: for the much Earthiness being mixed with the substance of *Argent Vive*, the due Continuity of the said *Argent Vive* is frustrated.

XXII. And thence comes their porosity, through which the flying Sulphur passes away, and the Fire by that means having access to it, Burns and Elevates the same; whence it comes to pass, that the parts are made more rare, and through discontinuity converted into Ashes.

XXIII. This is manifest, for that plates of Copper exposed to Ignition, yeild a Sulphurous Flame, and make pulverizable Scales in their Superfices; which is done, because from the parts more nigh, a more easy combustion of the Sulphur must be made.

XXIV. The form of this Calcinary Fornace, is the same with the form of the Distillatory Fornace, save only, that this must have one great hole in the Crown of it to free it self from Fumosities: and the place of the things to be Calcined, must be in the midst of the Fornace, that the Fire may have free access to them

round about, but the Vessel must be of Earth, as are Crucibles.

XXV. *The Calcination of Spirits* You must Fire to them gradually, leisurely increase it, they may not fly, till they be able to sustain the test Fire, and approach to Fixation: their Vessel must be round, every way close, and the Fornace the same with the last mentioned. But you need not use greater Labour than what will prevent their flight.

XXVI. *Or thus*, the form of the Fornace. Let it be made square, length four Feet, and breadth three Feet: as the *Venus*, and *Mars*, or other things must be Calcined in strong Dishes or made of Clay, such as of which Crucibles are made, that they may endure the strongest force of the Fire, to the total combustion of the matter Calcined.

XXVII. *Calcination*

treasure of the thing,
 not weary therefore, for
 imperfect Bodies are clean-
 ed by it, and by reduction
 to Calciate into a so-
 lid Body or Mass of Metal
 : then is our Medi-
 cine projected upon them,
 which is matter of Joy and
 exulting.

XVIII. *The Ablutions*
of Calces. Have a large
 open Vessel, full of pure
 fresh Water, with this
 all the Calx, stirring it
 so that all the Salt and
 may be dissolved
 in which they have been
 (dried) then being set-
 tled, decant the Water gent-
 ly, put the Calx again into
 water and do as before,
 till it be perfectly washed,
 dry and keep it for in-
 use.

XX. *The Inceration of*
the washed. Take the
 Calx, dissolve it in
 of Vinegar, 2 pounds of
 Salt, Roch Allom,
 and 2 Ounces, in
 water imbibe 4 Ounces of
 the foresaid dried Calx,
 it is drunk in all the said

Water, then dry it and keep
 it for use.

XXX. *The Reduction of*
Calces into a solid Mass.
 Take the former incrated
 Calx, wash it with distilled
 Urine, till you have extracted
 all the Salts and Alums, with
 the filth of the Calcined Body,
 which being dried imbibe 4
 pounds of this Calx, with Oyl
 of Tarter 1 pound, in 1 pound
 of which dissolve Sal armoni-
 ack 2 Ounces, Salt-Peter 1
 Ounce: This Imbibition do at
 several times, drying and im-
 bibing. Lastly dry it, and
 make it descend through a
 great descensory, and reduce
 it into a solid Mass, being
 purged from its Combustible
 Sulphureity by Calcination;
 and from its Terrestreity by
 its Reduction, so have you it
 purified from all accidental
 Impurities and defilements,
 which happened to it in its Mi-
 nera.

XXXI. But its innate
 foulness, which dwells in
 the Root of its Generation,
 must be obliterated or done
 away, with our Medicine,
 the greater part of which,
 contains

contains in it self the substance of *Argent Vive*, according as the necessity of the Art requires.

XXXII. Again you must note, that Bodies are found to be of Perfection, if in the reiteration of their Calcination and Reduction, they loose nothing of their Goodness, in respect of Color, Weight, Quantity, or

Lustre, (of which great care is to be taken in manifold reiterations these Operations) if the fore by repeating the Calcination and Reduction of altered Metals, to loose any thing in their differences of Goodness, it is to be supposed you have not rightly pursued the Art.

CHAP. LIV.

Of Solution and its Cause.

I. **S**olution is the reduction of a dry thing into Water: and every perfection of Solution is compleated with subtile Waters, such especially as are acute and sharp, and Saline, having no Feces; as Spirits of Vinegar, of sower Grapes, of acid Pears, of Pomgranates, and the like Distilled.

II. The cause of this Invention, was the Subtile-

zation of those things which neither have Fire nor Ingress, by which is lost the great advantage of fixed Spirits, and of things which are of Earth Nature. For every thing which is dissolved, necessarily have the nature of Salt or Alum, or like.

III. And the nature of them is that they give out before their Vitrification.

Therefore Spirits dissolved will likewise give *Fusion*: And since they in their own nature, agree with Bodies, and each with other, being acquired, they mix by that of necessity penetrate *Bodies*, and penetrating them, transmute them.

I. But they neither penetrate nor transmute without our *Magistry* or Art, That after Solution and coagulation of the Bodies, there be added to it some of the Spirits purified not fixed; and then so often sublimed and rectified, till it remains with it, and gives to it a more perfect *Fusion*, and conserves it in *Fusion* from *Vitrification*.

For the nature of it is not to be Vitrified, to preserve the mixture from Vitrification, as long as they are in it: Therefore the *Spirit* which more resembles the nature of *Spirits*, defends or preserves from Vitrification: And a Spirit only purified, more

preserves than a *Spirit*, purified, calcined, and dissolved: Therefore there is a necessity of mingling such a *Spirit* with the body; for from these there results good *Fusion* and *Ingress*, and true *Fixation*.

VI. Now we can demonstrate by natural operation, that things only holding the nature of Salts, Alums, and the like, are soluble: for in all nature we find no other things to be dissolved but them; therefore, what things soever are dissolved, must of necessity be dissolved by their nature or property.

VII. Yet since we see all things truly calcined, to be dissolved, by reiteration of Calcination and Solution; therefore we by that prove, that all Calcinates approach to the nature of Salts and Alums, and must of necessity be themselves, attended with these properties.

VIII. The way of solution, is two-fold: 1. By hot
Ff* 3 Dung,

Dung, and by boiling, or hot water; that is, in *Balneo*; of both which there is one intention and one effect.

IX. To dissolve by Dung, is, That the Calciate be put into a Glass Vessel, upon which must be affused Spirit of Vinegar, or the like, double its weight: Then the mouth of the Vessel must be so closed, or stoppt, that nothing may go forth, and the matter with its Vessel set in hot Dung to be dissolved, and the solution afterwards filterated.

X. But that which is not yet dissolved, must be again calcined, and after Calcination, in like manner dissolved, until by repeating the labour, the whole be dissolved as before, which also filter.

XI. The way of dissolving by boiling water is more speedy, thus: Put the Calciate in like manner into its Vessel, with Vinegar poured on it as before;

and the mouth being well closed, that nothing escape, set the Vessel buried in Straw, into a Pot full of water, as in Distillation *Balneo*, then kindling fire, make the water boil for an hour: which done decant the Solution, and filtrate.

XII. And that which is undissolved, let it again be calcined; and then again in the same manner dissolved; which Work so often repeat, till the whole is finished.

XIII. The Dissolution or dissolving Fornace made with a pot full of water, with Iron Instruments in which other Vessels artificially retained, they fall nor: These are the Vessels in which the Dissolution is made.

XIV. Bodies are twofold way brought to perfection, either 1. the way of Preparation or 2. By commixtion of *perfect Bodies* with the *perfect*, i. e. by Medicines prepared for the purpose.

V. Now we say, that the *Body* cleansed by the way of Calcination (as aforesaid) and Reduced, may either be filed or Grained thus; being melted we pour it upon a Tableboard full of small holes, over cold water, the water being well stirred while this is doing.

VI. The body thus melted, we put into our dissolving water, [or AF. made of Nitre and Vitriol,] to one half thereof; or dissolve the filings of the same body in the said AF, in a limpid water; then add to it of Ferment prepared, to a third part of its weight: Abstract the Water, and revert, or collect it, and repeat this 7 times. After it is reduced to a *Body*, prove it on its own Ashes, and you will receive for the Treasure you have found.

VII. And because we have treated of the perfect Administration of Imperfect Bodies, we should now give

you the special, true, and certain Rule for every particular body; but that being already done for *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Luna*, in their respective Chapters aforesaid, where we treat of their Regiment, we shall refer you thither.

XVIII. Mercury also purified and fixed, has power to take off or away the foulness of imperfect Bodies, and to brighten, or illustrate them. And Fixed Sulphur extracted from bodies, to tinge or colour them with splendor. Hence you may learn a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect bodies rightly prepared, as from the perfect. Purified Spirits also, and middle Minerals, are a great help, and very peculiar, for bringing on the Work to perfection.

XIX. The Dissolving Water, or AF. Take Cyprus Vitriol 1 Pound, Sal-Nitre half a Pound, Roch Alum a fourth part: Distil
* 4 off

off the water with a red hot
heat, for it is very solutive;
and use it, as we have before
in several places taught. This
may be made more acute,

if in it you dissolve a fourth
part of *Sal Armoniack*,
cause that dissolves
Sulphur, and *Silver*.

CHAP. LV.

Of Coagulation, and its Causes.

I. **C**oagulation is the Re-
duction of a thing
Liquid, to a solid substance,
by deprivation of its moi-
sture; for which there is a
two-fold Cause; one is the
Induration or hardening of
Argent Vive (of which we
have already treated,
Chap. 48. Sect. 8. ad 23.
The other is the freeing of
Medicines dissolved from
their Aquosity which is
mixed or joyned with them;
and so is varied according
to the kinds of things to be
Coagulated.

II. The way of Coagu-
lating things dissolved, is
by a Glass placed in Ashes
up to its Neck, and an e-
qual Fire not too hot put

under it, and to be con-
tinued till the whole Aque-
osity is Vanished.

III. Now seeing it is
possible to remove the
Essence of any thing im-
pure, the thing it self re-
maining, therefore it is
to be impossible to separate
these corrupt things
from them: for this cause
Philosophers have thought
this Art not possible to be
attained, and *We*, and
deed other *Searchers* in
Science have been brought
to this very State of
lief.

IV. By reason of
we as well as they
driven to Amazement,

along space of time lay
 in the shade of Despa-
 ir, yet returning to
 lives, and being per-
 mitted with the im-
 mense trouble of dispa-
 iring thoughts and medita-
 tions we considered Bodies
 diminished from Perfection,
 defoul in the profundity
 of their Nature, and no-
 thing pure or clean to be
 found in them, because it
 is not in them according
 to Nature; for that which
 is in a thing cannot be
 in there:

Seeing then nothing
 of perfection is found in
 them, therefore necessarily
 in the same nothing
 aqueous remains to be
 in separation of the
 substances in them,
 in the profundity of
 their Nature, therefore by
 us we found somewhat
 diminished in them,
 must necessarily be
 created, by matter fit
 to and repairing the de-
 fect.

Diminution in them
 the Paucity of *Argent Vi-*

ve, and not right Spissation
 or Coagulation of the same,
 therefore to compleat them,
 you must sufficiently aug-
 ment the *Argent Vive*: then
 rightly Inspissate or Coagu-
 late; and lastly induce a
 permanent fixion (of which
 we shall speak in the next
 Chapter.

VII. But this is perform-
 ed by a Medicine created
 of that: And this Medi-
 cine when brought forth
 into being from *Argent Vi-*
ve, by the benefit of its
 brightness and splendor, it
 hides and covers their Clou-
 diness, draws forth their
 Lucidity, and converts the
 same into Splendor, Bright-
 ness and Glory.

VIII. For which *Argent*
Vive is prepared into a Me-
 dicine, and cleansed by
 our Artifice; it is reduced
 to a most pure and bright
 Substance, which being pro-
 jected upon Bodies want-
 ing of perfection, will il-
 lustrate or Tinge them, and
 by its fixing power perfect
 them: which Medicine we
 declare in its due time and
 place.

CHAP.

C H A P. LVI.

Of Fixation, and its Causes.

I. **F**ixation is right disposing a Volatile or Fugitive thing to abide and endure in the fire: The cause of the invention thereof is, that every Tincture, and every Alteration may be perpetuated in the thing altered, and not vanish.

II. It is manifold, according to the diversity of things to be fixed, which are all the Bodies diminished from perfection, as *Saturn, Jupiter, Mars, and Venus*; and according to the diversity of Spirits also, which are *Sulphur and Arsenick* in one degree, and *Argent Vive* in another: Also *Marchasite, Magnesia, Tutia*, and such like, in the Third.

III. Therefore those Bodies diminished from perfection, are fixed by their Calcination, because there-

by they are freed from volatile and corrupting phureity; the which have sufficiently dealt in the Chapter of Calcination. Also the many repetitions of sublimation more swiftly and better abbreviate the time of fixation.

IV. For this cause there was a second way of fixation found out, which is precipitating of it, fixed into heat, that it constantly abide there until it be fixed.

V. And this is done in a long glass Vessel, the bottom of which (made of iron, not of Glass, for iron would crack) must be artificially connexed with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a spatula

on or Stone be thrust
to the heat at bot-
and this precipitation
till the whole mat-
mixed. How *Sulphur*,
Iron, *Argent Tive*, *Mar-*
Magnesia, and *Tutia*
be fixed, we have
in their proper Chap-
aregoing.

The Fixatory, Fornace,
Athamor. It must be
after the manner of
Fornace of Calcination,
it must be set a deep
of Ashes. But the
with the matter to
being firmly seal-
must be placed in the
of the Ashes, so
the thickness of the
underneath, and a-
ven the compass of the
all, may be about four

Inches, or according to that
which you desire to fix:
Because in fixing *One*, a
greater fire is required, than
in fixing *another*.

VII. By this Fornace,
and this way the Ancient
Philosophers attained to the
Work of the Magistery;
which to Men truly Philo-
sophizing, may be easily
known, from what we have
more than enough demon-
strated in these our Books.
And by those especially
who are real searchers out
of the Truth; we have gi-
ven you the Figure of the
Athamor, yet let not this
stop your farther invention,
if you can possibly find out
any thing more fit and in-
genious.

C H A P. LVII.

Of Ceration, and its Cause.

Ceration is the mollifi-
cation, or softening
of a hard thing, not fusible,
into a liquefaction; Whence

it is evident, that the cause
of the Invention of it was,
That the matter which had
not ingress into the Body
for

for Alteration, (by reason of Privation of its Liquefaction) might be softned, so as to flow, and have Ingress.

II. Wherefore some thought Ceration was to be made with liquid Oyls and Waters, but that is error, and wholly remote from the Principles of this Natural Magistery, and denied by the manifest Operations of Nature.

III. For we find not, in those Metalick Bodies, that Nature has placed an humidity soon, or easie to be taken away, but rather one of long duration, for the necessity of their Fusion and Mollification: For had they been replenished with an humidity easie, or soon to be removed, it would necessarily follow, that the *Bodies* would be totally deprived of it, in one only Ignition; so that none of the Bodies could afterwards be either hammered or melted.

IV. Therefore imitating the Operations of Nature,

we follow her way in *ting*. Nature *Cerates* Radix of fusible things an humidity, which is all humidities, and endure the heat of Therefore it is necessary us also to *Cerate* with like humidity.

V. But this Ceration humidity is in nothing more possibly, or nearly found, than in *viz.* in *Sulphur* and *nick*, nearly; but nearly in *Argent* Whose humidity we to leave their Earth reason of the strong which they have, and nature has bestowed them in the Work of Mixture.

VI. But in all other having humidity, you find by experience, the same is separated in lution from their substance; and after ration thereof, that are deprived of all humidity: In Spirits aforesaid is not so; so that we omit taking them in Work of Ceration.

The way of Ceratification, is thus: You blime them so often, nothing to be Cerated, remaining with their in it, they give good. But this cannot be before the perfect of them from e- corrupting thing.

And it seems bet- one that these should fixed by Oyl of Tar- ad every Ceration, fit necessary in this Art be with them.

Our Philosophick Ce- Water is thus made. Oyl Distilled from the Eggs: Grind it with much of Sal Nitre, Sal Armoniack, ana, will be very good. Or, with Sal Alkoli, and before: And the you reiterate this la, he better it Incerates. Joyn the aforesaid Oyl, Oyl of Tartar, and distil a White Ince- Oyl.

Red Incerative Oyl is

thus made. Take Oyl of Yolks of Eggs, or of Humane Hair, to which adjoyn as much Sal Armoniack; mix and distil: Repeat this Distillation three times, and you will have a most Red Incerative Oyl.

XI. Oyl of Verdigrise is thus made. Dissolve Verdigrise in Water of Sal Armoniack, with the same coagulated, mix Oyl of Eggs, and distil the mixture, which Distillation repeat thrice; so shall you have Oyl of Verdigrise, fit, and profitable for Inceration.

XII. Oyl of Gall; it is made by Distilling an Oyl from the Gall, as from human Hair; doing in all things as in the former.

XIII. I do not say, that these Oyls can give a Radical Mineral Humidity, as in Sulphur and Arsenick: But they preserve the Tincture from Combustion, until it enters, or makes an Ingress; and afterwards they fly in the Augmentation of the fire.

XIV.

XIV. After the Matter is *Incerated*, it may be necessary to melt it, which you must do in a *Fusory*, or *Melting Furnace*. This *Furnace* is that in which all *Bodies* are easily melted by

themselves: It is a *Furnace* much in use among *Artists* of *Metals*: Also *Aurum* is melted in this *Furnace*, and Tinged with *Tincture*, or *Calaminaris*, known to such as have *Tryal*.

CHAP. LVIII.

That Our Medicine is two-fold, One for the White, and One for the Red. Yet there have One only Medicine for both, which is most perfect.

I. **W**E Demonstrate that *Spirits* are more affluated to *Bodies*. than any other thing in nature; for that they are more United, and more friendly to *Bodies*, than all other things; so that we affirm, that these alterations of *Bodies* in the first Invention, are their true Medicines.

II. And as we have been exercised in all kinds, in the transformation of imperfect

Bodies, with firmutation to a perfect *Lunar and Body*; so we find the Medicine for them many divers according to the intention of the *Bodies* transmuted.

III. And since *Metals* be transmuted are of manifold kind, viz. *Argentum* Coagulable in Perfect and *Bodies* diminished in Perfection: and these manifold, some being sustaining Ignition, as

Venus; others soft, not
ing it as *Saturn* and
; the Medicine per-
must also be neces-
sary manifold,

And altho *Mars* and
of one kind, yet
ffer in a certain spe-
property, the one be-
Fusible, the other
ble; therefore *Mars* is
ed with one Medi-
and *Venus* with ano-
The first indeed is
unclean, but the
ot: the former has
whiteness; the latter
Redness and Green-
l which force a
y of a Diversity in
Medicine.

Also the soft Bodies,
and *Jupiter*, seeing
s differ, do necessa-
quire also a Diversi-
ty: the first of them
ed Unclean, the lat-
er; and they are all
ed more Mutable,
nde *Lunar* than *Solar*
es therefore the Medi-
each of them must
w-fold; *One White*,
ng into a *White Lu-*

nar Body: and one *Citrine*,
changeing into a *Citrine So-*
lar Body.

VI. Since then in every
of the Imperfect Bodies is
found a two-fold Matter,
Solar and *Lunar*; the Me-
dicines perfecting all Bodies,
will be in number Eight.

VII. So also *Argent Vive*
is perfected into a *Lunar*
and *Solar Body*; therefore
of the Medicine altering or
perfecting it, there is a two-
fold difference: so that all
the Medicines which we
have invented, for the Com-
pleat alteration of every im-
perfect Body, will be in
number Ten.

VIII. However, with con-
stant and continued Labor,
and great search and inven-
tion, we have been desir-
ous to exclude the Use of
these *Ten Medicines*, by the
Invention and advantage of
One Only Medicine: and
with our long and very La-
borious search, by certain
Experience, we have found
One Medicine, by which the
hard was softned; the soft
Bo-

Body hardned; the fugitive fixed, and the Soul illustrated with Splendor or Brightness ineffable, and beyond Nature.

IX. Notwithstanding, it is here expedient, that we should particularly speak of all these Medicines with their Causes, and the evident experiences of their probations. We will first then declare the series of the *Ten Medicines*, fitted to all the *Bodies*, then to *Argent Vive*, and lastly proceed to the *Medicine of the Magistery*, perfecting all *Bodies*; yet with the preparation imperfect *Bodies* need.

X. And least we should be carped at by the Envious, as Writing an insufficient Treatise of Art, We here first of all present the preparation of all the imperfect *Bodies*, assigning the Causes of the necessity thereof, by which (in Our artifice) they are made apt to receive the Medicine of Perfection, in every degree of *Whiteness* and *Redness*,

and to be perfected by the same: and after the Narration of all the Medicines before mentioned themselves. The Preparations of *Saturn*, *Jupiter*, *Mars*, *Venus*, and *Argent Vive* here mentioned. Chap. 42. Sect. 14. Chap. 43. Sect. 11. Chap. 44. Sect. 12, 13, 14. Chap. 45. Sect. 12, 13. Chap. 46. Sect. 33. The preparation of Medicines, see Chap. 47. Sect. 15, 16, 17. Chap. 48. Sect. 18. ad 23. Chap. 49. Sect. 6. Chap. 48. Sect. 6. &c.

XI. From what has been said, 'tis evident, that Nature left Superfluous and deficient in every one of the *Bodies* that are imperfect, has been in part decreed, and since it happens to the mutable *Bodies* of perfection, are of a two kind, viz, soft and Ignis, as *Saturn* and *Jupiter* hard and not fusible by Ignition, as *Mars* and *Venus*, the first indeed fusible, but the other not with Ignition; Nature taught us, That accord

diversity of Essences
Radix of their Na-
divers Preparations,
according to their Wants,
be administred to

white, a little livid, crash-
ing much, a little found-
ing, and something bright;
Of the Differences of which
we have already spoken in
their particular Chapters a-
foregoing.

X. There are two Bo-
dy Imperfection of one
viz. Lead, which is
black, or *Saturn*; and *Tin*,
which is White, or *Jupiter*;
both from the innate Root
of their nature, are divers
from other, in the pro-
perty of their hidden
as well as in those
which are outward.

XI. For *Saturn* is clou-
dy, livid, ponderous, black,
with stridor or crashing,
and mute: But *Jupiter* is

XIV. From which Cau-
ses of Difference, accord-
ing to more and less, you
must collect the order of
the Preparations; wherein
we have shewed, first, The
Preparation of *Bodies*; af-
terwards of *Argent Vive* co-
agulable. Now in the pre-
paration of *Bodies*, nothing
of Superfluity is to be remo-
ved from their profound, or
inward Parts, but rather
from their manifest or out-
ward.

C H A P. LIX.

The Medicine, Tincture, Elixir, or Stone
of the Philosophers in General.

Five different Properties
constituting this Medicine.

Unless every thing
superfluous be ta-

ken away, either by Medi-
cine or preparation from
imperfect Bodies, *viz. Eve-
ry superfluous Sulphureity,*
and every unclean *Earth-*

G g * *ness,*

ness, they cannot be purified, so, as that in *Fusion* they be not separated from the Commixtion after projection of the Medicine altering them: when you have formed this you have found one of the five differences of perfection.

II. Also, if the Medicine do not illustrate, and alter and alter into a *White* or *Citrine* Color (according to what your intention is) inducing a splendent brightness, and admirable Lucidity; *Bodies* diminished from perfection are not perfected to the utmost.

III. So also, if it abides not Lunar or Solar Fusion, it is not changed into perfection; because it abides not in the Tryal; but is altogether separated, and recedes from the Commixtion; which you may more amply determine by the *Cineritium*, of which we shall speak hereafter.

IV. If likewise the Medicine be not perpetuated with a firm alteration, so that the

Impression of Tincture in Finitivity is not permanent, and vanishes in the Fire probation.

V. If it attains not weight of Perfection, *ing the true ponderosity of Luna and Sol,*] it is not changed to a perfect pleatment of Nature this *weight* is one of the of perfection. Seeing fore these differences of perfection are five, there is a necessity that our Medicine should exhibit Differences in Projection. Also it is evident from That this Medicine prepared from Thinning Affinity to Bodies daily altering, and amazingly adhering to them in profundity: But feared through Universal Nature we have found none which can do all as well as *Argent Vive* red, according to our reactions, of which the Medicine is made to the highest Perfection.

To Preparations of the
Medicine, that it may give
before said different Pro-
cesses.

Now since it changes
without the alteration
Nature, therefore it
necessarily to be pre-
pared that it may be mix-
ed in the profundity of
viz. That its sub-
stance may be made such,
may be mixed even
in the profundity of the Bo-
dy, without sepa-
ration for ever.

But this cannot be
done without it be very
subtilized with cer-
tain determinate subli-
mation, as we have taught
p. 48. Sect. 3, 4, 5, 6, 7.
being: Likewise its
Fusion cannot be per-
fect, unless it be fixed,
as it illustrate, unless
it splendid substance
be extracted from it accord-
ing to Art, with a fit fire.

I. Nor can this Me-
dicine have perfect Fusion
without great Caution be used

in its fixation, that it may
soften hard Bodies, and har-
den the soft. And it can
only do that, when a suffi-
ciency of its humidity is
preserved, proportionate to
the necessity of the Fusion
desired.

IX. Whence it is evi-
dent, that it should have
such a Preparation, as may
make it a most fulgent and
purely clean substance, and
fixed also; but these things
must be done with such
great Caution, (in respect
to the regulation of the fire,
and way of fixing) that in
removing its Humidity, so
much may be still left, for
compleat and perfect Fu-
sion.

X. If by this Medicine,
you would soften Bodies
hard of Fusion; in the be-
ginning of its Preparation,
a gentle fire must be adhi-
bited: For a soft fire is
Conservative of Humidity,
and *Perfective* of Fusion.

XI. There is also many
other Considerations of the
Weight, with their Causes

and Order. The Cause of great weight, is, the subtilty of the substance of Bodies, and uniformity in their Essence: By which the parts of them may be so condensed, that nothing can come between. And the Density of Parts, is the encrease of weight, and the Perfection thereof.

3. *The Six Properties of things from which the Medicine is extracted.*

XII. *First*, They have in themselves an Earth most subtil and incombustible, altogether fixed with its own proper Radical Humidity, and apt for fixing.

XIII. *Secondly*, They have an airy and fiery Humidity, so uniformly conjoyned to that Earth, that if one be Volatile, so is the residue: And this same Humidity abides the fire beyond all Humidities, even to the compleat termination of its own *Inspissation*, without Evaporation, inteparable from the Earth an-

nexed to it, with a conpermanency.

XIV. *Thirdly*, The disposition of their Nature. Humidity is such, that with the help of its own Oleaginousness in all differences of its Properties, it contempts the Earth annexed to it with such an Unctuousness and with such a Homogeneity and equal Union, and of inseparable Conjunction, that after the degree of natural Preparation, it gives good Fusion.

XV. *Fourthly*, The Cauterous Property, is of great purity of Essence, so artificially cleansed from all Combustible matter, that it burns not any longer with which it is conjoined through their least pores, but preserves them from Combustion. *Hermes.* 12. *Sect.* 5. *foregoing.*

XVI. *Fifthly*, It has a *Tincture* in it self so clear and splendid, *White*, *Red*, clean and incombustible, stable and fixed, that the fire cannot prevail against it.

it to change it: Nor
in sulphurous, Aduſtive,
ſharp, Corroding Bo-
es Corrupt and Deſile
e me.

XVII. *Sixthly*, The whole
ſubſtitum, incerated with
ſal Compleatment, is
ſigreat Subtilty and Te-
of Matter, that after
ad of its Decoction, it
ains in Projection of
thin Fuſion like water,
of profound Penetra-
into the greateſt perfe-
of the Body to be
Transmuted, how Fixed ſo-
be; adhering there-
uch an inſeparable Uni-
Conjunction, againſt
orce of the ſtrongeſt
and in that very hour,
rtue of its own Spiri-
y, reducing Bodies to
bility.

To *Seven Properties of the
Medicine it ſelf.*

XIII. *Fiſt*, *Oleaginity*,
g in Projection Uni-
Fuſion, and Diffuſion
e Matter: For the
ning after Projection
d Tincture, is the ſud-

den and due Diffuſion of
the Medicine it ſelf, which
is perfected and rendered
Viſcous, with a Mineral
Oleaginity.

XIX. *Secondly*, *Tenuity of
Matter*, or the Spiritual ſub-
ſtance thereof, flowing ve-
ry thin in its Fuſion, like
Water, Penetrating to the
Profundity of the Body to
be Transmuted, for that im-
mediately after *Fuſion*, the
Ingreſſion thereof is neces-
ſary.

XX. *Thirdly*, *Affinity*, or
Vicinity, between the Elixir
or Tincture, and the *Body*
to be Transmuted, giving
adherency in Obviation and
Retention of its like; be-
cauſe immediately after In-
greſs of the Medicine, Ad-
herency is convenient and
neceſſary.

XXI. *Fourthly*, *Radical
Humidity*, Fiery, Congeal-
ing, and Conſolidating the
Parts retained, with adhe-
rence, to what is Homogene
to it, and the union of all
its ſaid Homogene parts,
inſeparably for ever: Be-
cauſe

cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. *Fifthly, Purity and Cleanness*, giving a manifest Splendor in the Fire, but not burning : for after consolidation of the purified parts, it is left to the actual Fire to burn up or consume all extraneous Superfluities not consolidated : wherefore purification is necessary.

XXIII. *Sixthly, A Fixing Earth*, temperate, thin, subtil, fixed, and incombustible, giving permanency of Fixation, in the solu-

tion of the Body adhering to it, standing and prevailing against the force of the strongest Fire : for immediately after Purification necessarily follows of course.

XXIV. *Seventhly, The Tincture* *White* or *Red*, giving splendid or perfect *Color* *White*, or intently *Citrine* *viz. the Lunification* or *purification* of the *Bodies* to be transmuted ; for that fixation a pure Tincture *Color* tinging another *Body* ; Or a *Tincture*, tinging the *Matter* to be transmuted into true *Silver* or *Gold* is absolutely necessary.

CH A P. LX.

Of the three Orders of the Medicine.

I. *Of Medicines of the first Order.*

I. **S**Ubtily of the matter is necessarily required, as well in the preparation of Bodies, as in

the perfecting of the Medicine ; because of much the greater weight of *Bodies* to be transmuted so much greater is the perfection they are brought by Art ; for which reason

where declare the difference of all Medicines, which is three fold, according to three Orders.

I. A Medicine of the first Order is every preparation of Minerals, which projected upon the imperfect *Bodies*, impresses upon them an Alteration, but does not a sufficient improvement; yet the said *Body* is thereby aged and Corrupted, and the total evanishing of the Medicine, and all its impressions.

II. Of this kind is every sublimation dealbative of *Mars* or *Venus* which receives not Fixation: and of this kind, is every addition: of the Color of *Sol* in *Luna*, or of *Venus* combined, and *Zyniar*, and the like, set in a Furnace of cementation.

III. This Order changes with a mutation not durable by diminishing it self by exhalation or Evaporation. And of this kind are the described, Chap- 44.

Sect. 15, 16, 17. *Chap.* 45. *Sect.* 18, 19, 20, 21, 12, 23. and *Chap.* 46. *Sect.* 6, 7, 8, 9. foregoing. And the Work of this first Order is called the lesser Work.

2. Of Medicines of the second Order.

V. A Medicine of the second Order, I call every preparation, which being projected upon *Bodies* diminished from perfection, alters them to some certain degrees of perfection, wholly leaving other degrees of Corruption, as is the Calcination of *Bodies*, by which all that is fugitive is burnt away and Consumed.

VI. And of this Order are the Medicines Tinging *Luna* perpetually yellow, or perpetually dealbating *Venus*, leaving other differences of Corruption in them.

VII. Now seeing the Medicine of *Bodies* to be cleansed is one; but of *Argent Vive* perfectly Coagulable another, we will first

of all declare the Medicines for Bodies : and then afterwards the Medicine of the same *Argent Vive*, coagulable into a true *Solifick* and *Lunifick Body*.

VIII. A Medicine of the second Order is that which does indeed perfect imperfect Bodies, but with one only difference of perfection. But seeing there are many causes of Corruption in every of the imperfect Bodies, as in *Saturn a Volatile Sulphureity*, *fugitive Argent Vive* (by both which Corruption must necessarily be induced,) and its *Terrestreity*: therefore Medicines of this second Order, are such as can only remove one of them, or covering it, adorn the same, leaving behind it, all the other causes of Imperfection.

IX. Since then in Bodies, there is somewhat impermutable, which is innate to them in their Radix, and which cannot be taken away by a Medicine of this Order: that Medicine, which totally removes that,

from the mixtion, must be a Medicine of the third Greater Order.

X. And because we the *Superfluities* of the Volatile, to be removed by way of Calcination and the *Earthiness*, not innate, abolished by repeated Reductions; therefore there was a necessity of invention of a Medicine of this second Order, which might indeed palliate the innate, soften the hard, and adorn the soft Bodies, according to the perfection of their Natures, and not superficially; but perfectly constitute a true *Lunifick* or *Solifick*, of imperfect Bodies.

XI. Since then it is manifest, that in Bodies only the hastiness of Melioration cannot be taken away, yet the Artifices of this Work nor the innate impurity in the Radix of their principles be removed; the invention of this Medicine was necessary, which in projection might Inspissate their Tenuity, and Infuse

garden them, to a
ciency of *Ignition* with
Melting.

II. So also in *hard Bo-*
den attenuating their Spif-
to deduce them to
ficient Velocity, Lique-
or Melting, with
own property of Ig-
and palliating
to adorn the Clow-
f Bodies of either
transmuting the one
White, the other into
most perfect.

II. This Medicine is
erced from a Medi-
the *third Order*, only
imperfction of a lesser
er preparation. But
Medicine Inspissating the
of *soft Bodies*, re-
ne kind of prepara-
ith a Consumptive
nd that *Attenuating*
Sffitude of hard Bo-
another, with con-
atn of their Humidi-
which kind are those
Ch. 43. Sect. 16, 17,
20, 21. and Chap.
ct. 19, 20, 21, 22.
ing, which are in a
middle Order.

3. Of Medicines of the third Order.

XIV. This is every pre-
paration, which when it is
projected upon Bodies, takes
away all Corruption and
perfects them, with all the
differences or signs of per-
fection. But this is one on-
ly, and therefore by reason
of it, we are not obliged to
the use of the ten Medi-
cines of the second Order.

XV. Of this Order there
is a twofold Medicine, *viz.*
Solar and *Lunar*, yet but
one in Essence, and which
have but one way in Ope-
rating; and therefore by
our Ancestors, whose writ-
ings we have read, it is cal-
led *One only Medicine*.

XVI. However there is
an addition of a Citrine
Color, made of the most
clean substance of fixed Sul-
phur which constitutes the
difference between the one
for the white, and the other
for the yellow, *viz.* the
Lunar and *Solar Medicine*,
the latter containing that
Color

Color in it self, but the other not.

XVII. This is called the third Order, or Order of the Greater Work ; and that because greater Care, Prudence, and Industry is required in the Administration thereof, and the preparation thereof to perfection, than in any of the former ; and also for that it needs greater Labor and longer time to compleat it for the highest Purity.

XVIII. Therefore the Medicine of this Order is not diverse in Essence from the Medicines of the second Order, but only in respect of Degrees, as being more subtilized, and exalted to a much higher degree of Purity, Tincture, and Fixity, in the making and

preparation thereof, and long continued course of Labour.

XIX. All which done in their proper place and declared with sincere Speech, and the whole preparation Exactly, its Causes, and manner Verity ; as also the degrees by which it is brought to Perfection.

XX. For the Lunatick Medicine needs one way of preparation : but there is another, — for the preparation of its Tincture with the Administration of Sulphur Tinging it, which we have abundantly Spoken Chap. 46. Section 12, 13. Chap. 47. Section 12, 14. and Chap. 48. Section 43, 44. foregoing.

C H A P. LXI.

How Ingression is procured.

I. **B**Ecause it happens sometimes mix, and sometimes not, therefore we

to declare the way of
 ming, *i. e.* how every
 or each particular
 ne not entering, may
 rofoundly acquire
 into a Body.

The way is by disso-
 of that which Enters,
 dissolution of that
 Enters not, and by
 making both Solutions:
 it makes every thing to
 gressive, of what kind
 be, and to be cor-
 ne, through its least

Yet this is com-
 by Sublution: And
 is also accomplished
 same, in things not
 fusible: where-
 are more apt to
 gress, and to trans-

This is the cause why
 Some things
 are not of the nature
 the, to wit, that they
 the better dissolved:
 they are dissolved, that
 they the better receive
 from them; and
 them likewise, by

by these be prepared and
 cleansed.

V. Or, We give Ingress
 to these which are not suf-
 fered to enter by reason of
 their Spissitude, or Thick-
 ness, with a manifold Re-
 petition of the Sublimation,
 of Spirits not Inflammable up-
 on them, to wit, of *Arse-*
nick, and *Argent Vive* not
 fixed; or with manifold
 Reiteration of the Solution
 of that which has not In-
 gress.

VI. Yet this is a good
 Caution concerning things
 Impermixable, *viz.* That
 the Body be dissolved,
 which you would have to
 be changed and altered by
 these: and the things like-
 wise Dissolved, which you
 would have both to enter
 and to alter.

VII. Nevertheless Solu-
 tion cannot be made of all
 parts, but of some; with
 which this or that Body,
 not another, must be imbi-
 bed time after time.

VIII. For by this means
 it

it has Ingress only into this or that, necessarily; but this does not necessarily happen into any other Body.

IX. Every thing then must needs have Ingress by these ways; by the benefit whereof, it depends on the nature of that, to have In-

gress (as we said before) and to Transmute with Commixtion found o

X. By this precede scourse, is compleate said number of Ten cines, with a sufficient duction of them, [in] to the Great Work it sel

CH A P. LXII.

Of the Cineritium.

I. **T**HE Solar and Lunar substance is only permanent in the Tryal by the *Cineritium*: Therefore searching out the true Differences of the Substances of these perfect Bodies, and likewise the Causes of the *Cineritium*, we shall make tryal which of the Imperfect Bodies do more, and which do less endure or abide in the Examen of this Magistery.

II. But we have already sufficiently declared the Secret of these two Bodies in the Profundity of their sub-

stance, viz. That the *dix*, or first Principle being, was a large quantity of *Argent Vive*, and the rest substance of it; and more Subtil, but after Inspissate, till it could Fusion with Ignition.

III. Therefore wher Bodies diminished Perfection, have more Earthiness, the less abide in this Examen, what have less Earthiness do more endure it.

IV. Because these do indeed more adhere, by

the Subtily of their
ts, closely Permixon
Uniting them: So like-
e, *Bodies* that are of
are Tenuity, or on the
ray, of greater Spissi-
e, than those which are
Perfection, must neces-
sary be wholly separated
into Commixtion.

For being not of the
e fusion, they are for
e ease sake separated:
Indeed *Bodies* which
ak of a lesser quantity
Argent Vive, are more
ly separated from the
Commixtion.

It is evident then,
and seeing *Saturn* is of much
chief, and contains
a small quantity of *Ar-
gent Vive*, and of an easie
medium for Liquefaction,
the mostly opposite
to the *inertious Examen*;
of all *Bodies*, by
the Office of the *Cineri-
es* least endures in the
Commixtion, yea it is se-
parated and vanishes most

all imperfect *Bodies*, it most
gives way and receeds; by
that it is more fit for the
Examen of our *Magistery*,
and the reason is, because
it sooner takes its flight, and
sooner draws every of the
imperfect *Bodies* with its
self from the mixture.

VIII. Also by reason of
this, the greater quantity
of the perfect *Bodies* is pre-
served for the strong Com-
bustion, or mighty devour-
ing force of the Fire of the
Examen: and therefore by
the tryal of *Lead*, it is less
burnt, and more easily pu-
rified.

IX. And because the sub-
stance of *Jupiter*, consists
more of *Argent Vive*, and
partakes of a lesser quantity
of Earthiness, whereby it
is of greater purity, and of
a more subtil substance;
therefore it is more safe in
the Mixtion, than *Saturn*
and *Venus*; because it more
adheres in the profundity
thereof.

X. And for this cause a
larger quantity of the per-
fect

fect Body is absumed, before *Jupiter* conjoynd can be separated from the Commixion: *Venus* gives Fusion with *Ignirion*; but because its Fusion is slower of a perfect Body, therefore it is separated from the Commixtion, yet more slowly than *Saturn*, by reason of the *Ignition* of its fusible Substance.

XI. But because it contains less of *Argent Vive*, and has more of Earthiness, and a more thick Substance, therefore it is more easily separated from the Mixtion than *Jupiter*, because *Jupiter* more adheres in the profundity than *Venus*.

XII. *Mars* has not Fusion, and therefore is not permixed, which is caused for want of Humidity: but it happens that it is permixed with vehemency of Fire; then because it has not Humidity enough of its own, by imbibing the Humidity of *Sol* or *Luna*, it is united thereto in its least parts.

XIII. Therefore, *T* has much Earth, and *Argent Vive*, and warms, yet it can by no Artifice be separated them. By this Artifice of the *Cineritium* come to the true rectification of every Body, if you understand perfectly we have writ.

XIV. There are two *dies* perfect, abiding tryal, to wit, *Sol* and by reason of their Composition, which is from their good Mixtion and the pure Substance of them.

XV. The way of working this Tryal is thus, sifted Ashes or *Calx*, of the Bones of *As* Calcined, or a Commixtion of all, or some of them; mix with Water, and make mixture firm and solid in your hands; and in the work of it, work it into a flatish lump; make a smooth hollownes upon the bottom of it of a small quantity of Glass to Powder, which lay to

XV. When dry, Put your
into the Hollowness
of which you would try
; put Coals of Fire
in and then blow with
upon the Surface, till
it flows : upon which,
in flux, cast part after
of lead, and blow with
strong Ignition.

XV. Whilst you see it a-
with a strong Concus-
it is not pure ; therefore
all the Lead, be Ex-
: when that is gon off,
the Motion yet ceases not,
not yet pure : cast Lead
again upon it, and blow
for until the Lead va-
it do not yet rest, re-
the casting in of more
and blowing upon it,
till or quiet, and you
clear in its Su

XVIII. This done, take a-
way the Coals, scatter the
Fire, and put Water upon the
Test, for you will find it throug-
hly proved : and if while you
are blowing this proof, you cast
in Glass, the Bodies will be
the better and more perfectly
purified ; because that takes a-
way the Impurities, and sepa-
rates them.

XIX. Or, Instead of
Glass, you may cast in Salt,
Borax, or a little Alum :
This Examen of the Cineriti-
um or Test, may in like man-
ner be made in a Crucible
of Earth, if the fire round
about it be blowed, and
upon the surface also of the
Crucible, that the Body
to be proved, may the
sooner flow, and be perfe-
cted.

C H A P. LXIII.

Of Cementation, and its Causes.

WE now come to Cement : And whereas some
the Examen of Bodies are more, and others
less

less burned by the Calcination of fire, *i. e.* they which contain a greater quantity of burning *Sulphur* more, but they which contain less, less: Therefore seeing *Sol*, has a lesser quantity of *Sulphur*, than other Metallic *Bodies*, it is not (in the midst of all Mineral *Bodies*) burnt by the force of fire.

II. And seeing *Luna* also, next to *Sol*, partakes of a less quantity of *Sulphur*, than the other four *Bodies*; yet has more *Sulphur* than *Sol*; therefore it can less bear the strong Ignition of a violent Fire for a long space of time, than *Sol* can: And by consequence, less bear things burning by a like nature, but *Venus* less than it, because it consists of more *Sulphur* still, and of greater *Earthiness* than *Luna*, and so can less bear the violent force of Fire.

III. *Jupiter* also less than *Sol* or *Luna*, because it partakes of greater *Sulphureity*, and *Earthiness*, than either of them; yet it is less burnt by violence of Fire

than *Venus*, but more than *Sol*, or *Luna*.

IV. *Saturn* in its mixtion by nature, more of *Earthiness* and *Sulphureity*, than either of the before named; and therefore is more burnt, by combination or violence of fire, and is sooner, and more easily inflamed, than the said *Bodies*; because *Sulphureity* more conjoyned, and more than *Jupiter*.

V. *Mars* is not burnt by itself but by Accident, when it is mixed with bodies of much humidity imbibes that Humidity for reason of its own weight the same; and therefore being conjoyned, it is either inflamed nor burnt, the *Bodies* with which it is conjoyned or united, being Inflamable nor Combustible.

VI. But if Combustible *Bodies* be mixed with it, necessarily happens according to the nature of Combustion, that *Mars*

and inflamed. Seeing
ore, that Cement is
of Inflamable things,
necessary cause of its
ion is manifest, viz.
Combustible things
be burned.

And since there is
e only body incom-
e, that alone, or what
pared according to
ture of it, is kept safe
ent. But which abide
and which less, are
with their Causes:
abides more, but
less, Jupiter yet less,
enus less than Jupiter,
tarn least of all.

L. The way of Exa-
on by Cement is thus.
st compound it of Infla-
things, of which kind
blackening, flying, pe-
ng things, viz. Vitriol,
moniack, Verdigrise,
or Plumous Alum,
very small quantity of
r, with Humane U-
and other like acute,
netrating things: All
are made into a Paste,
the Urine aforesaid, and
upon thin plates of that

Body, which you intend to ex-
amine by this way of Proba-
tion.

IX. Then the said plates
must be laid upon a Grate of
Iron, included in an Earthen
Vessel; but so as not to touch
one another, that the power of
the Fire may have free and e-
qual access to them. Thus the
whole must be kept in Fire, in
a strong Earthen Vessel for the
space of 3 days, but with this
Caution, That the plates may
be kept Red Fire hot, but not
melt.

X. After the third day,
you will find the Plates
cleansed from all impurity,
if the Body of them was
perfect; if not, they will
be wholly corrupted and
burnt in the Calcination.

XI. Some expose Plates
of Metal to Calcination,
without a Composition of
Cement, and they are pu-
rified in like manner, if the
Body be perfect: If not,
they are totally consumed:
But in this kind of Examen
they must have a longer
space of time, (for that
they

they are purified by the only force of Fire) than if they were Examined by the help of *Cement*.

XII. And for that the nature of *Luna* differs not much from the nature of *Sol*, therefore of necessity it rests with it in the Tryal by *Cement*, and there is no separation of *Bodies* one from another in these two kinds of Tryal, unless that be caused by reason of the Diversity of the Composition of their substances.

XIII. For from thence results the Diversity of Fusion, and Thickness, or Thinness or Rarity, which are indeed the causes of Se-

paration; for that, by reason of the strong Composition of some, their substance is not corrupted the substance of the *neous Body*, in as much as a mixtion of them, can be made through their parts.

XIV. Therefore in a commixture, they necessarily be separated each from other, without the total corruption of Essences. And the proofing of *imperfect Bodies* discerned, when they by Ingenuity of preparation found to be of the Fusion, Ignition, and rarity.

CHAP. LXIV.

The Examen by Ignition.

I. **S**INCE *Bodies* of greatest Perfection, with determinate Ignition, are found to receive the Fire before fusion of them; therefore we say, if our design is to find out the compleat alteration of them,

there is a necessity to try such *Bodies* to their last

II. And before *perfect Bodies* be Fused, see them admit Ignition, Inflammation of a pale Celestine Color, and

their Ignition comes
whiteness of Fire,
by the Eye can in
wise be discerned.

'Tis evident then,
the perfect Ignition of
is before Fusion, with
Redness, and not
whiteness, which the
cannot behold: for if
prepared Bodies be Mel-
before they are red hot
Fire, they stand not
fection.

And if they be made
ire hot with labor, and
Violence of Fire, their
ration is not true and
t; and this indeed if
pen in soft Bodies, for
the same is only found
ers.

Because Ignible Bodies

do not easily in the way of
preparation admit Ignition;
nor Fusible Bodies the right
Fusion, which we find to be
in Bodies perfect according
to Nature.

VI. If Bodies prepared,
in their Ignition, give not a
flame of a pleasing Celestine
Color, their preparation is
not compleat.

VII. And if any part of
the Weight, Color, Beauty,
Ignition and the like, be
found diminished, by rea-
son of the Differences, or
force of the Preparation,
you have not rightly pro-
ceeded: therefore you
must search again till you
find out your Error, and
chance to hit upon the
right way through the Di-
vine goodness.

CHAP. LXV.

The Examen by Fusion or Melting.

Ufion with Ignition is
the only Argument
fection; yet not with
kind of Ignition, but
gnition in which the
Body waxeth not altogether
white; and with Ignition in
which is not made a dull
paleness of Fire, and in
which, the body is not sud-

denly Melted, or flowes not immediately after *Ignition*.

II. For when a *body* flows with the very small force of a weak Fire, either without *Ignition*, or with a *pallid Ignition*; the *body* thus prepared, must needs be still an imperfect body.

III. And if a *body* after Fusion, be not suffered presently to coole, and its *Ignition* be presently turned wholly into blackness, and by reason thereof, looseth its *Ignition*, before it becomes hard, it is not a *body* brought to perfection, of what kind soever it be. Now this is from its softness, and is one of the kinds of *imperfect bodies*.

IV. If the *Ignition* of a *body* before Fusion thereof be made with great Labor, and Violence of a strong Fire, and with a Ray of brightness Inestimable, altogether white and shining, it is not a *perfect body*, but a *body* of hardness altered.

V. If also after Fusion thereof, and when from the Fire, it be suddenly hardened, that it not, the fulgent *Ignition* thereof yet remaining, not a *body* of *Lunar* or *lar* perfection, but under the nature of the differences of *Mars*.

VI. By what has said, then, it is evident that in *bodies Fusible*, a third *Ignition* may be before Melting of them yet in three different instances, viz. one *Perfect*, another *Red and clear*, a third most *white*, shining with Rays.

