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General Anthropochemy; Book IV, Zoonomy. Each section ends with an interesting bibliography, with critical appreciation.

328 **SALMON, William.** Medicina Practica: or, the Practical Physician . . . to which is Added, the Chymical Works of Hermes Trismegistus, Kalid King of Persia, Geber King of Arabia, Artefius Longaevus the Jew, Roger Bacon, Nicholas Flammel's Hieroglyphicks, George Ripley's Marrow of Alchymie, and an Account of their Lives. . . . London, 1707. £8.10.

8vo. Old panelled calf, rebacked. 16 ll., 736 pp. (mispaginated), 8 plates. Portrait inserted. A few pages slightly discoloured and a few stains. This is an exact re-issue of the 1692 edition, with new title-page, but with the subsidiary titles cancelled. The second part, which is entirely on alchemy, includes the first printing of Roger Bacon's Radix Mundi.

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page to Second Book
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to Geber Artephius
334/335
to Flamel 520/521

Medicina Practica:

OR, THE

Practical Physician:

Shewing

The True Method of Curing the most Usual Diseases Incident to HUMANE BODIES, *viz.*

All Sorts of *Aches* and *Pains*, *Gout*, *Agues*, *Apoplexies*, *Feavers*, *Cholick*, *Scurvey*, *Fluxes*, *Shortness of Breath*, *Apostems*, *Thrushes*, *Quinseys*, *Deafness*, *Dropsie*, *Stone in the Reins* or *Bladder*: Women's Distempers, *&c.* with The Preparation of the *Præcipiolum*: Or Universal Medicine of PARACELSUS.

To which is Added,

The CHYMICAL WORKS OF

HERMES TRISMEGISTUS, KALID King of *Persia*, GEBER King of *Arabia*, ARTEFIUS LONGÆVUS the *Jew*, ROGER BACON.

NICHOLAS FLAMMEL's *Hieroglyphicks*.
GEORGE RIPLEY's *Marrow of Alchymie*.

And an Account of their LIVES.

Collected from the Works of the most Eminent Authors, both Ancient and Modern; and Faithfully Translated from their Respective Originals,

By *WILLIAM SALMON*, M. P.

Adorn'd with Variety of Curious Sculptures.

LONDON: Printed and Sold by *Edmund Curll* at the *Peacock* without *Temple-Bar*, 1707. *Price* 5 *s*

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THE PREFACE.

1. *THE intention of a Preface is to inform the Reader of something, which the Book it self cannot tell him of; and this matter relates for the most part, either to the Authors of the Work, or the matter of the Book: Now this following Work has had many Authors, some of which are of great Antiquity and Veneration, and their Works are valuable, for that they are (some of them) the first things which were written in the World.*

2. *The first Book of* Practical Physick, *is (for the most part of it,) my own, deduced from a large Series of Experiences: The Author of which, was only the Translator and Disposer of the other parts of this work, who in a succinct method, has taken the pains to clause them,* viz. *to divide them into* Chapters *and* Sections, *for the more pleasant reading, and easie understanding the minds of the said Authors, and withal, has given you a brief* Comment, *or* Explication *of the first Book of* Hermes, *who was one of the first, and* Most Ancient Writers.

3. *This* Hermes Trismegistus, (*who was also the Author of the Divine* Pymander) *lived, as some suppose, a long time before* Moses: *He received his Name of* Hermes Trismegistus, *i. e.* Mercurius ter Maximus, *The thrice greatest Intelligencer, because he was the first Intelligencer, who communicated knowledge to Mankind, by writing.*

4. *He is reported to have been King of* Egypt; *without doubt he was an* Egyptian; *and if you believe some* Jews, *even their* Moses; *And for the justification of this, they urge, this* Phi-

losophick Work, *for that it is by all confest to be originally written in the* Hebrew Tongue, *which he would not have done, had he not been an* Hebrew, *but rather in his* Egyptian Language.

5. *But whether he was* Moses *or not, it is certain, he was an* Egyptian, *even as* Moses *himself also was; and therefore for the Age, it may be supposed (without much Controversie) that he lived much about* Moses's *time; if he was not* Moses, *but another* Egyptian, *it is more than probable that he was King of* Egypt; *for as* Franciscus Flussas *thinks, being chief* Philosopher, *he was according to the* Egyptian *Customs, preferred to be chief of the* Priesthood, *and from thence to be the* Chief Governour, *or* King.

6. *And as* Paracelsus *and* Nollius *say, He was called* Ter Maximus, *for having a perfect and exact knowledge of all things containcd in the World, (as this* Aureus, *or* Golden Tractate, *and his* Divine Pymander *witness) which things he divided into three Kingdoms,* Mineral, Vegetable, *and* Animal; *in the knowledge and understanding of which three he excelled, and transmitted to Posterity (tho in an* Ænigmatical *stile) the description of the* Philosophers Quintessence *or* Universal Elixir, *which he made as the Receptacle of all Cœlestial and Terrestial Virtues.*

7. *This* Great Secret *he discourst, and delivered in the following work, part of which is also said to be found ingraven upon a* Smaragdine Table, *in the Valley of* Ebron. Johannes Functius *in his Chronology says, he lived in* Moses *his time, Twenty one Years before the Law was given in the Wilderness: that of* Suidas *seems to confirm it, who says,* Credo Mercurium Trismigistum sapientem Egyptium floruisse ante Pharaonem. *But this of* Suidas *may be applyed to several Ages, for that* Pharaoh *was the General Name of many of their Kings: Or, possibly it was intended for some of those times, before the name of* Pharaoh *was given to their supream Governeurs; which if so, must be more than* 400 *years before* Moses; *yea, before* Abraham's *descent into* Egypt.

8. *In this Book our* Hermes *gives you to understand, that he had the* Great Secret *of the* Philosophick Work; *and without doubt, if God ever appeared in any Man, he appeared in him, as is evident both from this Book, and his* Pymander: *In which Works he has communicated the sum of the Abyss, and the Divine knowledge to all posterity, whereby he has demonstrated himself to be not only an inspired* Divine, *but also a deep* Philosopher; *obtaining his Wisdom rather from* God, *than from* Man.

9. *As for some of the next* Authors, *there is not much of their History extant,* Kalid *is reported to be a* Persian King; *and* Geber, *an* Arabian King; *without doubt, both of them were throughly learned in the Mysteries of Nature, but chiefly in this* Philosophick Art. Artesius *was a* Jew, *of whom it is reported, he lived a thousand Years; how truly, I will not say; himself affirms it, and very wise Men, such as* Paracelsus, Pontanus, *and others seem to give Credit to it.*

10. Flammel *was a* French Man, *and originally a poor Scrivener, yet left so great Monuments behind him as must convince the most incredulous that he knew the Secret, and performed such mighty Works at his own proper Costs and Charges, as the most opulent Prince in* Europe *can never do the like. I know a Gentleman who went to view these mighty Buildings, and their Records: The Archives and Governors of those places, he told me, own the matter of fact, but deny the Means; saying, that* Flammel *was a very Pious Man, and went a Pilgrimage to St.* James *of* Gallicia, *for a Reward of which Piety, the Holy Saint bestowed that vast Treasure upon him by way of Miracle; thereby denying the power of Art, by which it was effected, to establish it in a Miracle for a Confirmation of the* Romish Church.

11. Roger Bachon, *or* Bacon, *was born* Anno 1215. *near* Ilchester *a great Town in* Somerset-shire, *of an Honourably Family: He was brought up in the* Universty *of* Oxford, *where he made an incredible Progress in the* Arts *and* Sciences: *He applied himself to* Philosophy, *and the*

ſearch of Natures Secrets, *one of his Tutors being* Edmund *Arch-biſhop of* Canterbury, *and became a* Franciſcan Fryar *in a Convent at* Oxford.

12. *He wholly laid himſelf out in a diligent ſearch of* Nature, *and the knowledge of the* Tongues *and* Arts; *was intimate with many Great and Learned Men, expending ſome Thouſands of Pounds in trying Experiments, moſt of which were ſuppoſed to be thoſe of the* Philoſophers Stone: *Nor did he beſtow his coſt or time in vain; for 'tis believed he attained to the knowledge of the Secret he ſought after.*

13. *By this means he did ſuch great things in Nature, and ſuch Wonders, that not only the Ignorant, but alſo ſome Learned Men reputed him to be* Magician, *or* Conjurer, *ſaying,* He made a Brazen Head, which ſpeak, by the help of the Devil: *Such was the Ingratitude of that Age, that he was Perſecuted by the very Men of his own Order, and Religion: For being Accuſed of* Magick *and* Hereſie, *Pope* Nicholas IV. *(who diſliked, or underſtood not his Learning) caſt him into Priſon, and kept him cloſe Priſoner many Years.*

14. *He wrote many Books upon ſeveral* Sciences, *as* Grammar, Logick, Geometry, Coſmography, Aſtronomy, Aſtrology, Muſick, Ethicks, Phyſicks, Metaphyſicks, Perſpective, Opticks, Divinity, Hiſtory, Phyſick, Chymiſtry, *and* Alchymy: *How many Books he wrote is uncertain; 'tis to be doubted all are not in being, and what have out-lived the injury of time, many of them are difficult to be procured, as yet lying hid in Manuſcript. As he was an* Univerſal Scholar, *ſo he wrote well in all* Arts *and* Sciences, *and* Johannes Balæus, de Scriptoribus Angliæ, *gives us the Titles of above an Hundred Books which he had wrote in all the choiſeſt and moſt uſeful* Sciences, *of which, theſe we have here made* Engliſh, *are two of them,* viz. De radicibus Mundi. *and* Speculum Alchymiæ.

15. *He was the greateſt* Critick *of his Age, and complained vehemently of the Ignorance, and Ingratitude of his Contempories; there being many created then,* Arte ulla, Artium 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 Canon of* Brid- igton, *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 Alchymiæ; *and ſent it as a Preſent to the then 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 Breviary of Alchymie, or Recapitulation, *with ſeveral other things not yet come to our hands.*

19. *He*

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 the fulness of them, to be preffered 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 noval, 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 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 unvail the truth, and expose the Secret; as they who seriously Contemplate the* 12*th and* 13*th 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 Hermes; 1. *From the Analogy of Principles.* 2. *From the natural reason of things.* 3. *From manifold Experiments.* 4. *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 that intention: If what I have done in the first be acceptable and approved; I shall be contented, and it will incourage 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 Now *(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 depth of the Mystery.*

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

27. *As to* Geber, *I am not ignorant, that it was ſom Years ſince publiſhed in* Engliſh *by another hand, who has n ways anſwered my Intention, neither as to the Tranſlation, n The method of the Work. As to the Tranſlation it was v mean, and in ſome places falſe; for inſtance, ſee the* Lat Copy *Printed at* Baſil, Anno 1572. pag. 765. calce C pitis 29. *at theſe words,* Lunam Amalgamatam cum Me curio, *&c. and compare them with the ſaid* Engliſh Tranſ tion. *Printed* Anno 1678. page 300. *and with our Verſi in this work,* Chap. 45. Sect. 29. *ſo will you eaſily ſee t difference.*

28. *As to the method of the Work, (tho' it was* Gebe *own) we wholly diſlike and decline it for ſeveral Reaſ which we have gathered out of the Author, for in* Chap. *of his Inveſtigation of Perfection, he ſays, That* all the wo are true, which are now by us written in our Volum as found out by Experiment and Reaſon; but the thin experimented which we have ſeen with our Eyes, a handled with our Hands, we have writ in our Sum Perfection; therefore ſtudiouſly peruſe our Books, a collect our diſperſed Intention, which we have deſcrib in divers places, that it might not be expoſed to Mali nant and Ignorant Men. *So that he who would underſta him, muſt make a Collection of like things together, with which the matter will never be underſtood, or accompliſ for which reaſon, I rather choſe to common place him, tha deliver him in his own order.*

29. *Ag*

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 ſupplyed 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 has theſe words.* But that the Malitious 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 *Ænigma*, 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.

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*

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 incerted, as they would have been of no uſe or profit, ſo they would needleſly have ſwelled this work to an unreaſonabla bulk, whereby it would have been not only more chargable 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 holy omitted and left out in the aforementioned Engliſh Tranſlation; theſe to our work we have added, curiouſly 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 prented 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. Arteſius (*whom we have named* Longævus,) *we alſo clauſed or compoſed into Chapters and Sections, which it was*

never

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 Alchymiæ 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 supplyed 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 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 compleat.

41. And to this work we also added the last Chapter, viz. Chap. 73. lib. 3. which is an Extract of Ripleys Philosophi Axioms in the Theatrum Chymicum, Vol. 2. page 11 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 the body of the Work, in the very place where they are to read, puting them into Sections, and numbring them with the rest; but to distinguish them from the Authors own we have caused them to be printed in a differing Charact-

to wit, in the Italick, 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 swelled so big; but since the magnitude of this has prevented it, we intend, for the benefit it may be to the publick, and the sakes 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. Pharmacopæia 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. 6. Systema Medicinale, Or a Compleat System of Physick, according to several Hypotheses, large Octavo. 6. Paratemata, 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 Medendi, 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.* 11. Seplasium, *the English Physitian, 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 Drugists Shops; together with the making, Preparations, 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 compleated 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 Specification.* 9. *The Preparations,* Galenick *and* Chymick. 10. *The Virtues and various ways of Using, in* Folio.

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

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

47. *In the mean time I cannot but complain of an abuse put upon 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 to 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 nimbly, 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 Physical 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-*

ous

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

5o. 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 deſtinated 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. SALMON.

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ADVERTISEMENTS.

Balsam de Chili.

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

2. It eases all manner of Pains in any part of the Body, coming
Cold or Wind, chiefly pains of the Stomach, Indigestion, and want
Appetite, corroborating and strengthning of it after a wonderful m
ner. It cures all Ulcers of the Brest and Lungs, Reins, Bladder
Womb, inward bruises, spitting of Blood, and such like, helps sho
ness of breath, Coughs, Consumptions, Wheesings, Hoarsness, Asthm
and other Diseases of those parts.

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

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

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

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

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

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

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

10. *The way and manner of taking it.* In Diseases of the Head, Brain,
and Nerves, give it in Rosemary, or Juniper-water, or in Canary: For
the Stone, and other Diseases of the Reins and Bladder, you may
give in Rhenish-wine: For the Colick and Diseases of the Bowels, you
may give it in Juniper or Cardamum-water: For Palsies and weakne-
ses of the Nerves and Joynts, you may give it in some Antiparalitick
Wine: First grind or mix it with a little of the yolk of an Egg, to
open its body, and then mix it with the Liquor you would give it in.

11. If the sick cannot take it so, it may be made up into Pills with
some fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cu-
bebs, Winter-cherries, or what the Physician shall think more fit, and
so gilded, 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,
and Strength; and it may be given Morning and Night for a Month,
two, or three together.

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

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

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

AT *the ſign of the* Archimedes and Sp
&tacles *in* Ludgate-ſtreet, *near t*
Weſt-end of St. Paul's, *lives* John Marſha
who both turns and grinds, makes and ſe
all ſorts of Glaſs Inſtruments ; *as*, Perſp
&tive Glaſſes, Teleſcopes, Microſcopes, H
roſcopes, Sky-Opticks, Reading Glaſſ
from the ſmalleſt ſize to 20 *Inches Diamet*
Microſcopes *according to Mr.* Leewenhoec
Alſo Microſcopes *of the ſaid* Marſhall's *I*
ſigning, a ſingular Invention for the adv
tage of Light, *the like of which were ne*
yet done before. Alſo Spectacles *for all* Ag
Criſtal Priſms, Speaking Trumpets ; *and*
other ſorts of Optick Glaſſes (for brev
ſake) not here named.

PR

SALMON'S
Practical Phyſick.

The Firſt BOOK.

CHAP. I.

Of ACHES of all ſorts.

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

TAke Oyl Olives, Venice Turpentine, *ana* two Ounces; Oyl of mber four Ounces, Vola- Salt of Amber ſix rachms; melt, and mix em together for a Balſam, d anoint the place well ere with, Morning and ening; for eight or ten ys, more or leſs, as occa- requires. *Salmon.*

II. *For an Ach in the Joints.*

Take Palm Oyl, Turpentine *ana* one Ounce; Oyl of Wormwood, three Ounces, Volatile Salt Armonicak two Ounces, melt, mix, and make a Balſam; It is excellent, being anointed with all. *Salmon.*

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

Take Palm Oyl, Turpen-

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, *ana* 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 Searcloth 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 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 Bay Vinegar, Muſtard, and an Oxes Gall, of each like quantity, put them 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 grieved

part Morning and Evening.

IX. *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 Purging, procure Sweat thus.

Take Guaiacum, one Ounce and a half, the Root of Enulacampane, one Ounce; boyl them in a Pottle of ſmall Ale, till half be conſumed, then drink thereof a quart in a Hothouſe, and Sweat often; Then in the Houſe, bathe all the Body with this Oleaginous Balſame.

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 *Guttæ 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 Vehement 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 afterward 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 ſtaud nor go. Moſt wonderful and excellent to cure the Rickets.*

Take juices of Sage, ſweet Marjoram, Roſemary, Time, Chamomil, Hyſop, 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 Houſhold-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 Syrup 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 ſtrengthning 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 di in it, over the part in t mean ſeaſon. *Salmon.*

CHAP. II.

Of the Apoplexy.

I. TAke 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 deChili.* 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 ot like Fits.*

Take a large quantity Earth-worms, gathered the Mornings in *May* (wh they Generate:) put the into a Pail of Water for twe ty four Hours, that they m perfectly cleanſe themſelv This done, take them o and dry them carefully up a Marble Tile, before clear Fire: being thorough dryed, keep them in a d place for uſe. When y have Occaſion to uſe the beat them into Powder, a large Braſs or Iron Mort and of this Powder, tak Spoonful at a time, Mo ing and Evening, in a Gl of Wine, four days befo and four days after, the F and Change of the Moo

t will perfectly Cure. I lately cured one of an Apoplexy therewith; and I know ſeveral others, cured ſome Years ſince. *Salmon.*

IV. *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 of Liquorice, three ounces; Flowers of Roſemary, one ounce and a half, mix into a moſt ſubtile 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 brings out of the Fit; and uſed in the Intervals prevents it: I have proved it in two or three ſeveral Perſons. *Deckers* ſaith, *multumque pituitæ viſcidæ educit; cum ſucceſſu præſcribitur hic Pulvis in Apoplexia, Epilepſia Lethargo, Capitiſque affectibus ſoporoſus omnibus, nec non quibuſdam capitis affectibus recentibus, & inveteratis vertigine, gravedine,* &c. Exec. med. pag. 20. *Salmon.*

V. *Strong Purging in an Apoplexy.*

Authors commend purgeing, but it muſt be with very ſtrong Medicines; as *Troches Alhandal, Scammony* with *Caſtor*, or *Pil. Cochie*, one ounce, as *Rondeletius* preſcribes: 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 otherwiſe ſhould be omitted.* Therefore, it is Lawful to give Antimoniates in a large doſe; as *Aqua Benedicta, Vinum Antimoniale, Infuſion of Regulus, Sal Emeticum Mynſichti*, and ſuch like: which evacuate great quantities of Phlegm, and other Humours, not only 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. Antiasthmatic* given as directed in our *Pl laxa.*

Salm

CHAP. III.