VII. The first of these is an *Ignition* of *soft Bodies*, the second of *perfect Bodies*, the third of *hard Bodies*, is proved by Reason and Experience.

VIII. If you would know out the Degree of all *Ignitions*, to complete *Fusible bodies*, you must know the Compleat sufficiency for the perfection of *Fusion* and by considering, reason

the difference of all Fusions; thus may you find
 the Degree of it out, otherwise not.

C H A P. LXVI.

The Examen by Vapors of acute things.

Perfect Bodies exposed
 over the Vapors of a-
 cutes, viz. things Sharp,
 and Saline, are apt
 to emit little or nothing at all
 or to emit a most
 Celestine Flos.

but *Sol* or *Gold* flow-
 : yet *Sol* or *Luna* not
 being exposed over
 vapors of the said acute
 we find to Flower,
 yeild a most delect-
 Celestine Flos: of which,
Sol is more delight-
 than that of *Luna*.

We then (from fee-
) imitating Nature,
 in manner produce a
 Celestine Color in prepa-
 rations, which Color is
 effected by the goodness
 of the *Vive*, as we have
 already declared.

Whatever prepared
 when, being put over

the Vapors of acute things,
 do not produce a plea-
 sant Celestine Color, they
 are not yet brought to the
 total Perfection of their
 preparation.

V. There are some *bodies*,
 which in the *Examen* of Sa-
 line things, flower in their
 Superfices, with a *dull Red*,
 or *dull Citrine* Color mixt
 with Greenness: of this
 kind is *Mars*.

VI. Some flower with a
dull Greenness, mixt with a
 Turbid Celestine Color;
 of this kind is *Venus*. Some
 are found to yeild a *dull*
White, and of this kind is
Saturn: And some a *clear*
White, of which kind is
Jupiter.

VII. Hence it is evident
 that the most perfect Body
 flowers least, or nothing at
 all; and if it yeilds any

Flos, it is in a long space of time. And indeed among *imperfect Bodies*, the Gummosity of *Jupiter* most slowly admits any Flowers; whence by the Examen of this Magistery, we find *Jupiter* in the work of the greater Order, more nearly approximate to perfection.

VIII. And by this al or probation, it is known, in what kind of temperament, the *imperfect Body* does consist; you rightly conceive the Order of these things declared.

C H A P. LXVII.

The Examen by Extinction of Bodies Fire-hot.

I. IF the Body heat red Fire hot be extinguished in Liquor, and the *Lunar* yeild not a white Color, and the *Solar* a bright Citrine, but is changed into a Foreign Color, the Body is not transmuted into the perfection of a perfect Body.

II. And if in repeating its Ignition and Extinction in the Waters of *Salts* or *Alums*, by whatsoever kind of preparation, it yeilds, a *Scoria*, of Affinity to Blackness in its Superfices; Or, if in the Extinction of

it in *Sulphurs*, and from Extinction with oft repeated *Ignition* it varies or infects it self with a Blackness, or by force of the Hammer breaking into pieces, the Work is imperfect.

III. Or, if it with the mentation of the mixture of *Sal-armoniack*, *Vener* and *Urine*, or things of like Nature, be exposed to the Fire, and after to *Ignition* and *Extinction* (whether *Lunar* or *Solar*) totally looses its proper Color, or makes a *Scoria*

that the Body does
in imperfection.

And this we farther
you, as *one certain ge-
Rule*, that as well in
represent Examens, or
tions, as in the three
mens following; if a-
the differences of per-
the altered or chang-
ly shall change any
of its weight or color
those of perfection,
which it ought not to
you have erred in your
and the alteration or
made, is a thing of
good, or profit, but de-
ve and of disadvan-
rather.

V. There remains yet
three other ways of Exami-
nation, as appears by *Chap.
49. Sect. 7.* aforegoing, which
should here immediately
follow, but that they are
treated of in the Chapters,
under their severall, and
respective Titles, *viz. The
Examen by Admixture of
burning Sulphur, in Chap.
38. Sect. 6, 7, and 8. The Exa-
men by Calcination and Redu-
ction, in Chap. 53. Sect. 32.
The Examen by the easie suscep-
tion of Argent Vive, in
Chap. 48. Sect. 38.* where
the matter is explained at
large, and to which we re-
fer you.

C H A P. LXVIII.

A Recapitulation of the whole Art.

Having now handled
the Experiences
causes of the power
of our Magistery, ac-
cording to the necessity,
and method of our
last Discourse, it only
remains, that we should at
last declare the compleat-
ing of this whole Divine

Work; and in few words
contract the dispersed Ma-
gistry into one Sum, in
general heads.

II. We say then, that
the Sum of the whole Art,
and of the Operations of
this whole Work, is no o-
ther, than that the Stone,
Magist-

Magistery, Elixir, or Tincture (de-
clared in its Chapters) should be
taken, and with diligent Labour
and Industry, that Sublimation
of the first degree be repeated up-
on it: for by this it will be cleansed
from corrupting Impurity.

III. And the perfection of Sub-
limation, is the Subtilization of
the Stone by it, until it can be
brought to the ultimate purity of
Subtily, and lastly be made *volatile*.

IV. This being done, by the
way of Fixation, it must be fixed,
until it can dwell and remain in the
highest Violence or Force of Fire:
and herein consists the measure of
the second degree of preparation.

V. The Stone is likewise pre-
pared in the third degree, which
consists in the Ultimate compleat-
ing of the work, or perfection of
the preparation, which is this:
The now fixed Stone, you must
make by the way of Sublimation
Volatile, and the Volatile fixed.

VI. The fixed you must also dis-
solve, and the dissolved again make
Volatile; and the Volatile again
make fixed, until it flow and alter
or change into Solifick or Lunifick
with all the signs of perfection.

VII. From the reiteration of
the preparations of this third de-
gree, results the Multiplication of
the Virtue and Quantity of the
Medicine in goodness and purity to
the highest perfection in kind.

VIII. From the diversity then
of the Operations reiterated upon
the Stone, Elixir, or Tincture, in
its degrees, results the variety of
the Multiplication of the goodness
of the Alteration, and quantity of
the Medicine for Transmutation

according to their kind.

IX. So that among the
cines, some transmute into
Lunifick Body of perfectio
some into a true Solifick B
the perfection of the Solar

X. And of these Mée
some transmute an hundr
as much as their own we
some two hundred fold,
three hundred fold, some
sand told, and some to infin
that from hence it may e
known whether the magit
brought up to perfection or

XI. Now that the Envid
not Calumniate us, we ch
that we have not treated
our Art with a continued S
Discourse, but have dispe
in divers Chapters: and th
done, that evil men might
surp it unworthily: There
have concealed it in its
where yet we indeed speak
and not under an *Enigma*, u
a clear and plain Discourse.

XII. Therefore let not t
of Doctrine despair, for if th
it, they may find the same, o
who seeks it, following Bos
ly, will very slowly attain
most desirable Art. As for
have described it in such a
speaking as is submissive
Will of the Most High, Bless
Glorious God, writing the
it chanced to be recollected
was infused, by the Grace
Divine Goodness, who giv
whom he pleases, and with
it from the Foolish and Unvert

Here is the Sum and the end

G E B E R ' S Work

Libri Secundi

F I N I S.

ARTEPHII LIBER SECRETUS.

ARTEPHIUS

Translated out of the Latin-Copy, (Printed
Anno 1659.) into English

^{B Y}
WILLIAM SALMON,
Professor of P H Y S I C K.

BOOK III.

CHAP. I.

The Preface to the Reader.

A Rtephius noster (benevole Lector) solus inter Philosophos in- caret, ut infra de se- mus in locis asserit, & i- pperitissimis verbis artem m explicat, ac ambages obismata sapientum quan- ppe potest solvit ac diri-

I. **A** Mong the number of other Philosophers (Friendly Reader) this our *Artephius*, without Envy, in many places, with most significant Words (as he affirms of himself) lays open the whole Art of Transmutation, and admirably explicates it, without Fallacy, solving as much as may be, all the Ambages and Sophisms of the Antient Wise Men, and Doctors of this Science.

II. *Verum ne etiam impiis, ignavis, & malis mdum nocendi præstaret,*

III. *Sub artificosa methodo, modò asserens, modò negans, in repetitionibus suis veritatem velavit, relinquens judicio Lectoris nam virtutis, veritatis, & veri laboris.*

IV. *Quam si quis capere possit, gratias immortales soli reddat Deo, si verò videat se in vero tramite non ambulare, autorem relogat, quousque ejus mentem penitus attingere possit.*

II. However, that might not profligate Art, nor prostitute it to the Abuses of Impious, rant, and Evil Men, but drawn, as it were, a Veile before the Illustrious and Dazling Face of Truth, in nothing more pregnant, than in the Principles of Science.

III. And by an Artful Method, both by affirming and denying, with various repetitions of one and the same thing, does, as it were, screen the sublime Truth from the Prophanation of unworthy Men; leaving the Sons of Art (which only understandingly call his Lines) the mystery power, and true way of working.

IV. This thing, if any Man shall find out, let him render perpetual Thanks to the only Immortal God; But if he perceives himself yet Ignorant, let him review this Work, and read it over, and over again, till he understands the true

Sic fecit doctissimus
Janes Pontanus, qui dicit
Epistola in Theatro Chimi-
pressâ. Errant, (loqui-
te laborantibus in arte,)
Errant, ac errabunt, eò
quod proprium agens non
possunt Philosophi, ex-
cepto uno, qui Artephius no-
minat, sed pro se loqui-
tur, & nisi Artephium legis-
set, & loqui sensissem,
quàm ad operis com-
pletionem pervenissem.

V. *Ergo hunc lege, & re-*
quousque loqui sentias, si-
ne optatum obtinere pos-
sis. Non est quod multa fa-
ctum de Authore nostro, suf-
ficiat illum vixisse per mille
annos, gratiâ (inquit) Dei

Sense and Meaning, and
 may be able to compre-
 hend the Mystery thereof.

V. By such an unwearied
 Search did the most
 Learned John Pontanus at-
 tain to the true knowledge,
 who saith in his Epistle,
 (Printed in *Theatrum Chy-*
micum,) *They Err,* (speak-
 ing of the workers in this
 Art) *they have Erred, and*
they will Err; because none
of the Philosophers have in any
of their Books explicated, or
indigitated the prime or proper
Agent, excepting only Arte-
phius. If I had not (saith he)
read Artephius, and under-
stood whereof he speaks, I had
never attained to the Comple-
ment of the Work, but re-
maind in Ignorance for ever.

VI. Read therefore this
 Book, Read, and Read it
 again, till you understand
 the Sense of his Language,
 by which only you can ob-
 tain your purpose. But to
 what purpose should we en-
 large any farther concern-
 ing this most excellent Au-
 thor; it is enough to let
 you understand, that by

& usu hujus mirabilis quintæ
essentiæ: ut etiam testatur
Rogerus Bacon in Libro
de Mirabilibus Naturæ ope-
ribus.

VII. *Et etiam doctissimus,*
Theophrastus Paracelsus in
Libro de vita longa, quod
tempus mille annorum cæteri
Philosophi, neque etiam pater
ipse Hermes, potuerunt at-
tingere. Vide ne ergo forsan
hic Author virtutes nostri la-
pidis melius cæteris noscat.
Tu tamen utut est, fruiere illo,
laboribusque nostris ad Dei
Gloriam & Regni utilitatem.
Vale.

the good pleasure of God
and the use of this wonder-
ful Arcanum, he liveth
Thousand Years, as
Bacon testifies in Lib.
Mirabilibus Naturæ Ope-

VII. And also the
Learned Theophrastus Pa-
celsus in Libro de vita longa
(speaking of long life)
saith, To which term
Thousand Years, nor
the other Philosophers
nor Hermes himself, tho
ther of them, ever attain
but only Artephius our Au-
thor: See then whether
it be not doubtless, that
great Man knew this Secret
and understood the Virtue
thereof, better than
others. In the mean time
enjoy it, and this our La-
bour, to the Glory of God
and the profit and good
Mankind. Vale.

C A P. II.

Epistola Johannis Pontani, ex Theatri Chymici excerpta, Vol. 6. Pag. 487.

I G O Johannes Pontanus multas perlustrationes, ut certum quid Videret Philosophorum agmen, & quasi totum munus ambiens, deceptores falsos inveni, & non Philosophos, tamen Studens, & sollicitus dubitans, verum inveniri.

II Sed cum materiam theoreticam, ducenties erravi, materiam veram materiam, theoreticam, & practicam inveniri.

C H A P. II.

The Epistle of John Pontanus, before-mentioned in Theatrum Chymicum, Vol. 6. Pag. 487.

I *John Pontanus* have travelled through many Countries, that I might know the certainty of the Philosophers Stone; and passing through the Universe, I found many Deceivers, but no true Philosophers, which put me upon incessant Studying, and making many doubts, 'till at length I found out the Truth,

II. When I attained the knowledge of the Matter in general, yet I erred at least two hundred times, before I could attain to know the singular thing it self, and the work and practice of it.

III. *Primò, materiæ operationes, & putrefactionis novem mensibus cæpi, & nihil inveni: Etiam in Balneo Mariæ per tempus aliquod posui & similiter erravi: Enimverò in Calcinationis igne tribus mensibus posui, & malè operatus sum.*

IV. *Omnia Distillationum & Sublimationum genera, prout dicunt, seu dicere videntur Philosophi, sicut Geber, Archelaus, & alij ferè omnes tractavi & nihil inveni. Denique subjectam totius Artis Alchemiæ omnibus modis qui excogitandi sunt, & qui sunt per finum, Balneum, Cineres, & alios Ignes multiplicis generis, qui tamen in Philosophorum Libris inveniuntur, perficere tentavi, sed nihil boni reperi.*

V. *Quapropter annis tribus continuis Philosophorum Libris studui, in solo præsertim Hermete, cujus verba breviora totum comprehendunt Lapidem, licèt obscure*

III First, I began with the putrefaction of the Matter, which I continued for nine Months together, and obtained nothing. I then for some certain time prosecuted *Balneum Mariæ*, but in vain. After that, I used a Fire of Calcination for three months space, and still found myself out of the way.

IV. I essayed all sorts of Distillations and Sublimations, as the Philosophers Geber, Archelaus, and the rest of them have prescribed, and yet found nothing. In sum, I attempted to perfect the whole work of Chymy by all imaginable likely means, as by Frying, Baths, Ashes, and other heats of divers kinds, all which are found in Philosophers Books without any success.

V. I yet continued three Years together to read the Books of Philosophers, and that chiefly *Hermes*, (whose Words comprehend the whole Matter

de Superiore & Inferiore
de Cælo & Terrâ.

*Nostrum igitur Instru-
mentum, quod materiam ducit
in primo, secundo, &
tercio, non est ignis Bal-
neus, neque Fimi, neque Cine-
res, neque aliorum Ignium
Philosophi in Libris suis
dicunt: Quis igitur Ignis
qui totum perficit Opus
a principio usque in Finem?
Philosophi eum celaverunt,
sed ego pietate motus, e-
ius unâ cum complemen-
tis Operis declarare vo-*

*Lapis ergo Philoso-
phorum unus est, sed multipli-
catur, & antequam
scire erit tibi difficile. Est
aqueus, Aereus, Igneus,
Phlogmaticus, Cho-
lericus, Sanguineus, & Me-
lancholicus. Est Sulphureus,
similiter Argentum Vi-
vum, & habet multas super-
fluitates, quæ per Deum Vi-
vum convertuntur in veram*

the Secret of the Philoso-
phers Stone, by an obscure
way of Speaking, of what is
Superior, and what is Infe-
rior, to wit, of Heaven and
of Earth.)

VI. Therefore our Ope-
ration which brings the Mat-
ter into being, in the first,
second, and third Work, is
not the heat of a Bath, nor
Horse-dung, nor Ashes, nor
of the other Fires, which
Philosophers excogitate in
their Books: Shall I demand
then, what it is that perfects
the Work, since the Wise-
men have thus concealed it?
Truly, being moved with a
generous Spirit, I will de-
clare it, with the comple-
ment of the whole Work.

VII. The *Lapis Philoso-
phorum* therefore is but one,
though it has many Names,
which before you conceive
them, will be very difficult.
For it is Watery, Airey,
Fiery, Earthy: It is Salt,
Sulphur, Mercury, and
Phlegm: It is Sulphureous,
yet is *Argent vive*; it has
many Superfluities, which
are turned into the true *Es-*

Essentiam, mediante igne nostro.

sence, by the help of Fire.

VIII. *Et qui aliquid a Subjecto separat, putans id necessarium esse, is profectò in Philosophia nihil novit, quia superfluum, immundum, turpe, fœculentum, & tota denique Substantia Subjecti perficitur in corpus Spirituale Fixum, mediante Igne nostro. Et hoc sapientes nunquam revelârunt: propterea pauci ad Artem perveniunt, putantes aliquid tale superfluum & immundum debere separari.*

VIII. He which separates any thing from the Subject or Matter, thinking it to be necessary, wholly ignorant in his Philosophy: which is superfluous, clean, filthy, feculent in a word, the whole Substance of the Subject is immuted or changed into perfect, fixt, and spiritual Body, by the help of Fire, which the Wise never revealed; and therefore it is, that few attain to this Art, as thinking to be superfluous and in which is not.

IX. *Nunc oportet elicere proprietates Ignis nostri, & an conveniat nostræ materiæ secundùm eum quem dixi modum, scilicet ut transmutetur, cùm Ignis ille non comburat materiam, nihil de materia separet, non segreget partes puras ab impuris, (ut dicunt omnes Philosophi.) sed totum Subjectum in puritatem convertit; non Sublimat sicut Geber suas Sublimationes facit, (similiter & Arnoldus,*

IX. It behoves us now to enquire after the properties of our Fire, and how it agrees with our Matter according to that which I have said, viz. That a Transformation may be made, though the Fire is not such as to burn the Matter, separating nothing from it, notwithstanding the pure parts from the impure, as the Philosophers teach, but transforming and changing the

ai de Sublimationibus & Sublimationibus loquentes,) in brevi tempore perficit.

Mineralis est, æquales continuus est, non vaporum nimium excitetur, de pure participat, aliunde non quam à materia; omni ruit, solvat, & congelat, & est artificialis ad inveniendum; est compendium in sumptu aliquo saltem par-

Et ille Ignis est cum accendi ignitione, qui cum Igne totum Opus perficit simulque omnes debitas operationes facit. Qui Geber legerent, & omnes alii Philosophos, si centum milia annorum viverent, non comprehenderent, quia per solam & profundam cogitationem ignis ille reperitur, tunc potest in Libris comprehendere, & non prius.

Subject into Purity: Nor does it sublime after the manner of Geber's Sublimation nor the Sublimations or Distillations of *Arnoldus*, or others; but it is perfected in a short time.

X. It is a Matter Mineral, equal, continuous, vapours or fumes not, unless too much provoked; partakes of Sulphur, and is taken otherwise than from Matter; it destroys all things, dissolves, congeals, coagulates and calcines, adapted to penetrate, and is a compendium, without any great cost.

XI. And that is the Fire, with a gentle heat, soft or remiss, by which the whole Work is perfected, together with all the proper Sublimations. They who read Geber, with all the rest of the Philosophers, though they should survive an hundred thousand Years, yet would they not be able to comprehend it, for that this Fire is found by a profound cogitation only, which being once apprehended, may

be gathered out of Books
and not before.

XII. *Error igitur istius
Artis est, non reperire Ignem
qui totam materiam convertit
in verum Lapidem Philosopho-
rum. Studeas igitur Igni;
quia si ego hunc primo inve-
nissem, non errassem ducenties
in Practica super materiam.*

XII. The error there
in this Work proceeds ch
from a not knowing, or
derstanding of the true l
which is one of the mo
Principles that Tran
the whole Matter into
true Philosophers Stee
and therefore diligently
it out: Had I found
first, I had never been
hundred times mistaken
the pursuit of the Matt
so long sought after.

XIII. *Propterea non mi-
ror si tot & tanti ad Opus non
pervenerunt. Errant, Erra-
verunt, Errabunt, eò quod
proprium agens non posuerunt
Philosophi, excepto uno, qui
Artephius nominatur, sed pro
se loquitur. Et nisi Artephi-
um legissem, & loqui sensissem,
nunquam ad complementum
Operis pervenissem.*

XIII. For which c
sake, I wonder not tha
many, and so great M
have not attained unto
Work: They have er
they do err, and they
err; because the Philo
phers (*Artephius* only exp
ted) have concealed
principal or proper Ag
And unless I had read
tephius, and sensibly un-
stood his Speech, I had
ver arrived to the com
ment of the Work.

XIV. *Practica verò hæc
est: Sumitur, & diligenter*

XIV. Now the pract
Part is this: Let the Ma
g. m.

feri potest teratur con-
 Physical, & ad Ignem
 utitur, ignisque proportio
 , scilicet, ut tantum
 excitet materiam, & in
 tempore Ignis ille, absque
 anuum appositione, de
 totum Opus complebit,
 utrefaciet, corrumpet,
 erit, & perficiet, & tres
 apparere Colores prin-
 Nigrum, Album, &
 an.

X. Et mediante Igne
 multiplicabitur Medici-
 cum cruda jungatur
 ia, non solum in quan-
 sed etiam in Virtute.
 igitur viribus tuum Ig-
 quirere scias & ad sco-
 pervenies, quia totum
 pus, & est Clavis om-
 Philosophorum, quam
 nam revelaverunt. Sed
 & profundè super præ-
 de proprietatibus Ignis
 veris, scies, & non ali-

be taken and dilligently
 ground with a Philolophi-
 cal Contrition, put it upon
 the Fire, with such a pro-
 portion of heat, that it only
 excite or stir up the Matter;
 and in a short time that Fire,
 without any laying on of
 hands, will compleat the
 whole Work, because it pu-
 trefies, corrupts, generates,
 and perfects, and makes the
 three principal Colours, viz.
 the Black, White, and Red
 to appear.

XV. And by the means
 of this our Fire, the Medi-
 cine will be multiplied, (by
 addition of the crude Mat-
 ter,) not only in Quantity,
 but also in Quality or Vir-
 tue: Therefore seek out this
 Fire with all thy Industry,
 for having once found it,
 thou shalt accomplish thy
 desire, because it performs
 the whole Work, and is the
 true Key of all the Philoso-
 phers, which they never yet
 revealed. Consider well of
 what I have spoken concer-
 ning the Properties of this
 Fire, and thou must know
 it, otherwise it will be hid
 from thine Eyes.

XVI. *Pietate ergò motus hæc scripsi, sed ut satisfaciam, Ignis non Transmutatur cum Materia, quia non est de Materia, ut supra dixi. Hæc igitur dicere Volui, prudentesque admonere, ne pecunias suas inutiliter consumant, sed sciant quid inquirere debeant; eo modo ad Artis veritatem pervenient, & non aliter. Vale.*

XVI. Being moved by Generosity, I have written these things, but that I may speak plainly, this Fire is not Transmuted with Matter, because it is not of the Matter, as I have before declared. And these things I thought fit to say as a warning to the practitioners of Art, that they may not their Money unprofitably, but may know that they ought to look after this by this only they may attain to the perfection of the secret, and by no other means Farewel.

The Secret Book of Artephius.

C H A P. III.

*Of the Composition of our Antimonial Water,
gar, or Secret Water.*

I. **A**ntimonium est de partibus Saturni, & in omnibus modis habet naturam ejus, & Antimonium Saturninum convenit Soli, & in eo

I. **A**ntimony is a Mineral participating of Saturnine parts, and has in all respects the nature thereof: This Saturnine

*mentum vivum, in quo
immergitur aliquod me-
nisi aurum; id est, Sol
itur verè tantum in
vivo Antimoniali Sa-*

mony agrees with Sol, and contains in it self Argent vive, in which no Metal is swallowed up, except Gold; and Gold is truly swallowed up by this Antimonial Argent Vive.

*Et sine illo Argento
aliquod metallum deal-
on potest: Dealbat er-
nem, id est aurum, &
corpus perfectum in su-
nam materiam, id est,
aur & argentum vi-
albi coloris, & plus-
beculum splendentis.*

II. Without this Argent Vive no Metal whatsoever can be whitened; it whitens Laton, *i. e.* Gold; and reduceth a perfect Body into its *prima Materia*, or first Matter, (*viz.* into Sulphur and Argent Vive,) of a white Colour, and out-shining a Looking-Glass

*III Dissolvit (inquam)
perfectum quod est de
aura. Nam illa aqua
ancabilis, & metallis pla-
dealbans Solem, quia
in argentum vivum al-*

III. It dissolves (I say) the perfect Body, which is so in its own Nature; for this Water is friendly and agreeable with the Metals, whitening Sol, because it contains in it self white, or pure Argent Vive.

*IV Et ex hoc utrique ma-
elicias secretum, vi-
quod aqua Antimonij
mini debet esse Mercuria-
alba, ut dealbet aurum,
ens, sed dissolvens &
eae congelans in formam
mes albi.*

IV. And from both these you may draw a great Arcanum, *viz.* a Water of Saturnine Antimony, mercurial and white; to the end, that it may whiten Sol, not burning, but dissolving, and afterwards congealing to the

V. *Ideo dicit Philosophus, quod aqua ista facit corpus volatile, propterea quod postquam in hæc aqua dissolutum fuerit & infrigidatum, ascendit superius in superficie aquæ.*

VI. *Recipe (inquit) aurum crudum foliatum, vel laminatum, vel calcinatum per Mercurium & ipsum pone in aceto nostro Antimoniali, Saturniali, Mercuriali & salis armoniaci (ut dicitur) in vase vitreo, lato, & alto quatuor digitorum, vel plus, & dimitte ibi in calore temperato, & videbis brevi tempore elevari quasi liquorem olei de super natantem in modum pelliculæ.*

VII. *Collige illud cum coleari vel pennâ, intingendo, & sic pluribus vicibus in die collige, donec nihil amplius ascendat; & ad ignem facies evaporare aquam, id est, superfluum humiditatem aceti, & remanebit tibi quinta essentia*

consistence or liken
white Cream.

V. Therefore, saith the Philosopher, this makes the Body to be volatile; because after it has been dissolved in it, and being frigidated, it ascends: and swims upon the surface of the Water.

VI. Take (saith he) Leaf-Gold, or calcin'd Mercury, and put it in our Vinegar, made of nine Antimony, Mercury and Sal Armoniack, (as said) in a broad Glass, and four Inches or more; put it into the heat, and in a little time you will see eleve a Liquor, as it were swimming a top, much like a Scum.

VII. Gather this with a Spoon, or a Feather, dip it in; and so doing three times a day, till nothing more arise: Evaporate away the Water with gentle heat, i. e. the superfluous humidity of the Vinegar.

modum olei albi incom-
is-

and there will remain the Quintessence, Potestates, or Powers of Gold, in form of a white Oyl incombustible.

VI. In quo oleo Philoso-
phæ puerunt maxima secreta,
et oleum habet dulcedi-
nis maximam, atque valet
extinguendos dolores vul-

VIII. In this Oyl the the Philosophers have placed their greatest Secrets; it is exceeding sweet, and of great virtue for easing the pains of Wounds.

CHAP. IV.

Operations of our Antimonial Vine-
gar, or Mineral Water.

EST igitur totum secre-
tum istius secreti An-
timonis, ut per hoc sciamus
quod: argentum viv. de
magnesia non urens,
hoc est Antimonium, &
mercurium Mercuriale.

I. THE whole, then, of this Antimonial Secret is, That we know how by it to extract or draw forth Argent Vive, out of the Body of Magnesia, not burning, and this is Antimony, and a Mercurial Sublimate.

Id est, oportet extra-
here aquam vivam, in-
combustibilem, dein illam con-
gelare in corpore perfecto So-
lis, quod inibi dissolvitur in

II. That is, you must extract a living and incombustible Water, and then congeal, or coagulate it with the perfect body of Sol, i.e.

naturam & substantiam albam congelatam ac si esset cremor, & totum deveniat album.

III. *Sed prius Sol iste in sua putrefactione & resolutione in hac aqua, in principio amittet lumen suum, obscurabitur & nigrescet, demum elevabit se super aquam, & paulatim illi albus supernatabit color in substantiam albam.*

IV. *Et hoc est, dealbare latonem rubeum, eum sublimare Philosophicè, & reducere in suam primam materiam, id est, in sulphur Album, incombustibile & in argentum vivum fixum.*

V. *Et sic humidum terminatum, id est, Aurum corpus nostrum, per reiterationem liquesfactionis in aqua nostra dissolutiva, convertitur & reducit in sulphur & argentum vivum fixum.*

VI. *Et sic corpus perfectum Solis accipit vitam in tali a-*

fine Gold, without which is done by dissolving it into a nature and Substance, of the consistency of Cream, and thoroughly white.

III. But first this putrefaction and resolution in this Water, loseth all light or brightness, and grow dark and black; afterwards it will ascend above the Water, and by little and little will swim upon the substance of a white

IV. And this is the raising of Red Laton, to lime it philosophically to reduce it into its first matter, viz. into a white combustible Sulphur into a fixed Argent

V. And so the fixation, to wit, Gold, is made, by the reiteration of the Liquifaction or dissolution in this our dissolving Water, is changed and reduced into fixed Sulphur and fixed Argent

VI. Thus the perfect body of Sol, resumeth

*qu, vivificatur, inspiratur, cre-
rit, & multiplicatur in
specie, sicut res cætera.*

II. *Nam in ipsa aqua cor-
pore duobus corporibus Solis &
Lunæ sit, ut infletur, tumeat,
regissetur, elevetur, & cres-
cat accipiendo substantiam &
vitam animatam & vege-
tativam.*

III. *Nostre etiam Aqua,
mixturæ supradictum, est
ex montium, id est, Solis
& Lunæ, & ideo miscetur
ex Luna, illisq; adhæ-
ret perpetuum, ac corpus ab
ea accipit tincturam albedi-
nis, & splendet cum ea fulgore
inextinguibili.*

IV. *Qui sciverit igitur con-
verti corpus in Argentum
medicinale, facile dein-
de poterit convertere per
hoc Aurum album, omnia
metalla imperfecta in opti-
mum Argentum finum.*

this Water; it is revived, inspired, grows, and is multiplied in its kind, as all other things are.

VII. For in this Water, it so happens, that the body compounded of two bodies, viz. Sol and Luna, is puffed up, swells, putrefies, is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

VIII. Our Water also, or Vinegar aforesaid, is the Vinegar of the Mountains, i. e. of Sol and Luna; and therefore it is mixed with Gold and Silver, and sticks close to them perpetually; and the body receiveth from this Water a white Tincture, and shines with an inestimable brightness.

IX. Who so therefore knows how to convert, or change the body into a medicinal white Gold, may easily by the same white Gold, change all imperfect Metals into the best and finest Silver.

X. Et istud Aurum album dicitur à Philosophis Luna alba Philosophorum, Argentum vivum album fixum, aurum Alchimie, & fumus albus. Ergo sine illo aceto nostro Antimoniali, Aurum album Alchimie non fit.

X. And this white Gold is called by the Philosophers Luna alba Philosophorum, Argentum vivum album fixum, Aurum Alchymie, and fumus albus: And therefore without this our Antimonial Vinegar, the Aurum album the Philosophers cannot make.

XI. Et quia in aceto nostro est duplex substantia Argenti vivi, una ex Antimonio, altera ex Mercurio sublimato, & ideo dat duplex pondus & substantiam Argenti vivi fixi, & etiam augmentat in eo suum nativum colorem, pondus, substantiam, & tincturam.

XI. And because in our Vinegar, there is a double substance of Argentum vivum, the one from Antimony, the other from Mercury Sublimate; it does give a double weight and substance of fixed Argentum, and also augments the native colour, weight, substance, and tincture thereof.

CHAP. V.

Of other Operations of our secret Mirror Water, and its Tincture.

I. **N**ostra igitur Aqua dissolutiva portat magnam Tincturam, magnamque fusionem, propterea quod quan-

I. **O**UR dissolving Water therefore carries with it a great Tincture, and great melting or dissolving

*sentit ignem communem, si
ea est corpus perfectum. So-
l, vel Lunæ, subitò illud
fili facit & liquefieri, & con-
verti in suam substantiam
eam, ut ipsa est, & addit
orem, pondus & Tincturam
corpori.*

I. *Est etiam solutiva
universum liquabilem, & est
qua ponderosa, viscosa, præ-
tiosa & honoranda, resolvens
omnia corpora cruda in eorum
primam Materiam; hoc est, in
terram & pulverem viscosum;
est; in Sulphur & Argen-
tum vivum.*

II. *Si ergo posueris in illa
qua quodcunque Metallum,
crustum vel attenuatum, &
diutius per tempus in calore
la dissolvetur totum, & ver-
tebitur in aquam viscosam, sive
Oleum album, ut dictum est.*

V. *Et sic mollificat cor-
pus & præparat ad fusionem
& liquefactionem, imò facit
omnia fusibilia, id est, lapides*

because that when it feels
the vulgar Fire, if there be
in it the pure or fine bodies
of Sol or Luna, it immedi-
ately melts them, and con-
verts them into its white
Substance, such as it self is,
and gives to the Body co-
lour, weight, and tincture.

II. In it also is a power
of liquifying or melting all
things that can be melted
or dissolved; it is a Water
ponderous, viscous, precious,
and worthy to be esteemed,
resolving all crude Bodies
into their *prima Materia*, or
first Matter, *viz.* into Earth
and a viscous Pouder; that
is, into Sulphur, and Argen-
tum vivum.

III. If therefore you put
into this Water, Leaves, Fi-
lings, or Calx of any Metal,
and set it in a gentle Heat
for a time, the whole will
be dissolved, and converted
into a viscous Water, or
white Oil, as aforesaid.

IV. Thus it mollifies the
Body, and prepares it for
fusion and liquefaction; yea,
it makes all things fusible,

& Metalla, & postea illis dat
Spiritus & Vitam.

viz. Stones and Metals, and
afterwards gives them Spirit
and Life.

V. Dissolvit ergo omnia
solutione mirabili, convertens
corpus perfectum in Medici-
nam fusibilem, fundentem, pe-
netrantem, & magis fixam,
augens pondus & colorem.

V. And it dissolves all
things with an admirable so-
lution, transmuting the per-
fect Body into a fusible Me-
dicine, melting, or liquy-
ing, moreover fixing, and
augmenting the weight and
colour.

VI. Operare ergo cum ea,
& consequeris quod desideras
ab ea. Nam est Spiritus &
anima Solis & Lunæ, Oleum,
& Aqua dissolutiva, fons, bal-
neum Mariæ, ignis contra-
naturam, ignis humidus, ig-
nis secretus, occultus, & invi-
sibilis.

VI. Work therefore with
it, and you shall obtain firm-
ly it what you desire, for is
the Spirit and Soul of the
Sun and Luna; it is the Oyl,
dissolving Water, the Fon-
tain, the Balneum Mariæ,
the præternatural Fire, the
moist Fire, the secret, ob-
scure and invisible Fire.

VII. Atque acetum acerrim-
um, de quo quidam anti-
quus Philosophus dicit, Roga-
vi Dominum, & ostendit mi-
hi unam aquam nitidam,
quam cognovi esse purum ace-
tum, alterans, penetrans, &
digerens.

VII. It is also the most
acrid Vinegar, concerning
which an ancient Philo-
sopher saith, I besought the
Lord, and He shewed me
a pure clear Water, which
I knew to be the pure Vi-
negar, altering, penetra-
ting and digesting.

VIII. Acetum (inquam)
penetratitum, & Instrumen-

VIII. I say a penetrating
Vinegar, and the moving

in movens ad putrefaciendum, resolvendum, & reducendum aurum vel argentum in sui primam materiam.

X: Et est unicum agens in toto mundo in hac arte quod videlicet potest resolvere & recondere corpora metallica sub conservatione suæ speciei.

X. Est igitur solum medium aptum & naturale, per quod debemus resolvere corpora perfecta Solis & Lunæ miranda & solemnem solutionem sub conservatione suæ speciei, & sine ulla destructione, nisi ad meliorem, nobiliorem, & meliorem formam, sive generationem, scilicet, in lapidem perfectum philosophorum, quod est secretum & arcanum eorum misterium.

I. Est autem aqua illa quædam substantia, clara, candida, argentea, purpurea, quæ debet recipere tincturas Solis & Lunæ, ut congeletur & convertatur in terram albam vivam.

Instrument for putrifying, resolving and reducing Gold or Silver into their *Prima materia* or first matter.

IX. And it is the only agent in the Universe, which in this Art is able to reincrudate Metallick Bodies with the conservation of their Species.

X. It is therefore the only apt and natural medium, by which we ought to resolve the perfect Bodies of *Sol* and *Luna*, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect Philosophers Stone, which is their wonderful Secret and Arcanum.

XI. Now this Water is a certain middle substance, clear as fine Silver, which ought to receive the Tinctures of *Sol* and *Luna*, so as they may be congealed and changed into a white and living Earth.

XII. *Ista enim aqua eget corporibus perfectis, ut cum illis post dissolutionem congeletur, fixetur, & coaguletur in terram albam.*

XIII. *Solutio autem eorum est etiam congelatio eorum, Nam unam & eandem habent operationem, quia non solvitur unum, quin congeletur & alterum: nec est alia aqua quæ possit dissolvere corpora, nisi illa quæ permanet cum eis, in materia & forma:*

XIV. *Imo permanens esse non potest, nisi sit ex alterius natura, ut fiant simul unum.*

XV. *Cum videris igitur aquam coagulare seipsam cum corporibus in ea solutis, ratus esto, scientiam, methodum & operationes tuas esse veras ac philosophicas, teque in arte rectè procedere.*

XII. For this water needs the perfect bodies, that when they are dissolved, they may be congealed, fixed, and coagulated into a white Earth.

XIII. But their solution is also their coagulation, for they have one and the same operation, because one is not dissolved, but the other is congealed: Nor is there any other water which can dissolve the Bodies, but that which abideth with them in the matter and the form.

XIV. It cannot be permanent unless it be of the nature of the other Bodies, that they may be made one.

XV. When therefore thou shalt see the water coagulate itself with the Bodies that are dissolved therein; be assured that thy knowledge of the way of working, and the work it self are true in Philosophick, and that thou hast done rightly according to art.

C H A P. VI.

What Substance Metalls are to consist in order to this work.

ERgo natura emendatur in sua consimili natura; id est, aurum & argenteum, in nostra aqua emendatur; & aqua etiam cum ipsis corporibus; quæ etiam dicitur medium animæ, sine quo nihil fieri possumus in arte ista.

II. Et est ignis vegetabilis, animabilis, & mineralis, conservativus spiritus fixi Solis & Lunæ, destructor corporum actor: quia destruit, diruit, quæ mutat corpora & formas metallicas, facitque illas non esse corpora, sed spiritum fixum.

III. Illasque convertit in substantiam humidam, mollem & fluidam, habentem ingressum & virtutem intrandi in illa corpora imperfecta, & mi-

THUS you see that Nature is to be amended by its own like Nature; that is, Gold and Silver are to be exalted in our water, as our water also with those Bodies; which water is called the medium of the Soul, without which nothing is to be done in this Art.

II. It is a Vegetable, Mineral, and Animal fire, which conserves the fixed Spirits of Sol and Luna, but destroys and conquers their Bodies: For it destroys, overturns, and changes Bodies and metallick forms, making them to be no Bodies but a fixed Spirit.

III. And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies,

sceri cum eis per minima, & illa tingere & perficere.

IV. *Quod quidem non poterant, cum essent corpora metallica, sicca, & dura, quæ non habent ingressum, neque virtutem tingendi & perficiendi imperfecta.*

V. *Benè igitur corpora convertimus in substantiam fluidam, quia unaquæque tinctura plus in millesima parte tingit in liquida substantia & molli, quam in sicca, ut patet de erico.*

VI. *Ergo transmutatio metallorum imperfectorum, est impossibilis fieri per corpora perfecta sicca, nisi prius reducantur in primam materiam mollem & fluidam.*

and to mix with them their smallest parts, and tinge them and make them perfect.

IV. But this they could not do while they remained in their metallick Forms Bodies, which were dry and hard, whereby they could have no entrance into other things, so as to tinge & make perfect, what was before imperfect.

V. It is necessary therefore to convert the Bodies of Metals into a fluid substance, for that every tincture will tinge a thousand times more in a soft and liquid substance, than when it is in a dry one, as is plainly apparent in Saffron.

VI. Therefore the transmutation of imperfect Metals, is impossible to be done by perfect Bodies, while they are dry and hard: for what cause sake, they must be brought back into their first matter, which is soft and fluid.

VI. Ex his oportet, quod
tatur humidum, & reve-
absconditum. Et hoc est,
audare corpora, id est, de-
& mollire, donec pri-
cor corporalitate dura &

VI. Quia siccum non in-
tatur nec tingit, nisi seipsum.
igitur siccum terreum
tingit, nisi tingatur, quia
(siccum) spissum terreum
creditur nec tingit, quia
trat, ergo non alterat.

IX. Non idcirco tingit au-
donec spiritus ejus occul-
abatur à ventre ejus per
nostram albam, & fiat
spiritualis, & albus
albus spiritus, & ani-
mabilis.

VII. It appears therefore,
that the moisture must be re-
verted, that the hidden trea-
sure may be revealed. And
this is called the reincruda-
tion of Bodies, which is the
decocting & softning them,
till they lose their hard and
dry substance or form ; be-
cause that which is dry does
not enter into, nor tinge
any thing besides it self.

VIII. Therefore the dry
terrene Body doth not enter
into nor tinge, except its
own body, nor can it tinge
except it be tinged ; because
(as I said before) a thick drie
earthy matter does not pe-
netrate nor tinge, and there-
fore, because it cannot enter
or penetrate it can make no
alteration in the matter to
be altered.

IX. For this reason it is,
that Gold coloureth not,
until its internal or hidden
spirit be drawn forth out
of it bowels by this our white
water, and that it be made
altogether a spiritual sub-
stance, a white Vapour, a
white Spirit, and a wonderful
Soul.

CHAP.

C H A P VII.

*Of the wonderful things done by our Water
altering and changing Bodies.*

I. **Q**Uare debemus per Aquam nostram perfecta corpora attenuare, alterare, & mollificare, ut deinde misceantur cæteris corporibus imperfectis.

II. Unde si aliud beneficium non haberemus ab illa aqua Antimoniali, nisi quod readit corpora subtilia, mollia, & fluida ad sui naturam, sufficeret nobis.

III. Nam reducit corpora ad primam originem sulphuris & Mercurii, ut ex his postea in brevi tempore, minus quàm in hora diei, faciamus super terram, quod natura operata est subtus in mineriis terræ in milibus annis, quod est quasi miraculosum.

I. **I**T behoves us therefore by this our Water to attenuate, alter, and melt the perfect Bodies, that the Sol and Luna, that so may be mixed with the imperfect Bodies.

II. From whence, had no other benefit from our Antimonial water, that it rendered Bodies subtil, soft, and fluid according to its own nature, would be sufficient.

III. But more than that it brings back Bodies to their first original of Sulphur & Mercury, that of themselves may afterwards in little time (in less than an hour) do that above ground which Nature was a thousand years a doing underground, in the Mines.

V. *Est igitur nostrum finale
etum, per aquam nostram,
corpora facere volatilia & spi-
ritualia, & aquam tingentem,
permanentem ingressum.*

. *Facit enim corpora me-
tales esse spiritum; quia ince-
dit corpora dura & sicca &
parat ad fusionem, id est
convertit in aquam permanen-*

I. *Facit ergo ex corporibus
pretiosissimum benedi-
ctum, quod est vera tinctura &
permanens alba, denatu-
ra calida & humida, tem-
perata, subtili, & fusibili ut
quod penetrat, profundat,
et perficit.*

II. *Aqua ergo nostra in-
solventi solvit aurum & ar-
gentum, & facit oleum incom-
bustibile, quod tunc potest com-*

Earth, which is a work al-
most miraculous.

IV. And therefore our
ultimate, or highest Secret
is, by this our water, to
make Bodies volatile, spiri-
tual, and a Tincture, or
tinging water, which may
have ingress or entrance in-
to other Bodies.

V. For it makes Bodies to
be meerly Spirit, because
it reduces hard and dry Bo-
dies, and prepares them for
fusion, melting, or dissol-
ving; that is, it converts
them into a permanent or
fixed water.

VI. And so it makes of
Bodies a most precious and
desirable Oyl, which is the
true Tincture, and the per-
manent or fixed white wa-
ter, by nature hot and moist,
or rather temperate, subtile,
fusible as Wax, which does
penetrate, sink, tinge, and
make perfect the Work.

VII. And this our water
immediately dissolves Bo-
dies (as Sol and Luna) and
makes them into an incom-
bustible

miseri aliis corporibus imperfectis.

VIII. *Nam aqua nostra convertit corpora in naturam salis fusibilis, qui dicitur Sal Albrot philosophorum, omnium salium melior & nobilior, in regimine fixus non fugiens ignem.*

IX. *Et ipse quidem est oleum de natura calida, subtilis, penetrans, profundans, & ingrediens, dictus Elixir completum, & est secretum occultum sapientum Alchimistarum.*

X. *Qui scit ergo hunc salem Solis & Lunæ, & ejus generationem sive præparationem, & postea ipsum commiscere & amicarî cæteris corporibus imperfectis, scit projecto unum de secretis naturæ maximum & viam perfectionis unam.*

bustible Oyl, which th
may be mixed with oth
imperfect Bodies.

VIII. It also converts
ther Bodies into the nat
of a fusible Salt, which
Philosophers call *Sal Ale*
Philosophorum, better
more noble than any o
Salt, being in its own na
fixed, and not subject
vanish in fire.

IX. It is an Oyl in
by nature hot, subtil
netrating, sinking thro
and entring into other
dies: it is called the Pe
or Great Elixir, and
hidden Secret of the
Searchers of Nature.

X: He therefore
knows this Salt of Sol
Luna, and its gener
and preparation, and
wards how to commi
and make it homogene
other imperfect Bodie
in truth knows one o
greatest Secrets of Nat
and the only way that
to perfection.

CHAP. VIII.

the Affinity of our Water, and other wonderful things done by it.

Hæc corpora sic soluta per aquam nostram dicuntur argentum vivum, quod non est sulphure, nec sulphur natura luminarium, quia tria sunt principalia metamorphosa, per quæ natura perficiendo & complendo generationem,

Et istud argentum vivum vocatur sal honoratum, & prægnans, cum non sit nisi ignis; is, nisi sulphur; nec sulphur, nisi argentum vivum, cum à Sole & Luna per nostram, & reductum est ad alti pretii.

I. These Bodies thus dissolved by our water are called Argent Vive, which is not without its Sulphur, nor the Sulphur without the fixedness of Sol and Luna; because Gold and Silver are the particular means, or medium in the form through which Nature passes in the perfecting and compleating thereof.

II. And this Argent Vive is called our esteemed and valuable Salt, being animated and pregnant, and our fire, for that it is nothing but Fire: yet not fire, but Sulphur; and not Sulphur only, but also Quicksilver drawn from Sol and Luna by our water, and reduced to a Stone of Great price.

III.

III. *Id est, erit materia alterata luminarium & mutata de vilitate in nobilitatem.*

IV. *Nota, quod sulphur illud album, est pater metallorum, ac mater illorum; Mercurius noster, & minera auri, & anima, & fermentum, & virtus mineralis, & corpus vivum, & medicina perfecta, & sulphur, & argentum vivum, nostrum; id est, sulphur de sulphure, & argentum vivum de argento vivo, & Mercurius de Mercurio.*

V. *Proprietas ergo aquæ nostræ est, quod liquefacit aurum & argentum, & augmentat in eis nativum colorem.*

VI. *Convertit enim corpora à corporalitate in spiritualitatem, & ipsa est quæ immittit in corpus fumum album, qui est anima alba, subtilis, calida, multæ igneitatæ.*

III. That is to say, is the matter or substance of Sol and Luna, or Silver and Gold, altered from Vileness to Nobility.

IV. Now you must note that this white Sulphur is the Father and Mother of the Metals; it is our Mercury and the Mineral of Gold, also the Soul, and the Element; yea, the Mineral Virtue, and the living Blood of our Sulphur, and our Quicksilver; that is, Sulphur and Quicksilver; Quicksilver, and Mercury of Mercury.

V. The Property therefore of our Water is, that it melts or dissolves Gold and Silver, and encreases the native Tincture or Colour.

VI. For it changes the Bodies from being Corporeal, into a Spirituality; and it is this water which changes the Bodies, or corporeal substance into a white vapour which is a Soul that is himself, subtle, hot, and full of fire.

VI. *Hæc aqua dicitur etiam
in pis sanguinaris, est etiam
in spiritalis sanguinis sine
solis fit, & subjectum omni-
in quabilium, & liquefacti-
is quod multum Soli & Lu-
e nvenit & adhæret; nec
atur ab eis semper.*

VII. *Est ergo affinis Soli
Inæ, sed magis Soli quam
; nota bene.*

VIII. *Dicitur etiam medium
conjugendi tincturas Solis &
cum metallis imperfectis,
in qua illa convertit corpora
in tincturam ad tingen-
in aqua imperfecta, & est
in qua dealbat, ut est alba;
in qua vivificat, ut est anima;
in qua cito corpus suum ingre-
ditur ait Philosophus.*

VII. This water is also called the tinging or blood-colour-making stone, being the virtue of the Spiritual Tincture, without which nothing can be done: and it is the subject of all things that may be melted, and of liquefaction it felt, which agrees perfectly, and unites closely with Sol and Luna, from which it can never be separated.

VIII. For it is joyned in affinity to the Gold and Silver, but more immediately to the Gold than to the Silver: which you are to take special notice of.