Of AGUES.

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

TAke Venice Turpentine half an ounce; incorporate it with as much Camphire and Mastick beaten into fine Powder, as will make it into a Plaister; then take of it, and spread it on a piece of Sheeps Leather, cut round, and lay it on the Stomach and Navel pretty warm, a day before the Fit cometh, *Probat.*

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 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-Turpentine 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.

IV. *Against a Tertian Ague.*

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

pressed Juice of Germander; for Germander is tyled by Physicians, the scourge of a Fever.

V. *Against all burning and pestilential Fevers.*

Take of the Herb Fluellin cut 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.

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

Take Aloes three drachms, Myrth one drachm, Saffron half a drachm, Sugar three drachms; beat them well together, then infuse them in a pint of White-Wine over Night, 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 grosly 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 dulcifie it before it be cold with Honey, and therewith wash the *M*outh, 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 throughly.

X. *Against a burning Feaver.*

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 B Some advise to give it as t Fit is coming, others, as t Fit is going off; the lat way is best, if the Sick very weak. *Salmon.*

XIII. *Another Remedy for t same.*

If you give my *Catha cum Argenteum* to forty, fif sixty, or one hundred Dr according as the Patien in Age and Strength, a have directed in my *Phyl Medicinæ, Lib.* 1. *Cap.* 3. a continue it for five or times taking, it will go n to Cure any Ague wha ever; more especially, if ter such universal Purgi you give either my *Cu Vitæ*, or my *Volatile Lau num*, in such due Dose as my said *Phylaxa* is prescrib about three Hours bef the coming of the Fit, s the Sick may be in a g Sweat, about the coming the cold Fit; by this me used five or six times the gue goes off, and comes more. I scarce ever fai Curing an Ague by this thod. *Salmon.*

XIV. *Agues Cured by another Medicine.*

I have Cured hundreds of Agues exactly by the former method, except only that instead of the *Catharticum Argenteum*, I have used either my *Tabulæ Emeticæ*, or Vomiting Lozenges; Or my *Vinum Emeticum*; and sometimes some other proper Emeticks and Catharticks alternately: But before either *Quin-quina*, or *Opiates* be given, if you would do like an Artist, you ought to premise Universal Cleansers. *Salmon.*

XV. *A violent burning Feaver, with Vomiting and Bloody Flux.*

Where the Disease has been long, the Patient wasted, and brought as it were to Death's door, there is nothing in the World better than our *Pulvis Antifebriticus*, 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*; Glass 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 Quartane, 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, Glaſs 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 Glaſs Retort, Cohobating ſix times; and the remaining Powder put into a ſtrong Crucible, well Luted, which place in a Circulary Fire for three Hours; remove it from the Fire, and being cold, burn off the beſt Sp of Wine from it. Doſe Gr. ſix. *ad* twenty, w Scammony from twelve to twenty five, the day b fore the Fit, or the ſa morning, if the Fit falls t wards night. *Salmon.*

XVIII. *A moſt excellent Me cine againſt all ſorts of bu ing Feavers.*

There is nothing better the World, that I know than my *Febrifuge*, men oned in my *Phylaxa*, *Lib.* now in the *Preſs*. You ma take about twenty Grai to thirty, or thirty fi Grains, in a Glaſs of f Water, ſweetned with S gar, or in Wine well ſwe ned, juſt at the coming the Heat, and you may gi another Doſe about an Ho after; and if the Heat h vehement, you may give third Doſe in like manne 'twill take off the Feaver it were by Inchantmen This Courſe being taken f two, three, or four retur of the Fit, 'twill at leng certainly vaniſh. If the F ver be *Continent*, you ough to give it every Day 4 or

Doſ

ſes a Day, as before di- ected, 'till the Feaver is holly taken off: 'Tis one the beſt of *Antifebriticks*. ſpeak experimentally from veryly Believe) a Thouſand roofs; the greateſt of all hich, was made upon my wn Perſon in the *Weſt-In- a's*, when it was ſuppoſed here was ſcarcely an Hour etwixt me and Death. *Sal- on.*

IX. *Agues, chiefly Quartans, cured by our* Aurum Vitæ *Cathartick, in* Phylaxa, Lib. 1. Chap. 41. Sect. 1.

Tho' I did always know his Medicine to be a very ood *Antifebritick*, yet my te Experience thereof, ſince e Writing of that Book, has uch more confirmed me the uſe of it; I have ured many Quartans with of long continuance, when e hopes of Cure were al- oſt paſt, by a declivity in- other more dangerous iſeaſes. Doſe is from two rains to twelve, according Age and Strength: Let be given in a Bolus, over ight, and a Purge the next ay; 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.* 1. *Cap.* 44. *Sect.* 1.) from fifteen Grains, to thirty or thirty five, and mix it with the Pap 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 ſcarely 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 Inchantation: 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 veral places, so chiefly the Mesentery, whence, leſs it be fetcht, the C seldom succeeds as it ou to do. If the Disease nish not upon Purging, always give my Volat Laudanum before the *Salmon.*

XXIII. *Another method Quartans and long cont ed Agues.*

Take Water half a P Salt of Tartar 2 Drach Oyl of Sulphur hal Drach. Sena three Drach Jalop in Powder one Drac Make an Infusion for Doses; the next Day P also with this. Take lomelanos, 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, stamp it finely to powder; Ashes of an Old H of each alike; mix th

en blow up some of it ith a Quill, into the bleed- g Nostril of the Patient, nd it stops presently. *Sal- mon.*

II. *Against Pissing of Blood.*

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

III. *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 together. *Salmon.*

IV. *Against spitting of Blood.*

Take Mastick and Olibanum, in Powder, two Scruples of each, Conserve of red Roses 2 Ounces, Diacordium half an Ounce, Guttæ Vitæ three Drachms; mix them together, and make an Electuary, then take thereof Morning and Evening 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 Poppy, *ana* one Ounce; Bloodstone, red Corral, *ana* two Ounces, Camphire two Scruples, Terra Lemnia two Scruples; mix them. *Dose,* half a Drachm, or two Scruples Morning and Evening, with Conserve of red Roses. If Opium in fine Powder, (eight Grains) were added, 'twould be so much the better. *Salmon.*

VI. *Another against Bleeding of a Wound.*

If a Fuss-Ball, tough and soft, be cut into slices, and squeezed hard in a Press, those pieces applyed are sufficently able to stop any Bleeding, especially if any Stegnotick Powder be strewed 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 extream 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 a Fatal Bleeding only by the use of *Colcothar*, or burnt Vitriol. He every Day bled a vast quantity of Blood at a Wound which he had received in his Jugular Vein, and it could be stopt by no other Remedy but by a Tent wrapt up in a Digestive, and good store of the Powder of *Colcothar*, which was thrust into the Wound. By this very means I cured a Youth that had a great Wound and Bleeding in the Calf of his Leg: and I stopt the Bleeding in another, which had a Bleeding in his Arm. *Salmon.*

XIII. *A Remedy made of Alum.*

After cutting off of Limbs *Borellus* 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 *Splenia* and Astringent Powders. And the Bleeding of a Vein in the Arm, which could by no means be stopt, he did it only by applying Alum.

XIV. *Galen's Topick against Bleeding.*

Take Aloes, Frankincense, Hares 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 Dropsies; 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) dryed and powdred an Ounce; Crocus Martis, red Colcothar,

thar, 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 caus by Leeches.*

Take a Bean, ſlit it two, take away the Ski and lay it on a place whe a Leech hath drawn, th Bleedeth too much, or c not be eaſily ſtopt, and will ſtop the Bleeding.

CHAP. 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 Grai make it into a Bolus, be taken firſt in the Mo ing, or rather laſt at Nig *Salmon.*

III. *A vehement Diarrhæa Flux ſtopt.*

Riverius ſaith, *A Rob and Cholerick Man was ta in the midſt of* Summer *a Cholerick Diarrhæa, violent, with extream Thi I* (ſaith he) *preſcribed him* Prunellæ *in his ordinary dr as alſo in Juleps of Lettice Purſlane Water, to be ta* th

ice a day, and he recovered 24 Hours. Almoſt in itation of this, I preſcri- d, *Sal Prunellæ* half a rachm at a time, four es a day in Spring-water, ell ſweetned with double ined Sugar, to one that d a Vomiting, and vehe- ent Flux; and although e Flux had continued 14 ays, and the Patient had metimes twenty or thirty ools a day, yet in the firſt y (24 Hours) the Flux as ſtopt, and after the ſe- nd Doſe the Vomiting; d in about four Days time e Patient was well, his eakneſs only excepted. *almon.*

V. *Another Remedy for a Flux.*

Take *Madera*, or Sherry- ine, half a Pint, *Sal Pru- ellæ* half a Drachm; mix, iſſolve, and give it three or ur times a Day. This ill do, though in a vehe- ent burning Feaver. *Sal- on.*

. *A Flux with ſharp matter.*

Take forty or fifty Drops our *Spiritus Anodynus*, two 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*, fourty, 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. 1. 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 *Laudanum* to a Cure, which will succeed to your liking. *Salmon.*

IX. *Fluxes Cured with* Volatile Laudanum.

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

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

Take Rhubarb, thinly ced two Ounces, Annise bruised one Ounce and half Gentian, Cinnamon, half an Ounce, common Spirit of Wine a Quart: and make a Tincture. Dose from five Spoonfuls to eight twice or thrice a Day: It is a Medicine without an equal, and the best thing in the World for Griping Nurses, Infants and Children, to whom it 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 stopt rashly.*

Celsus saith, *To be Loose for a Day is good for Ones Health, or for more, so there be no Feaver, 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 Griping and Feaver, 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 *Sect.* 8. aforegoing. *Salmon.*

XIII. *Stubborn Fluxes.*

Take *Angelus Mineralis*, Grains ten or twelve, Pulp of an Apple rosted, 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. Sect. 1: It takes away all those Impurities (or Precipitates them) which often Creates stubborn Fluxes. *Salmon.*

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

An Inveterate *Diarrhœa*, or Flux, in a Scorbutick

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 Boyling, 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 t never fails, though the Fl be never ſo Inveterate. Be wax given in ſubſtance good, but its Oyl, in a pr per Vehicle, of admiral uſe: Or this; *Take W boyl it in a Lixivium of Salt Tartar, then take it out, w it, and mix it with Chymi Oyl of Nutmegs.* Doſe twe ty Grains to half a Drach every Night. Tincture Oak-bark is a prevale thing; ſo alſo Tinctures Balauſtins, and Pomegran Peels. Our *Pulvis Bezoa cus* has cured ſeveral, w have been given over many Phyſicians, which did by abſorbing the A and Virulent Humour. N is our *Pulvis Antifebriti* any mean Remedy. *Salm*

XVI. *To Cure an extraor nary Flux of the Blood.*

Take Maſtick in Powd one drachm, 2 hard Yo of Eggs, temper them w good Roſe-Vinegar : Juice of Quinces, and g it to the Patient to eat f in the Morning. By t Medicine alone, a Man w Cured of this Diſtemp w

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.*

CHAP. 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 deſpiſe *Agarick*, tho' a Plegmagoge, becauſe of its weakneſs: *Elaterium* is a good Purge, not only in a *Dropſey*, but alſo in an *Aſthma* and *Orthopnæa*, 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, *Gambogiæ* five Grains, *Elaterium* 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, Elaterium fifteen Grains; grind them together, and make Troches.* (*Galen* ſaith eight Troches; ſo that in each Troche you will have almoſt two Grains of *Elaterium.*) Or you may give it in Powder, with a little H ney, or the Pap of an Appl But that the Cure may ſafe, Emollients Clyſte may be given afore-han and half a Pint of Aqua Mi ſa after. Theſe Purges ma be given every fourth or fif Day. *Salmon.*

V. *Shortneſs of Breath cur by Vomiting.*

Experience ſhews, Th when a great quantity impacted Matter lies in t Lappets of the Lungs, eſp cially if there be a Sickn at Stomach alſo, that ther ſay, Vomits are of gre uſe, and ſometimes the P roxyſm is taken off with t Remedy alone. *Salt of V triol* may be given, from ha a Drachm, to a Drachm *Aqua Benedicta*, from thr to four Drachms, or o Ounce to an Ounce and half, if to very ſtrong Pe ſons: My *Catharticum A gentеum*, given from one two Drachms, is one of t beſt of Remedies. *Salm*

VI. *Shortneſs of Breathing C red by reiterated Clyſters.*

Take Mutton-Broth eig Ounc

Ounces; Tincture of Colo- ynthis half an Ounce; In- ſion of Crocus Metallo- rum; Elixir Proprietatis, of ach an Ounce; mix, and ive it warm: In this caſe Clyſters ought to be given n ſmall quantity, leſt the Guts too much diſtended, ſhould preſs upon the Dia- phragma, and make the Pa- roxiſm more vehement and dangerous; and they ought alſo often to be repeated. *Salmon.*

VII. *For a vehement ſhortneſs of Breath.*

I have often given with great Succeſs, my *Syrupus Nephriticus* (ſee it in my *Phy- ſica*, 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 troubled, 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 aſſiduous uſe of *Spirit of Sulphur 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 ſtopt, 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 *Pilulæ Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as *Hollier* pretends to make them) once; lett a Day or two be betwe each; and ſo reiterating t Courſe two or three tim as you ſee occaſion. *Salm*

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

Truly, becauſe I ſaw peril of her Life was ſmall, by reaſon of her ing with Child, I could purſue the uſual method Cure, I took the follow courſe. I gave her my *V tile Laudanum*, at Ni going to Bed, and the S *tus Antiaſthmaticus* in all Drink; and by this co in about a Months time was freed perfectly from 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, 1 handful of each, then chop them ſmall, and boyl them together it be thick, then put in H ney and Turpentine, of ea two ounces: white Lead ounces; mix them, ſpre it on a Cloth and ap it.

II.

II. *For an Ague in the Breaſt.*

Take good Aqua-vitæ and Linſeed Oyl, and warm them together on a Chafing-Diſh of Coles, dip therein two Cloths made fit for the Breaſts, and lay them thereon as hot as may be ſuffered Morning and Evening.

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

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

IV. *To heal Ulcers in the Breaſt, tho inveterate.*

Take Oyl of Sulphur and touch them with it; then apply this following Oyntment. Take Yelks of two or three new laid Eggs, Turpentine, Butter, Honey of Roſes, Barley-Flower, *ana* half an Ounce; Grind them all in a leaden Mortar, and dreſs 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 Anicum*, 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 Breſt.*

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 Breſts 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 Nipples cured.*

Take Bees-wax 1 Ounce, Freſh Butter two Ounces, *Venice* Turpentine half an Ounce; mix, melt, and anoint with it; it will be ſo 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 every day, or every other day, with *Elixir Proprietatis*, according to their Strength; and outwardly, let it be dreſt with this. Take of our *Balſamum Amicum* four Ounces, *Pulvis ad Ulcera* 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 Breſt*, viz. *an Inflammation.*

Firſt Purge with our *Family Powder*, then apply a Cataplaſm of baked Turnip for twenty four Hours; after bathe it with our *Powder of Amber*, and in four or five Days it will be well. *Salmon.*

XIV. *Another for an Inflammation of the Breaſts.*

Univerſals being firſt premiſed, 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.

I. *Abortion more dangerous then a Timely Birth.*

IT is not only more dangerous, but more painful, by reaſon of the violent divulſion of the *Immature Fœtus*; whence it is that many Dye, and ſuch as eſcape, it is not without dangerous Symptomes, vehement Pains, Fevers, *&c.* It is not unlike to unripe Fruit, which is difficully pulled off the Tree; whereas was it full ripe, it would 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 Midwifes 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 foreshew a Danger, which ought by proper Means to be prevented. Therefore Midwifes 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 Feaver; 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 one Gallon, Balaustians, Pomegranates Peels, Oak-bark 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 of five Quarts of fair VVater. Distil in an Alembick, and draw off five Quarts of Liquor, which Dulcifie with white Sugar, and keep for use. Dose four or five Spoonfulls, two or three times a day. *Salmon.*

V. *Another for the same much stronger.*

Take of the former distilled Spirit a Gallon, Catechu, Cortex Peruvianus both in Powder, of each a 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; it will scarely ever fail. *Salmon.*

VI. *A Powder for the same.*

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

VII. *Another Powder for the same.*

Take Blood-stone, Maltick, 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.*

VIII. *An Emplaster for the same purpose.*

Take Blood-stone in fine Powder half an Ounce, Maltick, Frankincense, Olibanum, of each an Ounce, Sumach, Balaustians 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 *Guttæ Vitæ* one Ounce, (see it in our *Phylaxa, Lib.* 1. *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 severed from the Cotyledous, 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 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 Cataplaſm to comfort the Womb.*

Take Crumbs of Houſhold 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 Cataplaſm to prevent Abortion.*

Take of our Balſamum Amicum 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 Abor*

A Woman who had carried four or five ti and diſpaired of ever ha a live Child, I Cured by following Remedy. T Rheubarb four Ounces, it thin; Anniſeeds, C ways bruiſed, of each Drachms; put all int large thin Rag, with a ſt in it, and ſo tie it up, wh put in a Gallon of Ale Stone or Glaſs Bottle: a it has ſtood three or days drink of it: This drank of all the time of going with Child, and went her whole time chearfully and well: I h preſcribed the ſame to ſe ral other Women with ſame Succeſs. *Salmon.*

XIV. *An Obſervation w noting.*

Conſider whether th be a real Miſcarriage or *viz.* whether the *Fætus* actually excluded, or fears of it; If it be actu done, you muſt abſtain f Aſtringents, and things venting Abortion, and uſe Forcers, Looſners,

Forcers, leſt any of the Membranes, or after-Birth, or any part of it, or other ortid and putrid Matter ould 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.*

XV. *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 handful; 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.

I. IF want of Appetite proceeds from a cold Cauſe, or cold Flegm afflicting the Ventricle or Stomach, 'twill 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 roſted 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 Sto-

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 iritate 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 Putrefacti and the Generation of t like for the future.

VI. For this purpose Sp *of Vitriol* is most commend by some, and 'tis doubt a good Medicine, but ou to be cautiously used to Bodies, lest it induces a C sumption.

VII. But in fuller and m fter Bodies it is not only but very profitable, m especially, if the *Anore* or want of Appetite, ceeds from Choler, Yel or Green, abounding in Stomach.