IX. It is also called the medium of conjoyning the Tinctures of Sol and Luna with the inferior or imperfect Metals; for it turns the Bodies into the true Tincture, to tinge the said other imperfect Metals: also it is the water which whiteneth, as it is whiteness it self; which quickeneth as it is a Soul; and therefore (as the Philosopher saith) quickly entrencheth into its Body.

X. Nam est aqua viva quæ venit suam irrigare terram ut germinet, & fructum producat in tempore suo, nam ex roratu omnia generantur ex terra nascentia:

XI. Terra ergo non germinat absque irrigatione & humiditate, aqua roris Maij ipsa abluit corpora, tanquam pluviali penetrat, & dealbat, ac facit corpus novum ex duobus corporibus.

XII. Aqua illa vitæ gubernata cum corpore, ipsum dealbat, convertens ipsum in suum colorem album.

XIII. Illa namque aqua, fumus albus est, ideo cum illa dealbatur corpus.

XIV. Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id est, inter cor-

X. For it is a living water which comes to moisten the Earth, that it may spring out, and in its season bring forth new fruit; for all things springing from the Earth, are produced through Dew or moisture.

XI. The Earth therefore springeth not forth without watering and moisture, is the water proceeding of May Dew, that cleanseth the Body; and like Rain penetrates them, and maketh one new Body of two Bodies.

XII. This Aqua Vitæ, Water of Life, being rightly ordered and disposed within the body, it whiteneth and converts or changes it into its white colour.

XIII. For this water is white vapour, and therefore the Body is whiteneth with it.

XIV. It behoves you therefore to whiten the Body, and open its infoldings.

& aquam est libido & so-
as ut Maris & Fœminæ,
ter natura similis propin-
uatem.

IV. Nam Aqua nostra
i secunda, dicitur Azot
ms Latonem, id est, Cor-
compositum ex Sole &
per Aquam nostram
am, dicitur etiam Anima
cum solutorum quorum a-
s jam simul ligavimus,
viant Sapientibus Phi-
is.

VI. Quantum ergo pre-
stet & magnifica hæc A-
Namque absque illa O-
n posset perfici. Dicitur
vas naturæ, uterus,
receptaculum tincturæ,
& nutrix.

XII. Et est Fons in quo
ant Rex, & Regina, &
quam oportet ponere &
in ventre sui infantis,
Sol qui ab ea processit

for between these two, that
is, between the Body and
the Water, there is a desire
and friendship, like as be-
tween the Male and Fe-
male, because of the pro-
pinquity and likeness of their
Natures.

XV. Now this our second
and living water is called
Azoth, the Water washing
the Laten, viz. the Body
compounded of Sol and
Luna by our first Water:
It is also called the Soul of
the dissolved Bodies, which
Souls we have even now tied
together, for the use of the
wise Philosopher.

XVI. How precious then,
and how great a thing is
this Water! For without it
the Work could never be
done or perfected: It is al-
so called the *Vas Naturæ*, the
Belly, the Womb, the Re-
ceptacle of the Tincture,
the Earth, the Nurse.

XVII. It is the Royal
Fountain in which the King
and Queen bathe them-
selves; and the Mother
which must be put into, and

& ipsum parturiit. ideo sese mutuo amant & diligunt ut Mater & Filius, & conjunguntur simul, quoniam ab una & eadem radice venerunt, & ejusdem substantiæ & naturæ.

XVIII. Et quoniam Aqua ista, est Aqua vitæ Vegetabilis, ideo ipsa dat vitam, & facit vegetare, crescere & pulchrare ipsum Corpus mortuum, & ipsum resuscitare de morte ad vitam solutione & sublimatione.

XIX. Et in tali operatione vertitur Corpus in Spiritum, & Spiritus in Corpus, & tunc facta est amicitia, pax, concordia, & unio contrariorum, id est, Corporis & Spiritus, qui mutant invicem naturas suas quas recipiunt, & sibi communicant per minima;

sealed up within the belly her Infant; and that is himself, who proceed from her, and whom brought forth; and therefore they have loved one another as Mother and Son, and are conjoynd together because they come from one and the same Root, and of the same Substance and Nature.

XVIII. And because Water is the Water of Vegetable Life, it causes a dead Body to vegetate, crease, and spring forth, to rise from Death to Life by being dissolved first, and then sublimed.

XIX. And in doing the Body is converted into a Spirit, and the Spirit (terwards) into a Body then is made the Amity, Peace, the Concord, the Union of the Contraries, to wit, between the Body and the Spirit, which reciprocally, or mutually change their Natures which they receive, and communicate one to another through their most minute part

X. *Sic quod calidum mi-
r frigido, & siccum humi-
& durum molli, & hoc
fit mixtio naturarum
ararum, frigidi scilicet cum
lo, & humidi cum sicco,
e admirabilis inter inimi-
nnexio.*

XX. So that that which
is hot, is mixed with that
which is cold, the dry with
the moist, and the hard with
the soft; by which means
there is a mixture made of
contrary Natures, viz. of
cold with hot, and moist
with dry, even a most ad-
mirable Unity between E-
nemies.

CHAP. IX.

*Sublimation; Or, the separating of the
Pure, from the Impure, by this Water.*

Nostra ergo dissolutio
Corporum quæ fit in
prima Aqua, non est, ni-
tificatio humidi cum sic-
midum verò coagulatur
cum.

*Quia humiditas tan-
siccitate continetur, ter-
ur, ac coagulatur in Cor-
ve in terram.*

I. **O**UR Dissolution then
of Bodies, which is
made such in this first Wa-
ter, is nothing else, but a
destroying or overcoming
of the moist with the dry,
for the moist is coagulated
with the dry.

II. For the moisture is
contained under, termina-
ted with, and coagulated in
the dry Body, to wit, in
that which is Earthy.

III. Corpora igitur dura & sicca, ponantur in nostra prima Aqua in vase bene clauso, ubi maneant donec solvantur, & ascendant in altum, quæ tunc dici possunt novum Corpus, aurum album Alchimix, & Lapis albus, & Sulphur album non urens, & Lapis Paradisi, hoc est, convertens Metalla imperfecta in Argentum album finum.

IV. Tunc etiam habemus simul, Corpus, Animam & Spiritum, de quo Spiritu, & Anima dictum est, quod non possunt extrahi à Corporibus perfectis, nisi per conjunctionem nostræ Aquæ dissolutivæ.

V. Quia certum est, quod res fixa non potest elevari, nisi per conjunctionem rei volatilis.

VI. Spiritus igitur mediantem Aqua & Anima, ab ipsis Corporibus extrahitur &

III. Let therefore the hard and the dry Bodies be put into our first Water in a Vessel, which close well, there let them abide till they be dissolved, and ascend to the top; then they be called a new Body, the white Gold made by Art, the white Stone, white Sulphur, not inflammable, the Paradisical Stone, viz. the Stone Transmuting imperfect Metals, into white Silver.

IV. Then have we the Body, Soul, and Spirit altogether; of which Spirit and Soul it is said, That they cannot be extracted from the perfect Bodies, but by the help or conjunction of our dissolving Water.

V. Because it is certain, That the thing fixed cannot be lifted up, or made to ascend, but by the conjunction or help of that which is volatile.

VI. The Spirit therefore by the help of the Water and the Soul, is drawn out

*aitur Corpus non Corpus,
statim Spiritus cum Ani-
Corporum sursum ascendit
superiori parte, quæ est per-
Lapidis, & vocatur
matio.*

II. *Hæc sublimatio, in-
Florentius Cathalanus,
er res accidas Spirituales,
atiles, quæ sunt de natura
burea & viscosa, quæ
vunt, & faciunt elevari
ora in Aëram, in Spiri-*

III. *Et in hac Sublima-
pars quædam dictæ A-
primæ, ascendit cum Cor-
us simul se jungendo, as-
, & jublimando in unam
am substantiam, quæ te-
nele natura duorum, scilicet
Cororum & Aquæ.*

X. *Proinde dicitur Cor-
pore & Spirituale Compositum
Corjusle, Cambar, Ethe-
Zandarith, Duenech be-*

from the Bodies themselves, and the Body thereby is made Spiritual; for that at the same instant of time, the Spirit, with the Soul of the Bodies, ascend on-high to the superiour part, which is the perfection of the Stone, and is called Sublimation.

VII. This Sublimation, saith *Florentius Cathalanus*, is made by things Acid, Spiritual, Volatile, and which are in their own nature Sulphurous and Viscous, which dissolve Bodies, and make them to ascend, and be changed into Air and Spirit.

VIII. And in this Sublimation a certain part of our said first Water ascends with the Bodies, joyning it self with them, ascending and subliming into one neutral or complex Substance, which contains the nature of the two, viz. the nature of the two Bodies, and of the Water.

IX. And therefore it is called the Corporeal and Spiritual Compositum, *Corjusle, Cambar, Ethelia, Zair-*

nus; sed proprie, tantum nominatur Aqua permanens, quia non fugit in igne.

X. Perpetuò adhærens Corporibus commixtis, id est, Soli & Lunæ, illisque communicans Tincturam vivam, incombustibilem, ac firmissimam, præcedenti nobilicrum & pretiosorem.

XI. Quia potest currere de hinc hæc Tinctura, sicut Oleum, omnia perforando & penetrando cum fixatione mirabili, quoniam hæc Tinctura est Spiritus, & Spiritus est Anima, & Anima Corpus.

XII. Quia in hac operatione Corpus efficitur Spiritus, de natura subtilissima, & pariter Spiritus incorporatur, & fit de natura Corporis cum Corporibus, & sic Lapis noster continet Corpus, Animam, & Spiritum.

darith, Dueneck, the Good but properly it is called permanent or fixed Water only, because it flies not the Fire.

X. But it perpetually adheres to the commixed compounded Bodies, that, to Sol and Luna, and communicates to them the living Tincture, incombustible and most fixed, much more noble and precious than the former which the Bodies had.

XI. Because from henceforth this Tincture runs like Oil, running through, and penetrating the Bodies, and giving to them its wonderful Fixity; and this Tincture is the Spirit, and the Spirit is the Soul, and the Soul is the Body.

XII. For in this operation the Body is made a Spirit, of a most subtile nature; and again, the Spirit is corporified and changed into the nature of the Body, with the Bodies, whereby our Stone consists of a Body, a Soul, and a Spirit.

III. O Natura, quomodo
ve is Corpus in Spiritum!
qu! non fieret si Spiritus
no incorporaretur cum Corpo-
ris, & Corpora cum Spiritu
fient volatilis, & postea per-
mentia.

IV. Transivit igitur unus
in alterum, & sese invicem
conversi sunt per Sapientiam.
O Sapientia! quomodo facis
Aurum esse volatile, ac fugi-
tivum, etiamsi naturaliter fix-
issimum esset!

XV. Oportet igitur dissol-
ve & liquefacere Corpora
per Aquam nostram, &
facere Aquam permanen-
tem, Aquam auream sublima-
tem, relinquendo in fundo
grossum, terrestreum & super-
fluum siccum.

XVI. Et in ista Sublima-
tionis ignis debet esse lentus, quia
per hanc Sublimationem in
die lento, Corpora purificata

XIII. O God, how thro'
 Nature dost thou change a
 Body into a Spirit! Which
 could not be done, if the
 Spirit were not incorpora-
 ted with the Bodies, and
 the Bodies made volatile
 with the Spirit, and after-
 wards permanent or fixed.

XIV. For this Cause sake,
 they have passed over into
 one another, and by the
 Influence of Wisdom are
 converted the one into the
 other. O Wisdom! How
 thou makest the most fix'd
 Gold to be volatile and fu-
 gitive, yea, though by na-
 ture it is the most fixed of
 all things in the World!

XV. It is necessary there-
 fore to dissolve and liquifie
 these Bodies by our Water,
 and to make them a perma-
 nent or fixed Water, a pure
 golden Water, leaving in the
 bottom the gross, earthy,
 superfluous and dry Matter.

XVI. And in this Subli-
 ming, making thin and pure,
 the Fire ought to be gentle;
 but if in this Sublimation

non fuerint, & grossiores ejus partes [nota bene] terrestres separatæ à Mortui immunditia, impedirent quominus ex his possis perficere Opus.

with a soft Fire, the Bodies be not purified, and the gross or earthy parts thereof, [note this well,] being separated from the impurities of the Dead, you shall not be able to perfect the Work.

XVII. *Non indiges enim nisi tenui, & subtili naturâ Corporum dissolutorum, quæ tibi dabit Aqua nostra silento Igne procedis, separando heterogenea ab homogeneis.*

XVII. For thou needest nothing but that thin & subtil part of the dissolved Bodies, which our Water will give thee, if thou proceedest with a slow or gentle Fire, by separating things heterogeneous, from things homogeneous.

CHAP. X.

Of the Separation of the pure Parts from Impure.

I. **R**ecipit ergo compositum, mundationem per Ignem nostrum humidum, dissolvendo scilicet & sublimando quod purum & album est, ejectis fœcibus ut vomitus qui sponte fit, (inquit Azinabam.)

I. **T**his Compositum has its mundification or cleansing, by our mild Fire, which (as Azinabam saith) by dissolving & subliming that which is pure and white, it casts forth & rejects its fœcis or filth, as a voluntary Vomit.

I. *Nam in tali dissoluti-
one sublimatione naturali
elementorum deligatio mun-
di, & separatio puri
auro.*

II. *Ita ut purum & album
ascendat sursum, & impurum
terreum fixum remaneat
in fundo Aquæ & vasis.*

III. *Quod est dimittendum
relinquendum, quoniam nul-
lus valoris, recipiendo so-
lum mediam substantiam al-
bescientem, & fundentem,
dimittendo terram fœculen-
tam quæ remansit inferius in*

IV. *Ex parte præcipuè A-
uræ quæ est scoria & Terra
relinquenda, quæ nihil valet,
nequam aliquid boni præ-
stare potest, ut illa clara Ma-
ter alba, pura, & nitida;
solum debemus accipere.*

II. For in such a dissolu-
tion and natural Sublima-
tion or lifting up, there is a
loosening or untying of the
Elements, and a cleansing
and separation of the Pure,
from the Impure.

III. So that the pure and
white substance ascends up-
wards, and the impure and
earthy remains fixed in the
bottom of the Water and the
Vessel.

IV. This must be taken
away and removed, because
it is of no value, taking on-
ly the middle white sub-
stance, flowing, and mel-
ted or dissolved, rejecting
the fœculent Earth, which
remains below in the bot-
tom.

V. These Fœces were se-
parated partly by the Water,
and are the Dross and Terra
damnata, which is of no va-
lue, nor can do any such
service as the clear, white,
pure and clean Matter,
which is wholly and only
to be taken and made use
of.

VI. *Et ad hunc Caphaream Scopulum sæpe numero navis atque scientia discipulorum Philosophiæ, (ut mihi etiam aliquando accidit) imprudentissime colliditur, quia Philosophi sæpissime contrarium asserunt.*

VII. *Nempe, nihil removendum, præter humiditatem, id est, nigredinem, quod tamen dicunt ac scribunt tantum, ut possint decipere incautos, qui absque Magistro, aut indefatigabili lectura, & oratione ad Deum omnipotentem, aureum hoc vellus avellere cupiunt.*

VIII. *Notate igitur, quod separatio, divisio & sublimatio ista absque dubio est Clavis totius Operis.*

IX. *Igitur, post putrefactionem & dissolutionem horum Corporum, Corpora nostra se elevant in altum, usque ad superficiem Aquæ dissolventis,*

VI. And against this Capharean Rock, the Ship of Knowledge, or Art of the young Philosopher is sometimes,) dashed together in pieces, or destroyed, because the Philosophers of the most part speak in contraries.

VII. That is to say, nothing must be removed or taken away, except moisture, which is blackness; which notwithstanding they speak and write only to the unlearned, who without a Master's indefatigable Reading and humble supplications to the Almighty, would ravish away the Golden Fleece.

VIII. It is therefore observed, That this separation, division, and sublimation, is (without doubt) the Key of the whole Work.

IX. After the putrefaction then and dissolution of these Bodies, our Bodies shall ascend up to the top even to the surface of the

*corem albedinis, & hæc
deest vita.*

*X. Nam in illa albedine
Antimonialis, & Mer-
curialis, infunditur cum spiri-
tibus & Lunæ nutu na-
turæ separat subtile ab
impuro, & purum ab impuro.*

*Elevando paulatim
subtilem Corporis à suis
partibus, donec totum purum
erit & elevetur.*

*X. Et in hoc completur
sublimatio philosophica
naturalis.*

*XI. Et cum hæc albe-
dine infusa est in Corpore A-
ntimoniali, virtus minera-
lis subtilior est Igne, cum
quinta essentia, &
quæ nasci appetit, &
vivificare à grossis facibus
rebus, quæ illi advene-*

dissolving Water, in a white-
ness of colour, which white-
ness is Life.

X. And in this whiteness
the Antimonial and Mercuri-
al Soul, is by a natural
compact infused into, and
joyned with the Spirits of
Sol and Luna, which sepa-
rate the thin from the thick,
and the pure from the im-
pure.

XI. That is, by lifting
up by little and little the
thin and pure part of the
Body, from the Fæces and
Impurity, until all the pure
parts are separated and af-
cended.

XII. And in this work is
our natural and philosophi-
cal Sublimation complea-
ted:

XIII. Now in this white-
ness is the Soul infused into
the body, to wit, the mi-
neral virtue, which is more
subtil than Fire, being in-
deed the true Quintessence
and Life, which desires or
hungers to be born again,

rant

rant ex parte menstrualis, & corruptionis.

& to put off the defile and be spoiled of its gross earthy Fæces, which is taken from its menstrual Womb, and corrupt again of its original.

XIV. *Et in hoc est nostra philosophica sublimatio, non in vulgari iniquo Mercurio, qui nullas habet qualitates similes illis quibus ornatur Mercurius noster extractus à cavernis suis vitriolicis, sed redeamus ad sublimationem.*

XIV. And in this is our Philosophical Sublimation not in the impure, corrupted vulgar Mercury, which has no properties or qualities like to those, with which our Mercury (drawn from its vitriolick Caverns) is adorned. But let us return to our Sublimation.

CH A P. XI.

Of the Soul which is extracted by our Work and made to ascend.

I. **C**ertissimum igitur est in arte ista, quod Anima hæc extracta à Corporibus, elevari non potest, nisi per appositionem rei volatilis, quæ est sui generis.

I. **I**T is most certain before in this Art, that this Soul extracted from Bodies, cannot be made to ascend, but by adding a volatile Matter, which is of its own kind.

II. *Per quam Corpora red-duntur volatilia & spiritalia,*

II. By the which the Bodies will be made volatile

quando, subtiliando, & quando, contra naturam, corpoream, gravem, ponderosam.

II. *Et hoc modo sunt non corpora, & quinta essentia, de Spiritus, quæ vocatur Hermetis, & Mercurius à servo rubeo.*

IV. *Et sic remanent inferiores terrestres, aut potius inferiores Corporum, quæ per se nemine non possunt solvi ullo corporum modo.*

V. *Et fumus ille albus, hoc illud aurum, id est, quinta essentia, dicitur etiam Magnesia composita quæ continet Homo, vel composita est Elemento, ex Corpore, Anima, & Spiritu.*

VI. *Corpus ejus est terra fixa, plusquam subtilis-*

and spiritual, lifting themselves up, subtilizing and subliming themselves, contrary to their own proper nature, which is corporeal, heavy, and ponderous.

III. And by this means they are unbodied, or made no bodies, to wit, incorporeal, and a Quintessence of the nature of a Spirit, which is called *Avis Hermetis*, and *Mercurius Extractus*, drawn from a red Subject or Matter.

IV. And so the terrene or earthy parts remain below, or rather the grosser parts of the Bodies, which can by no Industry or Ingenuity of Man be brought to a perfect dissolution.

V. And this white Vapor, this white Gold, to wit, this Quintessence, is called also the Compound *Magnesia*, which like Man does contain, or like Man is composed of a Body, Soul, and Spirit.

VI. Now the Body is the fixed solar Earth, exceeding
subtilisima,

*fima, per vim Aquæ nostræ
divinæ ponderositer elevata.*

the most subtile M
which by the help
divine Water is with
culty lifted up or se
ted.

VII. *Anima ejus est Tin-
ctura Solis & Lunæ, proce-
dens excommunicatione horum
duorum.*

VII. The Soul is the
cture of Sol and Luna
ceeding from the com
ction, or communic
of these two, (to wit
Bodies of Sol and Luna
our Water.)

VIII. *Spiritus verò, est
virtus mineralis amborum &
aquæ, quæ defert animam,
five tincturam albam super
Corpora, & ex corporibus, si-
cut portatur tinctura tincto-
rum, per aquam supra pan-
num.*

VIII. And the Spi
the mineral power, or
tue of the Bodies, and
Water which carries the
or white Tincture is
upon the Bodies, and
out of the Bodies; li
the Tinctures or Colou
Dying Cloth are by
Water put upon, and d
fed in and through
whole Cloth.

IX. *Et ille spiritus Mer-
curialis, est vinculum animæ
Solaris, & corpus Solare, est
corpus fixioris continens cum
Luna spiritum, & animam.*

IX. And this Merc
Spirit is the Chain or En
of the solar Soul; and
solar Body; is that Bly
which contains the Spir
Soul, having the powe
fixing in it self, being joyed
with Luna.

*X. Spiritus ergo penetrat,
us figit, anima copulat,
et dealbat.*

*XI. Ex his tribus simul
is fit lapis noster, id est,
Sol Luna & Mercurio.*

*XII. Cum ergo aqua nostra
extrahitur natura om-
nis operans naturam, ideo-
que corpora per aquam hanc
aur, imbibantur, teran-
tur & diligenter regan-
tur, nec ab spissitudine ab-
strahuntur, & in tenuem spi-
ritum & impalpabilem ver-
vatur, vacuus est labor.*

*XIII. Quia nisi corpora
aur in non corpora, id
est Mercurium Philosopho-
rum, induratum operis regula in-
veniret.*

*XIV. Et illud ideo quoni-
am impossibile est illam tenuis-*

X. The Spirit therefore penetrates, the Body fixes, and the Soul joyns together, tinges and whitens.

XI. From these three united together, is our Stone made; to wit, of Sol, Luna, and Mercury.

XII. Therefore with this our Golden-Water, a natural Substance is extracted, exceeding all natural Substances; and so, except the Bodies be broken and destroyed, imbibed, made subtile and fine, thriftily and diligently managed, 'till they are abstracted from, or lose their grossness or solid Substance, and be changed into a thin and subtil Spirit, all our Labour will be in vain.

XIII. And unless the Bodies be made no Bodies, or incorporeal, that is, be converted into the Philosophers Mercury, there is no Rule of Art yet found out to work by.

XIV. The reason is, because it is impossible to
simans

*simam animam omnem in se
tincturam habentem à corpori-
bus extrahere, nisi prius resol-
vantur in aqua nostra.*

draw out of the Bodies
that most thin and the
Soul, which has in it
the Tincture, except
first resolved in our

XV. *Solve ergo corpora in
aurea aqua, & decoque quous-
que tota egrediatur tinctura per
aquam in colorem album sive
in oleum album, cumque vide-
ris illam albedinem super aquam,
scias tunc corpora esse lique-
facta.*

XV. Dissolve the
Bodies in this our Golden
water, and boil them
all the Tincture is brought
forth by the Water, in
white Colour, and a
Oil; and when you feel
whiteness upon the Water
then know that the Bodies
are melted, liquified
dissolved.

XVI. *Continua ergo decocti-
onem donec pariant nebulam
quam conceperunt tenebrosam,
nigram & albam.*

XVI. Continue the
boiling, till the dark, black
and white Cloud is brought
forth, which they have re-
ceived.

CHAP. XII.

*Of Digestion, and how the Spirit is made
thereby.*

I. *PONE ergo corpora perfe-
cta in aqua nostra, in
vase Hermeticè sigillato, super*

I. *PUT the refore
perfect Bodies
Metals, to wit, Sol and*

lenem, & coque continuè perfectè resolvantur in pretiosissimum.

I. Coque [*inquit Adfar*] *omni ficut per ovorum naturam, donec solvantur cor- & eorum tinctura con- sissima [nota] extrahatur.*

II. *Non autem extrahitur simul, sed parum ad pa- creditur, omni die, omni donec in longo tempore matur hujusmodi solutio, ad solvitur semper petit per s.*

I. *Et in tali dissolutione vis lenis, & continuus, me in aquam viscosam sol- vum impalpabilem, & tota creantur tinctura in colore vi- red:is primum, quod est sig- num eræ solutionis.*

na, into our Water in a Vessel, Hermetically sealed, upon a gentle Fire, and digest continually, 'till they are perfectly resolved into a most precious Oyl.

II. Digest (saith *Adfar*) with a gentle Fire, as it were for the hatching of Chickens, so long, 'till the Bodies are dissolved, and their perfectly conjoyned Tincture (mark this well) is extracted.

III. -But it is not extra- cted all at once, but it is drawn out by little and lit- tle, day by day, and hour by hour, till after a long time the Solution thereof is compleated, and that which is dissolved, always swims a top.

IV. And while this disso- lution is in hand, let the Fire be gentle and continu- al, till the Bodies are dissol- ved into a viscous and most subtile Water, and the whole Tincture be educed, in co- lour first black, which is the sign of a true dissoluti- on.

V. Continua deinde decoctionem quousque fiat aqua permanens alba, quia in suo regens balneo, fiet postea clara & tandem deveniet, sicut argentum vivum vulgare, scandens per aëra super aquam primam.

VI. Ideoque cum videris corpora soluta in aquam viscosam, scias tunc corporis esse conversam in vaporem, & te habere animas à corporibus mortuis separatas, & in spirituum ordinem sublimatione delatas.

VII. Unde ambo cum parte aquæ nostræ, facta sunt spiritus in aëra scandentes, ibique corpus compositum ex mare & fœmina, ex Sole & Luna, & ex illa subtilissima natura mundata per sublimationem, accipit vitam, inspiratur à suo humore.

V. Then continue digestion, till it become white fixed Water; for being digested in Balneo Mariæ] it will afterward come clear, and in the become like to common Argent vive, ascending the Spirit above the Water.

VI. When therefore you see the Bodies dissolve the first viscous Water you know, that they are turned into a Vapour, and that the Soul is separated from the dead Body, and by Sublimation, brought into the order of Spirits.

VII. Whence both of them, with a part of the Water, are made Spiritus rising up into the Air; and there the compounded body, made of the Male and the Female, viz. of Solar Luna, and of that most subtle Nature, cleansed by Sublimation, taketh life and is made Spiritual by its own humidity.

III. *Id est, à sua aqua, homo ab aëre, quare multiplicabitur deinceps ac crescet in sua specie, sicut res omnes aëre.*

V. *In tali ergo elevatione, sublimatione philosophica, coniunguntur omnes ad invicem & corpus novum inspirantur ab aëre vivit vegetabiliter, quod est miraculosum.*

VI. *Quare nisi corpora igne, aqua attenuentur, quousque scedant in spiritus, & quousque neant, ut aqua & fumus, vel Mercurius, nihil fit in*

VII. *Illis tamen ascendentibus re nascuntur, & in aëre vivunt, fiuntque vita cum aqua, ut numquam possint separari, sicut aqua mixta*

VIII. That is, by its own Water; like as a Man is sustained by the Air; whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things.

IX. In such an ascension therefore, and philosophical Sublimation, all are joyned one with another, and the new Body subtilized, or made living by the Spirit, miraculously liveth or iprints like a Vegetable.

X. Wherefore, unless the Bodies be attenuated, or made thin, by the Fire and Water, 'till they ascend in a Spirit, and are made, or do become like Water and Vapour, or Mercury, you labour wholly in vain.

XI. But when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so as they can never be separated, but are as Water mixt with Water.

XII. *Idecque natus in aëre sapienter dicitur, quoniam omnino spiritualis efficitur:*

XIII. *Ipse namque Vultur sine alis volans, supra montem clamat dicens, Ego sum albus nigri, & rubeus albi, & citrinus rubei filius, vera dicens non mentior.*

XII. And therefore it is wisely said, That the Son is born of the Spirit, because it is altogether Spiritual.

XIII. For the Vulture himself flying without Wings cries upon the top of the Mountain, saying, I am white, brought forth from the black, and the red brought forth from the white, the citrine Son of the red; I speak the Truth and lye not.

C H A P. XIII.

Of the beginning of the Work, and a Summary of what is to be done.

I. **S**ufficit ergo tibi corpora in vase, & in aqua semel ponere, & diligenter claudere vas, quousque vera separatio sit facta.

II. *Quæ vocatur ab invidis conjunctio, sublimatio, assatio, extractio, putrefactio, ligatio,*

I. **I**t sufficeth thee to put the Bodies into the Vessel, and into the Water once for all, and to close the Vessel well, until a true separation be made.

II. This the Obscure Author calls Conjunction, Sublimation, Assation, Extraction,

effusio, subtiliatio, generatio, &c.

Putrefaction, Ligation, Deposition, Subtilization, Generation, &c.

I. Et totum perficiatur Magisterium, Fac igitur sicut Generationem hominis, & Vegetabilis, imposito semine in matrici semen, & bene claudere.

III. Now that the whole Magistry may be perfected, Work, as in the Generation of Man, and of every Vegetable; put the Seed once into the Womb, and shut it up well.

II. Vides ergo quomodo pluribus rebus non indiges, & non opus nostrum magnas non eret expensas, quoniam unus lapis, una medicina; unum regimen, una dispositio ad album, & rubeum conservè faciendum.

IV. Thus you may see, that you need not many things, and that this our work requires no great Charges, for that as there is but one Stone, there is but one Medicine, one Vessel, one order of working, and one successive Disposition to the White and the Red.

III. Et quamvis dicamus in multis locis ponito hoc, ponito illud, tamen non intelligimus oportere, nisi unam rem ponere, & semel ponere, & claudere vas usque ad operis complementum.

V. And altho we say in many places, take this, and take that; yet we understand, that it behoves us to take but one thing, and put it once into the Vessel, until the Work be perfected.

IV. Quia hæc tantum ponitur à philosophis invidis, ut decipiant, ut dictum est, incitos. Nunquid enim etiam hæc ars est Cabalistica? arca-

VI. But these things are so set down by the Obscure Philosophers, to deceive the unwary, as we have before spoken; for is not this *Ars*

nis plena? & tu fatue credis nos docere apertè arcana arcanorum, verbaque accipis secundum sonum verborum?

VII. *Scito verè, [nullo modo sum ego invidus ut ceteri] qui verba aliorum philosophorum accipit secundum prolationem, ac significationem vulgarem nominum, jam ille absque filo Ariadnæ, in medio amfractuum Labyrinthi multipliciter errat, pecuniamque suam destinavit perditioni.*

VIII: *Ego vero Artephius postquam adeptus sum veram ac completam sapientiam in libris veridici Hermetis, fui aliquando invidiosus cæteri omnibus.*

IX. *Sed cum per mille annos, aut circiter [quæ jam transferunt super me à nativitate mea, gratia Soli Dei om-*

Cabalistica, or a secret and hidden Art? Is it not an Art full of Secrets? Al believest thou O Fool that we plainly teach this Secret of Secrets, taking out Words according to their literal Signification?

VII. Truly, I tell thee (that as for my Self I am no ways self-seeking or envious as others are; but) he that takes the Words of the old Philosophers, according to their common Signification, he even already (having lost Ariadnes clue of Thread) wanders in the midst of the Labyrinth, multiplies Errors, and casts away his Money for nought.

VIII. And I Artephius, after I became an Adept, I had attained to the true and complet Wisdom, by studying the Books of the most faithful *Hermes*, the speaker of Truth, was sometimes obscure also, as the others were.

IX. But when I had spent the space of a Thousand Years, or there about (which are now passed down the river of time)

*itis, & usu hujus mirae
essentiae.]*

*X Cum per hæc, inquam,
ma tempora, viderem ne-
me magisterium Hermeti-
tinere posse, propter ob-
tem verborum philoso-
or n.*

*X. Pietate motus ac pro-
boni viri, decrevi in his
tis temporibus vitæ meæ,
scribere sincere ac vera-
ut nihil ad perficiendum
philosophorum possis de-
dere.*

*XI. (Dempto aliquo, quod
mi licet scribere, quia re-
per per Deum, aut magi-
trū, & tamen in hoc libro,
le ui non erit duræ cervicis,
umauca experientia facilliter
dacet.)*

my Head, since the time I
was born to this day, through
the alone goodness of God
Almighty, by the use of this
wonderful Quintessence.)

X. When I say for so very
long a time (as a Thousand
Years) I found no Man that
had found out or obtained
this Hermetick Secret, be-
cause of the obscurity of
the Philosophers Words.

XI. Being moved with a
Generous Mind, and the
integrity of a good Man, I
have determined in these
latter days of my Life, to
declare all things truly and
sincerely, that you may not
want any thing for the per-
fecting of this Stone of the
Philosophers.

XII. (Excepting one cer-
tain thing, which is not law-
ful for me to discover to any,
because it is either revealed
or made known, by God
himself, or taught by some
Master, which notwith-
standing he that can bend
himself to the search of, by
the help of little Experience,
may easily learn in this Book.)

XIII. *Scripti ergo in hoc libro nudam veritatem, quia paucis coloribus vestivi, ut omnis bonus & sapiens, mala Hesperidum mirabilia feliciter possit ex arbore hac philosophica decerpere.*

XIV. *Quare laudetur Deus altissimus, qui posuit in anima nostra hanc benignitatem, & cum senectute longinquissima dedit nobis veram cordis dilectionem, qua omnes simul homines (ut mihi videtur) amplector, diligo & verè amo.*

XV. *Sed ad artem redeundum Sanè opus nostrum citò perficitur, nam quod calor Solis in 100. annis coquit in minerij terræ ad generandum unum metallum (ut sepiissime vidi) Ignis noster secretus, id est, aqua nostra ignea, sulphurea, quæ dicitur Balneum Mariæ, operatur brevi tempore.*

XIII. And in this Book have therefore written the naked Truth, altho clouded or disguised with a few colours; yet so that every good and wise Man may happily gather those desirable examples of the Hesperides from this our Philosophers Tree

XIV. Wherefore Praise be given to the most high God, who has poured into our Soul of his goodness through a good old Age even an almost infinite number of Years, has truly filled our Heart with his Love which (methinks) I embrace, cherish, and truly love all Mankind together.

XV. But to return to business. Truly our Work is presently performed; so that which the heat of the Sun is an hundred Years in doing, for the Generation of the Metall in the bowels of the Earth; our Secret Fire, that is, our Fiery and Sulphureous Water, which is called Balneum Mariæ, doth (as I have often seen) in a very short time.

C H A P XIV.

*The Easiness and Simplicity of this Work,
and of Our Philosophick Fire.*

IT hoc opus non est gra-
vis laboris illi qui scit
colligit, atque non est ma-
gillius tam chara (cum
quantitas sufficiat) quod
curi quis possit ut ab opere
suum suspendat.

I Quia est adeo breve &
ut meritò dicatur opus
breve, & ludus puerorum.

I. Age ergo gnariter, fili
meus, Deum, lege assidue li-
ber enim librum ape-
re, cogita profunde, fuge res
vanas, quia non
labentur in his re-
bus durissimis, sed tantum

I. **N**OW this Operation
or Work is a thing
of no great Labour to him
that knows and understands
it; nor is the Matter so dear,
(considering how small a
quantity does suffice) that
it may cause any Man to
withdraw his hand from it.

II. It is indeed a Work so
short and easie, that it may
well be called a Womans
Work, and the Play of Chil-
dren.

III. Go to then, my Son,
put up thy Supplications to
God Almighty; be dilligent
in searching the Books of the
Learned in this Science; (for
one Book openeth another;) think and meditate of these

in decoctione aquæ tuæ ex luminaribus extractæ.

things profoundly; and void all things which vain, or will not endure Fire; because from those stable, perishing or consuming things, you can never attain to the perfect matter, which is only found in the digestion of your Water, extracted from Sol and Luna.

IV. *Nam ex ista aqua color, & pondus adducitur usque ad infinitum, & hæc aqua est fumus albus, qui in corporibus perfectis veluti anima defluit, & eorum nigredinem & immunditiam ab eis penitus aufert, & corpora in unum consolidat, & eorum aquam multiplicat.*

IV. For by this Water Colour and Ponderosity and Weight, are infinitely added to the matter; and this matter is a white Vapor, which like a Soul, flows through the perfect Bodies, taking them wholly from their blackness, and impurities, uniting the two bodies in one, and increasing their Weight.

V. *Et nihil est quod à corporibus perfectis, id est, a Sole & Luna colorem possit aufere nisi Azoth, id est, nostra aqua quæ colorat, & album reddit corpus rubeum secundum regionem suam.*

V. Nor is there any thing than Azoth, to take from this our Water, which we take from the perfect bodies of Sol and Luna, their natural Colour, making the red Body white, according to the Disposition thereof.

VI. *Sed loquamur de ignibus. Ignis ergo noster mineralis est, æqualis est, continuus est, non vaporat, nisi nimium*

VI. Now let us speak of the Fire. Our Fire is Mineral, equal, continuous, it fumes not, unless it be too

ter, de sulphure participat, sumitur quàm à materia diruit, solvit, con- & calcinat, & est arti- ad inveniendum.

much stirred up, participates of Sulphur, and is taken from other things than from the Matter; it over-turns all things, dissolves, congeals, and calcines, and is to be found out by Art, or after an Artificial manner.

I. Et compendium sine etiam saltem parvo, est humidus, vaporosus, dissolvens, alterans, penetrans, & aëreus, non violentus, circumdans, & unicus.

VII. It is a compendious thing, gotten without cost or charge, or at least without any great purchase; it is humid, vaporous, digestive, altering, penetrating, subtle, spirituous, not violent, incombustible, circum-spect-ive, continent, and one only thing.

II. Et est fons aquæ vivæ circuit & continet locum ablutionis Regis & Regine in toto opere ignis iste humilis tibi sufficit, in principio, & fine, quia in ipso totum consistit.

VIII. It is also a Fountain of living Water, which circumvolveth and contains the place in which the King and Queen bathe themselves; through the whole Work this moist Fire is sufficient; in the beginning, middle, and end, because in it, the whole Art does consist.

III. Et est ignis naturalis, & a naturam, in naturalis, & sine adustione, & pro contrario est ignis calidus, siccus, & frigidus, cogitate

IX. This is the natural Fire, which is yet against Nature, not natural, and which burns not; and lastly, this Fire is hot, cold, dry,

super

super hæc, & facite recte absque natura extranea.

moist; meditate on things, and proceed di without any thing of reign Nature.

X. *Quod si hos ignes non intelligitis, audite hæc ex abstrusiori, & occulta antiquorum de ignibus cavilatione, nunquam in libris hucusque scripta.*

X. If you understand these Fires, give ear to I have yet to say, n yet written in any bo drawn from the mo struse and occult Rid the Ancients.

CHAP. XV.

Of the three kinds of Fires of the Philosophers in particular.

I. **T**RES proprie habemus ignes, sine quibus ars non perficitur, & qui absque illis laborat in unum curas suscipit.

I. **W**E have pr three Fires out which this our Art not be perfected; and soever works without takes a great deal of L in vain.

II. *Primus est lampadis, & is continuus est, humidus, vaporosus, æreus, & artificialis ad inveniendum.*

II. The First Fire of the Lamp, which is continuous, humid, vapor Spiritous, and found of Art.

Nam lampas debet esse
nata ad clausuram, &
tendum est magno ju-
dicio non pervenit ad ar-
ura cervicis.

Quia si ignis lampadis
geometricè & debite
natus, aut per defe-
ctoris non videbis signa
re designata, atque præ-
sura, expectatio aufu-
aut præ ardore nimio
ari comburentur, &
tuum iniquè deflebis.

Secundus ignis est cine-
quibus vas recluditur
re sigillatum, aut poti-
lor ille suavissimus qui
re temperato lampadis,
at qualiter vas.

III. This Lamp fire ought
to be proportioned to the
enclosure ; wherein you
must use great Judgment,
which none can attain to,
but he that can bend to the
search thereof.

IV. For if this Fire of the
Lamp be not measured, and
duly proportioned or fitted
(to the Fornace) it will be,
that either for want of heat
you will not see the expect-
ed Signs, in their limited
times, whereby you will
lose your hopes and expe-
ctation by a too long delay :
Or else, by reason of too
much heat, you will burn
the *Flores Auri*, the Golden
Flowers, and so foolishly be-
wail your lost Expence.

V. The Second Fire is *Ig-
nis Cinerum*, an Ash heat,
in which the Vessel herme-
tically sealed is recluded, or
buried : Or rather, it is that
most sweet and gentle heat,
which proceeding from the
temperate Vapours of the
Lamp, does equally surround
your Vessel.

VI. *Hic violentus non est, nisi nimium excitetur, digerens est, alterans est, ex alio corpore quam à materia sumitur, unicus est, est etiam humidus, & innaturalis, &c.*

VII. *Tertius est ignis ille naturalis aquæ nostræ, quæ vocatur etiam contra naturam, quia est aqua, & nihilominus ex auro facit merum spiritum, quod ignis communis facere non potest.*

VIII. *Hic mineralis est, æqualis est, de sulphure participat, omnia diruit, congelat, solvit, ac calcinat, hic est penetrans, subtilis, incomburens & est fons aquæ vivæ in quo se lavant Rex & Regina, quo indigemus in toto opere, in principio, medio, & fine.*

VI. This Fire is tender or forcing, ex- be too much excited red up; it is a Fire dig- alterative, and takes another body than th- ter; being but one moist also, and n- tural.

VII. The Third is the natural Fire of ou- ter, which is also call- Fire against nature, b- it is Water; and yet- theless, it makes a me- rit of Gold, which co- Fire is not able to do.

VIII. This Fire is r- al, equal, and partic- of Sulphur; it overtu- destroys, congeals, diss- and calcines; it is pe- ting, subtil, incomb- and not burning, and fountain of Living w- wherein the King a- Queen bathe them- whose help we stand in- of, through the whole Vo- through the beginning- dle and end.

Aliis vero duobus sunt, non, sed tantum aliis, &c.

*Conjunge ergo in legendis philosophorum, hos tres & proculdubio intel-
eorum de ignibus non te*

IX. But the other Two above-mentioned, we have not always occasion for, but only at some times.

X. In reading therefore the books of Philosophers, conjoin these Three Fires in your Judgment, and without doubt, you will understand whatever they have wrote of them.

CHAP. XVI.

Of the Colours of Our Philosophick Tincture, or Stone.

*Quoad Colores, qui non nigrescit, dealbare est, quia nigredo est al-
principium, & signum
rektionis, & alterationis,
et corpus penetratum &
tatum jam est.*

I. **N**OW as to the Colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of Putrefaction and Alteration, and that the body is now penetrated and mortified.

*II Ergo in hac putrefactione
h: aqua, primo apparet*

II. From the Putrefaction therefore in this Water, there
nigredo,

nigredo, sicut brodium saginatum piperatum.

first appears blackness, unto Broth wherein a bloody thing is boyled

III. *Secundò terra nigra continuò decoquendo, dealbatur, quia anima horum supernatat ut cremor albus, & in hac albedine uniuntur omnes spiritus sic quod denuò aufugere non possunt.*

III. Secondly, The Earth by a continual decoction is whitened, because the Soul of the Two is swims above upon the water, like white Cream in this only whiteness, & Spirits are so united that they can never flie one from another.

IV. *Et ideo dealbandus est laton, & rumpendi libri ne corda nostra rumpantur, quia hæc albedo est lapis perfectus ad album & corpus nobile necessitate finis, & tinctura albedinis exuberantissimæ reflexionis & fulgidi splendoris, quæ non recedit à commixto corpore.*

IV. And therefore the Laton must be whitened, & the leaves unfolded, in order that the body broken or opened, we labour in vain; for whiteness is the perfect end for the white work, & the body enobled in order to that end; even the Tincture of a most exuberant whiteness, and shining brightness, which never departs from the body it is once joined with.

V. *Nota ergo hic, quod spiritus non figuntur nisi in albo colore, qui ideo nobilior est cæteris, & semper desiderabiliter expetenda, cum sit totius*

V. Therefore you note here, that the Spirits are not fixed, but in the white Colour, which is more noble than the other

quodammodo complemen

lours, and is more vehemently to be desired, for that it is as it were the Complement or Perfection of the whole work.

V. Terra enim nostra putrescit in nigrum, deinde mun-
dificatur in elevatione, postea
mundificata, nigredo recedit, &
dealbatur & perit tene-
brarum dominium humidum
peris, tunc etiam fumus
penetrat in corpus novum,
spiritus constringuntur in
solidum.

VI. For our Earth putti-
fies and becomes black, then
it is purified in lifting up or
Separation; afterwards be-
ing dried, its blackness goes
away from it, and then it is
whitened, and the feminine
dominion of the darkness
and humidity perisheth;
then also the white Vapor
penetrates through the new
Body, and the Spirits are
bound up or fixed in the
dryness.

VII. Atque corrumpens,
consummatum, & nigrum ex
nigro, evanescit, tunc etiam
corpus novum resuscitat clarum,
et ac immortale, ac vi-
ctorum ab omnibus inimicis
perpetrat.

VII. And that which is
corrupting, deformed and
black through the moisture,
vanishes away; so the new
body rises again clear, pure,
white, and immortal, ob-
taining the Victory over all
its Enemies.

VIII. Et sicut calor agens
in humido generat nigredinem
et nigrum colorem, sic decoquen-
do semper, calor agens in
humido generat albedinem secun-
dum colorem, & deinde citri-

VIII. And as heat work-
ing upon that which is moist,
causeth or generates black-
ness, which is the prime or
first Colour; so always by
decoction, more and more

*nitatem & rubedinem agens
in mero sicco, & satis de colo-
ribus.*

heat working upon
which is dry, begets whi-
ness, which is the second
Colour; and then working
upon that which is pure
and perfectly dry, it pro-
ceth Citrinity and Redness.
Thus much for Colours.

IX. *Sciendum igitur nobis
est, quod res quæ habet caput
rubeum & album, pedes verò
albos & postea rubeos, & oc-
culos antea nigros, hæc res tan-
tum est magisterium.*

IX. We must know there-
fore, that the thing which
has its Head red and white
but its Feet white and a little
towards red; and its Eyes
fore hand black, that is the
thing, I say, is the matter
of our Magisterium.

CHAP. XVII.

*Of the perfect Bodies, their Putrefaction,
ruption, Digestion, and Tincture.*

I. **D**issolve ergo Solem &
Lunam in aqua no-
stra dissolutiva, quæ illis est
familiaris & amica, & de eo-
rum natura proxima, illisque
est placabilis, & tanquam ma-
trix, mater, origo, principium,
& finis vitæ.

I. **D**issolve then Sol
Luna in our dissol-
ving Water, which is fa-
miliar and friendly, and the
next in nature unto them
and is also sweet and con-
sistent to them, and as it is
a Womb, a Mother, an
Original, the beginning
the end of their Life.

I. Et ideo emendantur in aqua, quia natura lætatur natura, & natura naturam continet, & vero matrimonio emendantur adinvicem & fiunt una natura, unum corpus novum, resuscitatum immortale.

I. Sic oportet conjungere, sanguineos, cum consanguineos, tunc istæ naturæ sibi obviant, & se prosequuntur adinvicem, se putrefaciunt, generant, & gaudere faciunt, quia natura per naturam regitur naturam & amicam.

II. Nostra igitur aqua (in Danthin) est fons pulcher, lucidus, & clarus, præparatus admodum pro Rege & Regina, quoniam ipse optimè cognoscit, & hi

II. And that is the very Reason why they are meliorated or amended in this Water, because like nature rejoiceth in like nature, and like nature retains like nature, being joined the one to the other, in a true Marriage, by which they are made one Nature, one new Body, raised again from the dead, and immortal.

III. Thus it behoves you to join Consanguinity, or sameness of kind, with sameness of kind, by which these natures, will meet and follow one another, purifie themselves, generate, and make one another rejoice; for that like nature, now is disposed by like nature, even that which is nearest, and most friendly to it.

IV. Our Water then (saith Danthin) is the most beautiful, lovely, and clear Fountain, prepared only for the King, and Queen, whom it knows very well, and they it.

V. Nam ipsos ad se attra-

V. For it attracts them to

bit & illi ad se lavandum in illo fonte remanent duos aut tres dies, id est menses, & hos juvenescere facit, & reddit formosos.

VI. *Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & fiant robustiores, nobiliores & fortiores.*

VII. *Id circo nisi hi mortui conversi fuerint in aquam, ipsi soli manebunt, & sine fructu, si autem mortui fuerint & resoluti in nostra aqua, fructum centesimum dabunt, & ex illo loco ex quo videbantur perdisse quod erant, ex illo apparebunt quod antea non erant.*

VIII. *Cum Sole ergo & Luna figatur maximo ingenio,*

its self, and they abide therein for two or three days or wit, two or three months to wash themselves the with, whereby they are made young again & beautiful.

VI. And because Sol & Luna have their Origin from this Water their Mothers; it is necessary therefore that they enter into again, to wit, into their Mothers Womb, that they may be regenerate or born again, and made more healthy, more noble, & more strong.

VII. If therefore these should not die, and be converted into Water, they remain alone (or as they were) without Fruit; but if they die, and are resolved into Water, they bring forth Fruit, an hundred-fold; from that very place in which they seem'd to perish from thence shall they appear to be that which they were not before.

VIII. Let therefore the Spirit of our living Water be

spiritus aquæ nostræ vivæ, qui hi in naturam aquæ converti, moriuntur, & mortuis similes videntur, inde postea mirati vivunt, crescunt, & multiplicantur, sicut res omnes vegetabiles.

X. Sufficiat ergo tibi materiam sufficienter disponere extrinsecus, quoniam ipsa sufficienter intrinsecus operatur ad perfectionem.

. Habet enim motum sibi inherentem secundam veram rationem, & verum ordinem methodi, in quam possit ab homine tractari.