VIII. In this case I comm my *Spiritus Aperiens*, *Syrupus Diasulphuriis* (see t in my *Phylaxa Med. L Cap.* 14. *Sect.* 1. and *L Cap.* 36. *Sect.* 1. given first to 30. 40. 50. or or more Drops in a Gl Ale: the other in all drink the Sick drinks, Spoonful, more or le they can Affect it, a take it assidiously for Fifteen, or Tweny, da gether: they are Mede that seldom fail of effects, and are beyon Commendation. *Sa*

X. I always adjust the Me aments for cure accor- g to the Causes: where re is an exceeding Cold- s of the Stomach, my *ctura Absinthii* is beyond mpare, so also *Elixir pro- tatis sine Acido:* To these ings, add our *Aqua Bezo- tica*, and *Tinctura Corallorum mposita*, given in Wine.

X. If the want of Appetite restored by taking Acids, is a Sign that the Acid Hu our in the Stomach is Lan- id, debile and weak; but not, or it rather is hurt by it is a sign that it is too ampant and Vigorous, and erefore Alcalies as *Tincture Tartar, Volatile Sal Armo- ack*, or our *Spirit. Anti- thmaticus* ought to be given, d other like Volatile Salts: *zoar Mineral* in our *Syrup. latilis* is of good use in is case. *Salmon.*

XI. The loss of Appetite, hich arises from decay of rength, or old Age, is dom or never cured, unless proceed from a Cold se, in which case *Volatile lphurs*, and *Spirituous* Things proper, but things that 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 Cathartick. For the first of these I commend our *Carthariicum 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 Limons: 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 ConſumptivePeople 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 itmuſt 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 q ly diſcuſſed, and ſo d harm. *Salmon.*

XVI. If Sickneſs at Stom and want of Appetite ceed from worms (as f times it does) Our *Tin Abſinthij*, or Infuſion Worm-wood, in Rh Wine, or Canary, is g *Salmon.*

XVII. *Galens Antidotus Spefiana, for want of tite.* Take Smallage- xij. drams; Myrrh, A ſeed, Opium, *ana* vj. dr White-Pepper, v. dr Parſly-ſeed, Long-pep Spicknard, Caſſia-Lig *ana* iv. drams; Caſtor, fron, Flowers of *Odoratus, ana* iij. drams namon, ij. drams; Hor pound: make an Elect doſe the quantity of a zle-Nut, at Bed-time, little Drink.

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CHAP. X.

Loſs of the Uſe of Limbs.

IN many people here in *England* there is a loſs f the uſe of their Limbs, e moſt part cauſed by aking great Colds; and metimes it is the effect of e Palſie: the like may hapen in the *Weſt Indies*; but ough in thoſe hot Counies it is poſſible to proceed om ſuch a Cauſe, yet it is ftner, and more generally nown to proeeed from the elly-Ach, and that kind f Belly-Ach, which proed from dryneſs and Coveneſs of Body.

II. If it proceeds from takg of Cold, though Sudoricks are commonly uſed et they ought rather to be ed after a Legitimate purng and clenſing the Body: the Sick firſt take our- *lulæ Mirables* from a Scru- to a dram. And repeat ſame for 2. or three es with due Intervalls beeen 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 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 clamy 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 *Pilulæ 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 An ſeeds, of each an ounce: latile Sal Armoniac in Powder half an ounce; P Oyl half a pound; mix th for uſe*: Rub it well in fore a good Fire.

VIII. Inwardly, let the S take every morning th *Take our new* London *Tr cle, Volatile Sal Armoni* ana *Five grains*; *mix it w pulp of Figgs*, and give an hour after the taking it give this: *Take our ritus Coſmeticus half an ou Powers of Roſemary ha drachm, Spiritus Antiaſtm cus* Twenty Drops mix, give it in a Glaſs of Sack, Ale; and give the ſam Night, continuing this co for a month together.

IX. But when it proc from the dry Belly Ach, for the moſt part it doe the *Weſt-Indies*, this foll ing method is neceſſary be purſued: Firſt, Give following Clyſter, *R.* Chic Broth a pint, Honey or half an ounce; *Tinctura rea* One Ounce, (or inſt thereof, boil two ounce the Pulp of the bitter Go in the Broth) then exh

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

X. Then purge with our *Pilulæ 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 fourty handfuls; 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 a 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 lamed 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.*

CHAP.

CHAP. XI.

Of the Cholick or Belly-ach.

I. *To Cure the Belly-ach in a Child.* Take the beſt Brandy a Quart, Cinnamon, Cortex Winteranus, *ana* half an Ounce, Anniſeeds an Ounce and half, Rheubarb very thin ſliced, or groſly bruiſed, two Ounces; mix, and in a gentle heat of a Bath make a Tincture. Doſe from two Spoonfulls to eight, alone by it ſelf, or ſweetned with Sugar; but to Children give it ſweetned with Sugar, and mixed with a little Ale: It is a thing not to be contemned, 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, An[i] ſeeds bruiſed 1 Ounce: T[ake] them up in a looſe thin R[ag] with a Stone in it, and p[ut] them into the Ale and Br[andy], dy, and let the Sick co[n]tinually drink of it: I ha[ve] uſed it in ſeveral Cures Patients, and never found fail. *Salmon.*

III. *For the Cholick, [ac]companied with a Quart[an] Ague.* Take Butter of A[n]timony rectified from Re[gu]lus of *Mars*, 'till it is cle[ar]. You may give of this fr[om] two drops to five, in [the] *Aqua Bezoartica. Salmon.*

IV. *For a Pocky Cholick, the Belly-ach in Pocky Ha[bit] of Body.* This is difficult [to] be remedied, and ma[ny] times not without mu[ch] trouble, and ſometimes da[n]ger to the Sick; this follo[w]ing is of wonderful uſe. *Ta[ke] Cr[ude] Antimony, Sal Armo[niack], of each as much as you [pleaſe]; reduce them into an impalpable Powder, then ſu[blime]; ſo will you have red Flowers: Take of theſe Flowers Gr. iij. ad vj. Of white Præ[cipitate] well edulcorated à Gr. j. ad 8. Mix them, and with Balſam de Peru, a ſufficient Quantity, make a Maſs for one Doſe of Pills.* 'Tis a wonderful Medicine, and not enough to be praiſed: But if the Patient be Young or Weak, you muſt proportionably leſſen the Doſe. You may give it in the Morning Faſting, and let the Sick beware of taking Cold. *Salmon.*

V. *The Cholick, with a vehement Catarrh and Cough.* Where the Griping of the Bowels is with Coſtiveneſs of Body, which is for the moſt part accompanied with great Cough and Catarrh, there is no better Remedy upon Earth than our Spiritus 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 violent Flux of the Belly downwards, and a vehement Catarrh upwards.* I have ſeveral times ſeen this preternatural Flux, though it be not common: Once I remember I had a Patient afflicted therewith, and in a moſt deplorable Condition: I Cured him by giving a Spoonful, or Spoonful and half of my *Tinctura ad Catarrhos,* Morning and Evening 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,* Rolfincius, *given with Judgment in the Cholick does that alone, which ten Clyſters will ſcarcely reach, eſpecially in the Cholick pain from Obſtruction of the Excrements above the value.* It was obſerved when a Patient had thirty Clyſters given him without any benefit, that another Phyſician gave him an Ounce and half of Manna,

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 Supoſitory, or recall them with a ſmall Clyſter made of a ſtrong Tincture or Decoction Pulp of *Colloquintida.*

IX. *Where the Cholick proceeds from a kind of G Phlegm,* weak Clyſters not be given, made of *Hiera,* and the like; th though in a gentle Cho may do ſome good, ye a violent one, can do thing, rather miſchief: this caſe nothing leſs th ſtrong Clyſter made our *Tinctura Aurea* (ſee *laxa,* Lib. 2. Cap. 5.) do any good. After Clyſter has been taken, is come away, let the tient be three or four t Purged with our *Pilula rabiles* (ſee *Phylaxa,* Li Cap. 59.) and he will perfectly Cured, that Diſeaſe will no more from that numerick C *Salmon.*

X. *In a vehement Ch with Obſtruction of the Co* I gave the following th 1. I Purged the Sick with my Pilulæ Mir thrice. 2. I gave the fo ing Powder. Take and Galls of Eeles, dry

d make them into Powder. oſe from one Drachm to wo in white Wine. *Salmon.*

XI. *A Venereal Cholick.* here is no better Medicine pon Earth, then to give e- ery day for a Week toge- her (if it has been of long ontinuance) our *Vinum Herculeanum,* a Sack Glaſs full at a time, three or four times day. The way of making ſee in *Phylaxa Med.* Lib. 1. Cap. 47. Sect. 15. It is much beyond all the the Spicy and Aromatick Things in the World. *Salmon.*

XII. *A Clyſter againſt the Cholick.* Take Decoction of Juniper Berries a Pint, Spiritus Aureus one Ounce, Aqua Benedicta four Ounces, Oyl of Olive two Ounces; mix them; this works in a ſmall time; but which is admirable, even before it works the pain ceaſes. *Salmon.*

XIII. *Another Clyſter for the ſame.* Take Decoction of Dates, made in Mutton-Broth a Pint, Vinum Emeticum five Ounces, mix for a Clyſter; it gives eaſe almoſt in an Inſtant, and brings away the morbifick 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 eſtimates them not only as a preſent, but as the ultimate Remedy: If you take ſix, eight, or ten Grains of Caſtor in Wine, and drink a little after it, it will quickly Cure: And five or ſix Gr. of *Euphorbium* may be Infuſed, and taken (the clear Infuſion) in the ſame quantity and manner.

XV. *If the pain be in the upper part of the Belly, above the Navel,* Clyſters ſeldom do any good; for they never reach the Morbifick or offending Matter; yet ſometimes, even in theſe caſes, when the pain is very violent, and the Humours crude, Clyſters may be given, but they ought to be made of ſtrong Attractives, ſuch

such as the afore-mentioned.

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 E nor made her go to Sto so that what with the A guish and Pain, she w given over and lay dead. In this state a Condition, a Gentlew man then present, mov that I might be sent f which was according done, when I came thith I viewed my Patient, appearance of Life could discerned, so that I had small encouragement to a however, being entreat by her grieved Parents, was perswaded, even their satisfaction. The pothecary was sent fo and gave me an account all that was done; I cou not forbear blaming t Physitians, for acting preposterously, against t rules of Art, as to prescri Opiates in a Cholick, wi a strong constipation of t Bowels; The Apothecar could no waies take the part, but was of my Op nion. But the business wa now, what was most fit t be done; nothing could b given by the Mouth, fo her Teeth seemed to b set;

I immediately bethought of the former Clyster, which was presently given, and in half an hour came away, with many hardned Excrements, after which, the Sick was discerned to breath: I caused the same Clyster to be administred again, and all the Region of the *Abdomen*, to be bathed very well with *Powrs of Amber*, and a Flannel moistned with the same, to be laid hot 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, and seemed to move her self; and in about six hours time speak. The first Clyster was given about Ten in the Morning, the second before Eleven: About Eight at Night I prescribed this, *Take Mutton Broth three quarters of a pint, Aqua Benedicta three Ounces, Venice Turpentine two Ounces, Oyl one Ounce, mix and make a Clyster.* She confessed she had great Ease before this was exhibited; but after she had received this 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 *Pilulæ Mirabiles* (but withal giving her respite to recover Strength) after which she constantly took my *Spiritus Anticolicus*, in all her Drink, and became perfectly well. *Salmon.*

XVII. *A Cholick proceeding from Gravel, obstructed in the Reins*; It was plainly perceived 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 performed 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 Inchantment. *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 Alhaudal 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 emollent Clysters, are of excellent Use*: And sometimes Clysters made only of Oyl, or of Oyl thr parts, Turpentine one pa have saved the Life of Patient. For since the Ch lick is caused by the *Col* being obstructed by plen of Matters above, Wind the middle, and a gre quantity of hardned Excr ments below, whereby t Wind can neither get nor down, or get out: It neccessary first of all, to op the lower Passages, and help the dryness of t Bowels, which may be do by Lenitive and Emolie Clysters; and if the matt be tough and viscous sharp, inciding and attracti ones, such as we have b fore described, which mu be so long continued, t all the hardned Excr ments are taken away: N must Oyl be omitted, b cause it mollifies and loose much more than any A queous Body, and leav the Bowels in a bett temper. *Salmon.*

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

sick has present ease; tough flegm or matter is erwards carried off, and wind descending into the n, is discussed. In this e take this: *Take Extract fine Aloes one Scruple, Scammony in fine Powder eight rains, of our Volatile Laudanum, with Aloes, five or six rains: Mix and make a ose, to be* given at night. *almon.*

XXI. Bartholinus *saith, that Clysters of Tobacco-Smoak are excellent, and a present help.* There is a Pipe made on purpose for this use; but the Smoak may be blown up the *Anus* by a common Tobacco-pipe, which for the most part effectually brings away the hardest Excrements, discusses Wind, and even cleanses the Intestines of cold glassie Phlegm.

XXII. *An Electuary to purge with in a Cholick*: Take of Dates, pulp of Raisins of the Sun, of each half an Ounce; Scammony in fine Powder twelve Grains, Bezoar mineral a Scruple: Mix them for one Dose. *Salmon.*

XXIII. If the Excrements be very muchhardened, Clysters of pure Oil ought first to be given; then such as are more sharp: For the Oil first dissolving the Excrements, they are the more easily brought away by a sharp Clyster, such as this: *Take Broth, Oil Olive, of each seven Ounces; Elixir proprietatis 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 Ounces 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 seldom fails. Or, *Take pulp of Raisins half an Ounce, Calomelanos 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 Diaphœnicon 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 h in like manner: They easie and ſafe. *Salmon.*

XXVIII. *In ſome Conſtitu troubled with a Cholick, W and ſtrong Liquors are pernicious*, and always ge rate the matter cauſing th pains: In thoſe caſes dri ing of Water is the only medy, and Fountain-wa in which *Sal Prunella* Scruple to half a Pint) is ſolved, and well ſweet with Sugar; and this i ways certain in a bil Cholick, eſpecially if acc panied with a Feaver; which caſes, as alſo in an flamation of the *Colon*, Remedy never fails.

XXIX. *This is alſo to be n That where there is occaſio uſing my volatile Laudan. G Vitæ, new London Treacle,* any other of that kind, t they ought to be uſed w there is yet ſtrength: Fo they be uſed when the F ces are waſted, and the conſumed, or near dea they will not only do h but alſo haſten the Patie death, taking away Life

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

XXX. *They are alſo moſt effectual, if taken after Univerals*, as proper and fit Emeticks, or Catharticks, or both, uch as we have before deſcribed: And without theſe Preparatives, they ought not ndeed to be taken. *Salmon.*

XXXI. *Authors ſay, Clyſters hould firſt be given, as of Oils lone, from ſix Ounces to a Pound, which the ſick is to keep all night.* If evacuation of Excrements follow not that, hen exhibit five Ounces of at Manna, diſſolv'd in Broth, romatiz'd with Cinnamon r other Spices; for that by s ſoftneſs, moiſtneſs, and ubtilty of parts, looſens and enetrates, and by ſoftning xpels the Excrements. If his 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 morbifick 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 Annifeeds 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 lo neck'd Matrass, or la Bolt-head; which seal hermetically, or other well close it; set it to di in Horse-dung, or a S heat of equal strength forty days: Then open Vessel, take out the mat which will most of it be duced into a slimy Liqu strain out the thinner by pressing: Digest agai a little Sand-heat, or ra in *B. M.* that there may residence of the gr parts: The thinner sepa by inclination, which fectly purifie by addi every quart of the Liq from half an Ounce whole Ounce of its own Salt; or for want of the sa as much Salt of Tartar; gest again for forty da then separate the pure the impure, and keep *Essence* for use in a close stopt: It will ke long time, and be as it w incorruptible: Dose f half a spoonful to on two spoonfuls, or more. Essences of Plants made ter this manner, will transparent, either of an

d green, or of a red Orien- Granate, according to the ality and quantity of Salt, lphur, and Mercury, pre- minating in each Plant. *lmon.*

XXV. *To make the* Essentia Apii, *or Essence of Smallage, which is a specifick in this Disease.*

Take a great quantity of mallage when in Flower, eat it well as aforesaid; di- est in a long-neck'd Ma- ass for forty days close opt, in a Sand-heat; strain t the thin by pressing: igest again in a very gentle and-heat, or *B. M.* to ake a farther separation: eparate the thinner by in- nation; which perfectly rifie by adding to each nt of Liquor from two rachms to half an Ounce its own fixt Salt; or for ant of it, as much Salt of artar; digest again for for- days then separate the rely clear, and keep it ose stopt for use. Dose om a spoonful to two or ee spoonfuls, or more, in Glass 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 posses all the central Virtues of their mixt; for here Art and Nature, in this Preparation, 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 separate 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 imaginable. If three or four Ounces 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 Patient: And withal, if you put a little *S*pirit of Wine, or

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 stopt for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength: It purges well, and car off the morbifick cause Miracle; but it ought to taken three, four, or times, as the exigency the Disease requires. is a specifick in a Cho beyond most other thi and withal very safe. *Sa*

XXXVIII. *Among Ca natives, or Discussers of W commend (from a very long large Experience)* our Po of Anniseeds, Powers o raways of Juniper-be Limons, Cloves, Nutm Rosemary, and the like. of these the following *positum* may be made: *Powers of Cloves, Nut* ana *one Ounce, of Anni Carraways,* ana *an Oun half; of Juniper, two O of Limons and Rosemary, two Ounces and a half: all for the Uses afore-me ed.* Dose half a spoon a Glass of Ale or Wine *mon.*

XXXIX. *This is also from a very great Exper* That as vehement Ch are often caused from a tough, viscous Phlegm,

to the Stomach and Guts, and Wind thence a- ing; so that not only the id Wind may be gradually discussed, by the assiduous se of the said *Potestates* or Powers, but also by the use hereof, that viscous Phlegm adhering to the Tunicles of the Stomach and Guts, will be by degrees incided, corrected, and removed. *Salmon.*

XL. *But though these Aro- matick Potestates are so admi- rable in the precited case, and so 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 Choler, and discusses Wind when bred, but also hinders it from breeding. It not only discusses Wind, or condenses it, but prevents its new extention, 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 [in]vincible Colick; at leng[th] he deſired my help; I o[n]e gave him my *Spiritus A[n]colicus*, two Drachms a[t] time, in a Glaſs of Wi[ne] and made him ſweat up[on] it; and by the uſing of [a]bout two or three Oun[ces] thereof, he was Cured.