I. Ideo tantum præparanda natura perficiat, quia nisi materia fuerit impedita in contrarium, non præteribit motum incertum, tam ad concipiendum, quam ad parturiendum.

(with all care and industry) fixed with Sol and Luna; for that they being converted into the nature of Water become dead, and appear like to the Dead; from whence afterwards, being revived, they encrease and multiply, even as do all sorts of Vegetable Substances.

IX. It suffices then to dispose the Matter sufficiently without, because that within, it sufficiently disposes it self for the Perfection of its own work.

X. For it has in it self a certain and inherent motion, according to the true way and Method, and a much better order than it is possible for any Man to invent or think of.

XI. For this Cause it is, that you need only to prepare the matter, Nature herself alone will perfect it; and if she be not hindered by some contrary thing, she will not over-pass her own certain motion, neither in conceiving or generating, nor in bringing forth.

XII. Cave quocirca tantum [post materiæ præparationem] ne igne nimio balneum incendatur; Secundo ne spiritus exhalet, quia læderet laborantem, id est, operationem destrueret, & multas infirmitates induceret, id est, tristitias, ac iras.

XIII. Ex jam dictis patet hoc axioma, nempe cum ex cursu naturæ ignorare necessariò constructionem metallorum, qui ignorat destructionem.

XIV. Oportet ergo conjungere consanguineos, quia natura reperit suas consimiles naturas, & se putrefaciendo miscentur in simul, atque se mortificant.

XV. Necessè est ideo hanc cognoscere corruptionem & ge-

XII. Wherefore, the preparation of the ter, beware only, lest too much heat or fire, inflame the Baths, or make it too hot. Secondly heed, lest the Spirit should exhale, lest it hurts the operator, to wit, lest it defile the work, and induces many infirmities, as sadness, trouble, vexation, & discom-

XIII. From these it appears which have been spoken of, that this Axiom is manifest to wit, that he can never know the necessary course of nature in the making or generating of Mettals, who is ignorant of the way of destroying them.

XIV. You must therefore join them together that are of one consanguinity or kindred; for like nature find out and join with other like natures, and by purifying themselves together are mixed together and mortifie themselves.

XV. It is needful therefore to know this Corrupti-

onem, & quemadmodum
aturæ amplectuntur, &
antur in igne lento, quo-
natura lætetur natura,
atura naturam retineat,
uertat in naturam al-

on and Generation, and how
the natures do embrace one
another, and are brought to
a fixity in a flow or gentle
fire; how like nature re-
joiceth with like nature;
how they retain one another,
and are converted into a
white subsistencie.

VI. Quod si vis rubificare,
ut coquere album istud in
sicco continuo donec rubifi-
ut sanguis, qui nihil erit
quam aqua ignis, & tin-
vera.

XVI. This white sub-
stance, if you will make it
Red, you must continually
decoct it in a dry Fire, till it
is rubified, or becomes red
as blood, which is then no-
thing but water, fire, and
the true tincture.

VII. Et sic per ignem sic-
continuum emendatur al-
citrinatur & acquirit ru-
nem & colorem verum
n.

XVII. And so by a conti-
nual dry fire, the whiteness is
changed, removed, perfe-
cted, made citrine, and still
digested till it comes to a
true red and fixed colour.

VIII. Quantò ergo magis
tur, magis coloratur, &
tinctura intentioris rubedinis.

XVIII. And consequently
by how much more this red
is decocted in this gentle hear
by so much the more it is
heightned in Colour, and
made a true Tincture of per-
fect Redness.

XIX. Quare oportet igne
sic, & calcinatione sicca, abs-

XIX. Wherefore with a
dry Fire, and a dry Calci-

que humore compositum coquere, donec rubicundissimo vestiatur colore, & tunc erit perfectum Elixir.

nation, (without any i
sture) you must decoct
Compositum, till it be i
sted with a most perfect
Colour, and then it wi
the true and perfect Elix

CHAP. XVIII.

Of the Multiplication of the Philosoph Tincture.

I. **S**I postea velis illum mul-
tiplicare, oportet iteratò
resolvere illud rubeum in no-
va aqua dissolutiva, & iterato
coctione dealbare, & rubificare
per gradus ignis, reiterando
primum regimen.

I. **N**OW if afterwa
you would mult
your Tincture, you m
again resolve that Red
new or fresh dissolving
ter, and then by decoct
first whiten, and then r
fie it again, by the deg
of Fire, reiterating the
method of operation in
Work.

II. Solve, gela, reitera,
claudendo, aperiendo, & mul-
tiplicando in quantitate & qua-
litate at tuum placitum.

II. Dissolve, coagula
and reiterate the closing
the opening and multiply
in quantity and quality
your own pleasure.

III. Quia per novam cor-
ruptionem & generationem, ite-
rum introducitur novus motus.

III. For by a new C
ruption and Generatio
there is introduced a n
Motion.

III. *Et sic non possemus adin-
nem, si semper operari
us per reiterationem solu-
& coagulationis medi-
qua nostra dissolutiva,
dissolvendo & congelan-
dictum est per primum
m.*

IV. *Et sic ejus virtus aug-
tur & multiplicatur in
tate & qualitate, ita
mā in primo opere receperit
u, in secundo habebis
in tertio decem millia.*

V. *Et sic proseguendo ve-
projectio tua usque ad infi-
n, tingendo verè & perfe-
fixe, omnem quantam-
e quantitatem.*

VI. *Et sic per rem vilis
additur color virtus &
na.*

IV. Thus can we never find an end, if we do always work by reiterating the same thing over and over again, viz. by Solution and Coagulation, by the help of our dissolving Water, by which we dissolve and congeal, as we have formerly said, in the beginning of the work.

V. Thus also is the virtue thereof increased and multiplied, both in quantity and quality; so that, if after the first course of Operation you obtain an hundred-fold; by a second course, you will have a thousand-fold; and by a third, ten thousand-fold increase.

VI. And by pursuing your work, your projection will come to infinity, tinging truly and perfectly, and fixing the greatest quantity how much soever.

VII. Thus by a thing of an easie or small price, you have both colour, goodness, and weight.

VIII. *Ignis ergo noster & Azoth tibi sufficiunt, coque, coque, reiterra solve, gela, & sic continua, ad tuum placitum multiplicando, quantum volueris, & donec medicina tua fiat fusibilis, ut cera & habeat quantitatem, & virtutem optatam.*

IX. *Est ergo totius operis siue lapidis secundi, nota bene, complementum, ut sumatur corpus perfectum, quod ponas in nostra aqua in domo vitrea bene clausa & obturata cum cemento, ne aer intret, aut humiditas introclusa exeat.*

X. *In digestionem lenis coloris veluti balnei, vel fini temperatissima, & cum operis instantia assiduetur per ignem super ipsum perfectio decoctionis.*

XI. *Quousque putrescat & resolvatur in nigrum, & po-*

VIII. Our Fire then Azoth, are sufficient to you : Decoct, decoct, reiterate, dissolve, congeal, & continue this course, according as you please, multiplying it as you think good until your Medicine is as fusible as Wax, and hath retained the quantity of goodnes or fixity and colour you desire.

IX. This then is the completing of the whole work of our second Stone (serve it well) that you the perfect Body, and put it into our water in a Vesica or Body well closed with Cement, lest the air get in, or the inclosed humidity get out.

X. Keep it in digestion in a gentle heat, as it were of a balneum, or the moderate Horse-dung, and assiduously continue the operation or work upon the fire, till the decoction and digestion is perfect.

XI. And keep it in digestion of a gentle heat

vetur & sublimetur per
 ut mundetur per hoc
 nigredine & tenebris
 dealbetur & subtilietur,

until it be putrified and re-
 solved into blackness, and
 be drawn up and sublimed
 by the water, and is there-
 by cleansed from all black-
 ness and impurity, that it
 may be white and subtil.

X. Donec in ultima sub-
 limis puritate deveniat,
 in mo volatile fiat, & al-
 imed datur intus & extra,
 ut ultur in aëre sine alis
 clamavit ut possit ire
 montem, id est, super
 quam spiritus
 fertur.

XII. Until it comes to
 the ultimate or highest puri-
 ty of sublimation, and the
 utmost volatility, and be
 made white both within
 and without: For the Vul-
 ture flying in the air with-
 out Wings, crys out, that it
 might get up upon the
 Mountain, that is upon the
 waters upon which the *Spi-
 ritus albus*, or Spirit of white-
 ness is born.

XII. Tunc continua ignem
 cientem, & spiritus ille,
 subtilis substantia cor-
 & Mercurii, ascendet
 aquam, quæ quinta es-
 est nive candidior.

XIII. Continue still a fit-
 ting fire, and that Spirit,
 which is the subtil being of
 the Body, and of the Mer-
 cury will ascend upon the
 top of the water, which
 quintessence is more white
 than the driven Snow.

XIV. Et in fine continua
 ob, & fortifica ignem, ut
 spirituale penitus ascen-

XIV. Continue yet still,
 and toward the end, en-
 crease the fire, till the whole
 spiritual substance ascend
 to the top.

XV. Scitote namque quod illud quod est clarum, purum, & spirituale, ascendit in altum in aëra in modum fumi albi, quod lac Virginis appellatur.

XV. And know well whatsoever is clear, and spiritual, ascends to the top of the wa the substance of a whor, which the Philosc call their Virgins Mill

CHAP. XIX.

Of Sublimation in particular, and Separation of the pure from the impure.

I. **O**Portet ergo ut de terra [inquirebat Sybilla] exaltetur filius Virginis, & quinta substantia alba post resurrectionem elevetur versus caelos, & in fundo vasis, & aquæ, remaneat grossum & spissum.

II. Vase de hinc infrigidate, reperies in fundo ipsius faeces nigras, arsas, & combustas, separatas ab spiritu, & quintessentia alba, quas projice.

I. **I**T ought to be the (as one of the said) that the Son of Virgin be exalted from Earth, and that the Quintessence after its out of the dead Earth raised up towards Heaven the gross and thick remaining in the bottom of Vessel and of the Water.

II. Afterwards the being cooled, you will in the bottom the Faeces, scorcht and burnt which separate from Spirit and Quintessence

Whiteness, and cast them away.

*In his temporibus ar-
vivum pluit ex aëre
super terram novam,
locatur argentum vi-
aëre sublimatum, ex
aqua viscosa. munda,
ali.*

III. Then will the Argent
vive fall down from our
Air or Spirit, upon the new
Earth, which is called Ar-
gent vive sublimed by the
Air or Spirit, whereof is
made a viscous Water, pure
and white.

*Quæ est vera tinctura
ab omni fæce nigra,
s nostrum regitur cum
astra, purificatur, &
ore decoratur.*

IV. This Water is the true
Tincture separated from all
its black Faces, and our
Brass or Latten is prepared
with our Water, purified,
and brought to a white Co-
lour.

*Quæ dealbatio non fit
dictione, & aquæ coa-
tive. Decoque ergo con-
ablue nigredinem à la-
on manu, sed lapide,
ne, sive aqua Mercuri-
a secunda, quæ est ve-
ura.*

V. Which white Colour
is not obtained but by de-
coction, and coagulation of
the Water: Decoët there-
fore continually, wash away
the Blackness from the Lat-
ten, not with your Hands,
but with the Stone, or the
Fire, or our second Mer-
curial Water, which is the
true Tincture.

*Nam non manibus fit
paratio puri ab impuro,
natura sola, circula-
l perfectionem operan-*

VI. This separation of the
pure from the impure is not
done with hands; but Na-
ture her self does it, and
do,

do, verè perficit.

brings it to perfection y
circular Operation.

VII. Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia nature seipsam dissolvit & copulat, seipsam sublimat elevat, & albescit, separatis facibus.

VII. It appears then that this Composition is not the work of the Hands, but the change of the Natures themselves; cause Nature dissolves it, joyns it self, sublimates, lifts it self up, and grows white, being separate from the Faces.

VIII. Et in tali sublimatione conjunguntur partes subtiliores magis puræ & essentielles; quia natura ignea cum elevat partes subtiliores, magis puras semper elevat, ergo dimittit grossiores.

VIII. And in such a sublimation, the more subtle, pure, and essential parts are conjoined; for that the fiery nature or principle lifts up the subtil parts, separates alwaies the pure, leaving the gross at the bottom.

IX. Quare oportet igne mediocri continuo in vapore sublimare, ut inspiretur ab aëre & possit vivere.

IX. Wherefore you ought to be a gentle and continual Vapour, which you sublime, the matter may be quicken'd with Spirit from the Air and live.

X. Nam omnium rerum natura, vitam ex aëris inspiratione recipit, sic etiam totum magisterium nostrum consistit in vapore, & aquæ sublimatione.

X. For naturally all things take Life from the inspiration of the Air; and so our Magistery receives its life from the Vapour or Spirit, both

Sublimation of the Water.

XI. Oportet igitur æs non
per gradus ignis elevari,
sed per se sine violentia
ut libere, ideoque nisi
per ignem & aqua diruatur,
non movetur quosque ascendat
per spiritum, aut ut argentum
non scandens, vel etiam
luna alba à corpore sepa-
ra, & in spirituum subli-
matione delata, nihil fit.

XII. Eo tamen ascendente,
non nascitur, & in aëre
non vivit, fitque vita cum vi-
ta omnino spirituale &
incorruptibile.

XIII. Et sic in tali regimi-
ne fit spiritus de subtili
nature, & spiritus incorpora-
tus in corpore, & fit unum
natura, & in tali sublimatio-
nis conjunctione, & elevatio-
ne fiunt alba.

XI. Our Brass or Laton
then, is to be made to a-
scend by the degrees of Fire,
but of its own accord, free-
ly, and without violence ;
except the body therefore
be by the Fire and the Wa-
ter broken, or dissolved,
and attenuated, until it a-
scends as a Spirit, or climbs
like Argent vive, or rather
as the white Soul, separated
from the Body, and by su-
blimation delated or brought
into a Spirit, nothing is or
can be done.

XII. But when it ascends
on high, it is born in the
Air or Spirit, and is changed
into Spirit ; and becomes
Life with Life, being only
Spiritual and Incorruptible.

XIII. And by such an O-
peration it is, that the Body
is made Spirit, of a subtil
nature, and the Spirit is in-
corporated with the Body,
and made one with it ; and
by such a sublimation, con-
junction, and raising up, the
whole, both Body and Spi-
rit are made white.

C H A P. XX.

Of Digestion, Sublimation, and Separation of the Bodies, for the perfection of the Work.

I. **E**rgo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pacem inter corpus & spiritum, quod est impossibile aliter fieri, nisi in has partes separentur.

II. Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenum descendat, in turbatione maris procellosi.

III. Quare oportet decoquere continuò, ut ad subtilem deducatur natura, & quousque corpus assumat & attrahat animam albam Mercurialem, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturæ primæ,

I. **T**HIS Philosophical and Natural Sublimation therefore is necessary, which makes peace between (or fixes) the Body and Spirit, which is impossible to be done otherwise than in the separation of these parts.

II. Therefore it behooves you to sublime both the pure and the impure, the pure may ascend, the impure and earthly may descend, or be left at the bottom, in the perplexity of a troubled Sea.

III. And for this reason it must be continually decooked, that it may be brought to a subtil property, that the Body may assume and draw to it self the Mercurial Soul, which naturally holds, and is not to be separated from

& simplicis.

IV. *Ex his oportet per de-*
tem separationem excer-
nihil de pinguedine ani-
maneat quod non fuerit
um & exaltatum in su-
parte, & sic utrumque
ductum ad æqualitatem
tem, & ad simplicem al-
tem.

V. *Vultur ergo volans per*
& Bufo gradiens per
, est magisterium.

Idco quando separabis
ab aqua, id est, ab ig-
subtile ab spisso, sua-
um magno ingenio, a-
à terra in cælum quod
rum, & descendet in
quod erit impurum.

V. *Et recipiet subtilior*
superiori leco naturam

because it is like to it in the
nereness of the first, pure,
and simple nature.

IV. From these things it is
necessary to make a separa-
tion by Decoction; till no
more remains of the purity
of the Soul, which is not
ascended and exalted to the
higher part, whereby they
will both be reduced to an
equality of Properties, and
a simple or pure Whiteness.

V. The Vulture flying
through the Air, and the
Toad creeping upon the
Ground, are the Emblems
of our Magistery.

VI. When therefore gent-
ly and with much care, you
separate the Earth from the
Water, that is, from the
Fire, and the thin from the
thick, then that which is
pure will separate it self
from the Earth, and ascend
to the upper part, as it were
into Heaven, and the im-
pure will descend beneath,
as to the Earth.

VII. And the more sub-
til part in the superior place,

spiritus, in inferiori verò naturam corporis terrei.

will take upon it the nature of a Spirit, and that in the lower place, the nature of an earthy body.

VIII. *Quare elevetur per talem operationem natura alba cum subtiliori parte corporis, relictis scæcibus, quod fit brevi tempore.*

VIII. Wherefore let the white property, with the more subtil parts of the body, be by this Operation made to ascend, leaving the scæces behind, which is done in a short time.

IX. *Nam anima cum sua adjuvatur socia, & per eam perficitur.*

IX. For the Soul is assisted by her associate and perfected by it.

X. *Mater (inquit corpus) me genuit, & per me gignitur ipsa, postquam autem ab ea accepi volatum, ipsa meliori modo quo potest fit pia fovens & nutriens filium, quem genuit, donec ad statum devenierit perfectum.*

X. My Mother (the Body) has begotten me and by me, she herself is begotten : now after I am taken from her she, after an admirable manner becomes kind, nourishing and cherishing the child whom she has begotten, till he comes to be of a ripe perfect Age.

CHAP. XXI.

Of the Secret Operation of the Water and Spirit upon the Body.

AUdi hoc secretum: Custodi corpus in aqua Mercuriali, quousque sedat cum anima alba, & nunc descendat ad imum, & vocatur terra residua.

Tunc videbis aquam coagulare seipsam cum suo corpore & ratus eris scientiam veram, quia corpus suum trahit humorem in siccum, & coagulum agni, lac coagulum in caseum.

Et sic spiritus penetrat corpus, & commixtio fiet in anima, & corpus attrahit sibi humorem suum, id est, animam albam, quem admodum Magnes ferrum, proprietate sua propinquitatem, & naturam avidam, & tunc continet alterum.

I. HEar now this Secret: keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

II. Then you shall see the Water to coagulate it self with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness, like as the Rennet of a Lamb or Calf turns Milk into Cheese.

III. In the same manner the Spirit penetrates the body, and is perfectly commixed with it in its smallest Atoms, and the body draws to it self his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.

IV. *Et hæc est sublimatio & coagulatio nostra, omne volatile retinens, quæ facit fugam perire.*

IV: And this is our Sublimation and Coagulation which retaineth every volatile thing, making it for ever.

V. *Ergo hæc compositio non est manualis operatio, sed [ut dixi] naturarum mutatio, & earum frigidi cum calido, & humidi cum sicco admirabilis connexio: Calidum enim miscetur frigido, & siccum humido.*

V. This Composition then, is not a mechanical thing, or a work of Hands, but (as I have said) a changing of Natures; a wonderful connection their cold with hot, and moist with the dry: the also is mixed with cold and the dry with the moist.

VI. *Hoc etiam modo fit mixtio, & conjunctio corporis & spiritus, quæ vocatur conversio naturarum contrariorum, quia in tali dissolutione; & sublimatione spiritus convertitur in corpus, & corpus in spiritum.*

VI. By this means also made the mixtion conjunction of body and spirit, which is called a conversion of contrary Natures because by such a dissolution and sublimation spirit is converted into body, and the body into a spirit.

VII. *Sic etiam mixta, & in unum redacta se invicem vertunt; nam corpus incorporat spiritum, spiritus verò, corpus vertit in spiritum tinctum & album.*

VII. So that the nature being mingled together reduced into one, do change one another: and as the Body corporifies the Spirit or changes it into a Body. So also does the Spirit convert the Body into a red and white Spirit.

III. *Quare ultima vice unam] decoque in nostra aqua alba, id est, in Mercurio, donec solvatur in nigredine, deinde per decoctionem unam privabitur à sua nigredine, & corpus sic solutum eandem ascendit cum anima alba.*

IX. *Et tunc unum alteri miscetur, & se amplectitur, sic quod non potuerunt unquam amplius separari, tunc cum reali concordantia, spiritus cum corpore & unum permanens.*

X. *Et hæc est solutio corporis, & coagulatio spiritus quæ unam, & eandem habent operationem.*

XI. *Qui ergo noverit ducere, regnantem facere, mortificare, putrefacere, generare, corpus vivificare, lumen albi inducere, & mundare purum à nigredine, & te-*

VIII. Wherefore (as the last time I say) decoct the body in our white water, viz. Mercury, till it is dissolved into blackness, and then by a continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white Soul.

IX. And then the one will be mixed with the other, and so embrace one another, that it shall not be possible any more to separate them, but the Spirit (with a real agreement) will be united with the body, and make one permanent or fixed substance.

X. And this is the solution of the Body, and coagulation of the Spirit which have one and the same operation.

XI. Whoso therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortifie, to putrifie, to generate, to quicken the Spe-

nebris, quousque igne purgetur, & coloretur, & à maculis ultimis purificetur, adeo majoris dignitatis erit possessor, ut Reges eum venerentur.

cies, to make white, cleanse the Vulture from blackness and darkness, & he is purged by the fire and tinged, and purified from all his spots, shall possessor of a treasure great, that even Kings themselves shall venerate him.

CHAP. XXII.

Of the Signs of the end of the Work, and the perfection thereof.

I. **Q**Uare maneat corpus in aqua donec solvatur in pulverem rævum, in fundo vasis & aquæ, qui dicitur cinis niger, & hæc est corruptio corporis quæ vocatur à sapientibus Saturnus, Æs, Plumbum philosophorum, & Pulvis discontinuatus.

I. **V** Herefore let the body remain in the water till it is dissolved into a subtil powder in the bottom of the vessel and the water, which is called the black Ashes: This is the Corruption of the Body which is called by Philosophers or Wise Men, Saturnus, Æs, Plumbum Philosophorum, & Pulvis discontinuatus, viz. Saturn, Latte, or Brass, the lead of the Philosophers, the disguised powder.

II. Et in tali putrefactione, & resolutione corporis tria signa

II. And in this putrefaction and resolution of the body,

apient, scilicet color niger, & discontinuitas partium, & odor foetidus qui assimilatur odor sepulchrorum.

II. Est igitur ille cinis de quo philosophi tanta dixere, qui in inferiori parte vasis remanet, quem non debemus vilis habere.

IV. In eo enim est Diadema Regis, & Argentum vivum, immundum à quo nimis debet fieri purgatio, quando continuè in nostra aqua donec elevetur sursum in albam colorem, qui vocatur Her, & Pullus Hermogenis.

V. Quia qui terram rubeam de grat & albam reddit, habet magisterium, ut etiam ille occidit vivum, & resuscitat mortuum.

I. Dealba ergo nigrum, & fac album, ut perficias opus.

dy, three signs appear, viz. a black color, a discontinuity of parts, and a stinking smell, not much unlike to the smell of a Vault where dead Bodies are buried.

III. These Ashes then are those of which the Philosophers have spoken so much, which remained in the lower part of the Vessel, which we ought not to undervalue or despise.

IV. In them is the Royal Diadem, and the black and unclean Argent Vive, which ought to be cleansed from its blackness, by a continual digestion in our water, till it be elevated above in a white Colour, which is called the Gander, and the Bird of Hermes.

V. He therefore that maketh the red Earth black, and then renders it white, has obtained the Magistery; so also he who kills the living, and revives the dead.

VI. Therefore make the black white, and the white black, and you perfect the Work, L 1. 4 VII,

VII. *Et cum videris albedinem apparere veram, quæ splendet sicut gladius denudatus, scias quod rubor in ista albedine est occultus.*

VIII. *Ex tunc non oportet illam albedinem extrahere, sed coquere tantum, ut cum siccitate, & caliditate superveniat citrinitas, & rubedo fulgentissima.*

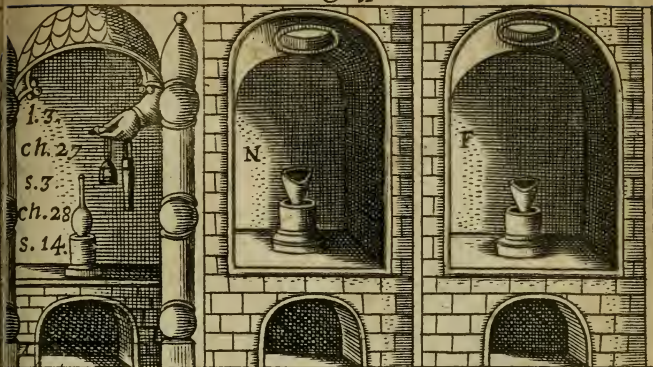
IX. *Quam cum videris cum tremore maximo laudabis Deum optimum maximum, qui cui vult sapientiam dat, & per consequens divitias, & secundum iniquitates eripit, ac in perpetuum subtrahit, detrudendo in servitutem inimicorum, cui laus, & gloria, in sæcula sæculorum. Amen.*

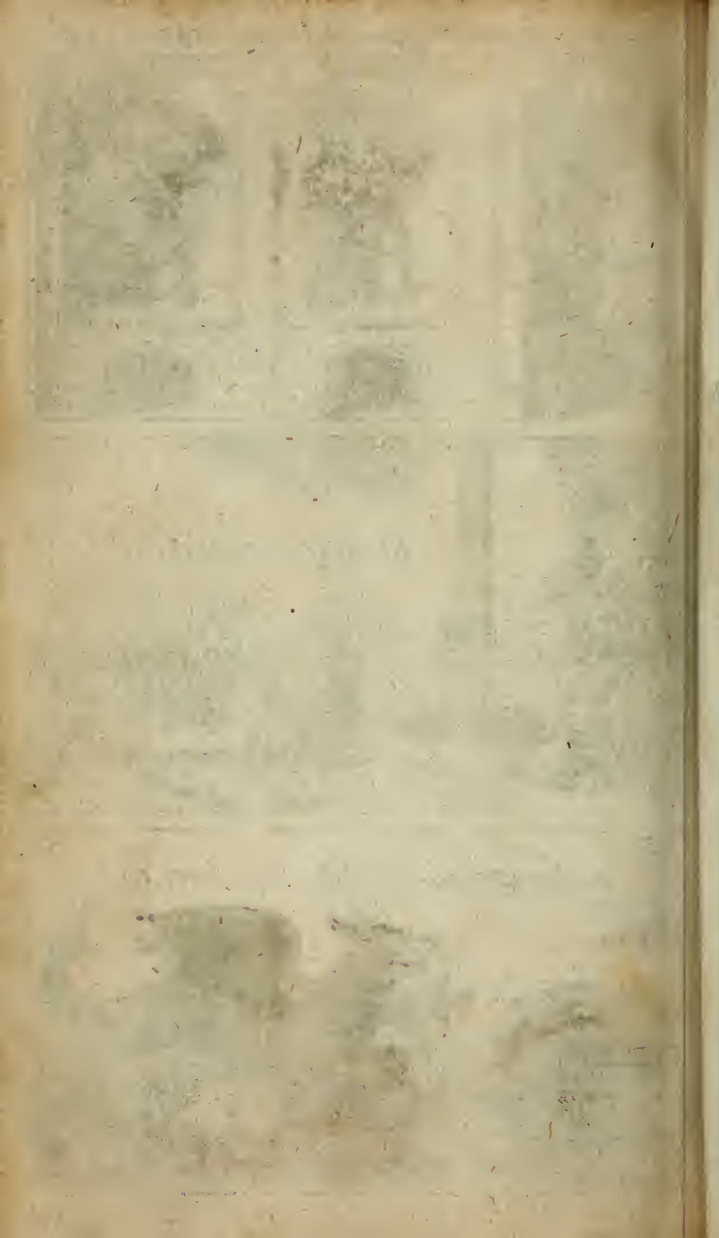
VII. And when you see the true whiteness appear, which shineth like a bright Sword, (or polished Silver) know that in that whiteness there is redness hidden.

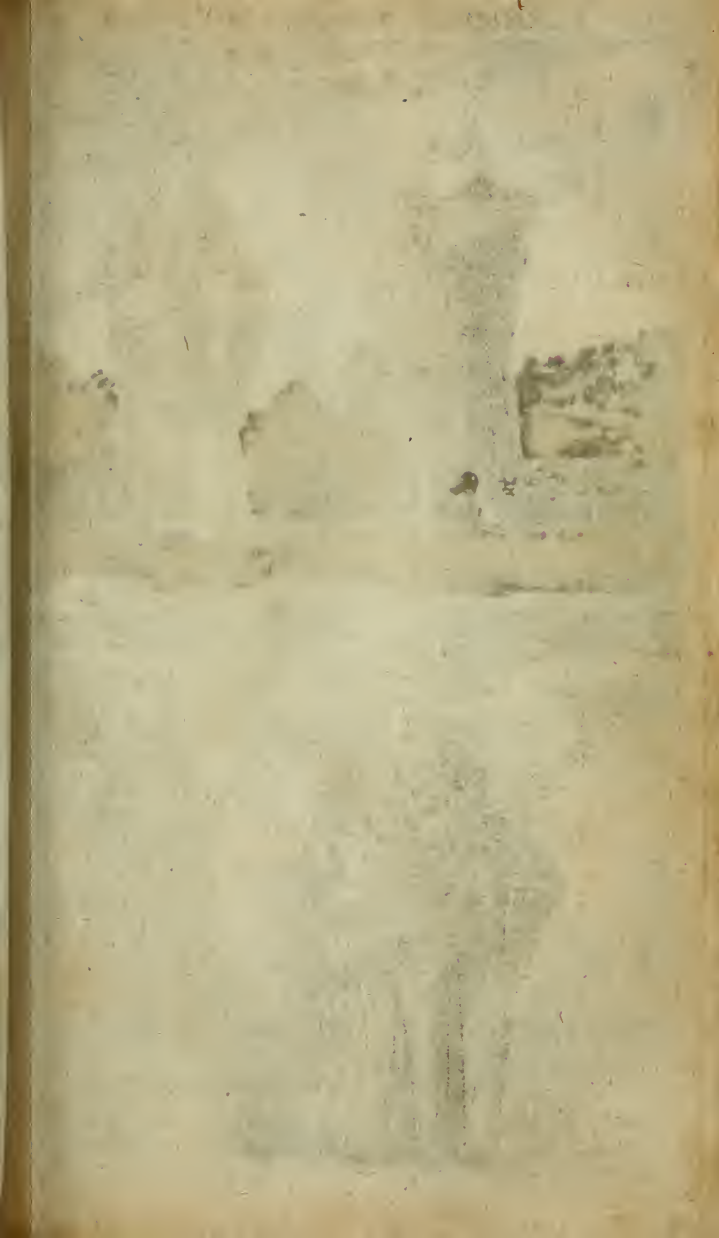
VIII. But then beware that you take not the whiteness out of the Vessel, but only digest it to the end, that with heat and dryness it may assume a citrine colour, and a most beautiful redness.

IX. Which when you see with great fear and trembling, render Praises and Thanksgiving to the most great and good God, who gives Wisdom and Riches to whom soever he pleases: And according to the wickedness of a person, take them away, and withdraw them for ever again, depositing him even to the bottom of Hell. To him, I say, most Wise and Almighty God, be Glory to the Ages of Ages. Amen.

The End of Artephius Longævus.







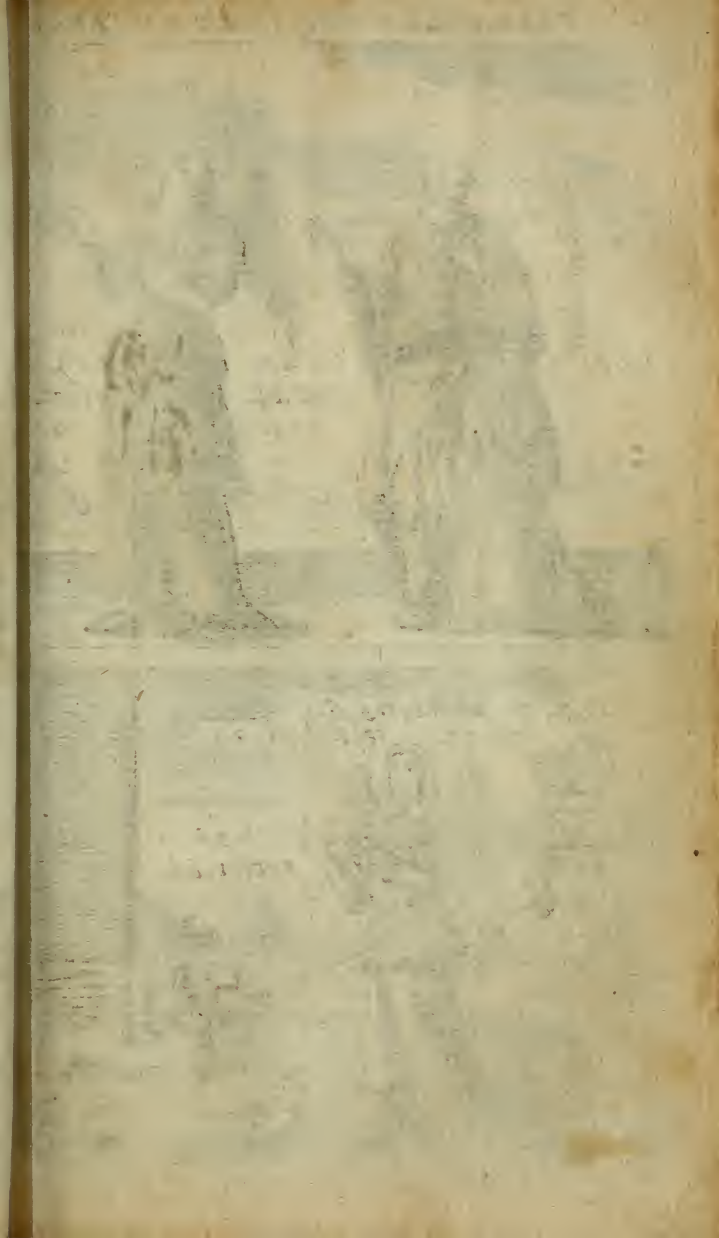


Nicholas Flammel. Perrenelle his wife











Nicholai Flammel Hieroglyphica.

The Hieroglyphicks of *Nicholas Flammel*,
newly Translated into *English*, and Claused,
by *William Salmon*, Professor of Physick.

CH A P. XXIII.

*The beginning of Flammel's Book, which is
the Peroration of the Whole.*

THe Lord God of
my Life, who
exalts the hum-
an Spirit out of the most
dust, and makes the
acts of such as hope in
to rejoyce, be Eternal-
aised.

. Who of his own Grace
als to the believing Soul,
springs of his bounty,
subjugates under their
the Crowns of all Earth-
elicities and Glories.

I. In him (I say) let
always put our Confi-

dence; in his fear let us
place Our happiness: and
in his mercy the hope and
Glory of the restoration of
our fallen state.

IV. And in our Supplica-
tions to him let us demon-
strate, or shew forth, a faith
unfeigned and stable, an as-
surance, that shall not for
ever be shaken.

V. And thou, O Lord God
Almighty, as thou out of thy
infinite and most desirable
Goodness hast condescend-
ed to open the Earth, and
un-

unlock thy Treasures unto me, thy poor and unworthy Servant, and hast given into my possession the Fountains and Well-Springs of all the Treasures and Riches of this World.

VI. So O Lord God, out of thine abundant kindness extend thy mercies unto me, that when I shall cease to be any longer in the Land of the Living, thou maist open unto me the Cœlestial Riches, the Divine Treasures, and give me a part or portion in the Heavenly Inheritance for ever.

VII. Where I may hold thy Divine Glory, and the fulness of thy Heavenly Majesty, a Pleasure Ineffable, and a Joy Ravishing, which no Mortal Man can express or conceive.

VIII. This I entreat thee, O Lord, for Lord Jesus Christ well-beloved Son's sake, who in the Unity of Holy Spirit, liveth with thee World without end. Amen.

C H A P. XXIV.

The Explication of the Hieroglyphick Figures placed by me Nicholas Flammel, Scrivenor in the Church-yard of the Innocents, in the fourth Arch entring by the Great Gate Dennis-street, on the right hand: And the Book of Abraham the Jew.

I. **I** Nicholas Flammel, Scrivenor, living in Paris Anno 1399, in the Notary-street, near S. James of Bouchery, though I learn not much Latin, because

poorness and meanness
 Parents, who notwithstanding
 were (by them that
 me most) accounted
 and good People.

II Yet by the Blessing of
 I have not wanted an
 standing of the Books
 Philosophers, but
 and them, and attained
 a certain kind of know-
 ing even of their hidden
 secrets.

III For which cause sake,
 I shall not any moment
 in life pass, wherein re-
 ceiving this so vast a good,
 was not upon my bare
 neck (if the place will per-
 mit) or otherwise in my
 ear with all the intireness
 of Affections, render
 thanks to this my most Good
 and gracious God.

IV Who never forsakes
 a righteous Generation,
 and feeds the Children of
 it to beg their Bread,
 receives their Expecta-
 tion supports them with
 gifts, who put their
 trust in him.

V. After the Decease of
 my Parents, I *Nicholas Flam-
 mel* got my living by the
 Art of Writing, Ingrossing
 Inventories, making up Ac-
 counts, keeping of Books,
 and thelike.

VI. In this course of living
 there fell by chance into my
 hands a Gilded Book, very
 old and large, (which cost
 me only the Sum of two
Florens, which was about
 6 s. 8 d. formerly, now 10 s.
 English.)

VII. It was not made of
Paper or *Parcbment*, as other
 Books be, but of admirable
Rindes (as it seemed to me)
 of young Trees. The Co-
 ver of it was of *Brass*; it
 was well bound, and graven
 all over with strange kind of
 Letters, which I take to be
Greek Characters, or some
 such like.

VIII. This I know, that I
 could not read them, nor
 were they either *Latin* or
French Letters or Words, of
 which I understand some-
 thing.

IX. But as to the matter which was written within, it was engraven (as I suppose) with an *Iron Pencil* or *Graver* upon the said *Barke Leaves*; done admirably well, and in fair and neat *Latin Letters*, and curiously coloured.

X. It contained thrice seven Leaves, for so they were numbred in the top of each *Folio*. and every seventh leaf was without any writing; but in place thereof, there were several *Images* or *Figures* painted.

XI. Upon the first seventh Leaf, was depicted, 1. *A Virgin*. 2. *Serpents swallowing her up*. On the second seventh, *A Serpent Crucified*. And on the last seventh, *A Desert or Wilderness*: in midst whereof was seen many fair *Fountains*, from whence issued out a number of *Serpents* here and there.

XII. Upon the first of the Leaves was written in Capital Letters of Gold, *Abraham the Jew, Prince, Priest,*

Levite, Astrologer and Prophet, to the Nation of Jews, dispersed by the Will of God in France, with a Health.

XIII. After which word it was filled with many execrations and Curses, with this word *MARATHA*, (which was often repeated) against any one should look into it to undo it, except he were either *Priest* or *Scribe*.

XIV. The person who sold me this Book, was ignorant of its worth, as was I who bought it: I judge it might have been stolen from some of the *Jews* Nation, or else found in some place where they secretly abode.

XV. In the second of the Book, he comforted his Nation, and gave them a pious Council, to turn from their Wickedness and ways, but above all to turn from *Idolatry*, and to wait with Patience for the coming of the *Messiah*, who conquering all the Kings and

of the Earth, should
in Glory with his peo-
le to Eternity. Without
this, this was a very Pi-
ous, Wise, and Understand-
ing Man.

XI. In the third Leaf,
and in all the writing that
followed, he taught them
again words the *transmu-*
tion of Metals, to the end
that might help and assist
the imperfect people, to pay
the *Tributes* to the *Roman*
Emperors, and some other
things not needful here to be
repeated.

XII. He painted the
sides by the sides or mar-
gins of the Leaves, and dis-
played all the Colours as
they should arise or appear,
with all the rest of the
Works.

XIII. But of the *Prima*
Materia, or first matter or
beginning, he spake not so much
in the word: but only he
taught them, that in the *fourth*
and fifth Leaves, he had en-
tirely painted or decypher'd
and depicted or figu-
red it, with admirable

Dexterity and Workman-
ship.

XIX. Now though it
was singularly well, and
materially or intelligibly fi-
gured and painted, yet by
that could no Man ever
have been able to understand
it, without having been well
skill'd in their Cabala, which
is a series of old Traditions,
and also to have well studied
their Books.

XX. The fourth and fifth
Leaf thereof was without
any writing, but full of fair
Figures bright and shining,
or as it were enlightned, and
very exquisitely depicted.

XXI. First, there was a
Young Man painted, with
Wings at his Anles, having
in his hand a Caducean Rod,
written about with two Ser-
pents, wherewith he stroke
upon an *Helmet* covered with
its Head.

XXII. This seemed in my
mean apprehension, to be
one of the Heathen Gods,
viz. Mercury: Against him
there came running and fly-
ing

ing with open Wings, a great Old Man, with an Hour-glass fixed upon his Head, and a Sithe in his hands like Death, with which he would (as it were in Indignation) have cut off the Feet of *Mercury*.

XXIII. On the other side of the fourth Leaf, he painted a fair Flower on the top of a very high Mountain, which was very much shaken with the North Wind. Its foot Stalk was blue, its Flowers white and red, and its Leaves shining like fine Gold: and round about it the Dragons and Griffins of the North made their Nests and Habitations.

XXIV. On the fifth Leaf was a fair Rose-tree flowered, in the midst of a Garden, growing up against a hollow Oak, at the foot whereof bubbled forth a Fountain of pure white water, which ran headlong down into the depths below.

XXV. Yet it passed through the hands of a great

number of people, who lived in the Earth seeking it: but by reason of their blindness, none of them knew it, except a very few who considered its weight.

XXVI. On the last of the fifth Leaf, was depicted a King with a Faulx who caused his Soldiers to slay before him, many of his own Subjects, the Mothers slain by and weeping at the sight of their Murtherers.

XXVII. These Innocent blood, being gathered up by other Soldiers was put into a great Vessel where the *Sol* and *Luna* came to look at themselves.

XXVIII. And because this History seemed to represent the destruction of the Innocents by Herod, and that I learned the chiefest part of the Art in this Book; therefore I placed in the Church-yard these Hieroglyphick Figures, of the same Learning, Thus have you seen that which was contained in the first five Leaves.

C H A P. XXV.

*his Pilgrimage into Spain, and meeting with
Jewish Priest, who in part Interpreted
the said Book to him.*

AS for what was in all
the rest of the writ-
leaves, which was wrote
in good and intelligible La-
tin, must conceal, lest God
should be offended with me,
and send his Plagues and
punishments upon me: It
must be a wickedness much
worse, than he who wisht
that all Men in the World
should have but one Head, that he
might cut it off at one blow.

Having thus obtained
this delicate and pretious
Book, I did nothing else,
day and night, but study
it; conceiving very
curiously all the Operations it
describ'd forth, but wholly
ignorant of the *Prima ma-*
ter, with which I should be-
gin, which made me sad
and discontented.

III. My Wife (whose
Name was) *Perrenelle*, whom
I loved equally with my
self, and had but lately Mar-
ried, was mightily concern'd
for me, and with many words
comforting me, earnestly
desired to know how she
might deliver me from this
trouble.

IV. I could no longer keep
counsel, but told her all,
shewing her the very Book,
which when she saw, she
became as well pleas'd with
it as my self, and with great
delight beheld the admir-
able Cover, the Engraving,
the Images, and exquisite
figures thereof, but under-
stood as little of them as I.

V. Yet it was matter of
Consolation to me to dis-
course, and entertain my
self

self with her, and to think what we should do to find out the interpretation and meaning thereof.

VI. At length, I caused to be painted within my Chamber as much to the life or original, as I could, all the Images and Figures of the said fourth and fifth Leaves.

VII. These I shewed to the greatest Scholars and most learned Men in *Paris*, who understood thereof no more than my self: I told them they were found in a Book which taught the Philosophers-Stone.

VIII. But the greatest part of them, made a mock both of me, and that most excellent Secret, except one whose Name was *Anselme*, a practitioner of Physick, and a deep Student in this Art.

IX. He much desired to see my Book, which he valued more than any thing else in the World, but I always refused him; only made him a large de-

monstration of the method.

X. He told me, the first *Figure* represented which devours all that and that according to the number of the six white Leaves, there was required the space of six years to perfect the Stone; and he said he, we must break the Glass, and see more.

XI. I told him this was not painted, but only shew and teach the *materia*, or first *Agent* which was written in the Book. He answered me, that digestion for six years was as it were a *second Agent*; that certainly the first *Agent* was there painted, which was the *White and Red water*.

XII. This without doubt was *Argent Vive*, which he could not fix, *i. e.* cut off feet, or take away his vitality, save by that long digestion in the pure blood of young Infants.

III. For in that, this *ant Vive* being joyned *Sol* and *Luna*, was first ed with them, into a t, like that there paint- and afterwards by cor- ion into *Serpents*, which ents being perfectly dry- and degestted, were made e powder of *Gold*, which e *Stone*.

IV. This strange or reign Discourse to the ter, was the cause of my ng, and that made me der for the space of one twenty years in a per- Meander, from the Ve- ; in which space of time ent through a thousand orinths or Processes, but n vain; yet never with Blood of Infants, for I accounted Wicked Villanous.

IV. For I found in my ok, that the Philosophers ed *Blood* the Mineral it, which is in the Me- chiefly in *Sol*, *Luna*, *Mercury*, to which sense, lways in my own judg- nt assented; yet these In-

terpretations for the most part, were not more subtil than true.

XVI. Not finding there- fore in my operation or course of my processes the signs, at the time written in my book, I was ever to begin again.

XVII. In the end having lost all hope of ever understanding those *Symbols* or *Figures*, I made a Vow to God, to demand their interpretation of some *Jewish* Priest, belonging to some Synagogue in *Spain*.

XVIII. Whereupon with the consent of my Wife *Perrenelle*, carrying with me the Extract or Copy of the *Figures* or *Pictures*, I took up a Pilgrims Habit and Staff, in the same manner as you see me figured without the said Arch, in the said Church-yard, in which I put these Hieroglyphick Figures.

XIX. Whereon also I have set on the Wall, on both hands, the Process,

representing in order all the colours of the Stone, as they arise in the operation, and go away again.

XX. This is, as it were, the very beginning of King *Hercules* his Book, entitled *Iris*, or the *Rain bow*, which treats of the colours of the Stone, in these words, *Operis processio multum naturæ placet*; in *English*, *The Process of the work is very pleasing unto Nature*.

XXI. And these words I also put there expressly, for the sakes of Great Scholars and Learned Men, who may understand to what they allude.

XXII. In this same manner, I say, I put my self upon my Journey to *Spain*, and so much I did, that I in short time arrived at *Montjoy*, and a while after at *S. James*, where with much devotion I accomplished my Vow.

XXIII. This done in *Leon*, at my return, I met with a Merchant of *Boloign*,

who brought me acquainted with a Physician *M. Canches*, a *Jew* by Nation, but now a *Christian*, dwelling at *Leon* aforesaid.

XXIV. I shewed him Extract or Copy of my figures, by which he was (it were) ravished with astonishment and joy, desired immediately, I could tell him any new of the Book from whence they were drawn.

XXV. I answered him in Latin (in which Language he asked me the Question) that I doubted not of obtaining the first of the Book, if I could meet with any one who could unfold the *Ænigma's*.

XXVI. Hearing this, and being transported with great earnestness and joy; he began to decipher unto me the beginning: To be short, he was much pleased, that he was in hopes to hear tidings of the Book, and I as much pleased to hear him speak and interpret it.

XXVII. (And doubtleſs had heard much talk of Book, but it was (as ſaid) of a thing which believed to be utterly :) Upon this we reſolved for our Voyage, and in *Leon*, we paſſed to *Olo*, and from thence to *ſon*, where we took ſhipping, and went to Sea, in order to going into *France*.

XXVIII. Our Voyage was prosperous and happy; I being arrived in the Kingdom of *France*, he moſtly interpreted unto me the greateſt part of my *Fables*, in which, even to the punts and pricks, he could decipher Great Myſteries which were admirable to

XXIX. Having attained *Orleans*, this Learned Man ſick, even to death, being afflicted with extream vomitings, which ſtill continued with him, as being cauſed by his Sea ſickneſs: Notwithſtanding which, he was in continual fear, leſt I ſhould leave or

forſake him, which was a great trouble to him.

XXX. And although I was continually by his ſide, yet he would be almoſt always calling for me; at the end of the ſeventh day of his ſickneſs he died, which was no ſmall grief to me; and I buried him (as well as my preſent condition would permit me) in a Church at *Orleans*.

XXXI. He that would ſee the manner of my Arrival, and the joy of *Perenelle*, let him look upon us two, in the City of *Paris* upon the Door of the Chappel of *James* of the *Bouchery*, cloſe by the one ſide of my houſe, where we are both painted, kneeling, and giving thanks to God.

XXXII. For through the Grace of God it was that I attained the perfect knowledge of all that I deſired. Well! I had now the *Prima materia*, the *firſt principles*, yet not their *firſt preparation*, which is a thing moſt difficult; above all

other things in the World.

XXXIII. But in the end I had that also, after a long aberration, and wandering in a labarinth of Errors, for the space of three years, or thereabouts, during which time, I did nothing but study and searck, and labour, so as you see me depicted without this *Arch*, where I have placed my Proceſs.

XXXIV. Praying also continually to God, and reading attentively in my Book, pondering the words of the Philosophers, and

then trying and proving various Operations, which I thought to my self, they might mean by their words.

XXXV. At length I found that which I desired, which I also soon knew by the *scent* and *odor* thereof. Having this I easily accomplished the Magistery.

XXXVI. For knowing the *preparations* of the *præparanda*, and then littera *Agents*, and then following the Directions in my Book, I could not but miss the Work, if I would

CHAP. XXVI.

Of the Projection which he and his Wife made upon Mercury, and the Hospitals, Chapels, and Churches, which they built, with other Deeds of Charity which they did.

I. **H**AVING attained this, half whereof, or thereabouts, I turned into *preparanda* *Silver*, better than that of the Mine, as I proved by assaying of it my self, and

causing others to assay
for me many times.

I. This was done in the
Year of Our Lord 1382.
January 17. about Noon, be-
Monday, in my own
house, *Perrenelle* only being
present.

II. Again, following ex-
actly the directions in my
book, literally, and word
for word, I made projection
of the *Red stone*, on the like
quantity of *Mercury*, *Perre-*
nelle only being present, and
in the same house; which
was done in the same Year
of Our Lord, viz. 1382.
April 25. at five in the Af-
ternoon.

III. This *Mercury* I truly
transmuted into almost as
much Gold, much better
and need than common Gold,
more soft also, and more
valuable.

IV. I speak it in all Truth,
I have made it three times
with the help of *Perrenelle*,
who understood it as well
as myself, because she assi-
sted me in my Operations:

And without doubt, if she
would have indeed done it
alone, she would have
brought the work to the
same, or full as great perfe-
ction as I had done.

VI. I had truly enough
when I had once done it;
but I found exceeding great
pleasure and delight in see-
ing and contemplating the
Admirable Works of Nature
within the *Vessels*.

VII. And to shew to you
that I had then done it three
times, I caused to be depi-
cted under the same *Arch*,
three *Fornaces*, like to those
which serve for the opera-
tions of this work.

VIII. I was much con-
cern'd for a long time, lest
that *Perrenelle* (by reason of
extream joy) should not
hide her felicity, which I
measured by my own, and
lest she should let fall some
words among her Relati-
ons, concerning the great
Treasure which we posses-
sed.

IX. For an extremity of Joy takes away the Understanding, as well as an extremity of Grief and Sorrow: but the goodness of the most great God, had not only given and fill'd me with this Blessing, to give me a Sober and Chaste Wife, but she was also a Wise and Prudent Woman, not only capable of Reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other Women are.

X. Above all she was exceedingly Religious and devout: And therefore seeing her self without hope of Children, and now well stricken in years, she made it her business as I did, to think of God, and to give our selves to the Works of Charity and Mercy.

XI. Before the time wherein I wrote this Discourse, which was at the latter end of the Year of Our Lord 1412. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the of my life:) She and I already founded, and endowed with Revenues, Hospitals, 3 Chappels, 7 Churches, in the City of *Paris*, all which we new built from the Ground and enriched with Gifts and Revenues, many Reparations in the Church-yards.

XII. We also have done at *Bologne* about as much we have done at *Paris*: to speak of the Charitable Acts which we both did particular poor people principally to poor Widows and Orphans:

XIII. Whose Name should I divulge, with largeness of the Charity and the way and manner of doing it, as my reward would then be only in this World, so neither could be pleasing to the person to whom we did it.

XIV. Building therefore these Hospitals, Chappels, Churches, and Church-yards in this City, I called

is depicted under the fourth Arch, the most and essential Marks or of this Art, yet under Types, and Hieroglyphick Covertures, in imitation of those things which are contained in the old Book of *Abraham Jew*.

V. This representation signifie two things, according to the capacity of understanding of those who may view them. *First*, Myserie of the Resurrection and day of Judgment, wherein Christ Jesus Lord, (whom I pray beseech to have mercy on us) shall come to judge the World.

XVI. *Secondly*, It might signifie to such as have learned Natural Philosophy, all the principal and necessary Operations of the *Magister* or the true and whole Process of the Grand Elixir.

XVII. These *Hieroglyphick* Figures serve also as a doorway, leading to the

Heavenly Life. The *first* demonstrating the Sacred Mysteries of our Salvation, as shall be hereafter shewed. *The other* demonstrating to the Wise, and Men of Understanding, the direct and perfect way of Operation, and lineary work of the Philosophers Stone.

XVIII. Which being perfected by any one, takes away from him the root of all sin and evil, which is Covetousness, changing his evil into good, and making him Liberal, Courteous, Religious, Devout, and fearing God, how wicked soever he was before.

XIX. For from thence forward, he is continually ravished with the goodness of God, and with his Grace and Mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his Divine and adorable power, and with the Consideration of his Admirable Works.

XX. These are the Reasons which moved me to set these Figures and Representations in this manner, and in this place; viz. to the end, that if any Man obtain this inestimable Good, or becomes Master of this *Rich and Golden Fleece*,

XXI. He may consider with himself (as I did) not to hide this Talent which God has bestowed upon him in the Earth, buying Houses, Lands, and Possessions, which are the Vanity and Follies of this World:

XXII. But rather, to pursue his Work, and to bestow the product with all Love and Charity, among the Poor and Needy; remembering that he learned this Secret among them that possessed nothing, to wit, among the Bones of the Dead, in which number he himself shall shortly be found.

XXIII. And that after

this Life he must render Account, before a most and mighty Judge, he will judge every one according to his Works, and to whom he must render account for every vain and idle word.

XXIV. Having therefore well weighed my work and well understood to my Figures, having also knowledge of the *prima-teria*, or *first Agents*, per thou the Work to the section of this Magister *Hermes*, for the Glory of God, and the good of necessitous and Distressed man kind;

XXV. But more especially to those who are of household of Faith, to as are truly poor and people, Aged persons Widdows, Orphans forlorn, the despised, forsaken, whom the world is not worthy of, dispersing bounteously of this hidden Treasure, with an open and Liberal, but Secret hand.

CHAP. XXVII.

Theological Interpretations given to these Hieroglyphicks, according to the Mind of Flammel the Author.

Over against one of the Pillars of the Cornel-house, which I to the Church-yard of Innocents, I caused to be painted a Man all black, who looks directly on these Hieroglyphicks, who pronounces, *I see a Wonder at which I am much amazed:* On three Plates of Iron, Copper, on the East, West, and South, of the aforementioned Arch where these Hieroglyphicks are, in the midst of the Church-yard, representing the holy Passion and Resurrection of the Son of God.

I. Whose Interpretation in a Theological sense is, that this Black Man pronounces it a wonder as well to see the admirable Works

of God, in the Transmutation of Metals, figured in those Hieroglyphicks, which he so attentively beholds, as to see the Resurrection of the Dead to the fearful and terrible Day of Judgment.

III. But the Earthen Vessel on the right hand of these Figures, within the which there is a Pen case and Ink-horn (or rather a Vessel of Philosophy, if you take away the Strings, and joyn the Pen-case near to the Ink-horn, and the other two like it, on the two sides of the Figures of *Peter* and *Paul*, in the one of which is put *N.* for *Nicholas*, and in the other *F.* for *Flammel*, have no Theological sense, but only that as they are 3. in number, so that I have done

or performed the Magistry or Elixir three several times.

IV. So also these words *NICHOLAS FLAMMEL* and *PERRENELLE HIS WIFE*, signifie nothing more than that I and my Wife, have given that Arch.

V. As to the third, fourth, and fifth Figures, by the sides whereof is written, *How the Innocents were slain by the Commandment of Herod*, Their Theological sense is well enough known by the very words only themselves.

VI. The two Dragons depicted together, the one within the other, black and blue in colour, and a Sable Field, whereof the one has Gilded Wings, the other has none at all, signifie *Sin* which is tied to our nature; the one having its original Birth from the other: of these *Sins*, some may be chased away, for they fly, having Wings: The other which has no Wings, and

signifies the *Sin* again, the *Holy Ghost*, can never be done away.

VII. The Gold on the Wings, shews that the greatest of our Sins, arise from the Ungodly hunger for Gold, to wit, Covetousness. The black and blue colour will be shew forth the Wicked desires which ascend on the bottomless and dark of Hell.

VIII. These two Dragons morally also represent The Legions of Evil Spirits which move always about us, and will accuse us before the Just Judge, at the dreadful Day of Judgment, whose business is to tempt and destroy us.

IX. The Man and Woman next them, of an Orange colour, in a field Azure and blue, shew that Mankind ought not to have their hope in this life: for the Orange colour, signifies hopelessness and despair: The Azure and blue on which they are depicted, demonstrate Heaven, although

Thoughts

ights of Heavenly
ni.

And the Motto's come from them, (*viz.* *omo veniet ad Judicium* Man must come to the judgment of God. 2. *Vere ies terribilis erat* ; That will be terrible indeed ;) to put us in mind of things, to the end, keeping our selves from Dragons, which are Sins, may shew mercy unto

I. Next after these are depainted in a d Green, two Men and a Woman rising again, of which, one comes out of a Sepulchre, the other of the Earth, all three in exceeding white and e colour, lifting up their nds and Eyes towards a ven.

XII. Over the heads of se are two Angels sound with Musical Instruments, as if they had called se Dead to the Day of gment. Over these two ngels is the Figure of Our

Lord Jesus Christ, holding the *World* in his hand, upon whose Head an Angel placeth a Crown, assisted by two other Angels, which say, *O pater Omnipotens* : *O Jesu bone.*

XIII. On the right side of this Figure is *Paul* the Apostle, cloathed with White and Yellow, with a Sword ; at whose Feet is a Man kneeling, cloathed with a Gown of an Orange colour, with folds of black and white, which represents my self to the life, from which proceeds this Motto, *Dele mala quæ feci* ; blot out the Evils which I have done.

XIV. On the other side, on the left hand is *Peter* the Apostle with his Key, clothed in Reddish Yellow, holding his hand upon a Woman kneeling, clothed in a Gown of Orange colour also, which represents *Perrenelle* to the life, from whom proceeds this Motto, *Christe precor esto pius* ; *Christ I beseech thee be merciful.*

XV. Behind each of these there is an Angel kneeling, the one of which saying, *O Rex Sempiternus, O Eternal King*: The other saying, *Salve Domine Angelorum, Hail thou Lord of Angels*. These things represent to the Vulgar (who know nothing of our matter) the Resurrection, and future Judgment so clearly, that no thing more need be said about them.

XVI. Next after the three that are rising again, are two Angels more of an Orange colour, in a blue field saying, *Surgite mortui, Venite ad judicium Domini mei; Arise you Dead, and come to*

the Judgment of Our Lord. This is Theologically interpreted also of the Resurrection.

XVII. Then follow last Figures, a Man with a Vermilion red in a white coloured Field, holding in his Foot of a Winged Lion, a Vermilion red also, opening his Throat, as if he were to devour the Man, thereby representing a Naked Man, in a Lethargy of Sin and Wickedness, without Repentance, in that terrible day shall be delivered into the power of the Devil, signified by a Red roaring Lion, who shall devour and swallow him up.

C H A P. XXVIII.

The Philosophical Interpretation, according to the Mind of Hermes.

I. **I** Pray God with all my Heart, that he who purposes to search into these Arcana of the Hi-

ers, having considered the *Idea's* in his mind) the Resurrection and life to come, may first make his Advantage and Gain of

And then, having far-ther advice, that he search the depth of my *Fi- Colours*, and *Motto's*, chiefly of the *Motto's*, as to the matter of they speak not Vul-

Then let him de- why *Paul* the Apo- on the right hand, it is accustomed to *Peter* the Apostle, and on the other side in the of *Paul*?

Why the Figure of is clothed in colours and *Yellow*, and that ter in *Yellow* and *Red*? also the *Man* and *Wo-* kneeling by their Feet, praying to God as at Day of Judgment are ed in divers colours, not naked or nothing bones, and why in this of Judgment this *Man*

and *Woman* are painted as at the Feet of the Saints, whereas their place ought rather to have been below on *Earth*, and not in *Hea- ven*?

V. Why also the two Angels in *Orange* colour, which say, *Surgite mortui, venite ad iudicium Domini mei*, are clad in this colour, and out of their place, for that they ought to be on high in Heaven, with the other two playing on In- struments? And why they are painted in a Field *Vio- let* and *Blue*?

VI. But chiefly why their *Motto* which speaks to the Dead, ends in the open Throat of the *Red Winged* or *Flying Lyon*?

VII. After these Inqui- ries, and many others which may justly be made, you ought to open the Eyes of your Mind, and conclude, that these things are not thus done and ordered, without some just and true cause; and that under them, as under a Veil some great

great Secrets are hidden, the *Idea's* of the *Prima materia*, which you ought to pray God to discover to you.

VIII. Then you ought farther to believe that these Figures and Explications, are not made for them who have never read the Books of the Philosophers, and who not knowing the Metallick Principles, or first matter of Metals, cannot be called Children of the Wise Men.

IX. And that if you think to understand perfectly these *Figures*, and yet shall be ignorant of the *Prima materia*, or *first Agents*, you will undoubtedly deceive your self, and never come to the knowledge of the thing.

X. Therefore blame me not, if you do not easily understand me; but rather blame your self, that you have not rather sought out the *first Agent*, which is the *Key* opening the Gate into *this Learning*; or initiated your self into the sacred and secret Interpretations of

XI. Without which is impossible to comprehend or understand, the Conceptions of the old Philosophers, which have skreened from view, as within a and not written, but Language for their own sciples to read.

XII. Which Principles and *first Agents* of the matter, they have never declared in any of Books, but rather lest be revealed to them by Almighty, who open Secret to whom he pleases or else by the living of some Adept or Master of this Science, who revealed it by Cabalistical dition, which thing not ten falls out.

XIII. Now then, my (and let me so call thee) only for that I am come in a very great Age, but for that thou maist be a Child of this knowledge, hearken seriously to me.

good attention to the
of my Mouth, but
not, if thou beest
point of the said *Prima*
or *first Agents*; which
God to unfold unto
for his own Honour
glory.

XV. The Vessel of
(represented in the
figure) is called by the
Philosophers their Triple
; for which in it,
is a Flore, and upon
Dish or Pan, (made
or Clay) full of luke-
Ashes, within the
is set the Philosophi-
egg, which is a Vial,
containing the *Prima mate-*
first Agents of the

. That is, the *Scum*
Red Sea, and the *Fat*
Mercurial Wind, which
ated in the form of a
r and Inkhorn.

XI. Now this Vessel of
[or rather Philoso-
Fornace] is open a-
to put in the Dish or
and the Philosophick
or Vial; under which

by the open Gate, [or
mouth of the Fornace] is
put in the Philosophers Fire,
so here you have the three-
fold Vessel, which is three
Vessels, *viz.* 1. The For-
nace. 2. The Sand Vessel.
3. The Philosophick Egg.

XVII. These the obscure
Philosophers have called an
Atbanor, a *Sieve*, *Horse-dung*,
Balneum Mariæ, a *Fornace*,
a *Spheare*, the *Green Lyon*, a
Prison, a *Grave*, an *Urinal*,
a *Phial* and a *Bolthead*.

XVIII. And I my self in
my Summary of Philosophy,
(which I wrote about four
Years and two Months last
past) called it the *House* and
Habitation of the Chicken:
and the *Ashes*, *Chaff*: But
the Common Name is an
Oven or *Fornace*, which I
had never known if *A-*
BRAHAM the *Jew* had
not painted it, together
with the fire proportiona-
ble, wherein consists a great
part of the Secret.

XIX. For it is as the
Belly or Womb containing
the true natural heat or fire,
to

to animate or give life to our Chicken, or young King: if this fire be not made Fornace like (with *Calid ben Fazichus the Persian*) If it be kindled with a Sword, with *Pithagoras*; if you set on fire your Vessel, saith *Morien* whereby it feels the naked heat, the matter will fly, and the flowers be burnt, before they ascend out of the depth of the matter.

XX. And they will come out *Red*, rather than white, whereby your work will be spoiled: and yet on the contrary, if your fire be too little or small, you can never see the end, because of the *frigid nature* of the matter, whereby there will want motion sufficient to digest them together.

XXI. The heat then of your Fire in this Vessel must be (as *Hermes* and *Rosinus* say) like the heat of the Sun in Winter [but it is to be noted, that *Hermes* liv'd in *Agypt*, a hot Country, whose Winter, is as hot as our Summer in *England*.]

XXII. Or rather according to *Diomedes*, like the heat of a Hen, with which she hatches her Chickens like the slow ascension of the Sun from the Sign of *Libra* to that of *Cancer*.

XXIII. For know the Infant in the beginning is repleat with cold Fire and a white milky substance: and that too much heat is an Enemy to cold and moisture of the *Embrion*: And that the Adversaries, viz. the Elements of heat and cold will never perfectly accord or embrace one another.

XXIV. But by little and little, having first long time together in the midst of temperate heat of a *Bath* (to wit a gentle Bath of sand heat) the matter changed by long decoction and digestion into a combustible Sulphur.

XXV. Take care therefore, that with a just and equal proportion of ingredients you manage these

naughty Natures, for
 that if you should fa-
 our one more than ano-
 ther they who naturally
 are enemies, shou'd grow
 any with you through
 caluse, and by their hot
 ndry cholér despise your
 over, and contemn you
 our no small disadvan-

XXVI. You must also
 be them in this temperate
 perpetually or conti-
 nually, to wit, night and
 until the time that
 er, to wit, the time of
 moisture of the Matters,
 passed away: for they
 lose their peace, and as
 ere, joyn hands in be-
 warmed and heated to-
 er; whereas should these
 res find themselves but
 only half an hour with
 Fire, they would be-
 e irreconcilable for e-

XXVII. For this cause
 or reason it is said in the
 Book of the *Seventy Pre-*
cepts: See that their heat or
fire continue unweariedly and
without ceasing, and that all
their days may be numbred or
accomplished.

XXVIII. And *Rhasis* saith,
The haste that brings with it
too much Fire, is always pro-
moted by the Devil and Er-
rour. And Diomedes saith,
When the Golden Bird shall
come just to Cancer, and
that from thence it shall move
or fly towards Libra, then you
may augment the Fire a little.

XXIX. And when in like
 manner, the rare Bird shall
 move or fly from Libra to-
 wards Capricorn, which is
 the desired Autumn, then is
 the time of Harvest, wherein
 you shall reap, the ripe and
 most desireable fruits of your
 Labour.

CHAP. XXIX.

*Of the two Dragons of a yellowish blue,
black colour, like the Field.*

I. **V**iew well these Dragons, for they are the true Principles, or beginning of this, which the Philosophers and Wise men would never clearly explicate to their own Children.

II. That which is undermost without Wings is *fixed*, or the *Male*: That which is uppermost, and with Wings is the *Volatile* or *Female*, black, and obscure, which strives for the mastery and dominion for many Months.

III. The first is called *Sulphur*, or heat and dryness: the other, *Mercury*, *Argent Vive*, or cold and moisture: these are *Sol* and *Luna*, of a Mercurial source, a sulphurous original, which by a continual fire are adorned with Royal Habili-

ments; which being melted, and afterwards condensed into a quintessence, overcome all Metallick bodies, how hard and solid ever they be.

IV. These are the *Dragons* and *Serpents* which the Ancient *Egyptians* depicted in a Circle, the Head devouring the Tail; thereby signifying, that they proceeded from one and the same thing, and that one was sufficient; and in its revolving and circulation, it made it self perfect.

V. These are the *Dragons* which the ancient *Greeks* feigned, did watch (without sleeping) the Golden Apples of the *Hesperidian* Garden: These are they whom *Jason* in his ad-

for the Golden Fleece, cast or poured the liquor prepared by the Inchantress *Medea*.

I. Of the discourse of them, the Books of the Philosophers are so full, that many of them that ever were, but has declared nothing concerning the same even from the times of the most faithful *Hermes Megistus*, *Orpheus*, *Pythagoras*, *Artephius*, *Morienus*, and others following them, come to my self.

II. These are the *two* *serpents* given and sent by *Aspidochelone* (*viz.* the metallick nation) which *Hercules* (*viz.* the strong and wise man) strangle in his Cradle; to wit, overcome and kill him, and to make them wise, corrupt, and generate, at the beginning of his work.

III. These are the *two* *serpents* twined and twisted about the *Caduceus* Rod of *Mercury*, by which he exercises his great power and transforms himself

into all shapes as he pleases.

IX. He, saith *Haly*, who shall kill the one, shall also kill the other, because the one cannot die without the other.

X. These two are those which *Avicen* calls the *Armenian Dog*, and the *Corasfere Bitch*; which being put together into the Vessel of the Sepulchre, do cruelly bite one another, and by their furious rage, and mighty poison, never cease to contend, from the very moment that they seize on one another (if the cold hinder not) till both of them become all over bloody, in every part.

XI. And then killing one another, they be decocted and digested in their proper Venom or poison, which after their death, changes them into a living and permanent, or fixed water.

XII. Before which time, they by their Corruption

and putrefaction, lose their first natural forms, to assume afterwards another new one; better, more noble and excellent.

XIII. These are the two *Seeds Masculine and Feminine*, which generate (says *Rhasis*, *Avicen*, and *Abraham* the Jew) within the Bowels or Womb of the four Elements, and compleat all their Operations.

XIV. These are the Radical moisture of the Metals, to wit, *Sulphur* and *Mercury*, or *Argent Vive*; not the *Vulgar*, which are sold by Merchants and Druggists; but *Ours* which give us these two beautiful Bodies, we so much desire.

XV. These two *Seeds* (saith *Democritus*) are not found upon the pure and uncorrupted Earth: But as *Avicen* saith) they are gathered from the Dung, Ordure, and Putrefaction of *Sol* and *Luna*.

XVI. Happy are they who know how to gather

this fruit: for of it an *tidote* may be made, which has strength and power to conquer all Infirmities, Weaknesses, and Diseases, and even to contend with Death it self, lengthen *Life* (by the permission of God) even to the determined, or appointed time, and withal making him triumph over the poverty and wretchedness of *Life*, giving him an Infinite of Treasure and Riches.

XVII. These two *Seeds*, or Metallick Principles, will strive each to flame the other by its heat. Then if you be not careful, you will see a stinking, poisonous Vapour or Fume to arise, exceeding in bitterness, the biting of the most Venomous Serpent.

XVIII. The reason I depicted these two *Seeds* in the forms of *Dragons*, of those colours, is because of their virulent or poisonous smell; and the Vapour or Fumes rising up in the Glass or Philosophick vessel, being also of the same

lois with the Painted Serpents, viz. black, blue, and yeow.

XX. The power of which, and of the Bodies dissolved, is so venomous, that truly in the whole World, there is not a more malignant poyson; for it is able by its own strength and stinking odour, to mortifie or destroy every thing living.

XXI. The Artift is never sensible of this ill smell, until his Vessels break, but he perceives when it begins to be, by the sight, and changing of colours, proceeding from the putrefaction of the matter in Digestion.

XXII. These colours, as they signifie Corruption and putrefaction, so they also besage to us Generation, by the gnawing and dissolving of the perfect Bodies; which dissolution proceeds from eternal heat, joyned with the watery fire, and the subtil poyson of our Mercury, which resolves into a meer cloud, viz. into impalpable powder, whatever resists it.

XXIII. Thus, the heat working upon and against the Radical, Metallick, Viscous, or Oleaginous Moisture of Metals, causes the subject matter to generate blackness.

XXIV. For at the same time the matter is dissolved, it grows black, and generates: for all Corruption is Generation; therefore blackness is much to be desired.

XXV. This is the black Sail with which *Thesms's* Ship, came back with triumph from *Crete*, which was the cause of his Fathers Death: And so must this Father also die, that from the Ashes of this *Phoenix*, another may spring or arise, which Son must be King.

XXVI. This is certain, that if this blackness be not at the beginning of your operation, during the days of the Stone; let what other colour soever arise, you will wholly fail of the Magiste-

ry, nor from that *Chaos*, will you ever produce any thing.

XXVI. You cannot work well, unless you putrefie your Matter first, nor can you generate, unless you first meet with Corruption: and by consequence, without a fit Womb, warmth, heat, and nourishment, the Stone cannot take a Vegetative Life, so as to encrease and multiply.

XXVII. And truly I must tell you, that though you work upon the true matter; yet if at the begining, after you have put your *Confection, Prima materia,* or *first Agents*, into the Philosophers Egg; if, I say, sometime after the fire has stirred them up, you see not the *black head of the Crow*, this *black of the blackest black*, you must begin again, for your fault is irreparable and not to be amended.

XXVIII. But especially the Orange colour, or half red, is much to be feared: For if

at the beginning you see that appearance within your Egg, without doubt you have burnt the Matter, and so will lose the verdure and life of the Stone.

XXIX. The colour which you ought to have, must entirely be perfected in blackness (like to that of the Dragons) in the space of forty days.

XXX. If therefore you have not these essential marks, retire your self a good time from your work, that you may rescue yourself from assured and certain loss.

XXXI. And note this also in particular, that it is even next to nothing to attain this blackness; there is nothing more easie to come by: for from almost all things in the World, mixed with moisture, you may have a blackness by fire.

XXXII. But here you must have a blackness which comes from the perfect Metallick Bodies, and

for a long space of time, and can be destroyed in less than the space of five Months, after which immediately follows the desire whiteness: if you have it you have enough, but not all.

XXXIII. The blueish and yellowish colours, signify dissolution and putrefaction is not yet finished, and the colours of *Our Mercury* are not as yet well mingled and rotten, or putrefied with the rest.

XXXIV. This blackness, and these colours, mainly demonstrate, that the matter or composition begins to rot or putrefie and dissolve into powder, finer and smaller than the Atoms of the Sun, the which is afterwards changed into a permanent or fixed water.

XXXV. This dissolution by the Ænigmatick Philosophers is called *Death, Destruction, Perdition*; because that the *Natures* change their form; and

from hence they raised 10 many Allegories of *Dead Men, Tombs, Sepulchres, &c.*

XXXVI. Others have called it, *Calcination, Denudation, Separation, Trituration, and Assation*; because the *Compositum* is changed and reduced, into most small Atoms and parts.

XXXVII. Others have called it *Reduction into the first matter, Mollification, Extraction, Commixtion, Liquefaction, Conversion of Elements, Subtillization, Division, Humation, Impastation, and Distillation*, because that the particulars of the *Compositum*, are melted, brought back into feed, softened, or meliorated, and Circulated within the Glass.

XXXVIII. Others have called it, *Ixir, Iris, Putrefaction, Corruption, Cymmerian darkness, a Gulf, Hell, Dragons, Generation, Ingression, Submersion, Complexion, Conjunction, and Impregnation*, because that the matter is black and waterish, that the *Natures* are perfectly

mixed, and now subsist one by another.

XXXIX. For when the heat of the *Sun* works upon him, they are converted, first into a Powder, or into a fat and glutinous Water, which feeling the heat flies on high to the top or head with the Vapour or Fume, with the Wind and Air.

XL. From thence this water (drawn out of the matter or *Compositum*) descendeth again, and in descending, reduces and resolves, (as much as may be) the rest of the *Compositum*, continually doing so, till the whole be like a black Broth, somewhat fat.

XLI. A while after, this water begins to coagulate or thicken somewhat more, growing very black like to Pitch: Lastly, comes the *Body* and *Earth*, which the Obscure Philosophers have called *Terra fetida*.

XLII. For then by reason of the perfect or complete putrefaction (which is as natural as any can be) this Earth stinks, and yields a smell like to the Scenograves, filled with rotten and putrified Carcases, yet perfectly consumed.

XLIII. This Earth is called by *Hermes*, *Terra liata*, but its true and proper Name is *Leton* or *Lan*, which must afterwards be whitened.

XLIV. The Ancient Philosophers who were *Cabalists* have decyphred in their *Metamorphoses* under the History of the Serpent of *Mars*, which devoured the Companions of *Cadmus*, who slew him by piercing him with his Lance against a hollow Oak: which Oak, you ought seriously to contemplate and consider.

C H A P. XXX.

Of the Man and Woman cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.

I. **T**He *Man* depicted in that Figure exactly resembles *my self*, even as the *Woman* does lively represent *Perrenelle*: But the presentation to the life, was of no necessity as to work; to figure forth a *Male* and a *Female*, was all that our design required, which answers to our *Sulphur* and *Mercury*.

II. It was the Painters assurance to put our resemblance, upon those Figures, he did in those kneeling the feet of the Apostles *Paul* and *Peter*, according to what we were in our youthful days.

III. These here then I made to be painted, one a *Male*, the other a *Female*, to teach thee, that in this

second Operation, thou hast truly, but not perfectly two natures, conjoynd and Married together the *Masculine* and the *Feminine*, or rather the 4 Elements.

IV. And that the four natural Enemies, the *hot* and *cold*, the *dry* and *moist*, begin to approach kindly one to another; and by means of the Mediators or Peace-makers, lay down by little and little the ancient Animosity or Enmity of the old *Chaos*.

V. Who these peace-makers are you must know: between the *hot* and the *cold* there is *moisture*, who is of the Kindred, and allied to them both; to the *hot* by its *heat*, and to the *cold* by its *moisture*.

VI. And to begin this Conciliation, you must (as in the precedent operation) first convert all the Bodies, or the whole *Conpositum* into water, by Dissolution.

VII. And afterwards you must coagulate this water, which will be turned into black Earth, black even of the most black, whereby this Peace and Union will be wholly and most happily accomplished.

VIII. For the Earth which is cold and dry, finding it self akin, and allyed to the dry and moist which are Enemies, will wholly conciliate and unite them.

IX. Thus have you a perfect mixture of all the four Elements, having first turned them into Water, and afterwards into Earth: I will hereafter teach you other Conversions into *Air*, when it shall be made all *White*, and into *Fire*, when it shall be converted into a most perfect *Purple*.

X. Thus have you the Natures Conjoyned or Married together, whereby one conceives by the other, and by this Conception *Female* is Converted into body of the *Male*; and *Male* into the body of *Female*.

XI. That is to say, they are made one only body which is the *Androgyne*, or *Hermophrodite* of the Ancients, which they have called, *The Crow's Head*, Nature Converted.

XII. In this manner therefore I depict this here, because you have the Natures reconciled, which (if they be order'd and managed wisely) will form an *Embrión* in the Womb of the Vessel, and afterwards bring forth a beautiful birth, which will prove, a most Powerful and Invincible King, incorruptible; and also be a most admirable quintessence.

XIII. Thus have you the principal, and most necessary Reason, or Cause

his Representation. The Cause (which is also to be noted) from the necessity of having *two bodies* for that in this Operation you must divide that which has been coagulated, to give an after nourishment of the Milk of Life to the Infant when it is born, which is endued (by the living God) with a Vegetable Soul.

IV. This is a rare and admirable secret, which for want of a right understanding has made Fools of all that have erred in seeking after it; but has made a wise, who has viewed with the Eye of his Mind.

XV. This Coagulated you must divide into two parts, the one of which will serve for *Azoth*, which is to wash and cleanse the other, which is called *Mercurius*, which must be whitened.

XVI. He which is washed is the Serpent *Python*, who takes his beginning, or

Original from the Corruption of the Earth, gathered together by the Waters of the Deluge, when the whole *Compositum* was water.

XVII. This Serpent must be slain or kill'd, and overcome by the Arrows of *Apollo*, by the yellow *Sol*, that is to say by our fire, which is equal to that of the *Sun*.

XVIII. He who washeth, or rather the Washings, which must be continued with the other half, are the Teeth of that Serpent, which the Wise *Thesens* will sow in the Earth, from whence shall spring up Armed Men, who in the end shall discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the Artist to obtain his deserved Conquests.

XIX. It is of this very thing that the Philosophers have so often written, and so often repeated: *It Dissolves it self, it Congeals it self, it makes it self Black, it makes it self White, it kills it self,*

self, and makes it self alive again.

XX. I caused their Field to be painted *Azure* and *Blue*, to shew that we do now but begin to get out from the most black darkness: For that the *Azure* and *Blue* is one of the first Colours, that the dark Woman lets us see; to wit, moisture giving place a little to heat and dryness.

XXI. The *Man* and *Woman* are almost all *Orange* coloured, to shew that *our Bodies* (or *our Body*, which the Philosophers here call *Rebis*) are not yet decocted enough; and that the moisture from whence the *black Blue*, and *Azure* comes, is but half vanquished by the dryness.

XXII. For when the dryness has got the Dominion, all will be white: and when it fights with, or is equal to the moisture, all will be in part according to these present colours.

XXIII. The Philosophers

have also called the *positum* in this Opera *Nummus, Ethelia, An Boritis, Corfufle, Can Albar æris, Dueneck, derick, Kukul, Thabrisis, mech, Ixir, &c.* which have commanded to be white.

XXIV. The *Woman's Motto* is as it were in a white Circle round about her body, to shew that *Rebis* become white in that manner, beginning first the Extremities round about the white Circle.

XXV. In *Schola Philosophorum* it is said, *That the Sign of the first perfect whiteness is the manifestation of a little Circle of hair, which passing over the Head, will appear on the sides of the Vessel, round about the mouth in a kind of a Citrine or yellowish Colour.*

XXVI. The *Motto* belonging to the Male is, *mo veniet ad judicium*. That belonging to the female is, *Verè illa dies terrilis erit.* These are not So-

ices of Holy Scripture,
or only words which speak
according to the Theologi-
cal sense of the Judgment to
come.

XXVII. I have put them
there, not only for the The-
ological sense, concerning
Resurrection, which
they serve them which on-
ly behold the outward Fi-
gures, but know nothing of
Scientifick Mystery.

XXVIII. But also for
them, who gathering toge-
ther the *Anigmas* and *Pa-
zles* of the Science, and
viewing them with *Lynceus's*
eyes, are able to pierce in-
to the mysterious sense,
through the visible Ob-
jects.

XXIX. Thus then, *Man*
shall come to the *Judgment of*
God; it signifies, that to
bring the *Compositum* or
matter to the colour of per-
fection, it must be judged,
that is, cleansed from all its

blackness and Filth, be spiri-
tualized, and whitened.

XXX. Again, *Surely that*
day will be terrible: Such in-
deed is the day of cleansing
and purifying: Horreur
holds *the body* in Prison for
the space of fourscore days,
in the darkness of the wa-
ters, in the extream heat
of the *Sun*, and in the
Troubles of the Sea.

XXXI. All which things
ought first to pass over, be-
fore our King can become
white, arising from *Death* to
Life, to Conquer and over-
come all his Enemies:

XXXII. To make you
understand something bet-
ter this *Albification* or *Whiten-*
ing, which is harder and
more difficult than all the
rest, (for till that time you
may err at every step, but
afterwards you cannot, ex-
cept you break your Ves-
sels.) I give you the fol-
lowing Explication.

C H A P. XXXI.

Of the Figure like Paul the Apostle, cloathed with a White and Yellow Robe, bordered with Gold, holding a naked Sword, and a Man kneeling by his Feet, clad in a Robe of Orange Colour, Black and White, and his Motto.

I. **V**iew well this Man cloathed in a Robe, intirely of a Yellowish White, and see him as it were turning his Body, so, as if he would take the naked Sword, either to cut off the Head, or do some other thing to the Man kneeling by his feet, cloathed in a Robe of Orange colour, White and Black, who crys out, *Dele mala quæ feci, Blot out all the evil which I have done.*

II. As if he should say, *Tolle nigredinem, Take away from me my blackness*; which is a term of Art: For Evil

signifies in the *Allegory* Blackness, as you may read in *Turba Philosophorum*. *Decoct it until it come to Blackness, which will be thought evil.*

III. But would you know what is meant by this taking the Sword into his hand? Truly it signifies that you must cut off the Head of the Crow, to wit of the Man clothed in all divers Colours kneeling.

IV. I have taken this Portraicture and Figure out of *Hermes Trismegistus* his Book of the secret Art, where

faith, *Take away the Head of the Crow*; all which signifies no more than these few words, *Whi-
our Black.*

Lambspring, that Noble man, hath also used it in his Commentary of his Holyphicks, where he saith *his Wood there is a Beast
ever covered with Black,
by one cut off his Head, he
loose his blackness, and
in a most white Colour.*

I. Will you understand, (saith he) what that is? *blackness is called the
of the Crow, the which
taken away, at that in-
comes the white colour;
is as much as to say,
when the Cloud appears
more, this Body is said to
without an head. These
his words.*

II. In the same sense, Wise Men have also said in other places, *Take the Vi-
called Derexa, and cut off
Head, &c.* That is to say, *away from him all his
blackness.*

VIII. They have also used this *Periphrasis*: When they would express the multiplication of the stone, they have feigned the Serpent *Hydra*, for that it is fabled, that if one Head be cut off, there will spring up ten in the place thereof.

IX. For the stone multiplies or encreases it self, ten fold every time, that they cut off this *Head of the Crow*; that they make it black, and afterwards white; that is to say, that they dissolve it anew, and afterwards make it white again; viz. They dissolve it anew, and afterwards coagulate it again.

X. Observe also how the naked Sword is wreathed about with a black Girdle, yet that the ends thereof are naked and bare, and not wreathed at all.

XI. This naked shining Sword is the stone for the *White*, or the *White-stone*, so often by the Philosophers described under this Form.

XII.

XII. To come then to this perfect and sparkling whiteness, you must know what the wreath of this black Girdle signifies, and follow that which they teach you, which is the quantity of the Imbibitions.

XIII. The two ends which are not wreathed about at all, represent the begining, and the ending; for the begining it shews you, that you must Imbibe it at the first time gently and sparingly, giving it then a little Milk, as to a Child new born, to the intent that *Ixiv* (as Authors speak) be not drowned.

XIV. The like must we do at the end, when we see that our *King* is *full*, and will have no more.

XV. The middle of these Operations is explicated by the fire, whose wreaths of the said black Girdle, at what time (because our *Salamander* lives of the fire, and in the midst of the fire,

and indeed is a fire, an *Argent-Vive*, or *Quick-silver* which runs in the mid of the fire fearing nothing you must feed him abundantly, so as that the *Vine Milk* may encompass the matter round about

XVI. The wreaths I printed *black*, because they signify the *Imbibitions*, and in consequence, the *blacknesses*: For the fire with the *moisture* (as I have often said to you) causeth *blackness*.

XVII. And as these are Leaves or Rounds, that you must do it three times wholly, so like as they let you know, that you must do this in five weeks Months; a Month to every *Imbibition*.

XVIII. And now you may see the reason which *Haly Abenragel* said, That the *coction of the Composition Matter is done in three months and fifty days*.

XIX. It is true, that you count these little *Imbibitions* at the beginning

the end, there are seven; wereupon one of the most cure has said, *Our Head the Crow is Leprous, and that would cleanse it must see it go down seven times the River of Regeneration, of Jordan, as the Prophet commanded Leprous Naaman, Syrian.*

XX. Hereby comprehending, the beginning, which consists but of few; the middle, and the end, which is also very short: And therefore by Hieroglyphick, I tell you, that you must whiten your body, which by kneeling begs that thing at your hands.

XXI. For nature always tends to perfection, and this is to be accomplished by the use of the Virgins Milk, the decoction and digestion of the *Compositum*, which you shall make with Milk; which being dry-upon your body, will turn it into the same white Snow, or yellowish White, which he who takes the Card is cloathed withall; in which Colour you

must make your Constitute to come.

XXII. The Vestments of the Figure of *Paul* the Apostle are bordred largely with a Golden and red Citrine colour.

XXIII. Give praise now, my Son, if thou ever seest this; for then by the good Hand of Heaven, thou hast obtained a Treasure; which you must then imbibe, and tinge it by decoction and digestion, so long, till the little Infant becomes hardy and strong to encounter against both the water and the fire.

XXIV. In accomplishing of this, you must do that which *Demagras, Senior*, and *Haly* have called, the putting of the Mother into the Infants Belly, which Infant the Mother had lately brought forth.

XXV. Now they call the Mother, the Mercury of the Philosophers, wherewith they make their *Imbibitions* and *Fermentations*: And the

Infant they call the *Body*, the which the said *Mercury* is gone forth to tinge or colour.

XXVI. I have therefore given you these two *Hieroglyphicks* to signify the *Albification*; for now it is that you have need of great help, and here it is, that all the World is deceived.

XXVII. This Operation is indeed a Laborinth; for here is presented a thousand ways at the same Instant, besides that which you ought to go, and pursue, to the end of the Work, which is directly contrary to the beginning; to wit, in *coagulating* what before you *dissolved*; and in making that *Earth*, which before was *Water*.

XXVIII. When you have made it *White*, then you have overcome the *Enchanted Bulls*, which cast Fire and Smoak out of their Nostrils.

XXIX. *Hercules* now has cleansed the *Stable* full of

Ordure, rottenness and blackness: *Jason* has poured the digested Broth or liquor upon the *Dragons* & *Colchos*: and you have now in your power the *Horn of Amalthea*, which, tho' it be white, may replenish you through the whole course of Life with Riches, Honour and Glory.

XXX. But to obtain this you must bestir your mind and pursue the Work of *Hercules*, with invincible resolution: for this *Achelus*, this moist River, is endowed with a most mighty force and often transfigures it from one shape to another and now, in a manner, you have done all, for that which remains, is performed without any difficulty.

XXXI. These transformations, transfigurations, changes, are particularly described in the Book of the *Seven Egyptian Seals*; where (as also by other Authors) it is said, *That the Stone, before it will wholly forsake its blackness, and become white to the appearance of the shining*

ing or polished Marble, and of a naked flaming Sword, will put on all the colours that thou can possibly imagine.

XXII. And that it will melt it self, and as often melt it self again; and in the midst of those divers and many Operations (which it performs by virtue of the Vegetable Soul which is within it, and the same time it will be Citrine, Green, Red (but not of the true Red) and be Yellow, Blue, and Orange colour; even till, that it wholly overcome by drying all these various colours, and end in this admirable Citrine whiteness.

XXIII. Which last colour is that of Paul's Garment, and will in a short time become like the colour of the naked Sword: afterwards by means of a more long and long digestion, it reaches the end of the

work, it will be changed into a Red Citrine colour, and at last, into the perfect Red of the Vermilion, where it will repose or fix it self for ever.

XXXIV. Of this also be advised, that the Milk of Luna is not like the Virgin Milk of Sol; and that the Imbibitions of Whiteness require a more White Milk, than those of the Golden Redness.

XXXV. In this very matter I was in danger of missing my way, and so I had done indeed, had it not been for the Book of A B R A H A M the Jew: And therefore for this reason, I have made to be depicted for you, the Figure which takes hold of the naked Sword, in the proper and right colour, for it is the Emblem of that which whitens,

CHAP. XXXII.

Of the Green Field with the three Residents, two Men and one Woman, all three in White : Two Angels beneath, over the Angels the Figure of our Lord and Saviour, coming to Judge the World clothed with a Robe, perfectly Citron White.

I. **I** Have depicted the Field Green, because that in this decoction the *Compositum* becomes Green, and keeps this colour longer than any other after the Black.

II. This *Greenness* demonstrates particularly, that our Stone has a Vegetable Soul; and that by the help of art, it is made to grow into a true and pure Tree, to spring up, and bud forth abundantly; and afterwards to send forth infinite little Sprigs and Branches.

III. O Noble and Green, (saith the Rosary) which produces all things without whom nothing can increase, Vegetate, nor multiply.

IV. The three Persons rising again, cloathed Sparkling White, represent the Body, Soul, and Spirit of our white stone.

V. The Philosophers commonly use these of Art to hide the Secret from Unworthy Men.

V. They call the *Body* that *black Earth*, which is obscure and dark, and which we make white.

VI. They call the *Soul*, the other half divided from the *body*; which by the use of God, and work of Nature, gives to the *body* its Inhibitions and presentations a *Vegetable* viz. a Power and force, to bud, or spring, increase, multiply, and become *White*, like a naked shining Sword.

VII. They call the *Spirit* the Tincture and dryness which as a Spirit, has power to pierce all things.

1. It would be too tedious to tell you, how great is the Philosophers error to say always, and in all places, *Our Stone bath resemblance to human kind, a Body, a Soul, and a Spirit.*

I will only inculcate in you, that as a Man endued with *Body, Soul, and Spirit*, notwithstanding but

one Man, or substance: So likewise in this your white *Compositum*, you have but one only substance, yet containing a *Body, Soul, and Spirit*, which are inseparably united.

XI. I could very easily give you most clear Comparisons and Expositions of this *Body, Soul, and Spirit*, not fit to be divulged: but should I explicate them, I must of necessity declare things which God reserves to himself, to reveal to a select choice, of such as fear and love him, and therefore ought not to be written.

XII. I have then caused to be depicted here, three persons all in white, as if they were rising again, thereby typifying forth this *Body, Soul, and Spirit*, to shew you that *Sol, Luna, and Mercury* are raised again in this Operation, viz. That they are made Elements, or Inhabitants of the Air and Whitened.

XIII. For we have before, called the *blackness*, *Death*: and so continuing the Metaphor, we may call *Whiteness Life*: which comes not, but with, and by a Resurrection.

XIV. *The Body*. To explicate this more plainly, I have made to be painted, *The Body*, lifting up the Stone of its Tomb, wherein it was inclosed.

XV. *The Soul*. This because it cannot be put into the Earth, it comes not out of a Tomb, and therefore I only depicted or placed it among the Tombs seeking its Body; It is in the form of a Woman, having her Hair dishevelled, or hanging about her Ears.

XVI. *The Spirit*. This neither can be put into a Grave; and therefore I depicted it, like a Man coming out of the Earth, but not from a Tomb.

XVII. These are depicted all in *White*, thereby

signifying, that the *black* which is *Death*, is conquered or vanquished and overcome; and being *white* they are brought into a new of Life, and made the forth incorruptible.

XVIII. Behold, and up your Eyes on high, I see the King Ascended who being raised against the power of Life, Crowned with the Glorious Tincture, has overcome Death, the Darkness and Moisture.

XIX. And as our Lord and Saviour shall eternally unite unto him all pure clean Souls, and separate from him all such as are pure, unclean, and wicked as being unworthy to be united to his Divine Nature:

XX. So also, our *Vital Elixir* will from hence inseparably unite unto itself every pure Metallic Nature into its own fine, and fixed Silvery nature but reject all that is heterogeneous, or strange and

XXI. Thanks be given to
 Go, who thus bountifully
 bestowed his Goodness
 upon us, and has given us
 hearts fit to consider the
 Philosophical Myſtery of
 moſt pure and ſparkling
 Fire, more ſhining, and
 ſublime than any compoun-
 d-matter :

XXII: And more Noble
 than that after the Immortal
 (of Man) than any ſub-
 ſtance, whether having life,
 or not having life : For it
 is Quinteſſence ; moſt
 pure Silver, having paſſed
 the Coupel, yea all affays :
 as in the words of David
 Royal Prophet, *It is
 Silver, ſeven times reſi-*

XXIII. What the 2 Angels
 playing on Inſtruments o-
 ver the heads of them which
 are raiſed, ſignifie, is need-
 leſs here to be declared :
 They are Divine Spirits,
 ſinging the Wonders of
 God in this Miraculous
 and Admirable Opera-
 tion.

XXIV. The like may be
 ſaid of the three Angels
 over the head of the Pi-
 cture, representing our
 Lord and Saviour Jeſus
 Chriſt ; the one of which
 Crowns him, and the other
 two aſſiſting, ſay, *O Pater
 Omnipotens : O Jeſu bone :*
 Rendering unto him Immor-
 tal Praise, with Eternal
 Thankſgiving.

C H A P. XXXIII.

*the Field Violet and Blue, with the two An-
 gels of an Orange Colour, and their Motto's.*

THE Violet and Blue that being to paſs, or to be
 Field ſhews forth, changed from the *White*
 O o 4 *Stone,*

Stone, to the Red, you must imbibe it with a little Virgins Milk of Sol, that these Colours may come forth from the Mercurial Moisture; which you have dried upon the Stone.

II. In this Work of Rubifying, although you do imbibe, you shall not have much black, but Violet, Blue, and the Colours of the Peacock's Tail.

III. For this our Stone, is so absolute and triumphant in dryness, that as soon as your Mercury touches it, (the nature thereof rejoicing in its like nature) it is joyned unto it, and drinks or swallows it up greedily.

IV. And therefore the black that comes of Moisture can shew it self but a little, and that under the Colours of Violet and Blue, because that Dryness (as is said) does in a very short time govern absolutely.

V. I also caused to be depicted two Angels with Wings, to point out to you,

the two Substances of Matter, or Composition, viz. The Mercurial and Sphurous substance; and fixed as well as the Volatile, which being perfectly united together, do also together within the Vessel.

VI. For in this Operation the fixed Body will greatly ascend up to Heaven being wholly spiritual, and from thence, it will descend unto the Earth, even whether soever you please, lowering the Spirit even where, which is always moved by the fire.

VII. Whereby at length they are made one, the self same nature; Compositum, or Body, being made wholly spiritual; the spiritual wholly Corporeal; so much has it been ground, or subtilized upon our Marble (i. e. decocted in our Fire) by the precedent Operations.

VIII. The Natures that are here transmuted into Angels, viz. they are made

and spiritual; and so are
become the true Tinctures.

I. Now you must remember to begin the *Ru-*
g, by the apposition
of the *Citrine Red Mercury*;
you must not pour on
it, only once or twice,
according as you shall see
occasion.

For this Operation
is to be done by a *dry*
and by a *dry Sublima-*
and *Calcination*.

II. And now I have told
you a Secret, which you
can scarcely find, or sel-
dom see written, so far am
I from hiding what is neces-
sary from you: and I would
know, that every Man
should know how to make Gold to
his own satisfaction, that
he might live a life of In-
dependence, and lead forth his
flock to their Pastures,
without Usurers, or going
to Law, in imitation of the
Patriarchs of old.

III. Using only as our
Fathers did, to ex-
change one thing for ano-

ther: And yet then, to
have that, you must labour,
and take pains, full as much
as you do now.

XIII. Therefore for fear
of offending God, I must
beware how I become the
Instrument of such a
Change; and lest it should
prove of evil consequence,
I must take heed how and
what I write; only repre-
senting to you, where it is
that we hide the *Keys*,
which can open all the
Doors, leading into these
Secrets of Nature.