XLV. A Man, about ſi[xty] Years of Age, mightily co[m]plained to me of a grind[ing] pain in his Groin, wh[ich] always ſeized him juſt[ly] Night, and this had c[on]tinued with him for th[ree] or four Months; the C[on]ſtitution of the Bowels [in] this while being as it ſho[uld] be, for, he was neit[her] Coſtive nor Looſe; fr[om] whence I conceived it [to] be rather a Flatulency [in] the Muſcles of the *Abdo[men]* than in the *Colon*, and ſ[o] proved; for I cauſed h[im] Morning, Noon, and Ni[ght] to bathe the Part affli[cted] with *Powers of Amber*; [by] this alone in about a We[ek] time (without taking a[ny] thing inwardly) cured h[im]

XLVI. I have ſeveral ti[mes] cu[red]

red an Inveterate Colick, with loſs of the uſe of Limbs, by giving *Turpethum Mineral*, ſo as to raiſe a Flux, which has ſometimes laſted ſeventy Days, or more; for by 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, by diffuſing themſelves every way, diſſolve, divide and diſſipate the morbifick Matter, into almoſt inſenſible ſmall Particles, and at length wholly expell them. And this I experienced in a miſerable Lame Patient, whom I Cured by this means, even while this preſent Book was in Writing.

LXVI. I am of opinion, that Catharticks, mixt with Opiates, 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.* It 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

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 my ſelf 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 my ſelf 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 Benedi* commends this: Take N *two Ounces*; *diſſolve it in ſufficient quantity of Wa with which mix as much* O *and exhibit it by Clyſter,* o *due heat.* This, they wonderfully draws out t thick Matter, and dry co pact Excrements. It m be a good thing for all tha know, but I have had experience of it. This probable, That if it p ceeds from a hot Diſtem of the *Viſcera*, or *Inteſti* this Medicine may do goo but if from a Cold, it m be infallibly naught.

L. *Speedwell*, is co mended by *Crato*, as a Sp cifick in the Cholick. 1. drinking the Decocti thereof made with Wi with half a Drachm Myrrhe. 2. By exhibiti Clyſter-wiſe, a Decocti thereof in Chicken-bro He alſo ſays, That wh no other Remedies wou do, he cut Root of *Maſt wort*, put it into a Glaſs Wine, and gave it to dri every Day before Supp which made the pain cea

LI. This following Cly- has cured many. Take *msey, or Muskadel, or for t of them* Malaga, *or Ca- y ſix Ounces*; *Oyl of Nuts Ounces*; *Powers of Juni- and of Rue, of each an nce and a half*; *mix, and ibit it hot.* Inwardly, u may give by the Mouth r *Tinctura Anticolica*, from lf an Ounce to one Ounce Wine: Or this Powder: ake *Powder of the Teſticles a Horſe, or of Caſtoreum e Drachm*, *Anniſeeds in owder one Scruple*: *mix, and ve it in Wine or Broth*: Or, alf a Dram of the Powder f the Spunge, which grows on 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 method of Precepts for he Cure thereof, I cannot ollow any Author, nor have 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 Convulſi or diſtemper of the *Meſ ry*; for that I have kn ſeveral Men (though n commonly as among V men, becauſe not ſo ſub to ſuch Paſſions) in an tream manner afflicted ſuch as are commonly counted Hyſterick Fits.

IV. If a Cholick be exc in Perſons not ſubject to H ſterick Fits (and ſuch ſhall call them, as oft as have occaſion to make of their name, becauſe the vulgar acceptation cannot be an Hyſte Cholick, but that of ſimple kind, of which have largely treated in former Chapter, and th fore ſhall ſay nothing he

V. But if in Perſons ject to Hyſterick Diſt pers, upon the exciting the Hyſterick Fit, a C lick be induced, this is which we intend here, whoſe Symptoms, Cau Prognoſticks, and Indi ons of Cure, we deſign this Chapter.

VI. It is eaſily known by difference afore-menti- from an ordinary olick, yet there is a far- cauſe, than what ſimp- cauſes Hyſterick Fits, *viz.* ſharp, phlegmatick, or mmy Matter, lodged in nervous foldings of the *eſentery* and Bowels: more- er, the Sick for the moſt rt complains of a vehe- ent pain at Stomach, for me-time before hand, ith a weight and heavi- eſs; and many times there a Coſtiveneſs of Body receding it; and if the Patient is plethorick, or full of Blood, there is ſometimes bleeding at Noſe; or in eavy, melancholly, and npleaſant Bodies, a Flux of the *Hæmorrhoids*; if theſe precede not, the Patient omplains of Vertigo, or a ain in the Head, a dull ain or heavineſs in one of he ſides, either right or eft, and a dimneſs of Sight, ith an unwillingneſs to ſtir, nd 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 other ſome 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 nere 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 Paroxiſm*, cauſes this vehement pain: For by reaſon of the Colliſion of the neurotick Spirits juſtling 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 Prog
ſticks, this we have to
That if the Diſeaſe has
of long continuance, an
ancient People, it will
difficult cure; the older
the longer the Diſeaſe
been, ſo much the m
difficult. If the Limbs h
loſt their uſe, 'tis very
dom that the Sick reco
If a Palſie be induced
Sick is incurable; ſo if
contraction of the Ne
with loſs of the uſe of
Limb: The ſame alſo i
Patient is become foo
or there be a very great
nation of Mind, more e
cially if it be not recent,
of long continuance. B
there be no loſs of the
of Limbs, or it only ret
by long intervals; if it
recent, & the Patient yo
ſtrong, vigorous, and liv
If they can eat freely,
ſleep well, there is all
poſſible ſigns of recove
and ſo much the better
eaſier if in a Woman
with Child, or in a B
not ſcorbutick.

IX. T

XI. The *Indicationes Cu-*
rvæ are theſe: Obſtru-
ions muſt be opened, hy-
erick Vapours or Fumes
uſt be quieted, the acid
lts and Juices muſt be al-
ed, the peccant or offen-
ing Matter muſt be evacu-
ted or removed: And laſt-
y, the parts weakned muſt
e corroboated and ſtreng-
hened, 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*. If 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 Aperiens*, *& Antiaſthmaticus Spirttus Anticolicus Sal nitri*, *Tartari nitratum*, *& Nitri Vitriolatum*, *Sal Armoniacum Volatile*, *Syrupus Nephriticus*, 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 Smallage 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 clarifie with Whites of Eggs*: Give it in the ſame manner and Doſe with the former: Or theſe Juices may be mixt with new Ale, botled 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 Plantin, mixt with an equal quantity of Canary*, is of good uſe. Alſo *Poteſtates Carui, Juniperi, Lithontriptici, & Pulegii*, may be daily given in all their drink.

XIV. To

XIV. To quiet the irregular and turbulent motion of the Spirit, and hysterick 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 smell 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, Castor Powder half a Scruple, of Volatile Laudanum three four Grains; mix them*, one Dose, to be given ev night going to bed. Th things thus used, will fail you expectations.

XV. The third intent of Cure, is, to sweeten th cid Salts and Juices of the dy; for which purpose th is certainly nothing m powerful and admira than our *Spiritus Univer* (which see in our *Phyl. M Lib. 2. cap. 22.*) given tw a day, or as often as the drinks in all their Ale Beer: Or instead of t *Volatile Sal Armoniack*, six or eight Grains, in their Liquor aforesaid. So possibly may prescribe P parations of *Pearl*, *Cor Amber*, *Crabs Eyes*, &c. these things (though afte very long using may do so good, yet) being fixt calies, do not so immedia ly enter into the Mass Blood, and are therefore be laid aside, where the ther things can be had, f asmuch as this Disease p

es the whole Mass of od and Humours, and the oly habit of the body.

XVI. But more effectually nswer both the first In- tion of Cure at *Sect.* 12. d 13. aforegoing, and this rd present, this following mposition is most excel- nt: *Take Venice or Strasburgh rpentine two Ounces, Angelis neralis, Bezoarticum Mine- e*, ana *enough to make the rpentine up into Pills*: Dose e Dram, or a Dram and lf; and in some cases two rams. It is a most effectu- Medicament for the Pur- oses intended, and not e- ough to be valued; and much the more especial- , if it be given in a scor- utick habit of Body, and here the Sick has lost the se of their Limbs.

XVII. The fourth Indicati- n is to evacuate the mor- ific Cause, or peccant Hu- our, which you may most mpleatly accomplish with y *Pilulæ Mirabiles*, for they iven from one Scruple to alf a Dram) wonderfully arry off the offending mat- ter, and draw it away even from the most remote parts of the Body: Or instead 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 Nature, Preparation, or Proportion, of any thing contained 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 consent.) These Family-Pills may be given, three, four, five, or six in number, according 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 excellent 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 Glaſs 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 V tum*, given to twenty, or ty, or forty drops in Outwardly you may b the *Stomach*, *Abdomen*, *Back*, with the ſame; now and then to com the Bowels, give this ſter: *Take Venice Turpentin Ounce, Yelk of one Egg*; *them well together in a M till they are well mixt*; *add to them Chicken-B choice Canary, of each ha Pint, of our Aqua Bezoa an Ounce*; *mix, and ex warm.* Salmon.

CHAP. XIII.

Of an APOSTEME.

I. AN Abſceſs or Apoſteme, is an Aggregation of Matter in a muſculous or fleſhy part, with an intention to break out; the Precurſor of which, is always Pain and inflamation: 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 any part of the Body, there be a ſuſpicion Matter is gathered there the Sick ſweats, or ther a natural *Diaphoreſis*, eſp ally about the Face, and pain yet continue, you certainly conclude, that M ter is gathered togethe the part, though the Co thereof be not changed; th

efore in its due ſeaſon it be opened, that the gregated Matter may be out.

II. I remember once I ſent for to a little Boy, out ten years of Age, who play had hurt his Leg: e Child complained ve-mently, and almoſt always ed out, yet no great ap-rance of an Apoſteme: here was no outward diſ-loring, or inflammation, or rcely any appearance of Tumor; but at length a all general ſwelling over e whole Leg, and the ve-ment pricking pain was ly in one particular part reof: I applied Matura-es or Ripeners, which de the general Tumor re apparent; but the pain ally continued, and the lour of the Skin was the e as formerly, or as that he other Leg, without protuberance, or place nting out, where it ought e open'd. When I thought as time to open it, I did ith an Inciſion-knife, up-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 Apostеme, before it be throughly 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 f mer Reasons, for a hasty ning of the Abscess, t following also conclude 1. Where the heat of part is languid or weak, the Sick wants sleep. Where it is evident, the is a very great plenty of M ter, which Nature ca dispose of. 3. When Matter is seated deep, t and wide at bottom. 4. W it is adjacent to a prin Member, which may danger of being hurt or cted by the malign F thereof. 5. If it be o near the Joints, lest the roding Humor, thus d ned, should seize upo eat the Ligaments. 6. be in a glandulous part cause they are more s to putrefaction, and th ting of them hurts but 7. Lastly, If it be upon B Nerves, or Tendons, *Whitloes* and *Fellons*, happen to the Nails and gers ends, where for w seasonable opening, the is many times putrifie corrupted, to the sometimes of a Joint,

nes of two. So *Hippocra-* advises, concerning an bscess upon the *Perinæum*: hen (saith he) any such e Tumour shall begin, cut orthwith, while it is yet ripe, lest the suppuration ould reach to the *Intesti- m Rectum*, or Arse-Gut.

VIII. When therefore an In- mmation with pain is pre- nt, and that it appears, the umor will apostemate, it necessary to apply Suppu- tives, to bring it to a com- ete maturation or ripeness: ch as this: *Take Yolks of gs, Honey, Oil Olive*, ana *ve Ounces, Pulp of Figs, Rai-* ana *three Ounces*; *Mi- ridate four Ounces, Pouder f Aron-Roots, enough to bring to the consistency of a Pultise*, hich renew twice a day: r this, which is stronger: *ake Basilicon minus, Ox Gall, lack Sope, soft Hens dung*, na *two Ounces*; *Onions, Gar- k, Leeks*, ana *an Ounce and lf*; *Mithridate, Gum-Elemi*, na *an Ounce*; *Saffron half an nce*; *Pouder of the Roots Aron and Briony, of the eaves of Dittany and Rue*, na *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 putrifactive 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 Cautery, 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 Cautery, as a red-hot Iron is to be chosen; (because it strengthens the parts it touches;) *but if Nerves be near, the Actual Cautery, 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 Cautery, 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 Inconvenience of each: *First*, As to the potential Cautery, 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 Cautery of these times, *viz. Dutch Soap mixed with Quick-lime*, which eats deep enough to the Flesh, and much more gentle than the Holoserick Cautery of *Paræus*: Yet these Inconveniences are apt to attend it: 1. It corro sometimes much deeper farther about than is need by reason of its spread notwithstanding the de sative. 2. It is some ho before it perfectly does operation; which, if the mor be maligant, will permit of it. 3. The Es does not presently fall o that if you would have Matter brought forth sently, you must use the cision-knife or Lancet, all that; nor is it possib avoid these Inconvenien

XIII. *Secondly*, As to Knife, it has these in veniencies; 1. That Patients are afraid o 2. That it is suppose cause much pain; but fear is prevented by speaking of it; and the is of no great moment, ing more in name, tha power: yet it has Conveniences withal. the Knife, or Lancet, may make the Apertio long, and as deep, as please, or the Apos requires. 2. You very q ly come at the Ma wh

hereby it is evacuated, the Patient eased. 3. The maining Matter, not yet gested, will be more easi- maturated, by external plications, assisted with ternals. 4. There will not a long continued gleet- g (which often attends umours, or Apostems up- the Glandules) being ened with *Cathereticks*. or Apostems behind the ars, in the Neck, Arm- ts, and Groins, arise from ardned Glandules, filled with preter-natural Hu- mours: These Glands are covered with a proper Coat, which being hurt, a gleeting necessarily follows; for the Tunicles being broken or pened, the Glandule can either preserve it self, nor s Humour, but a gleeting will continue so long, 'till e hole in the Tunicle is ured, or the whole Kernel vanished and consumed.

XIV. The Apostеme be g opened, you must not t all the Matter (if it be uch) out at once; for ere would be a too great nding of the Spirits at one time: But for the assuaging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; because 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 Apostеme, beyond the power of any Topick Medicine whatsoever.

XV. When all the Matter is evacuated at once, it often causes a fainting or swooning, from the exceeding great loss of Spirits; the remaining undigested Matter oftentimes grows so hard and scirrhous, that the Affect becomes incurable, to which Resolvents or Emollients are applied in vain; the first consuming what is thin, leaving the remainder hard like a Stone; the latter, wanting strength and an attenuating 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 skilfully done, afflicts both leſs and a ſhorter time than a Cautery; 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 (ſpight of all prevention) extend it ſelf both lengthways & breadthways; whence many times ariſes cruel pains, and g inflammation, both in parts immediate, and th adjacent to the Cauſtick, ſo leave a large Eſcha which is not only long falling off, but the part bare, is ſlowly and with ficulty reſtored.

XVII. Moreover, Tum which keep the native lour of the Fleſh and S and but ſlowly maturate, dom grow copped or much; (as in our Exam of an Apoſteme in the L at *Sect.* 2. aforegoing;) therefore you muſt not w for a head before you op it.

XVIII. If you open an poſteme near ſome inter Cavity, as the Breaſt, Abdomen, you muſt wh ly reject Injections m with a Syringe, leſt fo part of it ſhould enter i the Cavity, where it mi not only cauſe griev Symptoms, but alſo pr the death of the Sick.

XIX. Apoſtems in the muncto ies, Throat, beh

hind the Ears, ought to opened rather too ſoon, an to ſtay for a full ma- ration; not only becauſe Symptoms many times ceed, but Life it ſelf is oft: 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 Reins 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 Fourpenny-loaf. This had been twelve or fourteen Weeks a 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 timerouſneſs 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, timerousness, 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 discussed after they are suppurated; two Exmaples of which *Riverius* brings, *Observat.* 473, & 474. Where one *Pomeret* cured a suppurated Apostheme in his Daughter, about eight years of Age. The Apostheme was (saith he) on the out-side of her nether 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 averrs, that he had c red a suppurated Apostem with crude Mercury, mi with Diapalma Emplast which discussed the sam he, I say, in imitation them, *mixed a Dram of M cury, with an Ounce of D palma*, and applied it to t said suppurated Tumor, a within four days he affir it was perfectly discuss He also saith, that he the same thing again on same Daughter, who hav an *Oedematous or Flegma Tumor suppurated* upon Region of her Loins, big as the palm of o Hand, it was discust wit a few days by the same P ster. But in order to performance of this, it is quired, 1. That the sup rated Matter be small quantity. 2. That it thin and serous. 3. T it be near the Skin, and in any deep part. 4. That i in a soft-fleshed, strong youthful Body. 5. Tha also be in the Summer- son of the year.

XXIII. These are g Authorities, and so muc

may do upon their own may force a kind of f: But a Mind exercised Reason, and desirous Truth, can hardly enter- them, besides the hazard danger that may follow such an Operation; for ere think you must that s of Putrefaction go, if be discust? The whole bstance of it cannot pass rough the pores of the in; if any thing, only the in and watery part can s: The thick putrified Matter, if it dissolves, must vert either into the Blood r solid Substance of the Flesh, or both; which can- not but corrupt the Body, nd fill it full of ill Humors springing from such a cor- upt Seed of Diseases, whence Tettars, Ringworms, Mor- phew, Scruf, Leprosie, King's Evil, Scurvy, Pains, Aches, Lameness, even an Army of attendent 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 Judgments 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 Apostheme (as it was thought) by several Physicians and Chyrurgions, my self being present there also: The Man had been in much pain, but now was pretty easie: The Chyrurgeons were for opening of it, as judging it to be suppurated; but the Patient's being easie would not permit it; he only kept it covered 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 Apostheme. However, from the aforesaid Observations of those learned Men, this may be noted: 1. That a Mercurial Emplaster applied to several sorts of Tumors, may be exceeding useful, more especially if they be not suppurated. 2. That it is possible the wisest Artist may be deceived 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 pre
indeed is to be avo
(becauſe it many times
hurt,) unleſs the *P*
Matter be lodg'd in ſom
mote place from the Or

XXVI. In opening
Apoſteme upon the
tocks, you muſt be ca
not to cut the great N
which lies under, or
bare, leſt it be hurt by
for thereby it will leav
Thigh for ever after
numbed.

XXVII. *Sylvius* ſaith, th
mong all things which
or promote the excreti
Matter, antimonial M
cines are moſt to be
mended: For (ſaith h
have often obſerved,
they have a Virtue to
rect all Evils brought o
Body by Matter, an
hinder the productio
new: Becauſe Antimo
not leſs ſerviceable to
purification of Man's B
than it is to that of G
if it be rightfully p
red and adminiſtred.
timonium Diaphoreticum,
eſpecially *Bezoar Mi*

the continual generati-
of Matter from corrupt
d; and any other alte-
Medicine made of
imony, eſpecially the
am, made according to
out of its Flowers. *Bal-*
um Sulphuris Aniſatum, is
good for the ſame.