XIV. Or only to open,
or cast up the Earth in that
place; contenting my self,
to demonstrate those things
which will teach every one,
to whom it shall please God
to reveal this Mystery.

XV. As to know and
understand what Influence
the Sign *Libra* has, when it
is enlightened by *Sol* and
Mercury in the Month of
October.

XVI. These Angels are
painted of an *Orange Colour*,

to signifie to you, that your white *Compositum*, or stone, must be a little more decocted and digested, that the Black of the Violet and Blue must be chased away by the fire.

XVII. For this Orange Colour is compounded of the beautiful Golden Citrine Red, (which you have so long waited for) and of the remainders of this Violet and Blue, which you have already in part made to vanish and flie away.

XVIII. This Orange colour also shews, that the *Natures* are decocted and

digested, and (through the assistance of God) by little and little perfected:

XIX. As for the *Motto* *Surgite mortui, venite ad iudicium domini mei*, I place it there chiefly for the Theological sense, rather than for any thing else.

XX. It ends in the Title of a *Lyon* all over shewing thereby, that the Operation must not be continued, until you see the true Red Purple, wholly the deep colour of the *Poppy*, and the *Vermilion* of the painted *Lyon*, reserved for *Multiplication*.

CHAP. XXXIV.

Of the Figure representing the Apostle Peter, clothed in a Robe of Citrine Red, holding a Key in his Right Hand, and laying his Left upon a Woman kneeling by his Feet, in an Orange Coloured Robe, with her *Motto*.

I. **T**He Woman kneeling, cloathed in an Orange coloured Garment represents *Perrenelle*, a

in her Youth : She is depicted in this manner of a applicant at the Feet of a Man with a Key in his Right Hand, stretching out his Left Hand upon her.

I. Would you know the Interpretation ? This is the Stone, which in this Operation requesteth two things, (the *Mercury of Sol*, which is the Philosophers Mercury shadowed out under the sign of a Man.)

II. Which two things, Multiplication, and Production : Which at this time is needful for her to obtain, and therefore the Man so placing his hand upon her, signifies, the granting of her Petition.

III. But why should I see a Woman to be painted ? I could as well have painted a *Man* as a *Woman*, rather an *Angel* to be depicted ; for that the whole Natures are now Spiritual and Corporal, Masculine and Feminine.

IV. But I rather chose to

depict a *Woman*, for that she requests rather this than any other thing, as being the natural and proper desires of a *Woman*.

VI. And also to shew you, that she requests *Multiplication*, I caused the *Man* to whom she seems to address her self, to be painted, representing *Peter* with his *Keys*, having power to open and shut, and to bind and loose.

VII. For that the obscure Philosophers have never spoken of *Multiplication*, but under these common terms of Art, *Aperi*, *Claude*, *Solve*, *Liga*, viz. *Open*, *shut*, *bind*, *loose*.

VIII. By opening and loosing, they mean, the making of the body (which is hard and fixt) soft and fluid, and to run like water : And by shutting and binding, afterwards by a more strong decoction and digestion, to coagulate it, and to bring it back again into the form of a *Body*.

IX. It was requisite therefore to represent in this place, a *Man* with a *Key*; to shew you that you must now *open* and *shut*, (that is to say) the budding, or spring and encreasing *Natures*.

X. For observe, so often as you shall dissolve and fix, so often will these *Natures* multiply, in Quantity, Quality, and Quickness or Virtue; which encrease is according to the proportion of one to ten.

XI. So that if the first augmentation be from 1 to 10, the second multiplication is from 10 to 100 (which is still but decuple) the third from 100 to 1000, the fourth from 1000 to 10000, the fifth from 10000 to 100000, the sixth from 100000 to 1000000, or a Million, thus continually increasing by a *decuple* proportion *ad infinitum*: The which augmentation I performed three times, thanks be to God.

XII. When your Elixir thus brought unto a kind of Infinity; one grain thereof falling upon a vast quantity of melted Metal, will tin it, and convert it into the most perfect Metal, to wit into most fine Silver and Gold, according as it shall have been imbibed and fermented, expelling, driving forth, and purging out, the impure, and Heterogeneous matter which was joyned with it, in its first Generation.

XIII. For this reason therefore, I caused a *Key* to be depicted in the hand of a *Man*, to signifie that the stone desires to be opened and shut for *Multiplication* and also to shew you what *Mercury* you ought to do this, and when, or at what time, I caused a *Man's Garment* to be made of *Citrine Red*, and the *Woman's* of an *Orange Colour*.

XIV. I must speak no more of this matter, lest I transgress the *Sacred Silence Philosophical*: Only know

th^e the *Woman*, who is
on *Stone*, requesteth to have
the *Accoutrements*, like
th^e of the *Man's* with the
K^r, which she expresth
by her Motto, *Christe, Precor*
est *Pius*;

V. As if she should say,
Ord my God, be good and
gracious unto me, and suffer
me not to be spoiled and undone,
Let not him who is come thus
spoil all with his too great
or fire: And though it is
that from henceforth, I
have no more fear my Enemies,
as the most vehement fire,
as through most pleasant
Trick Breeze.

VI. Yet the *Vessel* which
ins me, is always brittle
easie to be breken, and is
annually subject to many
ann, unlookt for, and un-
accidents; for the fire
made too great, may
it in pieces, whereby, as
nely fruit, I may fall, and

be for ever lost among the ashes
of the Dead.

XVII. Take heed there-
fore to this your fire in this
place, and manage it with
much gentleness and pati-
ence, attend in hope upon
this most admirable quintes-
sence: And though the fire
ought to be something aug-
mented, yet it must not be
too much.

XVIII. And beseech the
Sovereign Goodness, to
prevent the Evil Spirits
which haunt the Mines and
Treasures of the Earth,
that they destroy not thy
Work, or cast a Mist before
thine Eyes; nor stupifie thy
mind, when thou shouldest
view, consider, and perfect
the Incomprehensible Mo-
tions of this *Arcanum*, or
Quintessence, yet comprehen-
ded and shut up within this
Vessel.

C H A P. XXXV.

Of the dark Violet Field, in which is a Man of a Red Purple Colour, holding the Feet of a Lyon, red as Vermillion, having Wings, and as it seems, would Ravish and carry away the Man.

I. **T**His Field of a Violet, and dark Colour, demonstrates that the Stone has obtained by a full and perfect Digestion, the perfectly beautiful Garment, which is wholly *Citrine and Red*, formerly demanded of the *Man*, with the *Key in his Hand*, who was clothed therewith.

II. And that the compleat and perfect Digestion (signified by the entire *Citrinity*) has made her cast off her old Robe or Garment of *Orange Colour*.

III. The Vermillion Red Colour, of this flying Lyon, like the most pure and beau-

tiful Scarlet Colour in *Grain*, which is the true native *Cinnabar Red*, explicates a full Accomplishment of your Work, according to the act and rigorous Law of Nature and Art.

IV. And that she (the wit, the Stone, Elixir, or Tincture) appears now as a ravenous Lyon, devouring and swallowing up every pure metallick Nature of the Body, and changing it into its own true Substance of Gold, exceeding in fineness the Gold of *Ophir*, or of the best and richest Mines.

V. And she now removes this Man out of this Vale of Miseries, here below, into (as it were) a Sea of Happiness; out of the discommodities and Unhappineffes of this Life, into an immortal Ocean of Ease and Content; out of Poverty, of Shame and Contempt, into Kingdom, as it were, into Riches, Honour and Glory.

V. And lastly, she removes far from him Infirmities, Diseases, and Death, cleans his Bones with Marjoram, and his Soul with Gladness, giving him Strength, Health, and a very long Life.

V. And with her Wings gloriously lifts him up, above the dead, and standers of *Egypt* (which are the vulgar thoughts of Fool Men) into a Paradise of Delights and Pleasures, making him despise his former Life, with all the Riches, Honours and Magnificence of this World.

VIII. And causing him to spend Night and Day to Meditate upon God and his Goodness; to aspire after the Heavenly Enjoyments; and to drink of the Delicious Springs from the Fountains of Everlasting Life, where Rivers of living Waters flow, making glad the City of Our God.

IX. Praises be given to God Eternally, even immortal Praises, who has been gracious to us, to give us to see this perfectly Beautiful Purple; this Papaveran Red, this Tyrian Glory, this sparkling and flaming Colour, incapable of Change or Alteration for ever, this so Desirable a Treasure.

X. A Glory, a Treasure, a Colour, a Tincture, over which the Zodiacal Constellations, nor the Heaven itself can have no more Dominion or Power:

XI. Whose Glorious and Bright Shining Rays, not only seem to dazzle the Eyes, but

but even to communicate to Man a Heavenly Portion, making him (when he sees and knows it) to be astonished, and to tremble, amazing him with the stupendious thoughts thereof.

XII. O Lord God Almighty, give us, we pray thee, thy Grace, that we

may dread and love thy great and holy Name, by it he taught to use so vast a Treasure well, the encrease of our Faith, the profit of our Souls, the benefit of our Fellow Creatures, and to thy Glory and Honour, now and for ever. Amen.

CHAP. XXXVI.

Flammel's *Summary of Philosophy.*

I. IF you would know how Metals are transmuted, you must understand from what matter they are generated, and how they are formed in the Mines; and that you may not err, you must see and observe, how those Transmutations are performed in the Bowels or Veins of the Earth.

II. Minerals taken out of the Earth, may be changed, if before-hand they be Spi-

ritualized, and reduced to their *Sulphurous*, & *Vive* nature, which are two Sperms, compose the Elements, the one *culine*, the other *Feminine*.

III. The Male *Sulphur* is nothing but Fire and the true Sulphur is Fire, but not the Vulgar which contains no metallic Substance.

IV. The Feminine *Sulphur* is *Argent Vive*, which in

thig but Earth and Water ;
the two Sperms the anci-
en Sages called two Dra-
gos or Serpents, of which,
th one is winged, the other
no

. *Sulphur* not flying the
Fi, is without Wings; the
wized Serpent is *Argent*
Vin, born up by the Wind,
therefore in her certain
ho; she flies from the
Fi, not having fixity
enough to endure it.

I. Now if these two
Spermes, separated from
themselves, be united again,
by powerful Nature, in the
potentiality of *Mercury*,
which is the Metaline Fire:
being thus united, it is called
by the Philosophers the fly-
ing dragon; because the Dra-
gon is kindled by its Fire, while
he lies by little and little,
till the Air with his Fire,
and poysonous Vapours.

II. The same thing doth
Mercury; for being placed
upon an exteriour Fire, and
in place in a Vessel; it
is upon fire its inside, which
is hidden in its profundity;

by which may be seen, how
the External Fire does burn
and inflame the natural
Mercury.

VIII. And then you may
see how the poysonous Va-
pour breaks out into the Air,
with a most stinking and
pernitious poyson; which is
nothing else but the head of
the *Dragon*, which hastily
goes out of *Babylon*.

IX. But other Philoso-
phers have compared this
Mercury, with a *Flying Lion*,
because a *Lion* is a devourer
of other Creatures, and de-
lights himself in his vora-
city of every thing, except
that which is able to resist
his Violence and Fury.

X. So also does *Mercury*;
which has in its self such a
Power, Force, and Opera-
tion, to spoil and devastate
a Metal of its Form, and
to devour it. *Mercury* be-
ing too much influenced,
devours and hides Metals
in its Belly; but which of
them so ever it be, it is cer-
tain, that it consumes it not,
for in their Nature, they

are perfect, and much more indurate.

XI. But *Mercury* has in it self a Substance of perfecting *Sol* and *Luna*: and all the imperfect Bodies or Metals, proceed from *Argent Vive*; therefore, the Ancients called it the *Mother of Metals*; whence it follows, that in its own Principle and Center, being formed, it has a double Metastick Substance.

XII. And first, the Substance of the Interior; then the Substance of *Sol*, which is not like the other Metals; of these two Substances, *Argent Vive* is formed, which in its Body is spiritually nourished.

XIII. As soon then as Nature has formed *Argent Vive*, of the two after-named Spirits, then it endeavours to make them Perfect and Corporeal; but when the Spirits are of Strength, and the two Sperms awakened out of their Central Principle, then they desire to assume their own Bodies.

XIV. Which being done, *Argent Vive* the Mother must die, and being thus naturally mortified, cannot (as dead things cannot) quicken it self as before.

XV. But there are some proud Philosophers, who in obscure words affirm that we ought to transform both perfect and imperfect bodies into running *Argent Vive*; this is the Serpent's subtilty, and you may be in danger of being bit by it.

XVI. It is true, that *Argent Vive*, may transform an imperfect Body, as *Lead* or *Tin*; and may with much labour, multiply Quantity; but thereby diminishes or loses its perfection, and may be more for this reason be called *Argent Vive*.

XVII. But if by Art may be mortified, then it can no more Vivify it; then it will be changed into another thing, as in *Cinnabar*, or *Sublimate* is done. For when it is by the

coagulated, whether sooner or later, yet then its two Bodies assume not a fixed Body, nor can they conserve it, as we may see in the Bowels of the Earth.

XVIII. Left any one therefore should err, there as in the Veins of Lead some fixed Grains or Particles of fine *Sol* and *Luna* mixed in its substance or nourishment.

XIX. The first coagulation of *Argent Vive* is the Mine of *Saturn*; and most find proper it is to bring him unto perfection and fixation; for the Mine of *Saturn* is not without fixed Particles of Gold, which Particles were imparted to its Nature: So in its self it may be multiplied, and brought to perfection, and a great power or strength, as I have tryed and therefore affirm it.

XX. So long as it is not separated from its Mine, or its *Argent Vive*, but well kept, (for every Metal which is in its Mine, the

same is an *Argent Vive*) then may it multiply it self, for that it has substance from its *Mercury*, or *Argent Vive*, but it will be like some Green Immature Fruit on a Tree, which the Blossom being past, becomes an unripe Fruit, and then a larger Apple.

XXI. Now if any one plucks this unripe Fruit from the Tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for Man knows not how to give Substance, Nourishment, or Maturity, so well as Internal Nature, while the Fruit yet hangs on the Tree, which feeds it with Substance and Nourishment, till the determined Maturity is accomplished.

XXII. And so long also does the Fruit draw Sap or Moisture for its augmentation and nourishment, till it comes to its perfect maturity.

XXIII. So is it with *Sol*; for it by Nature, a Grain,

or Grains are made, and it is reduced to its *Argent Vive*, then also by the same it is daily (without ceasing) sustained and supplied, and reduced into its place, *viz.* *Argent Vive*, as he is in himself; and then must you wait till he shall obtain some substance from his *Mercury* as it happens in the Fruits of Trees.

XXIV. For as the *Argent Vive*, both of perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own Mercury.

XXV. If therefore, you would gather Fruit from *Argent Vive*, *viz.* pure *Sol* and *Luna*, if they be disjoyned from their *Mercury*; think not that you, (like as Nature did in the begining) may again conjoyn and multiply, and without change, augment them.

XXVI. For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfe-

ction, as Nature and Experience makes it appear: For if an Apple or Pear be once plucked off from the Tree it would then be a great Vanity to attempt to fasten it to the Tree again, expecting it to encrease and grow ripe: and experience testifies, that the more it is handled, the more it withereth.

XXVII. And so it is also with Metals: For if you should take the *Vulgar Sol* and *Luna*, endeavouring to reduce them into *Argent Vive*, you would wholly play the Fool, for there is no Artifice yet found, whereby it can be performed. Though you should use many Waters, and Cements, or other things infinitely of that kind, yet would you continually err, and it would befall you, which would him that should bring unripe Fruit to their Tree.

XXVIII. Yet some Philosophers have said truly That if *Sol* and *Luna*, be a right *Mercury*, or *Argent Vive* be rightly conjoyned, they

will make all imperfect metals perfect: But in this thing most Men have erred, who having these three, Vegetables, Animals, and Minerals, which in one thing are conjoyned; for that they considered not, that the Philosophers speak not of *Vulgar Sol, Luna, and Mercury*, which are all dead, and receive no more substance or increase from nature, but remain the same in their own Essence, without the possibility of bringing others to perfection.

XXIX. They are Fruits plucked off from their Trees before their time, and are therefore of no value or estimation: Therefore seek the Fruit in the Tree, that leads them straight to it, whose Fruit is daily made greater with increase, so long as the Tree bears it: This Work is seen with joy and satisfaction; and by this means one may transplant the Tree without gathering the Fruit, fixing it into a moister, better, and a more fruitful place, which

in one day will give more nourishment to the Fruit, than it received otherwise in an Hundred Years.

XXX. In this therefore it is understood, that *Mercury*, the much commended Tree must be taken, which has in its power indissolvably *Sol* and *Luna*; and then transplanted into another Soil nearer the Sun, that thence it may gain its profitable increase, for which thing, *Dew* does abundantly suffice: For where it was placed before, it was so weakened by Cold and Wind, that little Fruit could be expected from it, and where it long stood and brought forth no Fruit at all.

XXXI. And indeed the Philosophers have a Garden, where the Sun as well Morning as Evening remains with a most sweet Dew, without ceasing, with which it is sprinkled and moistened; whole Earth brings forth Trees and Fruits, which are transplanted thither, which also re-

ceive descent and nourishment from the pleasant Meadows.

XXXII. And this is done daily, and there they are both corroborated and quickened, without ever fading; and this more in one Year, than in a thousand, where the cold affects them:

XXXIII. Take them therefore, and Night and Day cherish them in a Distillatory Fire; but not with a Fire of Wood or Coals, but in a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but is always alike: For a Vapour is the Dew, and Seed of Metals, which ought not to be altered.

XXXIV. Fruits, if they be too hot, and without Dew or moisture, they abide on the Boughs, but without coming to perfection, only withering or dwindling away: But if they be fed with heat and due moisture on their Trees,

then they prove Elegant and fruitful: For heat and moisture are the Elements of all Earthly things, Animal, Vegetable, and Mineral.

XXXV. Therefore Fire of Wood and Coal produces or helps not Metals; those are violent Fires, which nourish not as the heat of the Sun does, that conserves all Corporeal things; for that it is natural which they follow.

XXXVI. But a Philosopher acts not what Nature does: For Nature when she rules, forms all Vegetables, Animals, and Minerals, in their own degrees. Men, do not after the same sort, by their Arts make natural things: When Nature has finished her work about them; then by our Art they are made more perfect.

XXXVII. In this manner the ancient Sages and Philosophers, for our information, wrought on *Luna* and *Mercury* her true Metal.

ter, of which they made
Mercury of the Philoso-
phers, which in its Opera-
 on is much stronger than
 the *Natural Mercury*: For
 this is serviceable only to
 the simple, perfect, imper-
 fect, hot and cold Metals:
 but our *Mercury*, the Philo-
 sopher's-Stone, is useful to
 the more than perfect, im-
 perfect Bodies, or Metals.

XXXVIII. Also that the
 man may perfect and nou-
 rish them without diminu-
 on, addition, or immuta-
 on, as they were created
 formed by Nature, and
 leaves them, not negle-
 ct any thing.

XXXIX. I will not now
 say, that the Philosophers
 conjoyn the Tree, for the
 better perfecting their Mer-
 cury, as some unskilful in
 the nature of things, and
 unlearned Chymists affirm,
 who take common Sol, Lu-
 na, and Mercury, and so
 unnaturally handle them,
 till they evanish in smoak:
 These Men endeavour to
 make the Philosophers Mer-
 cury, but they never attain-

ed it, which is the first mat-
 ter of the Stone, and the
 first *Minera* thereof.

XL. If you would come
 hither and find good, and
 to the Mountain of the sea-
 ven, where there is no
 plain, you would betake
 your self; from the highest,
 you must look downward to
 the sixth, which you will
 see afar off.

XLI. In the height of
 this Mountain, you will
 find a Royal Herb trium-
 phing, which some have
 called Mineral, some Vege-
 table, some Saturnine: But
 let its Bones or Ribs be left,
 and let a pure clean Broth
 be taken from it; so will
 the better part of your work
 be done.

XLII. This is the right
 and subtil Mercury of the
 Philosophers, which you are
 to take, which will make
 first the white work, and
 then the red: If you have
 well understood me, both
 of them are nothing else, as
 they term them, but the
 practick, which is so easie

and so simple, that a Woman sitting by her Distaff may perfect it.

XLIII. As if in Winter she would put her Eggs under a Hen, and not wash them (because Eggs are put under a Hen without washing them) and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched, concerning the which enough is said.

XLIV. But that I may follow the Example, first, wash not the Mercury, but take it, and (with its like, which is fire) place it in the Ashes, which is Straw, and in one Glass which is the Nest, without any other

thing in a convenient Alembick, which is the Hous from whence will come forth a Chicken, which with its Blood will free the from all Diseases, and with its Flesh will nourish the and with its Feathers will cloath thee, and keep thee warm from the Injuries the cold and ambient Air.

XLV. For this cause I have written this present Treatise, that you may search with the greater desire, and walk in the right way: And I have written this small Book, this Summary, that you might the better comprehend the Sayings and Writings of the Philosophers, which I believe you will much better understand for time to come.

The End of Flammel's Book.

ROGERII BACHONIS
 ADIX MUNDI,

Translated out of *Latin* into *English*, and Claused,

WILLIAM SALMON.

CHAP. XXXVII.

*the Original of Metals, and Principles of
 the Mineral Work.*

THE Bodies of all Natural Things be as well perfect as im-
 ect from the Original Power, which cannot be
 ime, and compounded seen or touched but in the
 quaternity of Elements other two.

natures, viz. Fire, Air,
 h, Water, are conjoyn-
 y God Almighty in a
 ect Unity.

. In these four Elements
 d the Secret of Philoso-
 ph's: The Earth and Wa-

III. When these four E-
 lements are conjoyned, and
 made to exist in one, they
 become another thing;
 whence it is evident, that
 all things in nature are com-
 posed of the said Ele-
 ments

ments, being altered and changed.

IV. So faith *Rhasis*, *Simple Generation, and Natural Transformation is the Operation of the Elements.*

V. But it is necessary, that the Elements be of one kind, and not divers, to wit, Simple: For otherwise neither Action nor Passion could happen between them: So faith *Aristotle*, *There is no true Generation, but of things agreeing in Nature.* So that things be not made but according to their Natures.

VI. The Eldar or Oak Trees will not bring forth Pears; nor can you gather Grapes of Thorns, or Figs of Thistles, things bring not forth, but only their like, or what agrees with them in Nature, each Tree its own Fruit.

VII. Our Secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of Stones or Salt, or

other Heterogene Bodies. Neither Salt nor Alum enters into our mystery: as *Theophrastus* faith, *Philosophers disguise Salts and Alums, the Principles of the Elements.*

VIII. If you prudently desire to make our Elixir, you must extract it from a Mineral Root: For as *Plinius* faith, *You must obtain the perfection of the Matter from the Seeds thereof.*

IX. Sulphur and Mercury are the Mineral Roots of the Natural Principles, which Nature herself creates and works in the Mineral Caverns of the Earth, which are Viscous Water, Subtil Spirit running through the Pores, Veins, and Veins of the Mountains.

X. Of them is produced a Vapour or Cloud, which is the substance and body of the Metals united, ascending and reverberating upon their own proper Earth, (as *Plinius* sheweth) even till by temperate digestion through the space of a Thousand Years.

, the matter is fixed, converted into a Mine-stone, of which metals are made.

I. In the same manner which is our Sulphur, reduced into Mercury, which is Viscous Water made and mixt with its Earth, by a temperate decoction and digesteth the Vapour or fumes, agreeing in nature and substance with that in the bowels of the Earth.

II. This afterwards is reduced into most subtil water, which is called the Spirit, and Tincture, shall hereafter shew.

III. When this Water is turned into the Earth, of which it was drawn) every way spreads high or is mixed with it, in proper Womb, it becomes fixed. Thus the Wise does that by Art in a short time, which Nature cannot perform in less than the evolution of a Thousand Years.

XIV. Yet notwithstanding, it is not We that make the metal, but Nature herself that does it: Nor do or can we change one thing into another; but it is Nature that changes them: We are no more than meer Servants in the work.

XV. Therefore *Medus* in *Turba Philosophorum*, saith, *Our Stone naturally contains in it the whole Tincture.* It is perfectly made in the Mountains and Body of the Earth; yet of it self (without art) it has no life or power whereby to move the Elements.

XVI. Chuse then the natural Minerals, to which, by the advice of *Aristotle*, add Art: For Nature generates Metaline Bodies of the Vapours, Clouds, or Fumes of Sulphur and Mercury, to which all the Philosophers agree. Know therefore the Principles upon which Art works, to wit, the Principles or beginnings of Metals: For he that knows not these things shall never attain

tain to the perfection of the Work.

XVII. Geber saith, *He who has not in himself the knowledge, of the Natural Principles, is far from attaining the perfection of the Art: being Ignorant of the Mineral Root upon which he should work.*

XVIII. Geber also farther saith, *That our Art is only to be understood and Learned through the true wisdom*

and knowledge of Natural things: that is, with a wisdom searching into the Roots and Natural principles of the matter.

XIX. Yet saith he, *Son, I shew thee a Secret though thou knowest the Principles, yet therein canst not follow Nature in all things. Herein have erred, in Essay to follow Nature in all her properties and differences.*

CHAP. XXXVIII.

Of Mercury, the Second Principle of Work.

I. **T**He second Principle of our Stone is called *Mercury*, which some Philosophers call (as it is simple of it self) a Stone. One of them said, *This is a Stone, and no Stone, and that without which Nature never performs any thing; which enters into, or is swal-*

lowed up of other Bodies, also swallows them up.

II. This is simply *Vive*, which contains the essential Power, which creates the Tincture of Elixir or Philosophers Stone.

11. Therefore saith *Rhabdus* a thing may be made of which exceedeth the highest Creation of Nature. For it is the Root of Metals, Harshes with them, and is the Medium that explains and conjoyns the figures.

12. For it swallows up all which is of its own nature and production; but it is what is Forreign and Heterogene: being of another form substance in all parts.

Wherefore our Stone is called Natural, or Mineral, Vegetable, and Animal, it is Generated in the Earth, and is the Mother and Womb of all Metals, and Projection converts into Metals: it Springs or Grows like a Vegetable: and abounds with Life like an Animal, by peircing with its mixture, like Spirit and Air, every where, and through all particles.

I. *Morien* saith, This

Stone is no Stone that can Generate a living Creature. Another saith, It is cast out upon the Dunghil as a vile thing, and is hidden from the Eyes or understandings of Ignorant Men.

VII. Also in *Libro Speculi Alchymiae*, it is said, Our Stone is a thing rejected, but found in Dunghils (i.e. in putrefaction, or the Matter being putrefied) containing in it self the four Elements, over which it Triumphs, and is certainly to be perfected by humane industry.

VIII. Some make *Mercury of Lead*, Thus: R^x *Lead*, melt it six or Seven times, and quench it in *Salt Armoniac dissolved*, of which take lb iij: *Sal Vitrioli*, lb j. *Borax* lb β: mix, and Digest Forty days in *Ignis Philosophorum*: So have you *Mercury*, not at all differing from the Natural. But that is not fit for our work, as the Mineral is. If you have any understanding, this Caution may sufficiently instruct you.

CHAP. XXXIX.

Of the Purification of the Metals and Mercury for our Work.

I. **T**His is a great and certain truth, that the Clean ought to be separated from the Unclean, for nothing can give that which it has not : For the pure substance is of one simple Essence, void of all Heterogeneity : But that which is impure and unclean, consists of Heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrifie and corrupt.

II. Therefore let nothing enter into your Composition, which is Alien or Foreign to the matter, (as all Impurity is;) for nothing goes to the Composition of our Stone, that proceedeth not from it, neither in part nor in whole.

III. If any strange or fo-

reign thing be mixed with it, it is immediately corrupted, and by that Corruption your Work becomes frustrate.

IV. The Citrine Being (as Sol, &c.) you may purge by Calcination or Cementation; and it is either purged or purified if it be fine and florid.

V. The metal being cleansed, beat it into Plates or Leaves, (as is done with Gold,) and reserve it for use.

VI. The White Limb (as Mercury) contains Superfluities, which necessarily be removed from it, *viz.* Its foetid Earthiness which hinders its Fusion and its Humidity, which causes its flying.

II. The Earthiness is removed. Put it into a Marble or Wooden mortar, with its equal weight of pure fine dry Salt, and a little Vinegar. Grind all with the Pestle, till nothing of the matter appears, but the whole Salt becomes very black. Wash this whole matter with pure Water till the Salt is dissolved; then filter by water decant, and pour the Mercury again as before with more Salt and Vinegar, grinding it as before, and washing it with fair water, which work so often repeat, till the water comes clear from the bottom, and that the Mercury remains pure bright and clear in a Venice Looking Glass, or of a Cælestial Colour. Strain it through a Linen Cloth three or four times double, two or three times (into a Glass Vessel) till it be

III. The proportion of parts is as 24 to 1. There are 24 Hours in a Natural Day, to which add one, and it is 25. [to wit, the Ring of the Sun.] To understand this, is Wisdom, as

Geber saith. Indebavour through the whole Work, to over-power the Mercury in Commixtion.

IX. Rhasis saith, Those Bodies come nearest to perfection, which contain most Argent Vive: He farther saith, That the Philosophers hid nothing but Weight and Measure, to wit, the Proportions of the Ingredients, which is clear, for that none of them all agree one with another therein: which causeth great error.

X. Though the matters be well prepared and well mixed, without the Proportions or Quantities of the things be just, and according to the reason of the Work, you will miss of the truth, or the end, and lose all your Labour; you will not indeed bring any thing to perfection.

XI. And this is evident in the Examination: When there is a Transmutation of the Body, or that the Body is changed, then let it be put into the Cineritium or Test,

Test, and then it will be consumed, or otherwise remain ; according as the proportions are more or less than just ; or just as they ought to be.

XII. If they be right and just, according to the Reason of that, your Body will be incorruptible and remain firm, without any loss through all Essays and Trials: you can do nothing in this work without the true knowledge of this thing whose Foundation is Natural matter, purity of substance, and right Reason or proportion.

CH A P. XL.

Of the Conjunction of the Principles, in order to this great Work.

I. **E**Uclid the Philosopher, and a man of great understanding, advises to work in nothing but in *Sol* and *Mercury* ; which joyned together make the wonderful and admirable Philosophers Stone, as *Rhasis* saith : White and Red, both proceed from one Root ; no other Bodies coming between them.

his power. Therefore know that no Stone, nor Pearl, nor other Forreign thing, but this our Stone, belongs to this work.

II. But yet the Gold, wanting *Mercury*, is hindred from working according to

III: You must therefore Labour about the Dissolution of the Citrine Body, to reduce it into its first matter, for as *Rhasis* saith, *We dissolve Gold, that it may be reduced into its first Nature, or matter that is into Mercury.*

I. For being broken and made One, they have in themselves the whole Nature both of the *Agent* and *Patient*. Wherefore *Rhasis*, make a Marriage (that is a Conjunction) between the *RED Man*, and his *WHITE Wife*, and you shall have the whole Secret.

The same saith *Mercurius*. If you Marry the *White Woman* to the *Red Man*, they will be Conjoynd and Imbrace one another, and become incorporated. By themselves they are Dissolved, and by themselves they bring forth what they have conceived, wherefore the two are made but one.

I. And truly our Dissolution, is only the reducing the hard Body into a good form, and into the Nature of *Argent Vive*, that the Saltness of the *Sulphur* may be diminished.

II. Without our Brass being Broken, Ground, and Gently and Prudently

managed, till it will be reduced from its hard and Dense Body, into a thin and subtil Spirit, you labour in Vain.

VIII. And therefore in the *Speculum Alchymiae* it is said, *The first work is the reducing the Body into Water, that is, into Mercury*. And this the Philosophers called *Dissolution*, which is the Foundation of the whole Art.

IX. This Dissolution makes the Body of an Evident Liquidity, and absolute Subtilty: and this is done by a gentle Grinding, and a soft and continued Assiation or Digestion.

X. Wherefore saith *Rhasis*, the work of making our Stone is, that the matter be put into its proper Vessel, and continually Decocted and Digested, until such time as it wholly Ascends, or Sublimes to the top thereof.

XI. This is declared in *Speculum Philosophorum*. The
Qq Philoso-

Philosophers Stone is converted from a vile thing, into a pretious Substance: for the Semen Solare, is cast into the Matrix of Mercury, by Copulation or Conjunction, whereby in process of time they be made one.

XII. Also, that when it is Compounded with the like, and Mercurized, then it shall be the Springing Bud. For the *Soul*, the *Spirit* and the *Tincture* may then be drawn out of them by the help of a gentle Fire.

XIII. Therefore saith *Aristotle*, the true matters or principles are not possible to be transformed or changed (by the most Learned in Alchymie) except they be reduced into their first matter.

XIV. And *Geber* saith, all ought to be made of Mercury only: for when *Sol* is reduced to its first Original or Matter, by Mercury, then Nature embraceth Nature.

XV. And then it will be easie to draw out the *Sol* and *Spiritual Substance* thereof: of which *Alkibizus* saith, take the things from their Mines, and Extract them, and reduce them to their Roots, or matter, which is *Lumen*.

XVI. And therefore, except you cast out the *Whiteness* with the *Whiteness*, will never come to the exalted glory of the *Recreation*. For *Rhaphis* saith, *He* knows how to convert *Luna* into *Sol*.

XVII. Therefore *Pandophilus in Turba Philosophorum*, he that prudently draws the *Virtue* or *Power* from *Sol*, and his Share shall obtain a great Secret.

XVIII. Again it is without *Sol*, and his shadow, no Tinging *Virtue* or *Power* is generated.

XIX. And whosoever is that shall endeavour

ake a Tinging or Colour-
ing Tincture, without these
things, and by any other
means, he Errs, and goes

astray from Truth, to his
own hurt, loss and detri-
ment.

CHAP. XLI.

Of the Vessel, Lute, Closing, and Times of the Philosophick Work.

THe Vessel for our
Stone is but one, in
which the whole Magistery
Elixir is performed and
perfected; this is a Cucur-
bit, whose Bottom is round
like an Egg, or an Urinal,
smooth within, that it may
ascend and Descend the
more easily, covered with a
limbeck round and smooth
every where, and not very
high, and whose Bottom is
round also like an Egg.

II. Its largeness ought to
be such; that the Me-
dicine or matter may not
fill above a fourth part of it,
made of strong double Glass,
clear and transparent; that
you may see through it, all

the Colours appertaining
to, and appearing in the
work; in which the Spirit
moving continually, cannot
pass or flie away.

III. Let it also be so clo-
sed, that as nothing can go
out of it, so nothing can
enter into it; as Lucas saith,
*Lute the Vessel strongly with
Lutum Sapientia, that no-
thing may get in or go out of
it.*

IV. For if the Flowers,
or matter subliming, should
breath out, or any strange
Air or matter enter in, your
work will be spoiled and
lost.

V. And though the Philosophers oftentimes say, that the matter is to be put into the Vessel, and closed up fast, yet it is sufficient for the Operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled.

VI. Therefore saith Rbas, *keep your Vessel continually close, encompassed with Dew, [which demonstrates what kind of Heat you are to use,] and so well Luted that none of the Flowers, or that which sublimates, may get out, or vanish in Vapor or Fume.*

VII. And in *Speculum Alchymicæ* it is said, *Let the Philosophers Stone remain shut within the Vessel strongly, until such time, that it has drunk up the Humidity; and let it be nourished with a continual Heat till it becomes White.*

VIII. Also another Phi-

losopher in his *Breve loquiu* saith, *as there are three things in a natural Egg, viz. the Shell, the White, and the Yolk, so likewise there are three things corresponding to the Philosophers Stone, the Glass Vessel, the White Liqueur, and the Citrine Body.*

IX. And as of the Yolk and White, with a little Heat, a Bird is made, (the Shell being whole, until the coming forth or Hatching of the Chicken :) so is it the work of the Philosophers Stone. Of the Citrine Body, and White Liqueur with a temperate or gentle Heat is made the *Arche Hermetis*, or Philosophers Bird.

X. The Vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work: that you see the Vessel to be kept close, that the Spirit may not get out and vanish.

XI. Therefore saith Rbas, *Keep thy Vessel and its junctures close and firm, for the*

Con

Observation of the Spirit.
Ad another faith, close thy
Vessel well, and as you are
not to cease from the work,
let it cool,] so neither
as you to make too much
heat, [neither by too great
heat, nor too soon open
of it.]

XII. You must take spe-
cial care that the Humidity

[which is the Spirit] gets
not out of the Vessel; for
then you will have nothing
but a Dead Body remain-
ing, and the work will come
to nothing.

XIII. *Socrates* saith, Grind
it with most sharp Vinegar,
till it grows thick, and be
careful that the Vinegar be not
turned into fume, and perish.

CHAP. XLII.

*Of the Philosophers Fire, the kinds and
Government thereof.*

THE Philosophers
have described [in
their Books a two fold Fire,
moist and a dry.

I. *The moist Fire* they
called the warm *Horse Belly*;
the which, so long as the
Humidity remains, the
Heat is retained; but the Hu-
midity being Consumed,
the Heat vanishes and
ceases, which Heat being
still, seldom lasts above

five or six days: but it may
be Conserved and renew-
ed, by casting upon it ma-
ny times Urine mixt with
Salt.

III. Of this Fire speaks
Philares the Philosopher:
*The property of the fire of the
Horse Belly, is, not to destroy
with its dryness the Oyl, but
augments it with its humidi-
ty; whereas other fire would
be apt to consume it.*

IV. *Senicr* the Philosopher saith, *Dig a Sepulchre and bury the WOMAN with her MAN, or Husband in Horse-dung [or Balneo of the same heat] until such time as they be intimately conjoynd or united.*

V. *Altudonus* the Philosopher saith likewise, *you must hide your Medicine in Horse dung, which is the fire of the Philosophers*, for this Dung is hot, moist, and dark, having a humidity in it self, and an excellent light, [or Whiteness.

VI. There is no other fire comparable to it in the World, excepting only the natural heat of a Man, or Womans Body.]

VII. This is a Secret. The Vapour of the Sea not burned, the Blood of Man, and the Blood of the Grape is our Red Fire.

VIII. *The Dry Fire*, is the Fire of the Bodies themselves; and the Inflammability of every thing able to

be burned: Now the government of these Fires thus:

IX. The Medicine of the White ought to be put in the moist fire, until the Complement of the Whiteness shall appear in the Vessel. For a gentle fire is the conservation of the Humidity.

X. Therefore saith *P. dolphus*, *You are to understand that the Body is to be dissolved with the Spirit; with which they are mixed by an easie gentle decoction, so that the Body may be spiritualized it.*

XI. *Ascanius* also saith *A gentle fire gives heat but too much or great a heat will not conserve or unite the Elements, but on the contrary divide them, waste the humidity, and destroy the work.*

XII. Therefore saith *Paracelsus*, *Be very diligent and careful in the sublimation and quiesfaction of the matter, you increase not your fire*

whereby the water may
be raised to the highest part of the
Vessel: For then wanting a
piece of Refrigeration, it
will stick fast there, where-
by the Sulphur of the Ele-
ments will not be perfect.

III. For indeed in this
work, it is necessary that
it be many times eleva-
ted, or sublimed, and de-
pressed again.

IV. And the gentle or
temperate Fire is that only
which compleats the mix-
ture, makes thick, and per-
fects the work.

V. Therefore saith
Sulphus, That gentle fire,
which is the White fire of the
Philosophers, is the greatest
and most principal matter of
the Operation of the Ele-
ments.

XVI. Rhafis also saith,
Run our Bras with a Gentle
Fire, such as is that of a Hen
in the hatching of Eggs, until
the Body be broken, and the
nature extracted.

XVII. For with an easie
decoction, the water is con-
gealed, and the humidity
which corrupteth, drawn
out; and in drying, the
burning is avoided.

XVIII. The happy pro-
secution of the whole
work, consists in the exact
temperament of the fire:
Therefore beware of too
much heat, lest you come
to solution before the time,
[viz. before the matter is
ripe:] For that will bring
you to despair of attaining
the end of your hopes.

XIX. Wherefore saith he,
Beware of too much fire, for
if it be kindled before the
time, the matter will be Red,
before it comes to ripeness and
perfection, [whereby it be-
comes like an Abort, or the
unripe Fruit of the Womb;
whereas it ought to be first
White, then Red, like as
the Fruits of a Tree, a
Cherry is first White, then
Red, when it comes to its
perfection.]

XX. And that he might indigitate a certain time, (as it were) of Decoction, he saith, *That the dissolution of the Body, and Coagulation or Congelation of the Spirit, ought to be done, by an easie decoction in a gentle fire, and a moist Putrefaction, for the space of one hundred and forty Days.*

XXI. To which Orsolen assents saying, *In the begin-*

ning of the mixture, you ought to mix the Elements (being sincere and made pure, cleared, and rectified with a gentle fire) by a slow and natural digestion, and to beware of too much fire, till you know they are conjoynd.

XXII. Bonellus also saith *That by a Temperate and gentle heat continued, you may make the pure and perfect Body.*

CHAP. XLIII.

Of the Ænigma's of Philosophers, their Deceptions, and Precautions concerning the same.

I. **Y**OU ought to put on Courage, Resolution and Constancy, in attempting this great work, lest you Err, and be deceived, sometimes following or doing one thing, and then another.

II. For the knowledge of

this Art consisteth not in the multiplicity, or great number of things, but in Unity; Our Stone is One, the matter is One, and the Vessel is One. The Government is One, and the disposition is One. The whole Art and Work thereof is One, and begins

in one manner, and in One manner it is finished.

II. Notwithstanding the Philosophers have subtilly covered themselves, and eluded their instructions with Æigmatical and Typical Phrases and Words, to the end that their Art might not only be hidden but also continued, but also had in the greater Variation.

IV. Thus they advise to decoct, to Commix, and Conjoyn; to Sublime; Bake, to Grind, and to congeal; to make Equal, Putresce, to make White, and to make Red; of all which things, the order, management and way of working is all one, which only to Decoct.

V. And therefore to grind is to Decoct, of which you are not to be weary, saith *Rhasis*: Digest continually, but not in haste that is, not with too great Fire;] cease not, or make no intermission in your work, follow not the Arti-

fice of Sophisters, but pursue your Operation, to the Complement and perfection thereof.

VI. Also in the *Rosary* it is advised, to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long Decoctiō. Close up well thy Vessel, and pursue to the end.

VII. For there is no Generation of things, but by Putrefaction, by keeping out the Air, and a continual internal motion, with an equal and gentle Heat.

VIII. Remember when you are in your work, all the Signs and Appearances which arise in every Decoctiō, for they are necessary to be known and understood in order to the perfecting the matter.

IX. You must be sure to be incessant and continual in your Operation, with a gentle Fire, to the appearing of the perfect Whiteness, which cannot be if

you

you open the Vessel, and let out the Spirit.

X. From whence it is Evident, that if you manage your matter ill, or your Fire be too great, it ought to be extinguished: Therefore saith *Rhasis*, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your End.

XI. But as another Philosopher saith, *Digest, and Digest again, and be not weary*: The most exquisite and industrious Artist, can never attain to perfection by too much haste, but only by a long and continued Decoction and Digestion (for so Nature works, and Art must in some measure imitate Nature.)

C H A P. XLIV.

Of the Various Signs Appearing in every Operation.

I. **T**His then is the thing, that the Vessel with the Medicine be put into a moist Fire; to wit, that the middle or one half of the Vessel be in a moist Fire (or Balneo, of equal Heat with Horse-Dung,) and the other half out of the Fire, that you may daily look in to it.

II. And in about the space of Forty Days, the superficies or upper part of the Medicine will appear black as melted Pitch: and this is the Sign, that the Citrine Body is truly converted into Mercury.

III. Therefore saith *Avicenna*, when you see the black

of the Water to appear, be
 said that the (Citrine)
 is made Liquid : The
 thing saith *Rhasis*; the
 Disposition or Operation of our
 is One, which is, that it
 into its Vessel and care-
 Decocted and Digested,
 such time as the whole
 be Dissolved and As-
 cended.

V. And in another place
 saith, continue it upon a
 moderate or gentle *Balneo*,
 long till it be perfectly
 Dissolved into Water, and
 made impalpable, and that
 the whole Tincture be ex-
 tracted into the blackness,
 which is the Sign of its dis-
 solution.

V. *Lucas* also assureth us,
 that when we see the black-
 ness of the water in all
 things to appear, that then
 the Body is dissolved, or
 made Liquid.

VI. This blackness the
 Philosophers called the first
 conjunction; for then the
 Male and Female are joyn-
 ed together; and it is the
 sign of perfect mixtion.

VII. Yet notwithstanding,
 the whole Tincture is
 not drawn out together;
 but it goes out every day,
 by little and little, until
 by a great length of time,
 it is perfectly extracted,
 and made compleat.

VIII. And that part of
 the Body which is dissolv-
 ed, ever Ascends or Rises
 to the Top, above all the
 other undissolved Matter
 which remains yet at Bot-
 tom.

IX. Therefore saith *A-
 vicen*, That which is spiritual
 in the Vessel Ascends up to the
 Top of the Matter, and that
 which is yet gross and thick,
 remains in the Bottom of the
 Vessel.

X. This blackness is cal-
 led among the Philosophers
 by many Names, to wit,
The Fires, the Soul, a Cloud,
the Ravens-Head, a Coal, Our
Oyl, Aqua vitæ, the Tincture
of Redness, the shadow of the
Sun, Black Brassy, Water of
Sulphur; and by many o-
 ther Names.

XI. And this Blackness is continued) so it groweth
that which conjoyneth the white.
Body with the Spirit.

XII. Then saith *Rhasis*,
*The Government of the Fire be-
ing observed for the space of
Forty Days, both (to wit the
White Liquor, and the Citrine
Body) are made a Permanent
or fixt Water, covered over
with blackness; which black-
ness (if rightly ordered) com-
eth to its perfection in Forty
Days space.*

XIII. Of which another
Philosopher saith; so long
as the obscure blackness ap-
peareth the *WOMAN* hath
the Dominion: and this
is the first Conception or
strength of our Stone: For
if it be not first *Black*, it
shall never be either *White*
or *Red*.

XIV. *Avicen* saith, That
Heat causeth blackness first, in
a moist Body; then the humi-
dity being consumed, it putteth
off or loseth its blackness; and
as the Heat encreaseth (or

XV. Lastly, by a more
inward Heat, it is Calcined
into Ashes, as the Philosophers teach.

XVI. In the first le-
coction (which is called
Putrefaction) Our Stone
made all Black, to wit
Black Earth, by the drawing
out of its Humidity; and
in that Blackness, the White-
ness is hidden.

XVII. And when
Humidity is reverted up
the Blackness again, as
by a continued soft and
gentle Digestion is made
fixed with its Earth, that
it becomes *White*.

XVIII. In this *Whiteness*
the *Redness* is hidden; and
when it is Decocted and
Digested by augmentation
(and continuance) of the
Fire, that Earth is changed
into *Redness*, as we shall
hereafter teach.

C H A P. XLV.

The Education of the Whiteness out of the Blackness or Black Matter.

NOW let us revolve to the Black matter Vessel, [not so much opened, but] continually closed: Let this I say, stand continually in the moist fire, till it become as the White Colour appears, like to a white Salt.

The Colour is called by the Philosophers Black, and *Sal Armoniacum*, and some others call it the thing without which it is to be had in the

But inward white appearing in the Work, is there a perfect Conjunction, and Copulation, of the Bodies in this Stone, which is indissoluble: And it is fulfilled that saying

of Hermes, *The thing which is above, is as that which is beneath; and that which is beneath, is as that which is above, to perform the Mystery of this matter.*

IV. Phares saith, *Seeing the Whiteness appearing above in the Vessel, you may be certain, that in that Whiteness, the Redness lies hid; but before it becomes White, you will find many Colours to appear.*

V. Therefore saith Diomedes, *Decoct the Male and the [Female or] Vapour together, until such time as they shall become one dry Body; for except they be dry, the divers or various Colours will not appear.*

VI. For it will ever be black, whilst that humidity
or

or moisture has the dominion; but if that be once wasted, then it emits divers Colours, after many and several ways.

VII. And many times it shall be changed from Colour to Colour, till such time as it comes to the fixed Whiteness.

VIII. *Synon saith, All the Colours of the World will appear in it when the Black humidity is dried up.*

IX. But value none of these Colours, for they be not the true Tincture: yea many times it becomes Citrine and Redish; and many times it is dried, and becomes liquid again, before the Whiteness will appear.

X. Now all this while the Spirit is not perfectly joyned with the Body, nor will it be joyned or fixed but in the White Colour: *Astanus saith, Between the White and the Red appear all Colours, even to the utmost imagination.*

XI. For the varietie which the Philosophers have given various Names and almost innumerable some for obscuring it, some for envy sake.

XII. The cause of the appearance of such variety of Colours in the Operation of your Medicine, is the extension of the blackness; for as much as Blackness and Whiteness be extream Colours, all the other Colours are but near the between them.

XIII. Therefore as often as any degree or part of Blackness descends often another and another Colour appears, until it comes to Whiteness.

XIV. Now concerning the Ascending and Descending of the Medicine, *Erasmus saith, It ascends from Earth into Heaven, and descends from Heaven to Earth, whereby it may reach both the superiour strings and the inferiour.*

XV. Moreover this you are to observe, that if between the Blackness and the Whiteness, there should appear the Red or Citrine Colour, you are not to look upon it or esteem it, for it is not fixt but will vanish away.

XVI. There cannot indeed be any perfect and fixt *Redness*, without it be fixt *White*: Wherefore saith *Wisdom*, no Man can come from the first to the third, but by the second.

XVII. From whence it is evident, that Whiteness must always be first lookt for, [after the Blackness, and before the Redness,] for as much as it is the Complement of the whole Work.