XXVIII. And to this pur-
I commend my *Ange-*
Mineralis, or my *Pilulæ*
glicæ; if given according
the Directions in my *Phy-*
ca Medicinæ, Lib. 1. cap.
2, & 53. For they not only
op the Flux of Matter to
the part, hinder the ge-
eration of new, but alſo
ſpoſe the whole habit of
Body, and all Humors
ereof to a healing tem-
er.

XXIX. If there be an in-
ard Apoſteme, Nature
mmonly breaks it; yet
ings proper for the ſame
ght to be given; for
hich purpoſe ſome com-
end *Aniſated Balſam of Sul-*
ur: When it is broken and
come an Ulcer, it is clear-
and fully cured by taking
or 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 Powers, will perform things wonderful, although they ſeem incredible to moſt, not only in curing this Diſeaſe, which is dangerous and hard to be cured, but alſo other like Diſtempers which may at any time ſeize the *Viſcera.*

XXX. Some Men commend the Juice of Water-Creſſes, as alſo the Juice of Garden Creſſes, ſtrained, and drank, for the ſpeedy breaking of inward Apoſtemes in the Body. This is good: Take Muſtard-ſeed, grind it well with Water; then with a ſufficient quantity of Water, waſh out the Virtue from it, which Water ſweeten with Honey, 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 Cataplasm also of Goose-dung fresh and hot, or of Pidgeons or Hens dung will do the same. Or this: *Take Cresses cut and bruised well, Goose dung, Hens dung, Pidgeons dung, one handful; Goose-grease Ounces; with Pouder of A Roots, make a Cataplasm.* my *Synopsis Medic. Lib. cap. 24. sect. 30.*

CHAP. XIV.

Of the THRUSH.

I. 'TIs certain, *That every Thrush has its rise from a morbifick 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 corrode the Skin; so that the Mouth and parts adjacent, seem as if it was a part scalded, and in some, as if it was scalded, and the Skin rub off.

II. *The first thing there to be considered in the Cur to absorb the acid Humor, that with all the speed may be*: For the soreness the Mouth, though it bad enough, yet is not t which indicates the grea danger; inasmuch as acid Humor may be carri down into the Bowels, a do the same thing there, least cause gripings, sha prickings of the Bowels, a sometimes a vehement Flu if not a bloody Flux; whi does not always go alon but are many times atte

d with dire Symptoms, as nvulsions, Fevers, and the e.

III. *It is also to be noted, where this acid Matter Spirit extravagantly pre- ils in little ones, by reason of softness and ductileness of parts, the said acid penetra- ng, and through a thousand tricacies ascending up to the rain*, being volatilized by he infant-heat and subtilty f the Spirits, it strikes upon he Ventricles of the Brain, nd seizing as it were upon he Substance of the Brain, contaminating all the ani- al Spirits with its acidity, t forthwith causes an *Epi- epsie*: And this is the true ground of this Disease, which o often and so much af- icts Children, which might easily be prevented in the beginning, were but care timely taken to depress the acid, and sweeten the juve- nile Juices.

IV. *The next thing is, to expel the Excrements or Mat- er contaminated with the acid*: We must not only correct or absorb the acid Humor, ut the Matter affected therewith must be expelled; for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow sowre 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 Hæmatitis, 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 Pouder 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 Pouder, let them be given in a little Milk. Or this: *Take Bezoar Minerale, Cinnabar of Antimony in impalpable Pouder*, -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 morbifick 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 C with two or three drops of Annifeeds*, may be dissolved in Milk. Or *Take Sena from half a D to a Dram, Liquorice br half a Dram, Annifeeds Scruple bruised; infuse tw hours in a gentle heat in Ounces, or better, of Wa strain out, and sw with Manna.* Or this: *Sena, Liquorice bruised a Dram; Annifeeds, raways*, ana *ten Gra infuse as before in Water Ounces for twelve ho strain and dissolve therein sia extracted from half a D to a Dram*, and give it a Dose. But if it be to given to one of riper ye you must double, treble, quadruple the Dose acc ding to Age and Strength

VIII. *Fat and oily Th take off the edge of the a but* Opiates *do it much be* For this purpose *you give from ten to fifteen or tw ty drops of my Guttæ Vitæ*, any thing the Child dri at bed-time; I have foun very prevalent. It not ly blunts the points of

and dulls the edge of harp Humor, but gives e rest and ease, 'till n recruit her self again; o it puts a present stop e flux of the Humor to ore or raw parts: Elder ons may take my *Lau- m Volatile, from three to Grains*, beginning with maller Dose first. They cannot swallow a Pill, *take ten or twelve Grains my new* London *Treacle, any fit Vehicle.* These ings thicken the fluid acid, that it cannot approach ith that violence to the di- sed parts.

IX. *But whereas* Opiates *angely disagree with some ple, my* Tinctura ad Ca- rhos *answers all the Inten- ons both of sweetening and pping the flux of the said Hu- our*; and it may be given en to Children with a orld of safety and securi- , from half a Dram to one or two, in any proper Li- uor which the Child will ake. See it in my *Phylaxa Medic. Lib. 2. Cap. 9. Sect. 2.* &c.

X. *If an Epilepsie or Convulsion 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 levigated* into a very subtil Pouder, purging presently after with some of the things before named.

XI. *If the Child be taken with a vomiting withal, it certainly 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 already raw. And in those of ripe years, it is a most admirable 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, nothing

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 wh elder Perſons may uſe *Take white Vitriol*, Roch *lum one Scruple, Plantar Spring-water four* Oun *mix, diſſolve, and ſweeten Sugar, for a Gargariſm.* Children, to whom it c not ſo eaſily be uſed, m have *the juice of baked T neps* to waſh withal, or ſw low down; or *the juice Parſneps baked with M* Theſe things are Balſam their kind; and beſides th healing Property, have a culty of ſweetning and king off the edge of the ac

XV. *Moreover, you ma you pleaſe, ſweeten theſe Ju with Honey, or Syrup of Ro both which ſtill contribute the healing of the ſore and r mouth*: And if the Ch has diſcretion enough, ought to hold the ſame its mouth for ſome tim And to theſe things you m add *Syrups of Violets, Jujub Liquorice, Lettuce, juice of P ſlane*, &c, for that they blunt (as it were) the ed of the ſharp Humor, a withal contribute to h ling.

XVI

XVI. *But that which is obſervable and remar- (but only for Perſons of years,) is, the uſe of* Spirit Wine, *or* pure Brandy; that only held in the th, (and ſometimes Gar- with,) for two or three utes at a time, and that or five times a day, and ſpit out, certainly heals cures the afflicted parts a miracle. And though ay ſmart much at firſt, is vehement but for a hile, *viz.* for the firſt two three times uſing of it, erwards it is eaſier, and length the parts are, as it ere, pleaſed and refreſhed ith the uſe thereof; and the end it perfectly heals m: And this it does not only from its *balſamick roperty*, but alſo as it is an *aly*, and abſorbs the acid the Ulcer.

XVII. Sylvius *commends Yolk of an Egg, mixt with ittle Roſe-water and Sugar*; *that it draws to it the acid mour that hurts the Sto- ch*; and ſo by degrees ears 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 hindred, 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 eale. 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. Ætius *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 an Ounce, Oil of Vitri Dram; mix and make* niment. This, he says present Remedy, wh in old or young.

XXI. Goclenius *a for a Thrush in Children, Take Roch-Alum, Sugar, half an Ounce; boil in tane water; add Juice o berries a sufficient quan mix, and wash the mouth with it.* But *Riverius* saith the best and only Rem is, *Spirit of Vitriol or Su* (if there be no Inflam on,) which in those th grown, may be used a Dip a little Cotton, b to the end of a stick, and give the Sore a touch; for so a simple T is cured in a moment.

CH

CHAP. XV.

Of a QUINSEY.

A *Quinsey is an Inflammation of the Muscles of the Jaws and Throat, which 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 for that Reason is called the Throat:) Its substance is fleshy, performing its attractive motion by *strait Fibres*, and its expulsive by such 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 less, 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 *Grisles*: *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 thereto, but ever without a ver.

IV. *Almost all Au say, That it is always c of Blood; and some, Th is caused of Blood mixt other Humours*; But Exp ence has taught us, Th is only a Flux of Hum to the Parts, which fil them with their Passa puts the Life into pe And this is eminently parent in such as are open or where they break, Matter flowing forth, monstrating that it is the product of conflu Humours of divers kin raised for the most from Cold taken, wh putting the said Humours to a Fermentation and Fl in a febritick habit of bo send them up to the Thro and parts thereabouts, e cially if there be also a tural weakness of those p attending.

V. *Physicians, for the part, begin this Cure w Blood-letting; and if Blood-letting be reasonable necessary to be done, it ou*

be done here; because, ough by that operation cannot empty the Mat- congregated, yet) by wing a pretty quantity of od away you will in some sure empty the said s of the sanguinous Hu- ur appendent thereto, probably take away the minent danger and peril of , which in this Disease is usual. By this means evulsion being made, the ux of Humours to the t affected, is in some sure stopt.

VI. *For as in other Inflam- tions, Blood is let, not in ect of that Matter which already caused an Apostem e part, but for preservati- sake, in respect to the ter yet flowing, and in- sing the Inflammation*: d so here they prescribe *botomy* in the beginning, the Inflammation, con- ually increasing (before er Remedies could be onably applied) by the tinual afflux of Humors, esent Suffocation should erge.

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 Humors 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, (chuse 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 Quinsey, 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 straining 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 Evacutions Stool, may much better safer be performed*; and tho many times Purging not wholly do the Cure it for the most part e the Peril, which is the cipal matter in this for that Nature it self w perform the work alon Suffocation did not pre it.

XI. *In this case it m demanded, that if Purg necessary, What kinds of ges those are which ought used in this case:* To I Answer; Such as strong and violent, sufficient derivation m made downwards: you Purge, and it weakly as not to deriv Matter, you do not You are to remember the danger of Life is sent, and therefore is necessary, by vio and force to draw bac peccant Matter.

XII. *In order to th Extract of* Colocynthis *with Water by long b*

most note: You may it from five Grains to lve or fifteen, in strong dies: It Purges admily, and carries off the rbifick Cause to a won- Or this: *Take of the Extract eight Grains, Ex- of Aloes (made with ter) one Scruple; mix for Dose.* It diverts excellent- and derives the Blood the lower parts. Or this; *of the Extract of Aloes Scruple, of Colocynthis Grains, of Turbethum nerale four Grains; mix a Dose.* This ought to given only to strong Bo- es, but where it may be ven, or does prevail, it es wonders.

XIII. *If any should Object, at by reason of the Turbith neral, the Humors would to the Throat the more, ere they already are too uch, and so augment the Di- se;* we answer, No. The iskness of the Catharticks ould make its whole Ef- cts downwards, while that, its melting Property, it olves the near or con- n'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 Quinsey, 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 Mithridate*: 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 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. *Trallianus* in a deſparate Quinſie 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 it makes better Revul and cauſes leſs weakne

XVI. *In giving inward medies, you ought to let th in the form of a Potion, no Pill or Bolus,* becauſe o difficulty of ſwallow and if the Sick ſhould be voked to vomiting, by ſon of the force, the ſt ned Paſſage, and ſolid ter of the Medicine might hazard ſtrangling

XVII. *If you bleed th tient, you may purge hi day following, (not w for the Coction of Hu becauſe the Diſeaſe adm no Truce;)* yea, if it be violent, you ought to even the ſame day. *S ham* ſaith with gentle dicines; (but it is like a many more of that Ge man's Miſtakes;) I ſa muſt be with ſtrong, ſuch as may divert po fully downwards; (for Experience has taught and I have ſaved many by it; whereas had I t with gentle Things, my Patients had been infa

To theſe Things you add emollient and ca- rick Clyſters, which ve- much derive and pro- the Cure.

XVIII. *When the Apoſteme me to ripeneſs, it would be that Nature would break alone; if not, to ſave Life, ought to be opened.* *Barbet* ls us of a Quinſey which he red by opening the Apo- me: It was a Woman; r Tonſils were ſo ſwelled, at ſhe could not ſwallow all, but threw whatever e took out at her Noſtrils: le let her Blood, uſed Ca- plaſms and Gargariſms; nd the fourth day as he was earching the part with a robe, ſaw that the Abſceſs was ripe: he reſolved to treat er ſomewhat roughly; with- giving her any warning, brake it with the ſame robe; upon which, when e was cured, ſhe laugh'd, nd commended his Indu- ry.

XIX. *If the Apoſteme be in hopes of ſudden breaking, to ve Life, opening the Throat ay 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 sort Quinseys, contrary to the cepts of* Hippocrates, *prescribes Gargarisms act hot*: The former causes tain and speedy suffocat if the congregated Ma be from Phlegm which fuses Repercussives: Humours extravasated, king in the Flesh, wh thick cannot flow; the fore they are to be m Fluxile with hot Remed If one taken with a Quin do (saith *Wallæus*) in beginning of the Dise gargle with Spirit of W all Inflammations will c in about three hours tim

XXIII. *There has be great noise made in the W about the use of a Swall Nest, but the Virtue truly in the Dung which is foun the Nest*: And because Dung is full of nitrous S 'tis possible it may hav specifick Virtue against Disease; and though i sharp, yet it is withal cutient, and therefore m be proper where the Dise arises from thick Phleg The Tincture of it may m

de with Wine, or Spirit Wine and Water, and Gargarism made thereof be used four, five, or six s a day hot.

XXIV. Scultetus *commends highly in the beginning of Quinsey whatsoever*: *Take antane Water three Ounces; rp Wine-Vinegar one Ounce; gar two Drams; Saffron in uder half a Dram; mix d make a Gargarism*, to often used.

XXV. Platerus *commends e Juice of Tree-Ivy, swalwed slowly from three Drams, o half an Ounce*; for that it oth digests and repels. *Sennertus* saith, that the Decoction of the inner Rind of the Hazle, or of the Barberry-wood, is excellent: So also a Decoction of Alder-flowers and Leaves, with ews-Ears, sweetned with Honey of Roses for a Gargarism: An Infusion of Mustard-seed in Wine, is also an approved thing.

XXVI. *Outwardly Things also ought to be applied to induce 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 Balsam of Amber, and apply them on both sides the Jaws warm.* But the old Remedy, you know, is *Album Græcum*, dried, poudered, 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 Pouder, 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 Anticolicus* has place:

In Extremity, the p
ought to be ſmeared
moiſtened with it (wi
Rag) alone; or you
mix a ſpoonful of it
three, four, five, or ſix ſp
fuls of Wine, and ga
with it often warm, *viz.*
or ſix times a day.

XXX. When a Quinſ
in beginning, the only th
and truly the beſt of Re
dies, is, to take about
ounce of our *Spiritus Co*
ticus, in a Glaſs of Sa
this given two or th
times, is indeed an ad
rable Remedy; for it
only diſcuſſes or diſſip
the Tumor, but it br
on a moſt neceſſary
phoreſis, by which not o
the afflux of new Matte
prevented, but the Diſe
and all its Relicks perfe
caſt off.

CHA

CHAP. XVI.

Of Deafneſs.

YOu ought to conſider whether there be a
fect deafneſs, or a diffi-
ry of hearing only: If
deafneſs be perfect, ſo
the Patient can hear no-
g, no not the very beat-
of Drums, nor the noiſe
Guns, or Cannon, the *Tym-*
um, or Drum of the Ear,
y be ſuppoſed to be bro-
; and therefore the Di-
e to be incurable: In
caſe you ought to at-
pt nothing; for you
l reap nothing but Diſ-
ce: But if with much ga-
, hollowing, or making
iſe, the Patient can hear
, there is hopes, and you
hopefully make a
l.

II. If Deafneſs is either
nded, or begun, with
, it is either through a
p Vapour, or Matter,
nding the Part: In this
, 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 Vomit, which I ever met withal, has out-done, nay, ſcarce-

ly

ly equalled my *Catharticum Argenteum*, which may be given from two Scruples to a Dram, in a little Posset-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 Pilulæ 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

succes, even in this
See these Medicines i
Phylaxa Med. Lib. 2. C
61, 62.

V. You ought also t
sider, whether the Pa
Deafness proceeds fr
hot or cold cause, t
what proceeds only
those simple Intempe
seldom lasts long; ye
ought to have some r
to them, because hot
dicines in a hot Tem
ment influence the Bo
cold Medicines in a
Temperament chill it
so make the Disease w

VI. Though *Opiat*
accounted ill in a De
yet if the Pain attend
very acute or sharp,
will be a necessity
pense with the Ill, fo
Good that may ensue:
this is an Observation
thy of remarking,
though Opiates are
(if not to cause deafne
to confirm or contin
those ill effects seldo
much longer than th
king of the Medici
have known some P

mine, who being a little
afore-hand, upon libe-
taking of *Opiates*, have
their deafness seemingly
much augmented, yet
on the giving over the
of the same, have had
eir Hearing return again
satisfaction, and that
ith the advantage of grea-
acureness; whereby it
pears that *Opiates* do no
ential injury to the Or-
ns of Hearing.

VII. If any Matter runs
om the Ear, looking like
e Matter of an Ulcer, you
ust be cautious how you
e Repellers, lest the Mat-
r strikes inward, or be
iven to the Brain; (there-
endangering an Apople-
y,) or part of the Matter
dried and hardened in the
vity of the Ear, whereby
t only greater Dangers
ay ensue, but at least the
zard of an incurable Deaf
ss: And the same thing is
be understood in a critical
vacuation, or where the
atter is thick and tough,
there be an Apostеme
ceding.

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 dissolved; mix*, and inject it. These are excellent Medicines 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 temperature are to be administred, such as these following: *Take choice 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 Lettiſce 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, Mithridate*, 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: *Talk 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, ac panied with vehement ſo as the Patient can no reſt, it is good to off the Matter with p Medicines. I comm give in this caſe ſome of my *Family-Pills*: the Pain be extream in then two or three Do my *Pilulæ Mirabiles*, a cording as occaſion req repeat the Doſe five times, for they inſe melt and diſſolve the ter cauſing the Pain make it fluid and mov and then carry it o ſtool: But withal T ought to be applied mean ſeaſon, to diſpo Matter in ſome meaſ a Cure; ſuch as this: *Mithridate, or our An one Ounce; Balſam of phur half a Dram; mix, apply it.*

XII. If the Ear once you muſt promote the ning of it, which ma done with Externals, this manner: *Take Antidote one Ounce; B de Chili two Drams;*

mum Arthriticum one ; mix, and apply it. may alſo inject this in- which very much pro- the Hearing: *Take Turpentine half an ; Yelk of one Egg; grind together in a Braſs Mor- very well; then add new eight Ounces; Spirit of two Ounces; mix for an tion.* In the mean ſea- let the ſick be well pur- with our *Vinum Cathar- m*, at leaſt five or ſix es; I have found it to be ecifick in this caſe, and s that which an hundred ming greater Medicines ll not touch or come ar.