XVIII. Then after this Whiteness appears, it shall not be changed into any true or stable Colour, but into the Red: Thus have we taught you to make the White; it remains now that we elucidate the Red.

CHAP. XLVI.

Of the Way and Manner how to educe the Red Tincture out of the White.

THE matters then of the Operation, than the White and Red, being themselves, differ in respect to their Essence: But the Red Elixir needs more subtilization, and longer digestion, and a hotter fire in the course of the Operation, than the White, because the end of the White work, is the beginning of the Red work; and that which is compleat in the one, is to be begun in the other.

II. Therefore without you make the White Elixir first, make the matter become first White, you can never come to the Red Elixir, that which is indeed the true Red: Which how it is to be performed we shall briefly shew.

III. The Medicine for the Red ought to be put into our moist fire, until the White Colour aforesaid appear, afterwards take out the Vessel from the fire, and put it into another pot with sifted Ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the Earthen pot a temperate dry fire, and that continually.

IV. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white Medicine receiveth the admirable Tincture of the Redness.

V. You cannot err if you continue the dry fire. Therefore *Rhasis* saith, *White a dry fire, and a dry Calcination decoct the dry matter, such time as it becomes in colour, like to Vermilion or nabar.*

VI. To the which you shall not afterwards put (to compleat it) either Water, or Oyl, or Vinegar, or any other thing.

VII. Decoct the Red Matter, or Medicine; more red it is, the more worth it is; and the more decocted it is, the more it is: Therefore that which is more decocted, is more pretious and valuable.

VIII. Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most Glorious Red, or a pure Vermilion Colour.

IX. For which cause *Epistus* the Philosopher saith, *Decoct the White in a Red*

*Face, until such time it be
cloed with a purple Glory.*
Do not cease, though the
Riues be somewhat long,
before it appears.

. For as I have said,
the fire being augmented,
the first Colour of White-
ness, will change into Red:
When the Citrine shall
appear, among those
Colours, yet that Colour is
the fixt.

I. But not long after it,
the Red Colour shall begin
to appear, which ascending

to the height, your Work
will indeed be compleat.

XII. As *Hermes* saith in
Turba, Between the Whiteness
and the Redness, one Colour
only appears, to wit, Citrine,
but it changes from the less to
the more.

XIII. *Maria* also saith,
When you have the true White,
then follows the false and Ci-
trine Colour; and at last
the Perfect Redness it self.
This is the Glory and the
beauty of the whole World.

CHAP. XLVII.

*Of the Multiplication, or Augmentation of our
Medicine, by Dissolution.*

OUR Medicine, or
Elixir, is multiplyed
—a two-fold manner,
I. By Dissolution.
II. By Fermentation.

. By Dissolution, it is
mentioned two manner of

ways, First, by a greater
or more intense heat: Se-
condly, by Dew, or the
heat of a *Balneum Roris*.

III. The Dissolution of
heat is, that you take the
Medicine put into a glasse
R r Vessel,

Vessel, or boil or decoct it in our moist fire for seven days or more, until the Medicine be dissolved into Water, which will be without much Trouble.

IV. The dissolution by Dew, or *Balneum Roris*, is, that you take the Glass Vessel with the Medicine in it, and hang it in a Brazen or Coper Pot, with a narrow Mouth, in which there must be water boyling, the Mouth of the Vessel being in the mean Season shut, that the Ascending Vapours of the boyling water may, dissolve the Medicine.

V. But Note, that the boyling water ought not to touch the Glass Vessel, which contains the Medicine, by three or four Inches, and this Dissolution possibly may be done in two or three days.

VI. After the Medicine is dissolved, take it from the Fire, and let it cool, to be fixed, to be congealed, and to be made hard or dryed; and so let it be dissolved

many times; for so much the oftner it is dissolved, much the more strong, and the more perfect it shall be:

VII. Therefore Bonel saith, *When the Aes, Brazen or Laten is burned, and is burning many times reiterate, it is made better than it was* and this Solution is the Subtilization of the Medicine and the Sublimation of the Virtues thereof.

VIII. So that the oftner it is sublimed and made subtil, so much the more Virtue it shall receive; and the more penetrative shall the Tincture be made, and the more plentiful in quantity and the more perfect it shall be the more it shall transmute.

IX. In the Fourth Distillation then, it shall receive such a Virtue as the Tincture that one part shall be able to transmute a thousand parts of the clearest Metal into fine Gold or Silver, better than that which is Generated in the Mines.

X. Therefore saith *Rhazis*, the goodness or excellency of the Multiplication hereof depends only on the Reiteration of dissolution and fixation of the perfect Medicine.

XI. For so much the oftner the work is Reiterated, so much the more fruitful it will be, and so much the more augmented.

XII. So much the oftner you sublime it, so much the more you increase it: for every time it is augmented in Virtue, and Power, and Tincture, one more to be cast upon a thousand; at a second time upon ten thou-

sand; at the third time upon one hundred thousand; at the fourth time upon a Million: And thus you may increase its Power by the number of the Reiterations, till it is almost infinite.

XIII. Therefore saith *Meredes* the Philosopher, know for certain, that the oftner the Matter or Stone is dissolved and congealed, the more absolutely and perfectly, the Spirit and Soul are conjoined and retained.

XIV. And for this cause, every time the Tincture is Multiplied, after a most admirable and unconceivable manner.

C H A P. XLVIII.

Of the Augmentation or Multiplication of Our Medicine by Fermentation.

OUR Medicine is Multiplied by Fermentation; and the Ferment of the White is pure Luna,

the Ferment for the Red, is pure fine Sol.

II. Now cast one part of
R r 2 the

the Medicine upon twenty parts of the Ferment, and all shall become Medicine, Elixir, or Tincture: Put it on the Fire in a Glas Vessel, and seal it so that no Air go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first Medicine.

III. And one part of this second Medicine, shall have as much Virtue and Power, as Ten parts of the former.

IV. Therefore saith *Rhasis*, *Now have we accomplished our Work by that which is hot and moist, and it is become equally temperate: and whatsoever is added or put to it, shall become of the same temperament and Vertue with it.*

V. You must then Conjoyn it, that it may Generate its like; yet you must not joyn it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

VI. For in *Speculo Terrae Spiritualis*, it is written, *that the Elixir is figured in the Body, from whence it was taken in the beginning, when it was to be dissolved.*

VII. That is to say, dispose, Marry or Conjoy that Earth revived, and its Soul purified by conjunction of its first Body from whence it took beginning.

VIII. Also in *Libro Generationis Salutaris*, it is said, *that the White work needs White Ferment; when it is made White, White Ferment also: and when it is made Red, is the Ferment of Redness.*

IX. And so the White Earth is Ferment of Ferment: for when it is Conjoyned with *Luna*; or shall be made a Medicine, it is to cast upon Mercury, and every imperfect Metallic Body, to be converted into *Luna*.

X. And to the Red, ought

S. to be joyned; and it
 will become a Medicine or
 Tincture, to project upon
Mercury, or upon *Luna*.

XI. *Rhasis* also saith, You
 must now mix it with *Argent
 Vive*, *White* and *Red*, after
 the kind; and be so chained
 that it flies not away.

XII. Wherefore we com-
 mand *Argent Vive* to be
 mixed with *Argent Vive*,
 with one clear water be-
 side of two *Argent Vi-*
ve Compounded toge-
 ther.

XIII. But you must not
 mix the mixture of them,
 break each of them apart or
 separately be dissolved into
 water: and in the Conjun-
 ction of them, put a little
 of the matter upon much
 of the Body, viz. First
 in four; and it shall be-
 come in a short time a fine
 Powder, whose Tincture
 shall be *White* or *Red*.

XIV. This Powder is the
 true and perfect Elixir or
 Tincture, and the Elixir or
 Tincture, is truly a simple
 Powder.

XV. *Egidius* also saith, to
 Solution put Solution, and
 in dissolution put desiccation,
 viz. make it dry, putting
 all together to the fire.

XVI. Keep entire the
 fume or vapour, and take
 heed that nothing thereof
 flie out from it: Tarry by
 the Vessel and behold the
 wonders, how it changes
 from Colour to Colour, in
 less space than an hours
 time, till such time as it
 comes to the Signs of White-
 ness or Redness.

XVII. For it melts quick-
 ly in the Fire, and con-
 geals in the Air. When
 the fume or vapor feels the
 force of the fire, the fire
 will penetrate into the Bo-
 dy, and the Spirit will be-
 come fixed, and the mat-
 ter made dry, becoming a
 Body fixt and clear or pure,
 and either *White* or *Red*.

XVIII. This Powder is
 the compleat and perfect
 Elixir or Tincture; now
 you may separate or take,
 if from the fire, and let it
 cool. R r 3 XIX.

XIX. And first, part of it projected upon 1000. parts of any Metalline Body, transmutes it into fine Gold or Silver, according as your Elixir or Tincture is for the Red or the White.

XX. From what has been said, it is manifest and Evident, that if you do not congeal Argent Vive, making it to bear or endure the fire, and then conjoyning it with pure Silver, you shall never attain to the Whiteness.

XXI. And if you make not Argent Vive Red, and so as it may endure the greatest fire, and then conjoin it with pure fine Gold, you shall never attain to the Redness.

XXII. And by dissolution, viz. by Fermentation, your Medicine, Elixir, or Tincture, may be multiplied infinitely.

XXIII. Now you must understand that the Elixir or Tincture, gives fusion like Wax: for which cause saith *Rhasis*, *Our Medicine ought of necessity to be a subtle substance, and more pure, cleaving to Mercury, its Nature, and of most easy and thin liquifaction, fusion, or melting, after the manner of water.*

XXIV. Also in the Book called *Omne datum Optimum*, it is said, *when the Elixir well prepared, it ought to be made liquid, that it may melt as Wax upon a Plate Red Fire-Hot, or upon Coals.*

XXV. Now observe what you do in the White, tell me the same you must do in the Red, for the work is all one. The same Operation that is in the one, is in the other, as well in multiplication as in projection.

CHAP. XLIX.

Of the Differences of the Medicine and Proportions used in Projection.

GEBER, *the Arabian Prince, Alchymist, and Philosopher, in lib. 5. co. 21. saith, That there is three orders of Medicines. The First Order, is of such Medicines, which being cast upon imperfect Bodies, takes away their Corruption and Imperfection, but only the Tincture, which in Distillation, flies away and vanishes.*

II. The Second Order, of such Medicines, which being cast upon Imperfect Bodies, tinge them (in distillation) with a true Tincture, but take not away wholly their Corruption.

III. The Third Order, of such Medicines, which being cast upon Imperfect

Bodies, not only perfectly tinge them, but also take away all their Corruption and Impurities, making them incorrupt and perfect: Of the first two kinds, or Orders of Medicines, we have nothing to say here; we now come to speak of the third.

IV. Let therefore this your perfect Medicine, or Elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtil: If you put on too little, you must mend it by adding more; otherwise the Virtue thereof will accomplish a perfect Transmutation.

V. The Philosophers therefore made three Proportions, divers manner of ways, but the best proportion is this: Let one part be cast upon an hundred parts of *Mercury*, cleansed from all its Impurities; and it will all become Medicine, or Elixir; and this is the second Medicine: which projected upon a thousand parts, converts it all into good *Sol*, or *Luna*.

VI. Cast one part of this second Medicine upon an hundred of *Mercury* prepared, and it will all become Medicine, and this is the Third Medicine, or Elixir of the third degree, which will project upon ten thousand parts of another Body, and transmute it wholly into fine *Sol* or *Luna*.

VII. Again, every part of this Third Medicine being cast upon an hundred parts of prepared *Mercury*, it will all become Medicine of the fourth degree, and it will transmute ten hundred Thousand times its own quantity of another Metal

into fine *Sol* or *Luna*, according as your fermentation was made.

VIII. Now these second, third, and fourth Medicine may be so often dissolved, sublimed, and subtilized, till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.

IX. According to *Rhapha* the proportion is thus to be computed. First, multiply Ten by Ten, and its product is an Hundred: Again 100 by 10, and the product is 1000; and again 1000 by 10, and the product will be 10000.

X. And this 10000 being multiplied by 10, produces an 100000; and thus by consequence you may augment it, till it comes to a number almost infinite.

XI. That is to say, put upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply to, or produce an 100000 and so forward, in the same proportion.

CHAL

CHAP. L.

Of Projection, and how it is to be performed upon the Metals.

NOW the projection is after this manner to be done: Put the Body, or Metal upon the fire in a Crucible, and cast thereon the Elixir as afore-said, moving, or stirring it well; and when it is melted become liquid, and mixed with the Body, or with the Spirit, remove it from the fire, and you shall have fine Gold or Silver, according to what your Elixir was prepared from.

. But here is to be noted. That by how much the more the Metaline Body, the easier to be melted by so much the more the Medicine have power to enter into, and transmute it.

III. Therefore by so much as Mercury is more liquid than any other Body, by so much the more, the Medicine has power in being cast upon it, to wit, Mercury, to transmute it into fine Sol or Luna.

IV. And a greater quantity of it shall your Medicine transmute, give tincture to, and make perfect, than of any other Mineral Body.

V. The like is to be understood, to be performed in the same manner upon other Mineral Bodies, according as they are easie or hard to be fused or melted.

C H A P. LI.

Of the Compleatment, or Perfection of the whole Work.

I. **A**ND because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the Complement of the whole work, the premises being well conceived.

II. It appears, that our Work is hidden in the Body of the Magnesia's, that is, in the Body of Sulphur; which is Sulphur of Sulphur; and in the Body of Mercury, which is Mercury of Mercury.

III. Therefore our Stone is from one thing only, as is aforesaid, and it is performed by one Act or Work, with decoction: and by one Disposition, or Operation, which is the

changing of it first to Black, then to White, thirdly, Red: and by one Projection, by which the whole Act and Work is finished.

IV. From henceforth, all Pseudo-Chymists, and their Followers, cease from their vain Distillations, Sublimations, Conjunctions, Calcinations, Dissolutions, Contritions, and such other like Vanities.

V. Let them cease from their deceiving, prating, and pretending to any other Gold, than our Gold; any other Sulphur than our Sulphur, or any other Agent more potent than ours; or any other Ablution or washing than what we have taught.

I. Which washing is made by means of the black Cour, and is the cause of the White, and not a washing made with hands.

II. Let them not say, That there is any other Dissolution than ours, or other Congelation than that which is performed with artificial fire: or any other Element than that which we have spoken of by similitude, and so called an Egg.

III. Or that there is any production of the Philosophick matter from Vegetables, or from Mankind, or from Brute Beasts, or from Man's Blood, and such like, which may serve to this Work, lest thereby you be deceived, and err, and fall short of the end.

X. But hear now what Basil saith, *Look not upon the multitude, or diversity of Colours, which are dark and obscure, they are chiefly given to the diversity of Colours appearing in the Work.*

X. Therefore whatever the Names be, and how many soever, yet conceive the matter or thing to be but one, and the work to be but one only.

XI. *Lucas saith, Consider not the multitude of the Simples composing it, which the Philosophers have dictated, for the verity is but one only, in the which is the Spirit and Life sought after.*

XII. And with this it is that we tinge and colour every Body, bringing them from their beginnings and smallness, to their compleat growth, and full perfection.

XIII. *Permenides the Philosopher saith, It is a Stone, and yet no Stone; it is Sulphur, and no Sulphur, It is Gold, and yet no Gold: It is also a Hen's Egg, a Toad, Man's Blood, Man's Hair, &c.* by which Names it is called only to hide the Mystery.

XIV. Then he adds, *O thou most happy, let not these words,*

words, nor other the like trouble thee, for by them understand our Sulphur and our Mercury.

XV. If you that are searchers into this Science, understand these words and things which we have written, you are happy, yea, thrice happy: If you understood not what we have said, God himself has hidden the thing from you.

XVI. Therefore blame not the Philosophers but your selves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you.

XVII. And know, it is impossible for you to attain

to this knowledge, unless you become sanctified mind, and purified in so far as to be united to God and to become one Spirit with him.

XVIII. When you shall appear thus before the Lord, he shall open to you the Gates of his Treasure, the like of which is not to be found in all the Earth.

XIX. Behold, I shew unto you the fear of the Lord, and the love of him with unfeigned obedience. Nothing shall be wanting to them that fear God, who are clothed with the Excellency of his Holiness, whom be rendred all Praise, Honour, and Glory to the Ages of Ages, *Amen.*

The Second Book of
R O G E R B A C H O N

Called,

S P E C U L U M A L C H I M I Æ.

C H A P. LII.

*Preface or Enterance into this Work,
 and the Definition of the Art.*

AFTER many ways and in divers manners, the Ancient Philosophers through all their writings delivered themselves; in Ænigmas or Riddles, have wholly Clouded and left shadowed to us, the Noble Science, and as we were under a Veil of Deception, have wholly denied Us the knowledge thereof, and that not without cause.

II. For which Reason sake, I here signifie (that you may the more firmly Establish your mind) I have in the following Chapters declared (more plainly than is taught in any other writings) the whole Art of the Transformation of Metals.

III.

III. And if you often revolve these instructions in your minds, you will obtain the knowledge of the beginning, the middle, and the end of the Work; and you shall see such a subtilty of Wisdom, and such a purity of matter, which shall amply repleat your Soul, and fill you with Satisfaction.

IV. Now in the ancient Codes, many definitions of this Art are to be found, the meaning of which it behoves us to consider, *Hermes* saith concerning this Art, *it is the Science of compounded Bodies, joyning together, (through the knowledge of the matter and its effects or Operations) the more pretious*

things one to another, and a Natural Commixion, to convert or transmute the same to a better kind.

V. Another Defines thus, *Alchymie is a Science teaching how to transmute kinds of Metals, one into another, and this by a proper Medicine, as appears in many Books of the Philosophers.*

VI. Wherefore, *Alchymie is the Art or Science, teaching how to make or generate a certain kind of Medicine, which is called the Elixir, and which being projected upon Metals or imperfect Bodies, thoroughly Tinging and fixating them, perfects them in the highest degree, even in the very moment of Projection.*

CHAP. LIII.

Of the Natural Principles and Generation of Metals and Minerals.

I. **T**He Natural Principles, and first Generation of Metals and Minerals, I shall compleatly declare.

dearer: where is first to be Noted, that the Mineral beginnings, or Principle in Minerals are Argent Vive, and Sulphur: From these all Metals, are produced, and all Minerals, how manifold soever, their diversities or kinds may be.

But I say, that Nature always proposes, and intends, to bring them to the perfection of Gold; by several Supervenient accidents, the said Metals are transformed or embased, as you may plainly see in the books of the Philosophers.

I. For according to the Purity or Impurity of the two, to wit, of *Argent Vive*, and Sulphur, pure and pure Metals are generated to wit, Gold, Silver, Tin, Lead, Copper, Iron. Concerning the Natures of which, viz. of their purities and impurities, or Supervenient corruption and defects, we have a few true things to say.

Of *Gold*. It is indeed

a Body perfect, made of pure Silver, fixed, clean, Red; and of a clean Sulphur, fixed, Red, not burning, and free from defects.

V. Of *Silver*: It is a Body, clean, pure, and almost reaching to perfection; generated of *Argent Vive*, pure, clear, white, and almost fixed; and of a Sulphur, like it in all respects; wanting only a little infixation, Colour and Weight.

VI. Of *Tin*. It is a clean Body but imperfect, generated of *Argent Vive*, fixed, and not fixed, clear, white in outward appearance, but red in its occult or inward parts; and of a little pure, fixed, and not fixed Sulphur: and is only wanting in a sufficient decoction or digestion.

VII. Of *Lead*. It is impure and imperfect, generated of *Argent Vive*, impure, not fixed, terrene, fæculent, a little White outwardly, but Red inwardly, and of such a like Sulphur, adustible in some parts: it is deficient in purity, fixation,

ation, Colour, and Ignition.

VIII. *Of Copper.* It is a Body impure and imperfect, generated from an *Argent Vive*, impure, not fixed, Earthy, Burning, Red, not clear, and from such a like Sulphur: but is wanting in fixation, purity and weight; having also too much impure Colour, and terrestreities not burning.

IX. *Of Iron.* It is a Body impure and imperfect, generated from impure *Quicksilver*, too much fixed, Earthy, burning White and Red; not clear, and of a like Sulphur: it is wanting in fusion, purity and weight and has too much of an impure fixed Sulphur, with burning terrestreity. which things you are diligently to Note.

CHAP. LIV.

Of the nearest Matter, out of which the Elixir is drawn or made.

I. **I**N what we have already declared, we have spoken sufficiently of the generation of Metals; now we apply our selves to the choice and perfecting of those which are imperfect.

II. Out of what has been said, it appears, that from *Argent Vive*, and Sulphur, all the Metals are generated;

and how with their impurities and uncleanness they are corrupted: And therefore whatsoever matter does adhere to any Metal, which is not of its *Prima Materia*, or does not belong to its composition, it is to be rejected and cast away.

III. For that no Foreign matter, which is not composed

sed of the aforesaid two principles, viz. *Argent Vive* and *Sulphur*, can either perfect a Metal, or make any new transmutation there-

except that which arise^s from the same Root or Principles.

IV. This is also to be wondered at, that even some of these prudent Persons; could lay the Foundation of the whole matter of the Earth, in the Animal or Vegetable Kingdoms, which is so infinitely remote from the thing, whilst they may find Mineral much nearer to the Work and Design.

V. It is not indeed to be generally believed, that any of these Philosophers, should perceive the Art, or Secret in such remote things, where there is not the least continuity or similitude of Nature.

VI. But out off the two aforesaid things, (viz. *Argent Vive*, and *Sulphur*,) all Metals are made: and nothing does adhere to them, nor is conjoyned with them, nor can transmute them,

VII. And therefore we say, that it behoves you indeed and in truth, to take *Argent Vive*, and *Sulphur*, for the matter of our Stone, not *Argent Vive*, by it self alone, nor *Sulphur* by it self alone; for neither of them alone can generate Metals: but from a commixtion of both, divers Metals are variously generated, as also many Minerals.

VIII. Therefore from a commixtion of them both, our matter of the Stone remains to be chosen, which is most excellent and deeply hidden: from which Mineral matter, that which is yet nearer and more akin thereto is to be made. And this very thing it self, we attain to the knowledge of, by a diligent and accurate search and enquiry.

IX. Take then this our Matter, chosen as you may think out of Vegetables, and from thence, first make
 S^t *Argent*

Argent Vive and *Sulphur*, by a long decoction: But since Nature has given us *Argent Vive* and *Sulphur*, we are excused from those things, and their too tedious Operation: nor yet out of them could you produce the said *Prima Materia*.

X. And if you should seek for it in Animals, as in humane Blood, Hair, Urine, Dung, Hens Eggs, or any other things proceeding from Animals; from these you should also make *Argent Vive* and *Sulphur*, by such a like long decoction; but in all these things, you would miss of the *Prima Materia*, as you did before in Vegetables.

XI. If also you should make choise of the middle Minerals, such as are all the kinds of *Magnesia's*, *Marchasites*, *Tutias*, *Vitriols*, *Alums*, *Borax*, *Salt*, and many others of like Rank, you must from these make *Argent Vive* and *Sulphur*, by long Boyling, without which, you would proceed in Vain; yet in Ope-

rating upon these things also, you would Err.

XII. If also you should make choice of some one of the seven Spirits by self, as alone of *Argent Vive* or of *Sulphur* alone, or of *Argent Vive* and one of the two *Sulphurs*, or of *Sulphur Vive*, or *Auripigment*, i. *Arsenicum Citrinum*, or the Red alone, or its conpeer, you would yet do nothing.

XIII. Because Nature does nothing, except there be a just or proportionable mixtion of the two principles; nor can we (for the same Reason) from the foresaid *Argent Vive* and *Sulphur*, as they are in their own Nature, doe any thing.

XIV. Lastly, if we should chuse even the things themselves, be they what they will, we ought to mix them according to the just & true proportion, which human ingeny is ignorant of, & that to decoct or boyl them together, till they are coagulated into a solid mass.

XV. And therefore we forbid the taking of those two, viz. *Argent Vivo*, and *Sulphur*, as they are, or lie in their own proper Natures, and being also ignorant of the just proportion of their Parts for the mixtion.

XVI. So that we must find out those Bodies in which we may find the aforesaid things or principles justly proportionated, coagulated, and joyned together in one, as their Natures require : which Secret is very warily to be kept.

CH A P. LV.

Of the nearest Matter of Our Stone, yet more plainly.

Gold is a Body perfect, and Masculine, without any superfluity or diminution, and if the imperfect Bodies commixed with it by a sole Liquefaction, be perfected by it, is in Order for the Elixir of the Red.

II. Silver also is a Body most perfect, and Feminine, which if it be commixed with imperfect bodies, solely by a vulgar fusion,

it shall make them nearly perfect, it is in Order for the Elixir for the White, which yet it is not, nor can be, because the Elixirs only are perfect.

III. Because if that perfection was perfectly commiscible with imperfect Bodies, yet would not the imperfect Body be compleated with the perfect Bodies, but rather their perfection would be diminished and

destroyed by means of the said Imperfect Bodies.

IV. But if those which shall be more than perfect, in a Double, Quadruple, Centuple, or larger proportion of perfection, be mixed with the imperfect Bodies, they will indeed perfect them.

V. And because Nature always Operates after a simple manner, the perfection in these things is simple, and inseparable, and incommiscible; nor by this Art, are the imperfect things themselves (for the shortening the work) to be joyned with the Stone for the Ferment, nor may they then be reduced into their pristine State, when their exceeding Volatility exceeds the highest fixity.

VI. And because Gold is a body perfect, made of *Argent Vive*, Red, and clear, and of such a like *Sulphur*, we do not therefore chose it, for the near matter of the Stone for the Red Elixir; for that, by

reason it is simply so perfect, without any artificial purification, and so strongly Digested, and Decocted by a Natural Heat, we cannot so easily Operate upon it (nor upon Silver) with our Artificial Fire.

VII. And altho Nature may do something in Order to perfection, yet does not know how thoroughly to cleanse, and is ignorant how to Purifie and perfect, because it works after a simple manner upon what it hath.

VIII. Wherefore, if we chuse Gold or Silver for the matter of our Stone we shall scarcely, or with difficulty find out a Fire which will work upon them.

IX. And though we know the Fire, yet we may not be able to attain to the intimate and inward opening of their bodies, because of their firm compactedness, or density of body and Natural composition: therefore we refuse to take the

ist for the Red, or the
lter for the White.

X. When we shall find
fine thing or body ex-
tracted from a pure matter,
a more pure *Sulphur* and
Argent Vive, above that
which Nature has a little
in some small Measure
brought or brought forth;
then possibly, by the help
of our Fire, and manifold
experiences in this our Art,
which an Ingenious and
continued Oporation upon
the matter, through a con-
tinuous Decoction, Purifica-
tion, Coloration, & Fixation,
we may attain and perfect
the thing sought after.

XI. Therefore that mat-
ter is to be chosen, in which
is a pure *Argent Vive*, clear,
White, and also Red, not
yet brought to its compleat-
ment or perfection, but
unmixed equally and pro-
portionally as it requires,
with such a like pure,
clean, White and Red *Sul-*

XII. Which Matter is to
be Coagulated into a so-
lid Mass; and with Ingenui-
ty and Prudence, by the
help of our Artificial Fire,
we may be able to accom-
plish, its intimate and per-
fect mundification, and at-
tain the Purity of things,
and to perform such a
work or make such a body,
as shall (after the compleat-
ment of the Operation) be
a Million of times stronger,
and more pure and perfect
than the simple bodies
themselves, Decocted and
made by a Natural heat.

XIII. Be therefore wise:
for in this my subtle Dis-
course I have demonstrated
plainly the matter of our
Stone sought after, by ma-
nifest probation, to the true-
ly Ingenious. Here you
may taste of that which is
most delectable, above all
whatsoever the Philoso-
phers have told you.

C H A P. LVI.

Of the manner of Working, and of the moderating, and continuing of the Fire.

I. **N**OW it is possible, that you may find out this Mystery (if you will bend your self to study and labour) and wholly casting off your Folly and Ignorance, become wise through the words which I speak; to the attainment of that true matter of the Philosophers, the Blessed Stone of the Wise, upon which the Operations of Alchymia are exercised; by which we endeavour to perfect the imperfect *Bodies*, and thereby to make them better than the perfect.

and by much Pains and Industry, through the help of our art, to make it even more than perfect.

II. And forasmuch as Nature has handed down to us Imperfect Bodies only with the perfect, it is our business to take the known matter, which we have declared in these Chapters)

III. If you be ignorant of the manner of doing working, What is the Cause? Truly because that you see not after what manner Nature (which sometimes perfects the Metals frequently, or commonly operates.

IV. See you not, that the Mines, by the continual heat which is in those Mineral Mountains, the great waters, are decocted, and so much inspissated, as they by (through length of time) to be made *Argent Vive*?

V. And from the fat of the Earth, by the same cooking

ction and heat, is generated Sulphur: and that by the same heat preserved and continued upon the same, from the aforesaid things, [viz. *Argent Vive, and Sulphur*] according to their Purities and Impurities, all the Metals are generated?

VI. And that Nature, by sole or only decoction, does make or bring to perfection the perfect Bodies, as well as all the Imperfect Bodies or Metals?

VII. O great madness! these things which I thus tarry about, would you bring to pass and perfect, by fantastick, strange, and imperfect methods?

VIII. Now a certain Wise man saith: *You must necessarily err, who endeavour to out-Nature; and to perfect the Metals, yea, more than perfect them, by new and foreign methods of Operation, invented in your dull and insensible Noddles.*

IX. And that God has bestowed upon Nature a right

method, a direct way, which is by a continual decoction, which the Insipid and Fools, through their ignorance, despise, and scorn to imitate.

X. Also, *Fire and Azoth are sufficient for thee.* Again, *Heat perfects all things, or all the Metals.* Moreover, *decoct, decoct, decoct, and be not weary.* *Make your fire gentle and soft, which may always burn and endure for many days with a constant equal heat; but let it not go out or decay, for then you will suffer the loss of all.*

XI. In another place; *continue thy work with patience.* And again, *Beat, or grind the matter seven times.* Then again, *You must know, that with one matter, to wit, the Stone; by one way, to wit, by decocting; and in one Vessel the whole Magistery is performed and perfected.*

XII. And in another place, *The matter is ground, with fire.* Also, *This work is much like, or may be compared to the Creation of Mankind.* Sf4 XIII

XIII. For, like as an Infant at first is nourished with food easily digested, or Milk: But for the strengthening of the Bones with stronger Food, or Meat: So also this Magistery. At first you must feed it with a gentle Fire, by the force of which Decoction, whatsoever you desire is to be done.

XIV. And although we always speak of a gentle fire; yet notwithstanding you are always to understand it in this sense, that according to the Regimen, or method of the operation, it is by degrees, by little and little to be augmented and increased, even to the highest degree.

CHAP. LVII.

Of the Quality of the Vessels and Furnaces.

I. **T**HE limits, method, way and manner of working, we have even now determined; it follows, that we treat next of the Vessel and Furnace; after what manner, and with what matter, it ought to be made.

II. When Nature, with a natural heat in the metallick Mines does decoct; it is true, it performs this decoction without any Vessel:

Now though we propose to follow Nature in decocting; yet we cannot do so without a fit Vessel for the purpose.

III. Therefore let us first, what kind of place that is, where Metals are generated. It is evident, that they are produced in Mineral places, and that the generating heat is in the bottom of the Mountains, where

its perdurable, and always equal, and whose nature is always to ascend; which ascending continually descends every where where it passes, and coagulates the dissolved or gross water hidden in the Bowels or Veins of the Earth or Mountains, into *Argent Vive*.

IV. And if a mineral fat in the same place, from such like Earth, shall be warmed, and gathered together in the Veins of the Earth, and it run through the Mountains, it becomes Sulphur.

V. And as you may see in the said veins of the said place, that Sulphur generated (as is said) of the fat of the Earth, doth meet also with the *Argent Vive* (as aforesaid) in the said veins of the Earth, so also it produces a thickning, or inspissating of that Mineral Water.

VI. Also, there, by the said heat in the bottoms, or bowels of the Mountains, equal, and perdurable,

through a very long space of time, there is generated divers and several Metals, according to the nature, or diversity of the place.

VII. This also you must know, that in the places where Minerals are found, there is always found a durable heat.

VIII. From these things, then, we ought always to note, that a Mineral Mountain is every where close to its self, externally; and also stoney: because if the heat should possibly get out, no Metals would be generated.

IX. So also, if we intend to imitate Nature, we must necessarily have such a Fornace, as may have some likeness or resemblance of a Mountain, not as to its magnitude, but as to its continued heat; so that the imposed fire, when it ascends, may not find a way forth; but that the heat may reverberate back upon the vessel, containing in it self

self (firmly closed up) the matter of the Stone.

X. Which vessel ought to be round, with a little neck, made of Glafs, or some certain Earth, like in nature or closeness of body to Glafs: Whose Mouth ought to be so stopped or closed up with Bitumen, or other like Emplastick substance, or otherwise Hermetically sealed up, so as the least Vapour may not come forth.

XI. And like as in the Mines, the heat does not immediately touch the matter of the Sulphur and *Argent Vive*, because the Earth of the Mountain is every where between :

XII. So in like manner, the fire ought not immedi-

ately to touch the Vessel containing in it self, the matters aforesaid of our Stone: But in another closed Vessel in like manner that is to be put; that so the temperate heat may better and more conveniently touch both above and below, and every where, the matter of our Stone.

XIII. Upon which account *Aristotle* saith, *The Mercury, in the Light Lights is to be decocted in a threefold Vessel*: and that the Vessel be made of the most firm and pure Glafs, or, which is better, of Earth, having in it self the nature of Glafs. [Of which kind our late China and Porcelaine Ware, brought to us of Persia, China, and other places of the East-Indies.]

CHAP. LVIII.

Of the Colours, Accidental and Essential,
appearing in the Work.

WE have now taught you what the exquisite matter of the Stone is and also the true manner of working; by what method, and with what order the decoction of the Stone is to be performed, whence oftentimes arises divers and various colours in the Philosophick matter.

II. Concerning which colours, a certain Wise man saith: *Quot colores, tot nomina; so many Colours as has, so many Names*: According to the diversity of colours appearing in the operation, the Philosophers have given it several names.

III. For which Reason, the first operation of this our Stone, it is called *Putrefaction*;

and our Stone is made black: For which reason saith a Philosopher, *When thou findest that black; know that in that blackness, whiteness is hidden*; and now it behoves us to extract that whiteness from its most subtil blackness.

IV. Now after the Putrefaction [*or blackness*] it grows red, but not with the true redness: of which one of the Philosophers saith, *It often grows red, and it often grows Citrine or Yellow; and it oftentimes melts, or grows liquid, and it is oftentimes coagulated, before the true whiteness appears to perfection*.

V. Also it dissolves its self, coagulates it self, putrefies its self, tinges or colours its self,

self, mortifies it self, vivifies its self, denigrates, or blackens it self, dealbates or whitens it self, and adorns it self in the red with the white.

VI. It is also made green: for which reason another faith: *Decoët it till you see the birth of the Greenness, or till the greenness is brought forth, which is the Soul thereof.* And another: *Know that the Soul doth rule in the Greenness.*

VII. Also, the colour of the Peacock appears before the *Whiteness*; for which cause, faith one: *Know that all the Colours which are in the World, or are possible to be thought of, appear before the Whiteness; and then the true Whiteness follows.*

VIII. Of which, a certain Philosopher faith: *But when the pure Stone is decoët, so long till the Eye of the Fish (as it were) grows very bright; a profit, or good may be expected from it; and then our*

Stone will be congealed into roundness.

IX. Another also saith: *When you shall find the Whiteness, supereminent in the Vessel; be certain, that in the Whiteness the Redness is hidden; and then it becometh to extract it.*

X. Notwithstanding, decoët till the whole Redness be brought forth and perfected.

XI. For it is between the true Whiteness and the true Redness, that a certain Ash-colour appears, of which we have spoken: after the Whiteness appears you cannot err, for by augmenting the fire you come to the Ash-colour.

XII. Of which another faith: *Slight or undervalue not the Ashes; for God will return them to thee liquid: and then at last the King shall be crowned with his red Diadem.* Nutu Dei, by the good pleasure of God.

CHAP. LIX.

Of the manner of projection upon any of the Imperfect Metals.

I. Have perfectly compleated the end of the promised Work, viz. of our great Magistery, for making the most excellent Elixir, as well Red as White: It now remains, that we shew the method, or way of Projection, which is the compleatment of the work, the long expected, and much desired cause of re-yeing.

I. Now the true Red Elixir, tinges a pure and deep Citrine or Yellow, to infinity of parts, and it transmutates all Metals into most fine Gold.

II. The true White Elixir also, whitens to Infinity likewise; and it makes, or tinges every Metal into a perfect Whiteness: But

you must know, that one kind of Metal is much more remote, or far distant from perfection than some others are; and that some are much nearer to the said perfection than others.

IV. And although every Metal may be brought to perfection by the Elixir; yet those which are nearer to perfection, are easier, sooner, and better reduced to that perfection, or transmuted into perfect Bodies, than those that are more remote.

V. And when we have found a Metal, which is as it were, a kin, or nearer to perfection, we are excused in some measure, from making use of, or projecting upon those Metals which
are

are more remote therefrom.

VI. Now what Metals are remote from, and near to perfection, and what are yet more near, and as it were a kin to the perfect Bodies, we have taught in these Chapters; in which, if you be indeed wise you may plainly see, and truly determine which they be.

VII. And without doubt, he who is lawfully initiated into the Mysteries of this our Art; may be able through his own Ingenuity and Industry by studying in this my *Speculum Alchymiae*, to find out and know the true matter of our Stone: And he will know and understand well upon what Body, the Medicine or Magistery ought to be projected for perfection.

VIII. For the Masters of this Art, who have invented or found out the *Prima Materia*, and the whole Mystery they have, I say, plainly demonstrated, and, as it were, indigitated the

direct way of working, and made all things naked and plain to us, when they say,

IX. *Nature contains Nature: Nature exceeds Nature and Nature overcoming Nature does rejoyce, and is transmuted or changed into another Nature. And in another place, every like doth rejoice in its like; for that the likeness between things is said to be the cause of Sympathy and Friendship: of which many Philosophers have written notable things.*

X. *Know then that the Stone doth soon enter into its own body; but with a Foreign Strange Body, it can never be joyned or United. In another place: If you shall endeavour to joyn it with a Foreign or Heterogene Body you shall wholly Labour in Vain. Also: The nearest way to the Body to perfection may be by a Transmutation the most Glorious.*

XI. For the Corporeal by the Power of the Generation of Nature, is made

Incorporeal ; and contrari-
with the Incorporeal is made
Corporeal ; and in the com-
plement , the spiritual
Body is made wholly fix-
ed.

II. And because it is
evidently manifest that the
Elixir is Spiritual, and so
very much exalted beyond
its own Nature, as well for
the *White*, as for the *Red* :
it is no wonder, that it is
not to be mixed with
Bodies.

III. The Method, or
way of Projection then is,
that the Body of the Metal
to be transmuted, beliquifi-
ed or melted; and then that
the Medicine or Elixir, be
projected or cast upon the
melted Metal.

IV. Moreover you must
Note, that this our Elixir,
is a mighty strong Pow-
er and of great Force, for
one part being projected
upon a Million, or Ten
Hundred Thousand parts,
and more , of the prepa-
red Body , it does inconti-
nently penetrate it, trans-

fuse it self through the
whole, and transmute it.

XV. Wherefore I deliver
to you a great and hidden
Secret. Mix one part of
this our Elixir , with a
Thousand parts of a body
near to perfection ; put all
into a proper Vessel, inclo-
sing it firmly; and then put it
into a Furnace of Fixation,
first with a very gentle fire,
and then always augment-
ing the fire gradually for
three days ; so will they
be inseparably conjoyned.
This is a work of three
days.

XVI. Then again , and
lastly, take one part of this
mixture, and project it up-
on a Thousand parts of
another Body or Metal ,
(the nearer to perfection
the better,) so the whole
will be a most fine and per-
fect Body, according to the
kind , and according to
your intended work, whe-
ther for the *White* or for
the *Red*.

XVII. And all this is but
the work of one day ; or
rather

rather, but of an hour, or of a moment : for which wonderful work , Praises be perpetually rendred the Lord our God, for Ever and Ever.

C H A P. LX.

A Short Recapitulation of the whole Work

I. **O**UR Tincture then, is only generated out of the Mercury of the wife, which is called the *Prima Materia, Aqua permanens, Acetum Pilosophorum*, & *Lac Virginis, Mercurius Corporalis*, with which nothing extraneous, Alien or Forreign is commixed, such as are Salts, Alums and Vitriols.

II. Because from this Mercury alone, the Virtue and Power of this our Magistry is generated: and it so resolves every (Metalline) Body, that it may be augmented or multiplied.

III. This our aforesaid Mercury is both the Root and the Tree, from whence many and almost Infinite Branches Spring and increase:

IV. The first work the making of this Elixir is sublimation, which is nothing else, but the subtilization of the matter of our Stone, by which it is cleared from all its superfluities.

V. The fixed and Volatile parts are not separated one from another, but they remain United, and fixed together, till they become as one, and may have an easie fusion together, in the fire.

VI. Take therefore our aforesaid Mercury, which, in a Sealed Glass, put into a hot bed, for one whole Philosophick month, which is 40 days, till it begins to putrifie in its own body to putrifie and

Coagulated, and all its Humidity be Consumed in itself, and also converted into a black Earth.

VII. In this Sublimation is completed the true separation of the four Elements.

VIII. Because the cold and watery Elements is changed into a hot and dry Earth, which is the head of the Crow, the Mother of the remaining Elements.

IX. Thus our work is nothing else but a transmutation of Nature, and a Conversion of the Elements.

X. The Spiritual is made Corporal, the Liquid is made thick, and the water is made Fire.

XI. Moreover the black Earth is imbibed with its own water, and dried so long till it is sufficiently conserved and brought on to Whiteness.

XII. Which then is called the White Earth foliated,

Sulphur of Nitre, *Sulphur* of Magnesia: and then there is a new Conjunction of *Sol* and *Luna*, and a Resurrection of the Dead Body.

XIII. When our Earth bearing Fruit is moistened with its own proper water, it drinks it up in that its thirst with much greediness, till it generates or is made pregnant, and then brings forth Fruit an Hundred Fold.

XIV. Now proceed farther with the White Earth, augmenting or increasing the Fire to it, till by the motion of the Continual Heat, it is digested and brought into the highest and most pure Red.

XV. And now it is called our Red Coral, Red *Sulphur*, Blood, our Purple Gold, our burnt *Crochus*.

XVI. This very Work repeat three or four times with new Materials, and you shall have the most perfect Red Stone, of the

Philosophers, Red as Blood it self, with which you may tinge *Mercury*, and all other imperfect Metals.

XVII. But it behoves you to take of our aforesaid *Sulphur* three parts, adding one part of fine Gold, re-

duced into a subtle Calx and of the water thereof two parts; these three mix subtilly, till they become one Inseparable Matter these then digest in a proper Fornace, till they become a Red Stone.

Operis Rogerij Bachonis Alchymici

F I N I S.

GEOR

Georgij Riplei

MEDULLA ALCHYMIÆ.

The Marrow of *Alchymie*; Written in *Latin* by George Ripley, Cannon of *Bridlington*, which he sent out of *Italy*, Anno 1476. To the Arch-Bishop of *YORK*: Translated into *English*, and now Revised, and Claused,

by **WILLIAM SALMON,**

Professor of Physick.

CHAP. LXI.

The Preface to the Arch-Bishop of York.

I Shall endeavour Sir, | I have attained to, by my
 to explicate, open, | Travels through *Italy*, and
 and make plain to you, the | other Countries and King-
 Secrets of *Alchymie*, which | doms for the space of Nine
 T t 2 Years,

Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you : And therefore shall faithfully (tho' briefly) declare the Secrets of this Art to you ; plainly and openly ; not Darkly and Ænigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life (your Works witnessing the same) that you are as a healing Balm, a Refuge of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abscondite Paths of Nature, not to rejoyce your outward Man only, by adding Health and long

Life, heaping up Treasures and external Honours and Applause in the World, but to excite in you the highest Devotion to God Almighty that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things I am confident of you, whom is found such a Portion and Treasure of Vertue, Prudence, Piety, and true Wisdom, but most chiefly for that I know you to be such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and will declare the Truth to you, with all faithfulness according to the reality of my Soul ; I shall Elucidate the undoubted Verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of ; which I have seen with my Eyes, and handled with my Hand.

and which my own self has done: And in this matter I will neither be tedious nor obscure, lest that love which I profess to you, should seem to be deficient or imperfect.

I. Whatever I write, I shall open the same briefly and plainly, beseeching God, that the matter whereof I shall entreat, may become profitable unto you; and that if you shall please to put the same into practice, you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transitory things, Time is truly the most pretious.

II. Wherefore I write unto you (honourable and dearly beloved Friend) such things only as may be profitable; making this humble suit unto your Excellency, that the Revealed Secrets and Experiments which I set you in this little Book, may not be prostituted, or bestowed upon unworthy Men, who are naughty, or

sworn up with Pride, or whose Souls are bound up in their Covetousness.

VIII. I require not of you for this Secret, a great Summ of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expences upon it; nor do I for my self desire any reward; these things agree not with the Philosophick Verity, which professes, that its Works are not chargeable and Expensive. *Morienus saith, beware that you spend nothing in this Magistery of Gold. And Dastine, saith with the Value of one Noble is the whole Magistery performed.*

IX. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? *Raymandus saith, He that will reduce Quick-Gold into thin water, must make it, doe it, and Work it by its contrary.* For saith he, *Quick or living Gold, has in its self, four Natures, and four humours or Elements.* And therefore saith

saith he, if you putrefie its Cold with its Hot, and its Dry with its Moist, you shall not only have the Humidity of all Bodies, but you shall have a Menstruum, which will dissolve Argent Vive for ever. For the least part of Mercury being once dissolved, the dissolved Mercury will always dissolve Mercury *ad Infinitum*.

X. [Mercury may as well be called Quick-Gold, as Quick-Silver, for it contains them both. If Air will make this separation, we must put thereto divers contrary things, as Roger Bacon saith in Speculo. But this putrefaction cannot be done, till it is dissolved in Water white as Milk, putrifie that Milk 15 days in B.M. then separate its Element, and cleanse its Earth, and after that joyn it again in equal weight, then is the Elixir made compleate for Saturn and Jupiter. Quick Gold is Crude, Imperfect, and unfixed in every degree, and yet it is accounted a Body, altho' there be no fixation in it, and therefore it may be much sooner brought to its first matter, than

any other of the Bodies, that have any part of fixation in them, for they must have much Labour and long time to separate them, and bring them back into their first matter.]

XI. For saith Lully, The Elements of Mercury may be dissolved, and being dissolved, they may be separated. There be some that think our Resolutive Seed, or dissolved Menstruum, is the water of Argent Vive, made only by itself, because it does dissolve both Metals, and pretious Stones which we call Pearls and so it is. Now how this dissolving Menstruum is made not only Raymund seems shew, but Roger Bacon in like manner in his Speculo Alchymia, where he saith put the Body which is most weighty, into a Distillatory and draw forth thereof, Sweet Ros, or Dew, with a little Wind, or Breath [for betwixt every drop of Water, comes forth a Breath as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury: which]

if be well putrefied before
 hal, will then yield the more,
 an Issue out forcibly, as if it
 were Wild-Fire out of a Trunk,
 especially when the Red Iume
 comes.] Thus have you
 one of our *Argent Vives*.

III. To the same thing
Ramundus assents, where
 he saith, then have you
 the *Argent Vive*, which is
 called Ours; and so it is
 indeed one of Our *Argent*
Vie; altho' the intent of
 the same Philosopher in
Leo Animæ Artis Transmu-
tariæ, Cap. 2. was touch-
 in another more noble and
 more excellent Water [*sup-*
posed by some, to be Our
Bining-Water, drawn out
of the Gum of Vitriol,]
 by the Virtue of which
 most Noble and Excellent,
 attractive Water, he did
 not only often dissolve the
 Body of *Sol* [*not as he doth*
with the aforesaid Argent
Vie commonly dissolved]
 but also the same solar Bo-
 dy by force of that attra-
 ctive Virtue, is disposed
 in a more noble manner;
 as my self have seen done,
 not only in the Metalline

Elixir, but also in the Elixir
 of Life, as hereafter shall
 be declared, Chap. 71, 72.
 Sect.

XIII. It is fancies by an
 Experienced Philosopher,
 that Mercury did speak,
 and said, I am the Father
 of Enchantments, Brother
 to the Sun, and Sister to
 the Moon, I am the Water
 of Life drawn out of Wine,
 [*i. e. out of the Wine of*
Mercury] I kill that which
 was alive, and make alive
 that which was dead; I
 make Black, and I make
 White, and I carry in my
 Belly the *Sol* of Philoso-
 phers; and therefore he
 that can joyn me after that
 I am dissolved, and made
 the pure clear and Silver
 like Water, called *Lac Vir-*
ginis, with my Brother the
 Sun, he shall tinge him with
 my Soul, not only much
 more than he was before
 by an hundred fold, but
 also if he be joyned with
 my Sister *Luna*, he shall
 make all things fair and
 bright. [*this Lac Virginis*
is a Silver-like Water some-
what thick.]

C H A P. LXII.

A farther Discourse of the Philosopher's Mercury.

I. **O**F this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joyned and mixed together by equal weight, then is it made a compleat Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: and of this Metalline Water, ought the Artist to draw the Tincture.

II. [*The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat, with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together*

very subtil, then putting them into Balneo, that they may be dissolved; which done, take out, and make your congelation in a dry Fire, do so oftentimes and then, &c.]

III. And therefore confirm this, Raymundus saith, O my Son, Our Tincture is drawn out of one Vile thing, and is decked, finished and ended with another thing which is more Noble; for do Ferment it with Vile Gold: He calls it Vile, because he saith it is sometimes found in Vile places, as Old draughts: also it is Vile because (as Raymundus saith) it is found not only in a filthy form, and ugly shape, but because it is in every thing, of the which (saith Albertus) is made a Permanent or fixt Water.

V. [*Here is to be Noted*, that Raymundus commands the Tincture to be drawn cut of the Body of Venus, which Tincture he does Ferment with the prepared Calx of common vulgar Gold.]

V. And therefore saith Raymundus, it behoves you to have a great quantity of our Gold, and of our Silver; to the end, that thereby the humours may be drawn forth; viz. to have at the least sixty pounds weight, which will be a sufficient quantity for your whole life. He also saith, the best Mercury is brought in skins, from Mount Passulane. Of this Mercury, Geber saith, you must labour in all your work to separate Mercury, as others read it, to conquer or over-come Mercury, in commixing and conjoyning; for he that cannot destroy Mercury, or undoe it in its compolure, cannot repair or restore it: nor may you work with it as Raymundus saith, till it is dissolved.

VI. And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of *Argent Vive*. Wherefore as Raymundus saith, it is never congealed without a congealing Sulphur; and being congealed, you have a great secret: for in the dissolved, Decocted Mercury, is a great and hidden Mystery.

VII. Another Philosopher also saith, that there is a certain subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad, the which thin Fume if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation (of which thin Fume, in short space is made the true Elixir) but also cleanses the Impure Metals or Alchymick Body.

VIII. [*As to the Tincture mentioned*

mentioned at Sect. 4: above, it rather seems by other words of the said Raymundus, that he drew it out of Quick-Silver; and no other vile thing, of which Mercury is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joyning Crude Mercury to the Decocted Bodies or Metals, but to put to them Decocted, i. e. dissolv'd Mercury. And herein is hidden a great secret, for Mercury being dissolv'd, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrifie its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolv'd, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolv'd is hidden a great Mystery. And however it is dissolv'd by a Fire not natural or against Nature, yet it must be mixed, conjoynd fixed.]

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver,

are in Essence and Power but not in sight or appearance; in its Profundity or Depth, it is Airous or Spiritual Gold, which none can obtain, unless the same Body be first made clear and pure. The which impure Body after mundification, is a thousand time better than are the Bodies of common Sol and Luna Decocted by natural heat.

X. [This Leprous Gold the Philosophers call, *Adrop* or *Adrup*, which Gold is the Philosophers Lead. This Alchymick Body (in his Concord he calls Venus in the lesser Work, both for Gold and Silver, because it is a Neutral Body, and very easie to be changed to either: and by this the sense of Sect. 4. and 8 foregoing may be more easily understood. The Earth, this uncleaned Body, is to be purified with its own Water and afterwards nourished with its Mothers Milk, which is called the Sulphur of Nature.

XI. The first Matter of this unclean Alchymical Body

ody is a *Viscous* Water, which is thickened in the bowels of the Earth. And therefore of this Impure body (as *Vincent* saith) is made the great Elixir of the Red and White, whose Name is *Adrop*, or *Adrup*, viz. the Philosophers *Lead*. From the which *Raymundus* commands an Oyl to be drawn: from the *Lead* of the Philosophers (saith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl [*wherein is Our second Tincture and Fire of Nature*] from its Flegm, which is it watrishness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned,

that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of *Alehyمية*, which is only for the Elixir of Metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. [*The Innatural Fire is Our Aqua Fœtens, or Sea-Water, sharp, peircing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of Sol, a meer Spirit, which common Elemental Fire has not power to do.*]

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall. 1. Shew in the Mineral

neral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metalls.

XV. There are three things necessary to this Art,

of which you ought not to be ignorant, viz. 1. The Fire wherewith: [*The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.*] 2. The Water whereby: [*as in the Compound Water.*] 3. And the thing whereof: [*is made the congealed Earth, as White as Snow.*] Of all which in their proper order.

C H A P. LXIII.

Of the Mineral Stone, and Philosophick Fires.

I. **O**N a time as I have learned, there was an Assembly of Philosophers, where the *Matter* of the Secret Stone, and the *Manner* of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferiour in Learning, declared his thoughts and

knowledge concerning that Secret. I know faith he the Regiments of the Fires. When they had heard what he could say, they all amazed held their peace for a while.

II. At length, one of the Company made answer. If this be true which thou hast said, thou art Master

us all, and thereupon with one consent, they gave him the Right Hand of Fellowship. Whereupon they gathered, that the Secret of this wonderful Tincture lay chiefly in the Fire.

III. But the Fire differs in several manners; one natural, another innatural, another preternatural, another elemental, another against Nature. The Natural Fire does come from the Influence of *Sol*, and *Luna*, and the Asterisms, or the *Sun*, *Moon* and *Stars*, of the which are Ingendred, not only the burning Waters, and potential Vapours of Minerals, but also the Natural Virtues of living things.

IV. The Innatural or preternatural Fire, is a thing accidental, as Heat in an Ague, being made artificially, and called by the Philosophers a moist fire, Our generating Water, the fire of the first Degree; and for the temperature of this Heat is called a Bath,

a Stew, a Dunghil, in which Dunghil is made the putrefaction of our Stone. See Sect. 13. of the former Chapter, where it is more amply defined.

V. The Elemental fire, is that which does Fix, Calcine and Burn, and is nourished by Combustible things.

VI. The fire against Nature [*which is a violent, strong, Corrosive, destroying the special form of that which is dissolved therein,*] is that which in Power Dissolves, Frets, Infects, and destroys the generative Power of the form of the Stone: it does Dissolve the Stone into Water of the Cloud, with the loss of its Natural, Attractive, and special Form, and is called *Fire against Nature*, (as *Raymundus* saith) from its Operation: for that which Nature does make, this fire against Nature destroys and brings to Corruption, unless there be fire of Nature put to it.

VII.

VII. Here as *Raymundus* saith, lies contrary Operations, [*as in the Compounded Water :*] for as *the fire against Nature*, does Dissolve the Spirit of the fixed Body; the Volatile Spirit is thereby constrained to retire into a fixed Earth, [*a Congealed Earth as White as Snow.*]

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth: and the Body of the Volatile being fixed, by the same fire against Nature, is here again by *the fire of Nature* resolved into the Water of Philosophers, but not into the Water of the Cloud: and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponderous is made light.

IX. But yet he saith, *this fire which is against Nature* is not the Work of Our Magistery, but it is *the fire which is purely Natural*. This he saith, because he would

shew us thereby the difference between the Mineral Elixir, and the Vegetable and the Animal. For these three several Elixirs are made of three several Waters, viz. Mineral, Vegetable, and Animal, which serve for the Work diverse ways.

X. And First we will Treat of the Mineral Elixir then of the other in order. The Fire against Nature a Mineral Water, [*viz. Humour or Tincture drawn out of Body of Venus Dissolved in its Mineral Spirit*] very strong and Mortal, serving only to the Mineral Elixir.

XI. This Mineral Water, or Fire against Nature is drawn with fire Elemental, from a certain stinging *Menstruum*, as *Raymundus* saith, and is made of four things. It is the strongest Water in the World, whose only Spirit (saith he) does wonderfully increase and multiply the Tincture of the Element: for here *Sol* or *Gold*

tinged with the Mineral Spirit, the which Mineral Spirit is the strength of the most simple Sulphur without much Earthiness.

XII. [*Thin Mineral Water at the dropping of Adrop or Arup, Venus, which is the noble Tincture called the natural Roman Vitriol, and which is the abundance of its noble structure, is called Roman Gold.*]

XIII. This some do call the Spirit of the Green Lyon, which draws the blood of the Green Lyon: wherein almost Err, and are deceived: the Green Lyon of the Philosophers, is that Lyon, by whose Virtue attractive, all things are lifted up from the bowels of the Earth, and the Winter-like Caverns, making them to Wax green and flourish: whose Child for all the Elixirs are to be had from it) is to us most acceptable and sufficient.

XIV. [*The Child of Philosophers is generated of their Green Lyon, of which Child*

is had the strength of Sulphur, both White and Red; Our two Sulphurs of Nature are the Gold and Silver of the Philosophers, and their hidden Treasure.]

XV. Of this Child of the Green Lyon of the Philosophers is drawn the strength of Sulphur White and Red, but not Earning as Avicen saith, which are the two best things the Alchymist can take to make his Gold and Silver of: and this is sufficient to be said, for the attaining the knowledge of the Green Lyon: which is so called, because, that when he is dissolved, he is streight ways adorned with a green Vesture. [*i. e. When our Sulphur of Nature is dissolved in its own Menstruum, which is the Virgins Milk, it is clothed with this greenness, and therefore called the Green Lyon.*]

XVI. But of the Green Lyon of Fools, this we say, that from it with a strong fire is drawn *Aqua fortis*, in the which, the aforesaid Philosophers Lyon of the Mineral

Mineral Stone, ought to be Elixirated, and assumes its Name. *Raymundus* saith, it were better, or safer, to eat the Eyes of a *Basalisk*, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same *Aquafortis* is drawn is green Vitriol and *Azoth*: i. e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also *Roman Vitriol*, *Roman Gold*, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with *Common Gold*.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit; being by it vul-

garly sublimed in the form of Snowy Whiteness. *Raymundus* in the end of the Epistle of his Abridgement saith, feed *Argent Vive* with this Oyl, viz. with the Oyl wherewith the Spirit of the Quintessence is thickened, &c.

XIX. For want of such Natural Vitriol, the true and natural Principle, not Artificial, (as *Vincent* saith) made of Salts, Sulphur and Alums, which cut and gnaw Metals, is to be chosen, lest in the end of your work you fail of your purpose. [The Philosophers advise you to Calcine Sol with Mercury Crude, till it be brought into a Calx Red as Blood. Here comes in the work of Sulphur and Mercury together brought into a dry Red Powder and fixed, but whether it is to be done with Mercury or Sulphur, the Way of him, is doubtful.]

CHAP. LXIV.

The manner of Elixiration with the Fire against Nature.

TAKE the first Sol, Calcin'd with the first Water, viz. the Mercurial Spirit, very clean, and brought into the Color of Blood, in the space of 20 days, (in lesser time it is not to be done.) This Calcination cannot be so profitable, as it would be, unless it be first Mercurializ'd to such a thinness, as it may cleave together to that to which it must be united in a 24 fold proportion, (viz. as 1. to 24.) strain it through a clean Linnen cloth, without any remaining substance of the Gold.

II. I my self have seen it ordered and done; and when it may certainly, in a strong Bolt-Head, well Luted on every side, except on the Top; boyling in a

strong Fire for the space of 20 days, be precipitated into a Red Powder, like Cinnaber, (all which I have seen performed.) Every particle of this Powder you shall so fix, as that if it be put upon a Red-Hot Iron Plate, its Spirit shall not fume or fly away.

III. This Powder Dissolve with, or in our *Fire against Nature*; being Dissolved, abstract the Water of the Fire against Nature from it, so long till the substance of the Powder so Dissolved, do remain in the Vessel, as thick as an Oyl; which Oyl; first, with a soft fire, and after with a stronger, fix into dry Powder.

IV. [*This Work is not to be done all at once; but by*
U u *little*]

little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Pouder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in Balneo, in a long Receptory, till it be clearly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.

V. *Also if you dissolve this same Red Pouder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.]*

VI. Try this fixt Pouder (at Sect. 3. above) for the

fixation, reiterate still the Work with the same Fire against Nature upon the same Pouder Ten times, and it will be dryed up no more into Pouder, but remain in a thick Oyl, the which will turn *Argent Vive*, and all Bodies into pure Alchymick Gold, sufficiently good for all works of the Goldsmith but not for Medicine for Man's Body.

VII. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural after this manner. Let Vitriol of the Fire of Nature made of the most sharp Humidity, or moisture of Grapes, and Sericon, joyned together in a Mass, with the Natural Mineral Vitric (called the Gum of Adrop, or Vitriol Azoth,) made somewhat dry, and with Sal Nitre, be dissolved.

VIII. First Ascends Fair, Weak, Flegmatic Water, which cast away Then a White Fume, making the Vessel appear White

White like Milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This water of the White Fume is the stinking *Menstruum*, which is called Our Dragon against Nature. This *Menstruum*, if the said Dragon against Nature was absent, would be our Fire Natural, of which we shall hereafter speak in its proper place.

IX. [Raymundus saith, *this Water is made of four things: 1. The Composition of al Amarum. 2. Menstruum Foetens. 3. Argentive, which is a common substance in every Corruptible body. 4. Mineral Vitriol.*

X. This compounded Water Mineral, and Water Vegetale, being mixed together, and made one Water as foresaid, doth work contrary Operation, which is wonderful, it Dissolves and congeals, it makes moist and dry, it putrifies and purifies; it divides asunder and joyns together; it de-

stroyes and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of *Satalia: viz.* the White Fume and the Red; and one of them shall devour the other. And here the Solutory Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerecloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exteriour Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and

so you will lose all your Work.

XIII. This Compound-
ed Water aforesaid, does
Congeal as much as it does
Dissolve, and lifts it up into
a glorious CrySTALLINE Earth.
This is our Secret dissoluti-
on of the Stone, which is
always done with the Con-
gelation of its Water. The
Fire of Nature is here put

to the Fire against Nature;
therefore as much as the
Stone has lost of its form by
the power and strength of
the *Water*, or *Fire against*
Nature; so much has it got-
ten and recovered again of
its form, by the Virtue of
the *Water*, or *Fire of Nature*.
But the Fire against Nature,
by the means of the Fire
of Nature, cannot be de-
stroyed.

CHAP. LXV.

The Practice with the said Compound- ed Water, upon the Calx of the Body Dissolved.

I. **T**HE Practice with
the said Compound-
ed Water, upon the *Calx* of
the Body duly dissolved and
prepared: *Take the prepared*
Body (made with a thick
Oyl;) *put to it so much of the*
*Compound-
ed Water as may*
cover the same Calx (i.e. *Our*
prepared Calx with Our Vege-
table Menstruum;) *by the*
depth of half an Inch. The
Water will presently boil

over the *Calx* without ex-
ternal dissolving the Stone,
and lifting it up into the
form of *Ice*, with the dry-
ing up also of the said
Water.

II. The said *Calx* being
so dissolved and sublimed
into the form of *Ice*, you
must take away; after this
is done, the residue of the
Calx remaining in the Vessel

undissolved, shall again be well dried by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the *Calx* is wholly dissolved.

III. The substance thus dissolved, subtilly separated and brought into a Powder, must be put (as hereafter shall be shewed) into a good quantity of the *Fire of Nature* (which is a *Quintessence*) the same being first well rectified, and the Vessel well stopp'd, to the end, that the means of the heat outwardly administr'd unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple *Fire of Nature*.

IV. And therefore when you have brought the said powder so dissolved, sublimed, and prepared with the said Compounded Water into an Oyl (then is your *Menstruum* Visible unto

sight) by putting thereto a good quantity of the afore-said rectified simple *Fire of Nature*, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftner it is dissolved with the said simple rectified *Fire of Nature*, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the *Calx* be the *Calx* of *Sol* or *Luna*) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of *Ice* afore-said, till that by the *Inceration* of the said subtil and thin Oyl of *Sol* and *Luna*, the said substances of

other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal *Argent Vive* into perfect *Sol* and *Luna*, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first subliming or lifting up, they took their beginning) into *Sol* and *Luna* afore said.

VIII. And this thin and subtil Oyl, being put into *Kernia* its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in

this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every *Ferment* whatsoever you please to apply it to.

X. But the *Ferment* must be altered together with the *Alchymick* Body; and the whole substance of our Stone or Elixir must partake of the Nature of the Quintessence, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness, there will appear a green Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the Eyes of Fishes

Ihes, then may you know
 at Summer is near at
 End, after which *Autumn*
 & *Harvest* will happily fol-
 low with ripe fruit, which
 is the long looked for Red
 rfs : This is after the
 ile, Ashy, and *Citrine*
 Glor.

XIII. First the *Sun* does
 perfectly Descend by its
 ne Course, from its Me-
 ridional height and Glory,
 through its gross and natu-
 ral solution into an imper-
 fect Pale, and Ashy Color,
 shining in the Occidental
 parts of the West, which is
 somewhat of a yellowish
 Brick dust Color: from
 hence it goes to the Sep-
 tentrional parts of the Earth,
 being of a Variable watrish
 blackness, of a dark, cloudy,
 terrible, putrefactive wa-
 shness.

XIV. Then it Ascends
 to the Oriental parts,
 shining with a more per-
 fect Crystalline, Summer-
 se, and Paradisical White:
 lastly, he Ascends his *Fiery*
Chariot, directing his Course
 again to his Meridional

Life, Perfection and Glory,
 there to Rule and Shine, in
 fire, brightness, splendor,
 and the highest perfection,
 even in the highest, most
 pure, and Imperial Red-
 ness.

XV. When this aforesaid
 simple Oyl of the altered
 Body, being in its Vessel
 duly sealed, is by the Fire
 thus disposed, what is there
 more than one simple thing,
 which nature has made to
 be generated of *Sulphur* and
Mercury in the Bowels of
 the Earth?

XVI. Thus it is evident,
 that our Stone is nothing
 else but *Sol* and *Luna*, *Sul-*
phur and *Mercury* : *Male*
 and *Female*; *Heat* and *Cold*.
 And therefore (to be more
 short) when all the parts of
 our Stone, are thus gathe-
 red together, it appears
 plainly enough, what is
 our *Mercury*, Our *Sulphur*,
 Our *Alchymick* Body, Our
Ferment, Our *Menstruum*,
 Our *Green Lyon*: And what
 Our *White Fume*, Our two
Dragens, Our *Fires*, and
 Our *Egg*, in which is both

the Whiteness and the Redness.

XVII. As also what is Man's Blood, Our *Aqua Vitæ*, Our *Burning*, Water, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to deceive the Foolish and unwary.

XVIII. Also there is a similitude of a *Tri-une*, shining, in the Body, Soul, and Spirit. The Body is the substance of the Stone. The Soul is the *Ferment* which cannot be had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In *Sulphur*, there is an Earthiness for the Body: In Mercury, there is an Acrealness for the Spirit, and in them both a Natural Unctuousity for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and with-

out it, it cannot be made

XX. It is the peculiar property of *Sol* and *Luna*, (the which property appertain to the Stone it self) to give the form of Gold and Silver. And therefore the Elixir, whether it be White or Red, may be Infinitely augmented with the Fermentall Oyl: if you do cast the same upon Mercury, it shall transmute it into the Elixir, which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, *viz.* the Mercurial Water and Mercurial Oyl can only be had of Mercury dissolved of it self.

XXII. See what the Scripture saith, *He stroke the Stone and Water flowed out, and he brought forth Oyl out of the Flinty Rock.* We may Note the whole composition of the Elixir in these following Verses following.

XXIII. He stretched forth
Heavens as a Curtain
the Water stood above the
Mountains: This is the Wa-
ter which does cover Our
Globe, and performs the
dissolution thereof, causing
cloudy Ascension. That
they walk upon the Wings of
the Wind. This figures forth
the sublimation of our Stone.

Angels Spirits, and his Mini-
sters a flame of Fire. By
this is shadowed forth the
rectification, separation,
and disposition of the Ele-
ments. Who has founded the
Earth upon its Basis; so fixt,
that it shall not be moved for
ever. Under which is de-
scribed the fixation of the
Elements, and the perfe-
ction of the Philosophick
Stone.

XXIV. Who makes his

CHAP. LXVI.

Another way of Elixirating Gold by the Fire against Nature.

ANother way, by
which the Body
of Gold is Elixirated by
the power of the Fire against
Nature, through the help of
the Operation of the Fire
of Nature; which is thus:
Dissolve the Body of pure
Gold in the Fire against Na-
ture, the same fire being
well rectified Arsenick [Mer-
cury sublimate] as the man-

ner is; from which Gold
being so dissolved into a
Citrine, clear and shining
Water, without any Hete-
rogenity or Sand remain-
ing, let the water be abstra-
cted, till the Body does re-
main in the bottom of the
Glass, like a fixt Oyl.

II. Upon this Oyl, affuse
the said Water, or Fire against
Nature

Nature again, and abstract again, and this work so often repeat till the *water* or *fire against Nature*, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another *new water* or *fire against Nature*, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the *water* or *fire of Nature* well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in *Balneo* for seven days; so will the *water* or *fire of Nature* become a Citrine Color.

IV. This *water* or *fire of Nature* by its attractive Virtue, will draw away the Tincture from the *fire against Nature*, as *Raymundus* saith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the *fire against Nature*; yet if

you know how to comfort the matter with the *fire of Nature*, and by *Balnation* in 15 days, to draw it from the blackness of the *water*, or *fire against Nature* (the which may be done, as I have proved, in 6 days) you shall perfect the work and attain the desired end.

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poured off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in *Balneo*, in the space of time aforesaid another quantity of the said Oyl.

VI. And so the same water being tinged with *Silver* or *Gold*, let it be warily emptied, and poured off as before: and when the *water* of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body.

Boy by the *Fire* against
Nure.

II. Put the Tinctures
tho decanted off into a
Gls Stillatory, and with
a ft or easie Fire abstract
th Water or Fire of Na-
ture from the same, so long
till you see in the bottom
an Oyl; to which you must
put New Fire of Nature
again, well rectified: and
after the Matter has stood
in *Balneo* for the space of 6
days, then abstract the said
water or fire of Nature by
distillation.

VIII. And let the work
with the same water be re-
peated upon and from the
said Oyl, after the same
manner so long till you
have brought your Oyl of
Gold to be most subtil and
pure, without any Fœculent
grossness, wherein let no-
thing of the water or fire
of Nature be left behind, but
the substance of Gold only,
turned to Oyl.

IX. This subtil and pure
Oyl of Gold, being put in
Amia, or its proper Vessel,

and firmly sealed up, may
by the aforesaid Regiments
be changed into the great
Elixir, as it is shewed be-
fore with the other simple
Oyl, made with the Com-
pounded Water, in the for-
mer practice, at Sect. 8.
Chap. 65. aforegoing.

X. But to proceed: sub-
lime *Quick-Silver* with Ro-
man Vitriol and prepared
or Calcined Salt; and after
that sublime it by it self
alone three times from its
Fœculent substance. This
done, and the same made
into Poulder, put this subli-
mate Poulder into a fixato-
ry Vessel, and put thereto
a certain quantity of your
aforesaid Oyl of Gold,
but so much only, as may
scarcely cover the subli-
mate: firmly close the Ves-
sel, and set it in a soft Fire,
till the Natures are perfectly
joyned together.

XI. This done, grind it
upon a Marble, and In-
cerate it again with your
said Oyl of Gold, and af-
ter put it again into its Fix-
atory Vessel, under a Fire

of

of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed, that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented : and this Inceration to be continued still upon the *Argent Vive* sublimed, until the same is perfectly fixed with the said Oyl or substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot : And if it be found fixed, let it have for the greater cer-

tainty, one Inceration more of the said Oyl, which is under a strong fire for the space of three days : then grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment which make perfectly done with an easie fire, and then let it be Calcined with strong fire for the space of eight hours.

XIV. Which done, then Incerate it, and dry it again with a soft or gentle fire oftentimes, till it stands the fire like melted Wax. This Medicine will transmute Silver substantial and perfectly into fine and pure *Alchymick Gold*, perfect to all the works of *Goldsmiths*, but not to Medicine for Man.

C H A P. LXVII.

Two other Mineral Elixirs, or Two other Processes of Mercury.

I. **T**Here be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Stone; viz. good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

Here comes in the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. 1; foregoing.]

I. The first of these Elixirs is only in Mercury: The second, in Mercury and the White Body for the White Elixir; and with the same to the Red too, if you please, being prudently pursued and sought after.

III. The first manner to Elixirate only with *Mercury* is thus. Dissolve *Mercury* only, by it self into a Milky water, with the which *Mercury* so dissolved, you may dissolve so much more *Mercury*, and so continually, as long as you please.

IV. Put this into a gentle Fire to be Distilled, so shall you have Our Virgins Milk White and Chrystalline, wherewith all Bodies may be dissolved into their first Matter, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Faces Calcin'd, and after that dissolved again in the quantity of its remaining water, and

and then again Coagulated and Congealed, (which work is to be done upon a Stone,) you will have at length the Elixir of *Argent Vive*, which will transmute all Imperfect Bodies to a perfect Whiteness.

VI. And so of this Mercurial substance is made a water permanent or fixt, wherewith the Calces of all Bodies may be so depurated and Whitenes, as thereby to become the most pure and fine Silver.

VII. And therefore as I have said before in the beginning of this work, when *Mercury* is dissolved, then are its Elements separable; and after the separation of its Mercurial Liquor, and that a competent putrefaction is performed; after the same White Liquor, there will Distill a Golden moisture or humour, to which if you add a small quantity of the Ferment of the Gum of the aforesaid Elixirated White Stone, that then the same White Stone, with the said Golden hu-

mour, shall be made the Red Stone, which shall transmute *Argent Vive*, and all Metalline Bodies into the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of *Mercury* and Dissolve it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and then with the same Red humour of *Mercury*, so Fermented with it self, the Calces of all Bodies, may be so depurated and Citrinated, that thereby they may become most pure Gold.

IX. When also *Argent Vive* is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into *Kemia*, or proper Vessel, which firmly close up with a Philosophick Seal. Then with continual and easie or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dried up) there appear

in the Matter a bright shining substance, like to the Eyes of the Fishes.

I. For by this Operation if you keep your Tempeste Fire continually alive, the Floods shall dry up, with an exceeding drought, and the dry Land or Earth shall appear, as in the days of *Noah*, the waters were dried up from off the Earth, and behold the Face of the Ground was dry. And by lifting up the Rod of *Moses*, and stretching out his hand, the waters were dried up, and the dry Ground appeared in the midst of the Sea: for so says *David*, *He Rebuked the Red Sea, and it was dried up; he led them through the Depths as through the Wilderness.*

I. And then by the Space

of Forty days following, it shall be Rubified, (as the Philosophers Demonstrate) by the help of a Vehement Fire, as the Nature of it requires, continuing and remaining in the same strong Fire till it melt and flow like Wax, whereby it will be able to transmute all Bodies into pure fine Gold.

XII. And thus the White and Red Medicines are multiplied with their own proper humidities: viz. only by the solution of the White Medicines in their own proper White and Red humours, and by their Coagulation again of the same, as necessity requires. Thus have we explicated with singular plainness of Speech, the Elixiration of *Mercury per se*, or *Argent Vive* alone.

C H A P.

C H A P. LXVIII.

The second of the former Elixirs, with Mercury and the Body Alchymick.

I. **T**O Elixirate with Mercury, and the Body Alchymick. Take One part of the most pure Kibrick [quod est pater Mercurij & omnium Liquabilium,] Sea water twelve parts, in which dissolve the Kibrick: being dissolved, strain the water through a Linnen Cloth; and what remains undissolved, which will not go through, put into the Vessel called Kemia, set it over a gentle fire, as it were the heat of the Sun, untill there appears on the Top a Red Color.

II. Then put to it a quarter more of the Sea-water aforesaid, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, be so much less there is part of the Spirit, and more of the Body; by so much the sooner and better shall the Solution be made; the which Solution is made before the Congelation of its water.

IV. And therefore as the Rosary saith, you must beware that the Belly be not made over moist, for if it be, the water shall not receive or attain to its dryness.

V. This manner of Imbibition must be Observed and continued so long till the whole water by several Imbibitions shall be dried up into a Body.

VI. This done, let the Vessel be firmly and Philosophically Sealed up, and placed in its proper Furnace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the time into the Furnace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it be made to Descend by little and little without Violence, the fire being Artificially made or set over it; which done, let it be again sublimed as before.

VIII. And so let the Soul of the *Sun* of the Vulgar (the which Soul is Our unclean Oyntment, the Spirit not yet conjoynd with the Body) Ascend from the Earth to the Heaven; and again make it to Descend from Heaven to the Earth, so all becomes Earth, which before was Heaven.

IX. To the end there may be made a substance,

not so hard as the Body, nor yet so soft as the Spirit; but holding a mean disposition, standing fixed and Permanent in the fire, like a White peice of melted Wax, flowing in the bottom of the Vessel.

X. The which White substance, of a mean or middle consistency, must be fed and nourished with Milk and Meat, till the quantity thereof be increased according to your desire.

XI. This Medicine being Fermented to the Red, with a portion of *Sol* Dissolved in the water of the Sea, by reason of separating the first; the form from the Matter, to the end, that it may be in a more noble form than it was before, when the first qualities did remain undivided; and that it may be brought into a Purple Colour by the help of a strong and continual fire: whereby is made the true Elixir, both for the White and Red Work.

XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by

the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

C H A P. LXIX.

Of the Vegetable Stone.

I. **T**He Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat, and of the way how to work with it, in every respect.

II. *[Its Composition is of four things, as Raymundus saith, in his Book of Quintessences: It is a Composition of Sal Amarum, which is Ignis adeptus, a fire that is gotten without Wood or Coal, and by an easie working, does work against all manner of sharpness of Action of the Visible*

Fire, like as if it were the fire of Hell; and therefore altho' Wine be hot, yet the water of Mercury is hotter for it is able to dissolve a Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.]

III. Some think that the Fire of Nature is extracted or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm wholly abstracted, which hinders its Heat, Virtue
Strengt

Strength and Burning. But this, when it is done to all Advantages, and its highest Perfection (which Fools call the pure Spirit) and then put to the Calx of the Body never so well prepared, yet still it be weak and ineffectual to Our purpose, for Dissolution, Conservation, &c.

IV. [The true and Pure Spirit is Our Silverish Spirit Wine, which is our Vegetable Mercury, and the true Water of the Philosophers. Concerning which, see in Ripley's Secret Concord.]

V. Wherefore since the vulgar Spirit or Wine is such, it is evident that there is an Error in choosing of this Principle: for the true Principle, (which is the beginning) is the *Resolutive Menstruum* [which is the Soul of Mercury, and this Tincture is a very Oyl, separate from a foul Earth and faint Water] which, as we know, and according to the traditions of the Wise Philosophers, is an Unctuous moisture, which is the near-

est Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, *Resolutive Menstruum*, Near Matter, or Unctuous Moisture, Raymundus [in Cap. 6. and Cap. 8. of his *Clavis*] does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus saith, that this *Resolutive Menstruum*, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a *Metalline Water*, generated of a Metalline Matter only: So that Raymundus speaks; either of the *Resolutive Menstruum* or of the *Resoluble Menstruum*.

VIII. [This Menstruum springs from a Silver Wine, which does Naturally make a dissolution of its own Sulphur. It is apparent in the 11. Cap. of Raymundus, that Our Mercurial and Radical moi-

sture, is not only Congealed into perfect Metal, by Vapour of its hot and dry Sulphur, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a Menstruum to dissolve Our Stone or Sulphur, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. [Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.]

X. If he (viz. Raymundus) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour [Ignis and Azoth] and by reason of its Sulphuricity, it burns with the fire.

XI. [This Resolutive Menstruum is our Vegetable Mercury, which is our Vapourous Menstruum, and every burning water of Life Aqua Vitæ ardens, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from its Salt and Combustible Dregs into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of Sol and Luna, and then is made there of the great Elixir; with which Mercurial substance we also counterfeit Pearls and Pretious Stones.]

XII. We see also, that in Tartar dried only in the Sun, there are certain Mercurial Qualities shining and giving of light to the Eye, but the kind of Metals is Composition of Sulphur and Argent Vive. And therefore, if he means after this sort, then the Resolutive Menstruum, may be taken for a Metalline water; for other

otherwise it is not Answered.

XIII. Again, Raymundus proves clearly to the contrary, where he answers him who demanded of him; *in what is the Vegetable Mercury; in Gold or in Silver? It is* (saith he) *a simple Coessential substance, the which is brought from its own Concrete parts and proper Veins, to such a pass or point by the Dissolutive Menstruum, that by Virtue of the simple and Co-essential substance, they are able to multiply their similitudes in Mercuries, which have none in themselves, and are also apt Medicines for Mens Bodies, and to expel and put away from them many Diseases, & to restore to the Old and Aged, their former Youth, and preserve them in Health so long a time as God has designed them to Live.*

XIV. [*This Coessential substance is Our White and Red Tincture by whom these Earths that are wanting, are multiplied in Tincture, whereby*

they are made Elixirs, to purge Metals, and a Medicine for Man's Body.]

XV. Therefore, Our true Metalline Water is an Unctuous humidity of the Body dissolved to the similitude of Black Pitch, Liquid and Melted; and this Unctuous and Black humidity is called *the true Resoluble Menstruum*. And because we shall afterwards demonstrate *the true Resolutive Menstruum*, required in this Work, we will here only declare from what principles, and how the said *Resolutive Menstruum* is drawn.

XVI. [*Our Metalline Water is separated from the Body of Lunaria, which is its terminated and Radical humidity in the kind and Color of White shining Silver, and its Body, is Our black Sulphur: Therefore see Chap. 62. in the Lunary Branch, and in his Clavis where you will find the Radical humidity to be the true Menstruum wherewith the solemn dissolution of its own black Body is made.*]

XVII. *Raymundus* doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or Tartar, and Dregs of this Unctuous humidity, is gross, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of *Catalonia*, for which cause it is called by *Raymundus*, a Black, more Black than Black. [By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunary Body.]

XIX. And because that

this humidity is Unctuous, therefore it better agrees with the Unctuousity of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clear Flegm or Water, whereas contrariwise, in Our Unctuous Distilled Spirit, there is no watrishness at all. But this thing being rare in our parts, as well as other Countries, *Guido Montanor* found out another Unctuous humidity, which swims upon other Liquors, which humidity proceeds from Wine, which *Raymundus* & *Arnoldus* knew, with some others, but they taught not how it should be obtained.

XXI. [Our Tincture in Distilling, is separated both from the Flegm and its gross Forces till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from

s two extreames; and so it being an Unctuous moisture, is the mean. See the first and last Chapter of Raymund's Codicil.]

XXII. Notwithstanding, Raymundus saith, it must be drawn from Death, and from the Fæces of Wine by rectification, that it may be acuated in Distillation by hot Vegetable Substances, thereunto appertaining, as Pepper, *Euphorbium*, &c. for without these things he saith, the Virtue thereof is not sufficient, but by long time to dissolve Metals.

XXIII. [Raymundus saith in the end of his natural Magick, that there is a Salt made

of the Lees or Tartar of Wine, or *Aquæ Vitæ*, called the Salt of Art and Mercury, without which Salt (saith he) there is nothing can be done: Also he begins his Practice with this Salt in the first and last Chapter of his Codicil.]

XXIV. Wherefore as the same Philosopher affirms, among these things is this Menstruum one of the Secrets of this Art, whose Virtue must be increased by a wise management of the Matter: you must circulate this Menstruum in the Unctuous humidity in a Vessel of Circulation, by rotation continually, an hundred and twenty days, in the hottest Fornace.

CHAP. LXX.

The Remaining Process of the Vegetable Stone.

I. **H**itherto the Process of the Vegetable Stone has been long and Obscure; but that nothing may be doubtful to the prejudice of my professed Love to your Lordship, I say that all these things spoken by

Raymundus are covered with the Mantle of Philosophy. Truly his intention is, that there should be made a dissolution with the Spirit of Wine, but that this Spirit of Wine should be joyned with another Menstruum resolu-

luble, without which Resolution can never be attained.

II. [Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar, and our Metalline Oyl.]

III. And that Menstruum Resoluble is generated only of a Metalline kind : for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extreame, Sulphur and *Argent Vivum*.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does favour of the Nature of either extreame, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Undctuous, Moist, Sulphurous, and Mercurial, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially Dissolved, may be had, we will here shew by clear practice.

VI. Take the sharpest humidity of Grapes, and in it being Distilled, dissolve the Body, well Calcin'd into a Redness, into a Crystalline clear and Ponderous water the which Body Calcin'd into Redness, is of the Masters of this Science called *Sericon*.

VII. [Now comes in the Practice of Pupilla, of the dissolution of the Red Lyon for the Fire of Nature, called also Red Lead, Red Coral Sericon is of the Nature of Black Pepper, Euphorbium, &c. of a hot biting and fiery Nature, all which things are spoken only by way of Comparison.]

VIII. Then of this Crystalline water, let there be made a Gum, the which in Taste will be like to *Alum*. This Gum by *Raymundus* is called *Vitriol Azoth*, from which let there be drawn with a gentle Fire, first a weak water, with no more Taste or sharpness than simple Well water. [Fresh-er water there is none in Taste, yet will it never Consume or Waste,

Waste, tho' it be used never so often; nor will it be ever less in quantity.]

IX. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aquæ Vitæ*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Taste upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its *Calx*. When it is Affused upon the *Calx*, it will without any external Fire, boil if the Vessel be closely shut;

and it will not cease to Ferment or work, till it be all dried up into the *Calx*.

XI. Therefore you must put no greater a quantity of it to the *Calx*, but what may just cover it as it were, and so proceed, [*when the Fornace is dried up*] to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires.

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vegetable Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmities and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of *Galen* or *Hippocrates*.

XIII. This Elixir is the true

true *Aurum potabile*, and no other; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy; and it is so wrought with the Air, Gass, potency, or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it, may not only be curiously and exquisitely Elixirated; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable

Stone: I shall now proceed to that of the Animal Stone, which is but a work of three days; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words; but the Fruits of Works, the profit of the things sought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity, and exposing the very Power of Truth to your View: which by reason of my haste I have now concisely done in few words:

C H A P. LXXI.

Of Our Animal Stone.

I. **W**E now come to reveal the most noble and High Secret of Secrets, viz. the Mystery of our Animal Stone desired of all Mankind, and the

way and manner of its Elixiration. But this Animal Elixir is neither from Wine as it is Wine, nor from Eggs, Hair or Blood, as they are such things, but only from the

ne Elements: And these Elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as *Roger Bacon* saith, are the Roots of all things, the Mothers of every thing: yet the Elements of the said things do not enter into the Work of this Our Elixir; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits, and Bodies of Metals.

III. Yet so indeed as *Roger Bacon* saith, the Elements of those things aforesaid do so enter in as to pierce through [*tho' not to dwell there*] and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more precious, more excellent, more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest; because of the singular perfection which God has given to the *Microcosm* or lesser World, in whom are not only the *Idea's* of the Courses and effects of the Planets, Stars, and Asterisms, but also the Complexions, humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of *Hermes*, which when the *Sun* is in *Aries*, begins to fly; and as it is advised, so let it be brought forth and sought for. Seek out the true *Sulphur* from his *Mine* or *Mine-*ra**, not being corrupted, for the whole perfection lies in the uncorrupt *Sulphur*.

VII. This is our Stone, the which as *Aristotle* saith, in his Secret of Secrets, is generated in the Dunghil, High-ways, and must be divided into four parts: because saith he, each part has one

one Nature, the which parts must be joyned together again, till they resist or strive no more; when they are joyned unto it, it shall be White; if Fire, Red; as you please.

VIII. But understand, that this Division, must not be a Manual Division, [*but in Power and Effect,*] wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into *Kemias* or proper Vessels, which Seal up Philosophically; let it putrifie in a moist Fire a long Season, into a black thickness.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublings, which it will make, wherein shall shine innumerable Colors: and when all that which is fine and subtil, shall Ascend upwards [*or sublime*] in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

X. This truly is a marve-

lous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning [*or Silver,*] and is the very Sulphur of Nature and *Argent Vive*.

XI. Let some quantity of *Luna* be added to it in the manner of an Amalgama; then it brings forth, by Operation, or generation of White into White; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, viz. the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals into the most pure and fine Gold and Silver.

CHAP.

C H A P. LXXII.

The Reserved Secret Explicated.

AND now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our Reserved Secret, hitherto Buried in the *Abyss* of *Enigma's* and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporious Menstruum; not in water of the Cloud, but in water of the Philosophers.

III. In which Dissolution, the Body is made light, for its more pure and subtil part is lifted up [*or sublimed*] from Salt and Combustible Fæces, by Virtue of the water attractive: which is more clear than the water of the *Margarite*, as I have seen.

IV. And of this substance Fermented with the Oyl of *Luna* or *Sol*, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated [*or sublimed*] we Counterfeit the most pretious *Margarites* or *Pearls*, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial pretious Stones, we shall finish the discourse of *Our pretious Stones*, [*Mineral, Vegetable, and Animal*] the abcondite Mysteries of which, being by the Wise and upright Sons of Art prudently kept Secret.

VII.

VII. I Pray the most Good and Gracious God, to open and reveal the same, at one time, or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O substantial Unity, the Divine three, the joy and Rejoycing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual substance; O most Gracious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious veil of Vanity, bring us to thy heavenly Kingdom.

X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Professors of thy Holy Name.

XI. Early, even betimes O Lord, hear thou my Prayers, by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform thy Holy Will.

XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou makest every other Creature to partake of thine especial kindness.

XIII. Thou art worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.

XIV. Grant therefore we beseech thee, that we may live without falsehood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.

XV. And as I Renounce the Loves of the things of this Life, and the Concupiscences or Lusts thereof, so accept of me

thy Servant, as a true and Spontaneous Votary, who wholly depends on thy goodness, with all Confidence, possessing nothing more.

XVI. We submit our selves to thee, for so it is fit; vouchsafe thy Light to discover to us the Immortal Treasures of Life; shew us thy bidden things,

and be merciful and good unto us.

XVII. Among the rest of thy Servants who profess thy Name, I offer my self with all humble Submission; And I beseech thee O Lord, to forgive me, if I open and reveal thy Secrets to thy Faithful Servants. Amen.

CHAP. LXXIII.

RIPLEY'S Philosophical Axioms out of the Theatrum Chymicum.

OUR Stone is called the *Microcosm*; One and Three; *Magnesia* and *Sulphur* and *Mercury*, all proportioned by Nature herself. Now understand that that there are three *Mercuries*, which being the Key to the whole Science, *Raymundus* calls his *Menstruums*, without which, nothing is to be done in this Art: but the Essential *Mercury* of the Bodies is the chief material of our Stone.

II. Our Stone is a Soul

and a substance, by which the Earth does receive its splendor: what other thing is *Sol* or *Luna*, than a *Terra Munda*, a pure Earth, Red and White? The whole Composition we call Our *Plumbum* or *Lead*, the Quality of whose splendor proceeds from *Sol* and *Luna*.

III. No impure Body, one excepted, which the Philosophers vulgarly call the *Green Lyon*, (which is the Medium which Conjoyns the Tinctures between

Sol

Sol and *Luna* with perfection) does Enter into our Magistry.

IV. These Menstruums you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to be Invisible or Spiritual; yet by the help of our *Aqua Philosophica secunda*, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstruum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the same you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red *Lead*.

VI. I. *De Calcinatione.* Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary

dissolution thereof, but neither with *Corrosives*, nor fire alone, nor A. F. nor with other Burning waters, or the Vapour of *Lead*, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is Augmented or multiplied, for like increases like, he which knows not this knows nothing in this Art. Joyn like with like, and kind with kind, as you ought every seed answers and rejoices in seed of its own kind: and every Spirit is fixed with a *Calx* of its own kind for Nature.

VIII. The Philosophers make an Unctuous *Calx* both White and Red, in three Degrees, before it can be perfected, that shall melt as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matter will Germinate, the White together with the Red which

which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention; this is the most certain and best proportion: and by how much the lesser part the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

X. 2. *De Dissolutione.* Seek not that in a thing which is not in it, as in Eggs, Blood, Wine, Vitriol, and the other middle Minerals; there is no profit to be had in things not Metallick: In Metals, from Metals, and by or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements; and before all things, convert the Earth into water by dissolution: Then Dissolve that Water into Air, and then make that Air into Fire: This done, reduce it again to Earth, for otherwise you labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glass all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

XV. 3. *De Dispositione.* Beware that you open not your Glass, nor ever move

it, from the beginning [of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Act in vain: Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivifie the Stone, till it be pure & thin as water, shining with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water *Hermes* moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Essential Mercury into Air, or a Vapour, without which

natural and subtil separation, no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed, otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. *De Ignibus*. There are four kinds of Fires which you ought to know; the Natural, the Innatural, the contrary to Nature, and the Elemental, which burn Wood: These are the fire we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionally so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire against Nature, is that which tears

Bodies to pieces or Atoms; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, in your Glass, which will turn the Bodies much more powerfully than the vulgar elemental fire can do.

XXII. 5. De Conjunctione. Conjunction is the joyning together of things separated, and of differing Qualities; and the Adequation or bringing to an equality of principles: he which knows not how to separate the Elements, and to divide them, and then to conjoyn them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, for it is the Soul which causes the perpetual Conjunction: the Male, which is our Sol, requires three parts; and the Female which is his Sister, nine parts; then like rejoynes with like for ever.

XXIV. Certainly Dissolution and Conjunction, are

two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. De Putrefactione. The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horfendung, viz. in a moist heat for ninety days Natural: but the Putrefaction is not completely Absolved, and brought to whiteness, like the Eyes of Fishes, in less than 150 days; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is

nothing that you need fear: for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or *Adrop*, which is our *Uzifer* or *Cinnabar*, and our *Red Lead*.

XXVIII. Take heed to defend your Glass from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matters; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. *De Coagulatione*. Coagulation or Congelation is the induration or hardening of things, in *Calore Candido*, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat; continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII. Understand also that our fiery Water thus evacuated is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congelation; when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Congealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire, made White, then reduce to Redness.

XXXIV. 8. *De Cibatione.* Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administered moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should

exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. *De Sublimatione.* Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the the Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be

diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. De Fermentatione. Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve *Sol* and *Luna* into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to *Atoms*, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because

it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws *Iron* to it self, so our Earth by Nature draws down its Soul to it self, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseases. Make therefore this Oyl of *Sol* and *Luna*, which is a Ferment most fragrant in smell.

XLII.

XLII. 11. De Exaltatione. Exaltation differs a little from Sublimation, if you understand aright the words of the Philosophers. If therefore you would Exalt your Bodies, sublime them first with *Spiritus ita*; then let the Earth be subtiliated by a Natural rectification of all the Elements; so shall it be more precious than Gold, because of the Quintessence or Powers which they contain.

XLIII. When the Cold does overcome the Heat, then the Air is converted into water, & so two contraries are made by the way, till they indly conjoyn and rest together: After this manner you must work them, that they may be Circulated, that they (one with another) may speedily be Exalted together. In one Glass well Sealed, all this Operation is to be done, and not with hands.

XLIV. Convert the Water into Earth, which will quickly be the Nest of the other Elements; for the Earth is in the Fire, which rests in the Air. Begin this Circulation in the West, then continue it till past the Meridian, so will they be exalted.

XLV. 12. De Multiplicatione. Multiplication is the thing which makes the augmentation of the Medicine, in Color, Smell, Vertue, and Quantity; for it is a Fire, which being excited, never dies, but always dwells with you, one spark of which is able to make more Fire by the Virtue of Multiplication.

XLVI. He is rich which has but one Particle or Grain of this our Elixir, because that Grain is possible to be augmented (by one way) to Infinity: if you dissolve this our dry Poudre, and make a frequent Coagulation thereof, you will augment it, and so you may Multiply

it, till it increases in your Glass, into the form of a Tree, and which *Hermes* calls a Tree, most Beautiful in Aspect. Of which one Grain may be Multiplied to an hundred, if you know how wisely to make your Projection.

XLVII. Our Elixir, the more fine and subtle it is made, so much the more compleatly it tinges, and disperses its Tincture. Let your Fire be kept equally close, Evening and Morning; so much the longer you keep the Fire, so much the more profitable it will be; and Multiply more and more in your Glass, nourishing your Mercury in its enclosure, whereby you will have a greater Treasure than you could desire.

XLVIII. 13. De Projectione. If your Tincture be true and not Variable, you may prove it in a small quantity thereof, either in Metal or Mercury: It cleaves thereto as Pitch, and so Tinges in Projection, that it is able to endure the strongest Fire: But many through Ignorance destroy their work, by making Projection upon an impure Metal.

XLIX. See that you Project your Medicine upon your Ferment, so will that Ferment be Brittle as Glass: Project that Brittle Medicine upon pure Bodies, so have you Silver or Gold, enduring the severest Test.

L. Give not liberty to the Reins lest you sin, but Religiously Fear and serve the Lord your God; think your self always before the Tribunal of the most high, the great Judge and Rewarder of Mankind, who will return to every Man according to his works.

LI. 14. Recapitulatio. Take heed dili-

diligently to the Latitude of our Stone, and begin in the Occident, where the *Sun* sets, where the *Red Man and White Wife* are made one, conjoynd and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water; are joynd in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12. and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calcination be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Lustre and Beauty, all other things in the World, and all this before the perfect Whiteness.

LIV. And after the perfect Whiteness, you will have a Yellow, the false Citrion Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multiplied. But this you must not in the least be Ignorant of, that the *RED MAN* does not Tinge, nor yet his *WHITE WIFE*, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-sides, destroy the first quality of all your

Materials, and the more excellent second qualities, which in these you must separate; and in one Glass and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of *Sol*, and another of *Luna*, do thus:

LVII. With Mercury multiply presently the Medicine into a great quantity, if you have at first only so small a quantity as a Spoonful; then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and this Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix Crude Mercury into perfect *Sol* and *Luna*.

LVIII. This pure and fixed Oleaginous substance, *Raymundus* calls his *Basilisk*, whose Explication is so easie to be understood, that it needs no more Words.

LIX. For our Metals are nothing else, than our two *Minerae*, viz. those of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna* and the Light of shining *Sol*. In these two *Minerae*, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes, which by the help of Art, you may easily bring to light.

LX. This hidden Stone, this one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the Summ and Perfection of the whole Work

F I N I S.

1384-711