XIII. I remember I had ce a Patient, who had a afneſs, accompanied with vehement Pain, that or- ary Remedies, whether wards, or Topicks would no good; and all Eva- ions by internal means, her augmented the Pain; was at length forced to e a Doſe of my *Volatile danum*; the ſick began h three Grains, and in- ſed, 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 waſhed with Spirit of Wine twice a day; and in about a Weeks time after the giving over the *Opiate*, the Hearing perfectly returned, which had been in a manner loſt for ſeven or eight Months before. After all, I purged the Patient with two or three Doſes of *Family-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 droping into her Ears, four or five times a day, our *Guttæ Vitæ*; and ſometimes likewiſe giving her about fifty or ſixty drops of it inwardly, in a Glaſs of Wine, at night going 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 Viſicatories; for by this means a great quantity of the acid Hu
cauſing the Pain, and
gulating the approxi
Juices, inducing the
neſs, will be taken in a
meaſure away; and
done many times wit
Bliſter, which forty P
and Vomits would
well accompliſh; the
ceſs of which, (having
tried this means,) I
not but commend
Conſideration of Artiſ

XVIII. Whatever
cines you put into the
be ſure they be warm,
leſs ſome great occa
quire the contrary,)
very hot; becauſe t
tural temperature of
is cold and dry: And
you put no new Me
in, 'till they are c
from the filth of the f
The Sick ought to lie
contrary ſide; and t
dicament put in, oug
to exceed four or five
at a time. The leſs
ous the Medicament
much the better; for
it is gotten into the
rinth of the Ear, it
not eaſily out again;

re ſubtil and ſpirituous,
much to be preferred in
caſe, becauſe they do
ir Work, and then go a-
y in Vapor.

XIX. Dropping in Things
o the Ears may do, but
inging is much better,
ovided it be done with a
Inſtrument, and a skil-
l Hand: You ought not
ſyringe violently, but lei-
rely; leſt by ſuch a vio-
nce, the *Tympanum* ſhould
broke, which would
uſe an incurable Deaf-
eſs. Moreover, you ought
be very careful how you
pply Topicks, 'till Univer-
ls are premiſed, though
e afflux of the evil Humors
e firſt abated.

XX. The paſſage of the
ar being very ſenſible, you
uſt be careful that you
e not ſharp Things; yet
Fallæus boldly attempted
he uſe of *Unguentum Æ-
ptiacum*; and he ſaith, that
erewith he cured a ſore
ar that ran with purulent
Matter for the ſpace of
ight years. And *Petrus
ohannes 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 Apoſteme, Authors ſay, You may uſe Juice of Crowfoot, 'tis much commended;

but 'tis ſcarcely ſafe, becauſe 'tis very hot and corroſive. If the Bone that is covered with the thin Membrane, be comes 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* [illegible] *four Ounces*; *Vinegar* T[illegible] *Ounces*; *mix*, *and put* [illegible] *over a Chafing-diſh of goo[illegible] Coals, and let the boiling* [illegible] *be taken up the Ear*, *th*[illegible] *a Funnel.*

XXV. A Deafneſs w[illegible] had been of many years [illegible] tinuance, I cured wit[illegible] *Powers of Anniſeedss* d[illegible] ping them into the Ear; purg'd the Patient four t[illegible] with my *Pilulæ Mira*[illegible] and *drew ſeveral Bli*[illegible] both behind the Ears, on other Places adj[illegible] thereto.

XXVI. A poor Man [illegible] loſt his Hearing, (as [illegible] thought by the Pox) fa[illegible] into an Empericks hand[illegible] cured him by fluxing [illegible] with the following M[illegible] cine: *Take Turbith M*[illegible] *eight Grains*; *Mithridat*[illegible] *Dram*; *mix for a Doſe.* [illegible] raiſed an effectual F[illegible] which continued tw[illegible] four Days; after which [illegible] Patient heard as well as [illegible] he did in all his life. S[illegible] may wonder at the Suc[illegible] becauſe that ſome [illegible] e[illegible]

[illegible]olly loſt their Hea- [illegible] or had it mightily de- [illegible]ved by this kind of Ope- [illegible]on. But this is not to be [illegible]dred at, ſince that in [illegible]e Bodies ſuch *Sulphurs* [illegible]ound, as are not only able [illegible]ix the *Mercury*, but alſo condenſe or coagulate it, [illegible]hich mixt with the Humors (as it will be, if much of it be uſed,) coagulates or thickens all the morbifick 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, [illegible]hether in the Throat, Arm- [illegible]ts, or Groin; and they [illegible]roceed either (1.) ſimply [illegible]om the afflux of Humours [illegible]uſed by Cold, or ſome o- [illegible]er Matter; (2.) Or are [illegible]omplicate with Poyſon and [illegible]enom, as in the Plague or [illegible]eſtilence, and *French* Di- [illegible]eaſe.

II. If it be a *ſimple Bubo*, [illegible]d indeed let it ariſe from [illegible]hat Cauſe ſoever, whether [illegible]*ple* or *complicate*, (if there [illegible]e any hope of its breaking) [illegible]ou muſt wholly deſiſt from Purging and Vomiting, for thoſe Operations deſtroy the End of the *Bubo*, ſince Nature thruſtsout 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 hindred from riſing, and coming to its perfection: In all theſe Caſes Natures 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 Minerals*, 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 useless, give this: Take *Bezoarticum Minerale one Scruple, Juice of Alkermes enough to mix it into a Bolus* for a Dose.

IV. In the mean Se Topical Remedies are to be omitted, such as *Take Pulp of roasted O Mithridate, Turpentine, Soap, soft Hens Dung, of half an Ounce; Oyl of A two Drams, Salt groun one Dram; mix for a Cata* Or this: *Take Pulp of r Garlick, Balsam of Su Turpentine, Yolks of Pidgeons Dung*, ana *ha Ounce; Oyl of Annised Drams; mix for a Cata* Or this: Take *Pulp of Roots baked, Balsam of phur, soft Soap, Pepper Powder, Turpentine*, an *an Ounce; soft Soot six D Oyl of Scorpions two D Oyl of Juniper-berries Dram; mix for a Catap* These are to be applied renewed every twelve h

V. The general R That if the *Bubo* is not to be dispersst, then to mote the Suppuration; if it be Venomous, ch Pestilential, you ough use all your endeavour

it out; for that, if it ld revert, and the Poi- strike inwards, the Pa- would be almost infal- loss: And in other *Bu-* not Venomous, if they not brought out, it has n observed that after a le time, it happens that ew *Bubo* rises, either in e same, or some other re.

VI. In a Venereal *Bubo*, here there is no danger of eath, you ought to observe atures motions; for if she rusts forth the *Bubo* power- y, you ought to promote e Suppuration; but if it omes forth weakly, or looks t as if it would break, 'tis ible it may be carried another way, more ad- ntageous to the Patient.

VII. Moreover, in the gue it self, where some- mes *Buboes* will yield to no emedies, they must at last e left to Nature, especially they create the Patient tle or no trouble in walk- g, nor much pain, nor en- nger Life. In this case it is t 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 morbifick 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 sake *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 Sulphuris Terebinthinatum Anisatum*, with *Unguentum Basilicon*, or our *Balsamum Amicum*, and *Andromachi Treacle*; for by this means the Ulcer will be quickly cleansed, and the more securely and happily healed, more especially if you apply a little *Diapompholix*, or some such like, to help the Cicatrice.

XI. The aforesaid Symptom disallows of Blistering, but he allows of Cupping (or Scarrifying,) from which he saith, he could never comprehend 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 greatness, neglecting Cupping-glasses which he there rejected, because they cause much pain, and increase the Fever, draw out the gross Humors as well as the

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 rtue certainly is such in s case, that a more noble dicine is not known, as ll appear to any one that ll use it.

XII. The making of the *senical Magnet* we have ught in our *Pharmacopœia ndinens. Lib.* 4. *Cap.* 11. f. 54. to which I shall r you. But the *Magnet Plaster* of *Hartman*, which as that which *Barbet* used, this following: Take *m Serapinum, Galbanum, mmoniacum*, ana *three Ounces*; *dissolve in Vinegar of ills q. s. express through a nen Cloth, and by boyling, icken them: Then take Wax, Turpentine*, ana *four Ounces*, *Pouder of the Arsenical agnet three Ounces, Oyl of mber two Ounces*; *mix the ax and Turpentine with a ntle heat, remove it from Fire, and stir it well, to ng it to the consistency of an Ointment, to which add the Gums afore prepared, with the Arsenical Pouder, 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 differs 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 *Hofman's* is thus made. Take *Ammoniacum, Galbanum, Sagapenum*, ana *three Ounces*, *Wax, Turpentine*, ana *two Ounces and a half*, *Arsenical Magnet one Ounce and a half*, *Roots of Aron half an Ounce*; *dissolve in distilled Vinegar, boyl, and make an Emplaster.* This latter may be used to Rusticks 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 Wallnut, is ſometimes taken away in four or five Days times: But becauſe this does not always ſucceed ſo quickly, a Veſicatory is firſt to he 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 may be uſed without or with but a very little if to the Anti-peſtil Plaſter you add a little *licon*, or *Treacle*.

XIV. This Ointmen lowing excellently pro the falling off of the E Take *Honey*, *Gooſe-g Turpentine*, *Gum Elemi*, *one Ounce*; *Soot ſix D Yolks of two Eggs*, *Mith four Drams*, *Oyl of Sc enough to make an Oin* If when the Scab is the Tumor be not en abated, you may raiſe cond, yea, a third, wit ſaid Magnetical Arſe Emplaſter, and then ceed as before. Laſtly, up the Ulcer with *Emp de minio*, or ſome other ing and drying Plaſter; make not too much ha heal it, leſt the poiſ Humor, not yet who vacuated, ſhould cauſe a new Diſeaſe, or Dea

XV. Buboes ariſing a Venereal Cauſe, ha Pocky virulency affe the Spermatick Ve wh

ther the *Præparantia*, or *rentia*, through which malignity riſes, and inates it ſelf partly through whole Maſs of Blood, partly into the parts adning, and ſo into the ndules themſelves infeing them. If the Bubo fiery, and like an *Eryſipe*there is a Cholerick uſe; if like an Oedema- Tumor, it is conjoyned h Phlegm; if from an d Acrimony, from Blood, Blood mixt with Phlegm, yned with a malign Spi-

XVI. If there be no hopes bringing the Tumor to ppuration, after due Purng, you may apply *Empl. Ranis cum Mercurio*, notithſtanding all that *Barbet* ys againſt it, but if there hopes of Maturation, it ill be then Imprudence, r that it will cauſe the Veom to revert inwards, to great danger of the Paent, as both Reaſon and xperience teach.

XVII. If the Bubo be ared to be Malignant from its green Colour, or Blackneſs, or Inflammation, ſuch as come from aduſt Blood turn'd black, or Melancholy, 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 Purging, 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 *Sinus*'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 a outwardly, the Groin was hard, with very pain; for the violen the pain in the Hip h it were, drowned i length the *Bubo* was br by help of a Caustick of which, in six or days time, there ran a ten pounds weight of ter, after which, with difficulty, he was cure

XXI. This followi been applied with S to draw out the P Take *Diachylon Comp one Ounce and a half, M date, roasted Garlick, Onions*, ana *two Ounces three Ounces, Galbanu Ammoniacum strained ven, Mustard-seed, o an Ounce, Palm Oil, Amber*, ana *half an O mix, and make a Cata* In a cold Bubo for S ration this: Take *L meal two Pound, old one Pound, Jelly of Hog* q. s. *mix, boil them tog and make a Plaster.*

XII. If there be any of Suppuration, 'tis ainly best to induce it all means that may be, more grievous Symptoms Diseases spring up; 'tis tively against the Prinles of Art to dissolve it, Nature has disposed the ter from the Blood and r, and whole Body, to e parts to be cast forth, ere the malignity and vint Matter runs out, ich otherwise being de- within by discussion, Repellers, the Matter rets to the more noble rts, infects again the ole Mass of Blood and umours; (so that the latend of this Man, is much rse than his beginning;) ence comes falling off of Hair, Nodes, Tophs, Gums, turnal Pains, Leprosies, ules, sore Head, putrid Scabs, Serpigines, Herpes, Cancerous Ulcers, affection of the Periostion, rottenness of the Bones, and an hundred other affrightful Symptoms.

XXIII. *Guilielmus Fabricius, Cent.* 6. *Obs.* 68. saith, That he had often found the benefit of a Vesicatory of Cantharides, in a Pestilential *Bubo*, for it draws the Poison to the out-parts: Take *sower Leven one Ounce, Cantharides finely poudred twenty, Mithridate two Scruples; mix and make a Cataplasm; 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 stubborn *Buboes* are Suppurated; and if Hens Dung be added, it will be so much the better.

CHAP.

CHAP. XVIII:

Of the Cachexia

I. THE *Cachexia* is the very ſame Diſeaſe which Phyſicians call a *Leucophlegmatia*, and is the forerunner, or rather the beginning of a *Dropſie*, and called by ſome a *white Dropſie*: It is a Lazy Diſpoſition and Habit of Body, with Purſineſs, uneaſineſs of motion, and ſometimes ſhortneſs of Breath, with difficulty of Breathing, coldneſs, ſoftneſs, and ſmoothneſs of the Skin, with other concurrent Symptomes ariſing from Obſtructions of the Liver, or Spleen, with the *Meſeraicks* 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 Obſtru as aforeſaid, in part *Diſcraſie*, or weakneſs ſubſtance of the Blo declining in its Streng not to have ability to its *Serum* along with the Emulgent Arter be evacuated in its or courſe by Urine.

III. It is cauſed ei too frequent and long of *Hydragogues*, wh vehement drawing a the watry Humou mightily weaken th ſtance of the Blood, is left ſo thick, and i mous parts ſo comp congelated, that the ing generated *Serum* eaſily mix with it, to it of one Subſtance o ſiſtency, whereby in ſage through the Vei Arteries, lying in a ſe ſtate from the other

Blood, it ſoaks (as it) through the Veſſels, makes the habit of the cold and watry: Or, *Obſtructions*, as aforewhereby the Blood bees not only vitiated, but has time to let its ſe parts paſs through the es and Plicatures of the ſels, to the Fleſh and exal habit of the Body.

IV. That there is no *Ple*in a *Cachexia* is certain; nothing is more certain that there is a *Cacochy*, and therefore care muſt taken not only to open preſent Obſtructions, alſo to depurate the ood, and alter the habit its Subſtance: If it proeds from taking too great quantity of *Hydragogues*, muſt give Strengthners, hich are partly *Sudorifick*, as well as to make the od ſtronger, they may open the Pores of the dy, as to cauſe a transion of the ſuperfluous umidities which infeſt the eſh and Skin through em; for which purpoſe is following mixture is of good uſe: Take *of our Antidote, 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 already too much weakned, and exhauſts the Spirits now waſted and flagging. In this caſe bitter Herbs by many are preſcribed, and the *bitter 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 ſqueamiſh 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 Pouder* ana; *make them into a Maſs with Water, which put in earthen glaſed Veſſel, or Bowl; put it in a warm till it is dry: Powder it and moiſten with Water and dry again, repeating five or ſix times.* Th *pared Iron, may be made to Pills with a little Dia* Or, if the Sick cannot Pills, you may make a cture of it with White- by digeſting the W Wine upon it for five Weeks. And althoug ſibly a Tincture m made in much leſſer yet the longer the W Wine ſtands upon the ter, (were it a year, or m the better it is: *Take Ruſt aforeſaid, eight O White-Wine two Quarts; five or ſix Weeks, as afor 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 cture you may if you p boil into a Syrup wit gar:

VIII. If you be i Country where *Tarta*

be gotten; it may do, ou only take Scales of from the Smith's An- and put into White- e: The Wine alone in time, being in a warm ltion, extract a moſt irable Tincture for the poſe aforeſaid; and tru- either in appearance nor cts will it be much infe- r to the former: *Take s of Iron four Pound; e-Wine a Gallon; mix, t warm, for two or three ths, or more, ſhaking the s once a day; and keep it ſe upon the fæces*: Doſe one ſpoonful to three four, in the Morning faſ- Now here is to be ed, that the Sick ought ie in their warm Bed, or three hours after ta- of it; or if up, to walk nd down, or uſe ſome ing Exerciſe, for two or e hours following.

X. If the *Cachexy* be at- ed with vehement pain, ny particular Part or b, bleeding with Lee- s is of admirable uſe: I ember (once more eſpe- ly) 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 cor cocted, 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 away all his swelling, wi any sensible fluxing; a became perfectly well one thing which wa remarkable in this was, That an old P the Spleen, which h been troubled witha twenty two or twenty years, was totally and fectly removed, and of the Disease went by Urine.

XII. A confirm'd C is without danger, and be cured in short ti Sudorificks only; the principally proceedin a Debility of the Bloo noble Parts, charged with too great Aciditi an aqueous Matter, is sent into the Habit Body: For this purp Tincture of the o *Crocus Martis*, or the *Martis* it self is pro given; and *Grulingius* for this purpose it exc other Remedies, bec strengthens so powe For internal Sudo (which may also abso Acid,) we commend

ral, from six to sixteen our Angelus Mineralis from to twelve Grains; Pilulæ licæ from one to two ples; or a Decoction of acum, after the usual nner, the Patient being Stove or Bed.

XIII. *Barbet* saith, that watery Matter is first ered in the Face and nbs; and if the tumid rts be prest with your ger, that they are not so as in a true Dropsie; that the cause of it is m the lymphatick Vess being compressed, bro- or some other way structed, whereby the nal Motion of the *Lym-* is hindred, and so thrust o the fleshy and skinny rts. But all this we cant concede unto; nor do believe that ever the Ru- re of the lymphatick ssels were, or can be the use thereof; but this posly may be sometimes a use, the two great thinss of the *Lympha*, and weakness or laxness of Vessels containing it, hereby it has an emission through their Pores, and Plicatures into the fleshy Substance of the Body.

XIV. If the Sick be of a *cholerick 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 *phlegmatick*, the heat must be most intense, that the Humors may be melted, and the preternatural Gelly dissolved; without which, it can never pass away by sweat: And this is of use chiefly in Virgins, where the Disease proceeds from Grief, drinking cold Water, eating unripe Fruit, or other hetrogene 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

moiſten; whereas a dry ſweat irritates the Atribilious 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 Cranes-bill, Muſtard, Rocket, 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 *Cinamon-Water.*

XVI. *Cathartick*s 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 extreamly hurt, and more weakened thereby; but *Lenitives* may given and repeated *Strengthners* between; ſometimes *ſtronger P* provided there be long intervals between many times Corrobo of the Bowels be give the interim, to ſuppor reſtore their tone.

XVII. *Quercetanus* mends this Pouder: *fine Filings of Iron one D Feculi Ari one Dram; ſence of Coral, Pearl, Pou Amebrgriſe*, ana *half a Amber prepared, Cin* ana *four Scruples*; *Sug mix, and make a Pouder* is a good Thing for and depraved Colours chexies in Men, Wo and Maids, whether y or old, the Body being pared and purged for time before-hand. *Sc* commends his Chalyb Salt for the ſame pur See it in my *Seplaſium*, 1. *Cap.* 16. *Sect.* 13, 1 & *Lib.* 2. *Cap.* 14. *Sect.*

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

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

XIX. *Sennertus* commends is Wine: *Take Filings of three Ounces and half; hite Wine two Quarts; in- ſe them together in a Bolt- d a Month in a warm ce; ſhaking it three or four es a day*: Doſe five or ſix unces at a time, in the Morng faſting, and lying two 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 experienced Uſe.

XX. If the Patient finds any pain in the *Abdomen* or Belly, you ought to bathe the Part with *Powers of Amber* 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. AS 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; whereas in the Colick the p different, or in diff Parts, afflicting for the part the Colon; a the beginning the Ur of a troubled Subſtance terwards more clear.

III. How Gravel (w is the Progenerator o Stone) is bred, there rious Opinions: *Spig* by his Diſcourſe, ſeem believe it to be bred i Veins; for he ſaith, he has found the Blo the Veins full of ſmall vel; and if ſo, it is na for it to deſcend wit Subſtance of the Blood the emulgent Arteries, from thence with the to the Reins and der.

IV. But by what A Gravel is generated, is

Queſtion: I care not early if I relate to you a gular Obſervation which ade whilſt I was in the eſt-*Indies*. In thoſe Coun-s, for clearing of Ground, e People commonly lay the Wood on heaps, and rn it: I did the like of ood growing upon a very ndy piece of Land, the bſtance of the Earth (un-r its upper Cruſt) being a re white Sand. I had ery white and ſoft Aſhes, ot inferiour in ſoftneſs to ur fineſt Wheat-flour, or hite Starch, in which not the leaſt appearance of Gravel or Sand could be diſcerned by any means. Of theſe Aſhes I had occaſion to make a *Lixivium*, ſometimes by infuſion only, ſometimes for Expedition ſake by boiling. The *Lixivium* being decanted, and the Aſhes caſt away, I had the curioſity to view; and by an exact ſcrutiny, found them to be nothing but pure white Sand, without any of the ſmall and ſoft particles of Aſhes, which before the elixiviating of them, made them feel like pure, fine, and ſoft Wheat-flour. This I did, 'tis poſſible, an hundred times, and always produced the ſame Sand: From whence I deduced 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 into a moiſt Humor, and it may be reſinous or glutinous, or aqueous, conſonant to the Nature of the ſame Vegetable; the ſame kind of Sand which produces an *Oak*, makes alſo a *Pine*, *Hickery*, *Aſh*, or other Plant, growing upon the ſame: For if they were not generated 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 elixiviation, 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 Colour, and soft, clammy, cillaginous and rotten stance, into a pure Sand, no ways unlike first Substance, or th which they were prim generated; all which might clearly be disc in many of them, acco to the differing Degree Times of Rotting or fying, as Nature had several Years in perfor that Work and Opera Those which were p ced of white Sand, rev into white Sand again; of red Sand, into red S &c.

VI. Out of what has said, it clearly appears, Things by resolution rally return into the M of which they were firs nerated; so that accor to the Food, and the P or Matter that Food generated from, being a resolved in Man's Body the Production of Ju Humors, Blood, Flesh, other Substances of the fa So true and faithful is Work of GOD in the niverse, that as He can de

Himself, so neither the Things He causes produced, lose their *Ideas* and *Potentialities*, gh they never so often nge their *Forms* and *Ap-ences*, but will after a race or course of Vicis-les and Alterations, re- to their first Matter in.

VII. And thus the first use of the Stone is to be ght into farther, than the rs in which it is genera- or the natural Spirits fessing the same; though do not deny what *Rive-* says upon the point, that there may be a rifactive Spirit, which be assisting in that Ge-ration: Both which con-ered, may be the Reason some People may be ubled with this Disease, some not.

VIII. Gravel subsiding es not necessarily indicate Stone, but sometimes material Cause only ereof, (for multitudes of ople that are perpetually e from the Stone, do many times make much Gravel,) yet possibly it may signifie 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 concrete 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 yields to the Fingers, nor can it easily be dissolved. This Gravel of a *saline Sub-*

stance

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 *petrefactive* quality; and why *Wine* ſhould breed or have ſuch plenty of T is alſo as clear from Principle before-name *Sect.* 6. deduced from two foregoing Obſerv at *Sect.* 4, & 5. for that generally delight and in *ſandy Ground*, and the *ſandy ſides* of Hills, in many places upon *Rocks* themſelves, o whoſe ſole Subſtance only the Body of the V but alſo its Leaves Fruit, are wholly made by the plaſtick Virtue Plant formed; ſo tha no wonder, for a L formed out of the Subſ of a Rock, or out of S and Gravel, being refo to revert into its firſt ciples again, and whe can reſide, or dwell, have a home, to breed Matter of which it is rated. And this your *Claret-Drinkers*, ſuffic afflicted with *Gout*, or and ſometimes *with* can, by ſad Experience for that *Red*, or *Claret* abounds with *Tartar*, more than other *Wine* as the very Veſſels c ning it ſufficiently with

XII. You ought to avoid ging in the height of the *xyſm*, or till the pain is ewhat aſſwaged; for n a ſtrong Cathartick, ng given whilſt the Pain iolent, will many times purge at all; becauſe Parts only mindful of Pain, feel not the Cartick force at all; or at ſtwiſe they ſo contract emſelves, as not anywiſe aſſiſt the Medicine.

XIII. In remedies for the one we are to conſider, What Things give eaſe nd relief in the *Paroxyſm.* What Things open the aſſages, ſo as to make way r the Water. 3. What hings cleanſe the Parts of nd and Gravel. 4. What hings naturally or by acident diſſolve ſandy and ony Concretions. 5. What inds of Purges are moſt neeſſary in this caſe.

XIV: The firſt of theſe is one by Opiates, and Things kin to them; but their Matter and Compoſition. nd 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 *Guttæ 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 o
times give to thoſe wh
turally diſaffect *Opium*,
all other kind of Op
for by reaſon of the
the *Opiatick* is ſo corre
that it never diſaffects
Stomach, nor alters
Tone, as the other p
rations of it do. The
ated Elixir is a Stom
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where there is a conſti
on of the Bowels, my
danum Volatile, with
is of ſingular uſe; an
effects are more than
nary, for that the
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ates, yet ſeem not to
any part of their Catha
force, and in ſome Co
tutions the Medicine w
more, than if the Aloes
given alone.

XVII. A Tincture dr
out of the Seeds of *Str*
nium, or out of the Le
carefully dried, gives
ſent eaſe: So the inſpi
Juice of the Leaves, g
from ten Grains to
Scruple, made up into
form of a Pill or B

commends the Juice
Purſlane, being inſpiſſated
made into Pills, and
to the quantity of a
, he ſays it does won-
Syrup of the Juice of
is alſo of good uſe,
given to three or four
onfuls; it may be thus
Take *Juice of Let-*
two Pound, white Sugar
ch; *mix, boyl, clarifie,*
make a Syrup; *the Syrup*
made and cold, add
to Spirit of Wine a Quart.
is a thing not to be de-
ſed.

XVIII. But if the Tor-
be tolerable, 'twill be
better to give ſuch
ings as have an apperitive
rtue and Power, which
y gently open or purge,
evacuate; becauſe by
ptying, the parts will be-
me more Lax, and ſo
eaſier ſubmit to the o-
ning Medicine: This I
mmend as a thing fami-
for both Intentions. Take
ice or Decoction of Speed-
ell eight Ounces, choice Man-
two Ounces; *mix for a*
e. It opens and purges gent-
Aſſes Milk is likewiſe
commended for People troubled with the Stone, for that it exceeds all ſorts of Milk in ſerofity 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 deterſive. 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 ſerous 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, Smallage, Anniſeed, Cuminſeed, *all the ſorts of Pepper*, C *Nutmegs*, *Fennelſeeds*, C *ways*, *Carotſeeds*, &c. *Emollients* which do their *ſoftning and* ſ *ſlippery*; ſuch are Oil C Mallows, Marſhmall Lillies, Spinage, boile nions, Garlick, Leeks, But the true, great, chief of all Openers is and the aperitive Pre tions thereof, which do in a Day, which no the others will do Month; for which pu I commend my *Tr Martis*, as one of the famous things in the W to which may be a *Tinctura ad Chloroſin*, a proved thing for ope the moſt obdurate Ob ctions.

XX. The Matter b prepared, the next thi to cleanſe the Veſſels Paſſages of ſlime, filth, ter, ſand, or gravel, w does, or may obſtruct Paſſages of the Urine; this is properly done with *reticks*; of which kin Medicaments Authors mirably abound: We

here tell you all that been ſaid upon that Sub- but rather give you an ract of the choiceſt and approved Experiments that kind. Take *of our ſtura Stomachica two Dra. ce of Garlick one Dram, ite or Rheniſh-wine, ſix nces; mix for a Draught*: have often proved it with od ſucceſs: Or this. *Take ce of Onions two Ounces, ce of Hydropiper half an nce, White or Rheniſh- ne eight Ounces; mix for a raught.* I gave this to one extremity, a Woman, at had not made Water in ght or nine Days, it made r make Water, and gave r eaſe in leſs than an hour. ke *Onions four Ounces, uiſe them, Anniſeeds, Cara- ys*, ana *two Drams, bruiſed. uſe them all Night in White- ne; then ſqueeze forth the ne, and let the Sick drink* it is a ſingular Experi- ent.

XXI. *Sennertus* commends *gnum Nephriticum*, and *pis Nephriticus*; and ſo es Experience too: Take *ſpings of Lignum Nephriti- cum two Ounces, Spring-water two Pound; infuſe 'till the VVater is blewiſh, for twenty four, or forty eight Hours; then decant for three Doſes.* Or thus: *Take Raſpings of the VVood two Ounces, Spring-water, VVhite-wine*, ana *one Pound; digeſt for forty eight Hours, then decant or ſtrain out the clear for uſe*, for three Doſes. Or thus: Take *Raſpings of Lignum Nephriticum two Ounces, VVinter-Cherries bruiſed one Ounce, VVhite- or Rheniſh-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 *Raſpings of Lignum Nephriticum two Ounces, Spiritus Univerſalis one Pound; digeſt twenty four Hours, ſo will a ſubſtantial Tincture be drawn; decant and filtre; to the filtred Liquor put Alchool 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 Univerſalis *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 Pouder 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

have as sensible ease, and dom of passage as befo

XXIII. *Trallianus*, 3. Cap. 39. saith, The *Peony* (in Pouder) with honied Wine, is cellent thing against ob ction of Urine, caused Stone so hard as not broken: But the Tin drawn from the Herb, our *Spiritus Universalis*, bove directed, and with Spirit of Wine, drunk with the said h Wine, is much more ctual: After the same ner you may make a cture of *Golden-Rod*, will be no less effectual that the Crude Herb been proved in this cas innumerable Persons, *Carolus Piso* saith) with py success.

XXIV. *Zacutus Lusi Praxis Lib. 2. Obser* saith, A Man sixty old of a cold Constitu was cured of the Ston Purgations, made of *pentine* which he took ways, and a daily use

ction of Lignum Nephri- by which he voided Gravel, and a Stone, was well for two Years ther. His Disease af-wards coming upon him n, Clysters, Ointments, entations, Plasters, Phle-omy, Baths, were all in vain, his Urine be-retained eighteen Days, egan to be afflicted with Falling-Sickness by Fits, the Sick was given over desperate; at length he *Oyl of sweet Almonds,* *drops of Natural Bal-*; (I suppose he means lam of *Peru*;) it made void a clammy Humor Stool, and small Gravel Urine; and continuing use of the said Remedy, voided with Bloody U-, a Stone of the bigness Date-stone, of a purple our, long, round, rough, very hard, and now ing Water very freely took a greater quantity *Oyl of sweet Almonds,* *to three Ounces, and the m to the quantity of half unce*, and in the space n days he voided sixty Stones, hard, and of the bigness and shape 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 *Pellitory-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 Pouder, 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 Pouder 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 Pouder*: 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 *Turpentine two Ounces*, *Hon[ey]* *Ounce*, *Yolk of one Egg*; *them in a Mortar to[gether]* *'till they are white*; *th[en]* *White-Wine*, *Pellitory-[water]* *Bean-flower-water*, *an[d]* *Ounce and a half*, *Sy[rup]* *Limons*, *or Juice of [Limons]* *one Ounce*; *mix them*: one Ounce and a half Sick took alſo theſe Take *Cyprus Turpentine* *an Ounce*, *Sugar-candy* *Drams*; *with Syrup of [Limons]* *make Pills*: Doſe one at a time, drinking a decoction of *red Peas* while his pain was gr[eat] gave him an *Opiate* ſometimes a cleanſing ſter of *Whey*, *Yolks of* *Turpentine and Honey*. *terus* gave this to a [Man] thrice, which had his ſtopt: Take *Turpentine* *Drams*, *Yolks of Eggs* *Honey one Ounce*, *Wi[ne]* *Ounces*: By the uſe w[hich] he avoided ſo many that he wrote to him, *torn Shirt came out of his* *der*: Thus was he and lived many Years ſound: and with the kind of Potion he c[ured] *French* Miniſter, who

Stone with the firſt

XVI. I cured a Man he had been twelve troubled with the and Gravel, with this ure: Take Venice *or* burgh *Turpentine four* *Oyl of ſweet Almonds* *Ounces*, *Honey two Drams*; *and mix them well toge-* it opened the Paſſages, him preſently piſs free- and brought away a quantity of Sand and Stones: He took it rning and Evening, half Ounce, or better at a for three Months, king after it *Arſmart-* and was perfectly ſo that for many ars after he had not the Pain or Symptom. A- her I cured with this: Strasburgh *Turpentine* *Ounces*, *Yolks of four* *; grind them together in* *ortar*, *'till they are white*; *add Oyl of ſweet Almonds* *Ounces*; *and mix them* *by grinding*: Doſe, an ce Morning and Eve- drinking a Glaſs of after. This he continued 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 *Lithontriptick* 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, aforegoing) 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 Argument against Exper yet it looks like a potch of all together.

XXIX. *Crato, in C* saith, That he prefers *Roots candied*, or stee White-wine; and *Sy the Juice of Speedwel* all; though (saith he not Ignorant that the *of Brier* and *Restharr* much good when the is manifest. And f pain in the Kidneys by the Stone, there thing (saith he) bett a *Decoction of Speed* the *Inspissate Juice* But *an Essence of th* crude; as we have d in *Chap.* 5. *Sect.* 35 a much transcends ther

XXX. Fresh *Oyl of nuts* by expression, g three Ounces at a time day, for some time, mended as an ex thing; and a certain cian attests, That daily use thereof he h several Stones voided same probably m done with *expressed sweet Almonds*, as al

expressed Oyl of Wall-nuts, more with the *expressed of Orange*, *Limon*, or *Ci- Kernels*. Outwardly al- anoint with this fol- ing Oyl, it is of good Take *Oyl of Scorpions Ounces*, *Oyl of bitter Al- one Ounce*, *Palm Oyl Drams*, *Oyl of Juniper- half an Ounce*; *mix* and anoint the region the Loyns therewith, rning and Evening.

XXXI. With this follow- Remedy I have done al- Miracles in expelling d, Gravel and Stones, of both Reins and Blad- Take *Balsamum Co-* (or as we call it *Capi four Ounces*, *Yolks of Eggs Oyl of sweet Almonds*, ana *three Ounces*, *Oyl Juniper berries one Dram*: *all together in a Mortar, 'till they are tly mixed, and keep the ture for use*. Dose, from six ms to an Ounce, every ht going to Bed, drink- after it *three Ounces of Essence of Speedwel, in a s of Rhenish-wine and Su-*

XXXII. *Beverovicius de Calculo*, *Cap.* 12. saith, That when the ways are loosned (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 Bladder from Children. *Crabs-Eyes* are of tenuious 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 poudred two Ounces*, *Acetum Terebinthinatum 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 Pouder is dissolved*: *These Liquors filterate, and evaporate to dryness, and the Salt will remain at bottom, which dissolve in a Cellar into Liquor*, per deliquium. Dose gut. ten or twelve, in Horse Radish

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 Tanſey, Vervain*, 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 ſmalneſs of the proportion to the former large quantity, ſignifies but I am of Opinion the *of Limons* alone depu without that ſpecious paration, or given in M ſey-wine, as *Guarinoni* viſes, may be as good found by experience ctually to purge and c the Reins, and to give to many, and that wi any harm to the Ston eſpecially if ſheathed Honey or Sugar.

XXXIV. *Branne Calculo* commends th lowing Syrup as an lent Remedy, leavi calculous Matter behi the Kidnies, if after ging, two Spoonfuls o taken at a time in the ning Faſting: Take *of Speedwell one Pound*, *of Ground Ivy ſix Oun Purſlane three Ounces*; *and make a Syrup wi ney one Pound and a* Both *Helmont* and *Fabe* mend the Liquor o *Birch-Tree*, which w *Birch-wine*, as a Re that does not only the Stone and Grave

revents the Bleeding of.

XXV. *Riverius* ſaith, *Aſhes of Egg-ſhells* given half a Dram to one in White-wine, pow- ly expels the Stone lod- in the paſſages of the e: So alſo, the *Salt of -Cods and Stalks*, of half a Dram in te-wine operates after onderful manner: Alſo *tar Vitriolate* given in the e Doſe. *Spirit of Salt* is praiſed, ſome drops of eing taken in the Mor- Faſting in Broth, or e other Liquor, as Wine, coction of Eringo, *&c.* commends this Potion a little: Take *Straw- and Saxifrage-waters*, two Ounces, *White-wine* Ounces, *Oyl of ſweet Al- ds two Ounces*, *Spirit of iol one Dram*; *mix for e Doſes*, to be given ſix urs one after another. ke *Sal Prunellæ*, *Cryſtals Tartar*, *Pouder of Ivy- ies*, *and Leaves of Creſſes*, partes equales, *with ſome er Syrup make Pills*, *of ich take one Dram*, every orning Faſting.

XXXVI. *Ætius*, *Sextus Platonicus*, and *Guarinonius*, do all of them commend *a Hare baked in an Oven, 'till it is dry, then poudred*; (but *Poterius* ſaith the Aſhes of a Hare) given from one to two Drams in Wine, is profitable 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 Pouder of Deers-blood given to one Dram, is commended to expel the Stone, as *Hoferus* affirms. *Motherwort*, and the *Roots of Vervain* in Pouder, 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 incredible Remedies in removing all things that hinder the paſſage of the Urine, as *Hofman* and *Marquardus* ſay.

XXXVII. For Medicines given Clyſter-wiſe, *Fontanus* commends the *Decoction of Millet*, given to half a Pint; but, without doubt,

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 Salts do in some measure the Water to the parts affl If also it be sweetned with ney, the Medicament will still the better, for that it less disaffect the Stomach; in some People it will be do. Salmon.*

XXXIX. *Saxonia* in scribing some familiar P for such as are troubled the Stone, mightily di mends the use of *Cassia*, ther for Prevention o vulsion: *Petrus Pigra* 7. *Cap.* 4. says, That agrees very ill with that are troubled wi Stone: Others say tha *sia* has increased the Di and that the heat of U always followed the t of it. *Fabritius Hilda* us, That two Ounces o *sia* being given one continual-Fever, it such a Flux of Urine, for three days togeth made his Urine so hot time, that he thought hot Wire had been through his Yard.

XL. To all this we an- r: That very famous icians, no ways infe- to the former, have tantly used *Cassia* with good success: *Platerus* cely gave any thing in Stone without it, and gave it mixt with *na*: And the learned *kers*, in his Annotations on *Barbet*, gave it to a an of sixty years of Age good success: I have entimes given it both a- ne, and mixt it with Tur- ntine, with a singular Ad- ntage, never with the ill ffects above-named. 2. If e enquire into the Nature the Medicine, we find it be cooling, and without y sharpness of Parts, so at I can never think that y Medicine can give that hich its self has not. 3. We ght to consider the Na- re of those Bodies on hom *Cassia* had so ill an ffect (as they say) in the one; and then probably e may perceive that those ppos'd Effects, rather a- se from the prevalency of he morbifick 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 Anodines.

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 Recrements of the Blood tend thither, and make Matter to breed the Gravel Stone: This is the ſe ſome Artiſts, though leſly enough where ne the Meat nor Drink ved, tends by reſoluti ſuch a generation, nor trifactive Spirit lodge the Parts. However, reticks, for that they qu run to the Reins, and along with them the crude and uncondo thereby loading the already afflicted, th they are not the Ca the Matter of the S yet they are to be given the more caution, le their violence, heaping Matter; they the m ſtreighten thoſe Parts w are already too m ſtreightned by the Bod the petrifactive Matter lodged already. And th fore it is Prudence to them a long time Meat, or upon an em Stomach; and if it ma done, after the Bod purged or cleanſed.

XLIII. *Paracelſus* com- nds Spirit of Salt, and of Juniper; as alſo and Tincture of Nitre, and Antimony. *Willis* mends ſeveral Diure- whoſe Baſis is a vola- Salt; and ſeveral like- whoſe Baſis is an alca- Salt; ſome alſo whoſe is an acid Salt. *Sylvius* the Stone muſt either diſſolved, or expelled un- olved. For diſſolving, propoſes *Spirit of Nitre*, ing ten or twelve Drops it in Decoction of Graſs- oot. All Stones (ſays he) I have yet found, are olved in *acid Spirit of Nitre*; whence I conceive, none can conclude that coagulation of Stones proceed from an acid, on the contrary, from ething oppoſite to it. virtue of generating ones (ſays he) lies in au- re Things, upon which count they give Glutinoſi- and toughneſs to Fluids; which if (fixt) earthy and olatile ſaline Parts be join- l, ſomething not unlike the tone (he ſhould have ſaid by help of a petrifactive Gaſs 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 poudered, and ſet upon a little Fire diſſolves it: Firſt it turns it into a tough, and then into a watery Matter; but the Miſchef 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 abstersive 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 fæculency 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 incides; upon which S lilation, while the M passes out, the Urine ap more copious, and is tr Diuretick by accident; that it carries ought t Reins, but because the ter, when it has no hi rance, finds an easie pa And that is attempte vain, after the third or fo day, which may be the first; without wh the Pain is prolonged or four Days, to the damage of the Patient; then we must stay for versal Evacuation, whic this case is not necessar the beginning, but may ry well be done, when Pain is over. *Panar Pent. Cap.* 3. *Obs.* 41.

XLVI. *Riverius* adv That in the use of M cines that break and e the Stone, they ought to be used once or tw only, but oftner, 'till obstructed Passages be o ed. And while they are gi the Reins and Bladder o to be helped with Ba Fomentations, Unctions

they may operate the Liquors also that of thin Parts, such as ite and Rhenish-Wines be given now and with internal Emol- , and Laxatives, and ings slippery, to make Passages easie and open, qualifie the Acrimony other Medicines.

XLVII. To a nephritick Per- vomiting Blood, *Mæbius* not prescribe Things force the Stone, lest when Vessels are unstopt, they ould open wider, and by rther vomiting of Blood, Life should be endangered: He gave therefore calcined Hartshorn, for several days, fresh Broth, and fomen- the Part with Camomil- owers, *&c.* so his vomiting ceased, and the Stone fell into the Bladder, and after stuck in the neck of his Bladder. Then he gave his Anodyn-salt in Decoction Mallows, fomented his rivities with mucilaginous Things, and anointed the Part with Oil of white ine-Tree; within six hours 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 Cons.* 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 Pouder,* ana *half a Dram; mix and make a Bolus:* After whieh, 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 derful and admirable ner, and after ſuch a as 'tis poſſible no other dicine (except of the ly of Turpentine, as a tural Balſams are) Earth can do beſides: it momentarily enters the whoſe Maſs of B purifies it, ſweetens it, diſſolves all its Coagul entring into its Subſt with its whole and Body; where, by its lutive Power, it does which neither Spirit Wine can do by its ſub nor Spirit of Nitre, Vi or Sulphur can do by Acidity, nor other vo Salts can do by their trability; being indeed intruth, one of the moſt ſolute *Antiſsorbuticks, phthiſictiks, Antiſpaſmat Antiarthriticks, Antepilept and Antinephriticks*, yet this day diſcovered to World.

LI. So that if a Phyſi knows rightly how to pare and uſe that alone dicine, he knows a T which will do more tha wh

ole Apothecary's ſhop
ſide it: It is a Medica-
nt which is a natural
ce of Chymiſtry, be-
only a diſſolution of
d, rocks, or gravelly Bo
, by the mighty Power
the plaſtick Spirit of the
nt, (which deſtroys the
ecedent petrifactive Spi-
of the Matter of which
was made, *viz.* Sand,
avel, Stones, Rocks, *&c.*)
d by a living Alembeck,
wit, the Body of the
ree, and all its Limbs, is
efted, raiſed, exalted, and
tilized, purified and made
latile; and laſtly, impre-
ated with a mighty Spi-
, in direct antipathy and
poſition, and vaſtly ſupe-
our to the petrifactive Spi-
, as being not only able
do, but alſo undo that,
ich the ſaid petrifactive
wer can never do, or ac-
mpliſh again.

LII. Nature has done ſo
uch already, towards the
rfection of this Medicine,
at little remains to be done
Art; yet ſomething it
ants, to be fitted effectu-
y 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 admirable ſucceſs.

LIII. If in the Stone in the Reins, the Sick piſſes much Blood, and often, the caſe is hazardous, becauſe two oppoſite Intentions occur; 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 excellent, there being no ſafer or better Remedy to be thought of; for ſuch Waters

expel

expel violently and efficaciously, and are therefore *Lithontriptick*; 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 Dra... better; mix them for uſe.* T... artificial Waters may... taken from a Pint to... Quarts, or more; b... degrees, and a little w... or made into Poſſet-d... uſing moderate exercil... faſting, 'till the Wat... out of the Body: ... purge by Urine, clean... Reins and Bladder, ... Obſtructions of the U... take away ſharpneſs o... Humors, cure inward U... ſtrengthen the Stom... Liver, Spleen, Meſe... and Womb, are pre... againſt the Dropſie, C... xy, Green-ſickneſs, and... vy, and cure the piſſi... Blood.

LV. Experience has... long time taught us, ... ſtrong Diureticks muſt... uſed with much caution... that they many times... creaſe the Pain, force... Stone into narrow Paſſ... excoriate the urinary ... ſels, and many times c... piſſing of Blood, w... cauſe often times Faint... Swoonings, Convulſions... pilepſies, and the like.

caſe Lenient, or Emolli... Clyſters are of ſingular ... for by their diſcuſſive ...erty, they melt or diſ... the Humors, clear the ...ary Paſſages, making ... for Urine and Gravel. ...certain Phyſician had ex...ence of this in his own ...ſon, who being in ex...am Torment, had eaſe ...taking three Emollient ...ers in one day, the ...vel being looſned, and ... thick viſcous Matter ...ed with it, being brought ...y with the Urine for ſe...al days together, that ...nce-forth he never fell ...in into any ſuch pain.

LVI. Emollient Clyſters ...y be made of Mallows, ...ſa-Roots, Millet, and ... like; but Fænugreek-... is inferiour to none of ...m. If alſo with the Cly... *Turpentine half an Ounce, ...d with the Yolk of an Egg, ...ded*, it will be ſo much ... prevalent and efficaci... *Fontanus* accounted the ...et-ſeed given to one ...nd, or leſs, is an excellent ...g, and kept it as a ſe... *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 Cæti, 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 Alkakengi, with Opium half a Scruple; mix, and make a Pouder 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 Antinephri-

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 Pouder.* 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, Pouder of the ſame,* ana *half a Dram; mix, and make Pills as big as Peaſe, which roul in Pouder 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 adminiſtred, nothing did good 'till I gave her a Vomit, w was *Salt of Vitriol* one D which gave her ſix Vo and this I repeated fo days together, it ma great revulſion, and h wonderful an effect, t fourteen or twenty ſhe was reſtored to he fect Health; and th through the extremi the pain ſhe had Convu Fits, and many retur them in a day; (ſo tha was given over for d yet after the firſt En Doſe thoſe Fits ceaſed her Pains wonderfully niſhed; the force of t metick being over, I adminiſtred *Antinephr* and *Stomaticks*, ſuch as *ers of Juniper, Salt of A Ens Veneris*, my Tin Stomachica, Syrup o mons, with ſome things of like nature. without doubt Vomits duce much to the Cur there be a real Stone, ther obſtructing Matter by ſtraining much, it the expulſion of the or Gravel, as ſometim does to the delivery Woman in Travel, by

ent commotion of the Body, and compreſ- of the Muſcles of the This method I have taken with ſucceſs, ſometimes I have ex- ted (eſpecially if the was ſtrong) *Vinum Be- dicum*, or my *Cathartis Argenteum*, with good ceſs; but I choſe to give *ticks* to ſuch as were and eaſie to Vomit, and otherwiſe. *Salmon.*

LX. *Barbet* ſaith he has me more by Alteratives, Narcotick Medicines, by any others; Cly- he alſo ſaith are very per. And becauſe in his *xis, Lib.* 3. *Cap.* 8. *Sect.* 8 has given us an ample alogue of *Antinephriticks*, are not greatly if I trans- them hither. *Roots of* ſt-harrow, Eringo, Graſs, quorice, Orrice, Parſly, mallage,) Drop-wort, rſh-mallows, (Onions, rlick, Leeks.) *Leaves of* llows, Maiden-hair, Ger- nder, (Arſmart, Pellito- Camomil,) Ground-Ivy, rage, Creſſes, Saxifrage, in, 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 Laricea, Venice, Cypreſs and Chio, Balſams of *Gilead*, *Peru*, *Tolu*, and *Chili*, *Capivi*;) Balſam of Sulphur, ſimple and compound, with Oyl of Anniſeeds, or Juniper-berries, Whey, Tooth of a Boar, Earth-worms, Tartar, and all its compounded 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* Oxymel of Quercetan. *Oils of* ſweet Almonds, Anniſeeds, Amber, and Turpentine, (of Carraways, Dill, Fennel, Juniper-berries.) *Nephritick* Antidote of *Quercetan*. *Montagnana*'s Electuary. Jawbone of a Pike. Oyſter-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*, *Vitriolatunm*. *Antidotus noſtra*, *Theriaca Londinenſis noſt*. *Laudanum Volatile noſtrum*. *Pilulæ Lunares*, *Mirabiles noſtræ*, *Nephriticæ*. *Laudanum Volatile cum* Manna, Honey, Me- Metheglin, Rheniſh- All theſe latter Comp you may ſee in our P *Medicinæ*, *Lib.* 1. and *mon*.

LXI. In a hot and Conſtitution, gives this: Take *Root theæ one Ounce*, *Liquor Drams*, *Mallow-Leav* ij. *Melon-ſeeds* ha *Ounce*; *boyl them in water*; *in a Quart of lature diſſolve Syrup Poppies two Ounces*, *raw Eyes bruiſed one Dram them*: *Doſe two Ounc or four times a Day*. O Take *Roſe-water*, *Str and Purſlane-water*, a *Ounce*, *Prophylactick- Cinnamon-water*, ana *Ounce*, *raw Crabs-Eye one Scruple*, *Laudanum tum two Grains*, Fe *his Syrupus de Alth Ounce*; *mix them*, an be given by Spoonfu

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

ice half an Ounce, *Goats- d ſix Drams*, *Crabs-Eyes ed*, *Nutmegs*, *Cinnamon, one Ounce*, *Saffron three ns*, *Cloves two Drams*, *sburgh Turpentine one d*, *Spirit of Malmſey- ve Pound*: *the Ingredi- being cut and bruiſed*, *di fourteen days*, *then diſtil* R. M. *Doſe one Ounce* Fa- g. and twice or thrice a beſides. *Barbet* alſo ſaith, *at Cochinele*, *being taken ne Pouder in Rheniſh-wine one Scruple*, is a pleaſant d ſweet Medicine, and of eat efficacy.

LXIII. *Deckers* adviſes e following Pouder: Take *ſtard ſeed*, *Tartar Vitrio- ana one Dram and a half*, *b-Eyes*, *Salt of Bean- ks*, *of Broom*, *of Reſt-har- of Pidgeons Dung*, ana *Dram*; *mix*, *and make a der*. Doſe from one Scru- to half a Dram in Par- -water. The Tincture of Nephritick Stone is alſo y good, but it is no where ſcribed; but *Mœbius* has s preparation; Take *Pou of the Nephritick Stone*, *put n it rectified Spirit of Salt*, *digeſt*, *and there will be a green Tincture*. Doſe from ſix Drops to twelve or twenty, in Wine or proper Water. *Seeds of Violets* are very convenient, becauſe they purge and expel the Stone, eſpecially if they be uſed in an Emulſion, and is called by *Schroder* the *Nephrocathartick 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 Vitriolate one Ounce*, *Julep 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 pleaſant 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, Camphire 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, filtre the Solutions, and distil to dryness; so have you at bottom a coagulated Nephritick Liquor.*

LXVI. *Rolfincius* his Lithontriptick Pouder: Take *Crabs-Eyes prepared, Goats-blood prepared,* ana *one Dram and a half, Jews-stone, phritick-stone,* ana *one D Pikes-Eyes, Millet-seed, two Scruples, Crystals of tar half a Dram, Salt of T one Scruple; mix, and a Pouder.* Dose, from a Dram to one Dram any appropriate Water.

LXVII. *Forrestus* Decoction, which som exceeds all other th Take *Red Tares three O Barley hull'd two Drams, of Marsh Mallows, Ma* ana *three Drams; of th greater cold Seeds,* an *Dram, fat Figgs nine, bestens seven, Liquorice ped six Drams, fair Wat Pound and a half; bo half be consumed, then for an Apozem.* These also are esteemed. *Pouder of Millepedes, C Eyes, Jews-stone,* ana *Dram, Turpentine two Dr mix, and make Pills.* from half a Dram to Dram every Morning sting. *Deckers* his Apo is yet better. Take *Sp water three Pound, red Ve hull'd Barley,* ana *two Dr Liquorice bruised, Ju*

bruised, ana *one Ounce, of Daucus, Violets, Poppies, Nettles, Mal-* ana *half an Ounce, fat nine, Sebestens seven; a Quart; strain, and therein Syrups of Corn of the five opening of Diacnicu,* ana *one and a half, Spirit of Armoniack one Dram; them.* Dose six Ounces twice or thrice a Day, dropping into it at taking, 2 three Drops of the Juniperated Balsam of Sulphur.

LXVIII. The same *Dec-* commends this Mixture: Take *Parsly-water Onnces, Fennel, and Trea-water,* ana *one Ounce, of Vinegar half an Ounce, Crabs-Eyes one Dram, of Juniper-berries six Drops, Spirit of Nitre one Scruple, Laudanum Opiatum two Grains, Syrup of the five Roots (or rather Syrup of Corn Poppies,) one Ounce; mix them.* If the same be great, this Emulsion may be given. Take *Hull'd Barley (boil'd 'till it cracks) two Ounces, sweet Almonds blancht, 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 Diacodium, 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 Water,* as a Specifick Medicine, not only to prevent, but to cure the Stone, (if brittle, or easie to be broken) Universals being given beforehand.

LXIX. *Junken, Medicus* Pars 2. Sect. 1. Cap. 18. prescribes this: Take *Strawberries 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 Strawberries four Pound, (Winter-cherries two Pound,)* Malaga-*wine two Pound, Juniper-*

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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 pouder, Salt of Tartar,* ana *two Ounces; mix, digest a Week, or longer, filter, and keep it for use.* Dose one Spoonful. This has been us'ed with good success. Take Cypress *Turpentine one Ounce, Balsam of* Peru *one Dram, Pouder of Florentine, Orrice-Roots, Crabs Eyes,* ana *two Drams, Extract of Liquorice one Dram, Volatile Salt of Amber half a Dram, mix, and make Pills.* from half a Dram to a ple.

LXX. *Syrup made Juice of Pellitory of the with Honey,* is a Specifi this Disease, it opens a Passages, provokes U and that without any st ing of the parts or pain expels Sand, Gravel, ther Matter which obst the Passages: Take o *Syrup four spoonfuls, W or Rhenish-wine, a quar a Pint; mix for a Dose,* t given Morning and E ning.

LXXI. Where the sease is extream, and Sick has not made Water many days, this follow Liquor may be given. T *Rhenish*-wine, Malaga ana *one Pound and a Onions and Garlick bru* ana *twenty, Horse radish-r bruised four Ounces, Jun berries bruised two Ou*

of Potashes half an Ounce; digest four or five days. decant the clear. Dose three or four Spoonfuls several times a day.

CHAP. XX.

the STONE *in the* BLADDER.

Before we come absolutely to the matter in hand, it is necessary to discuss the Point, VVhether the Stone in the Bladder can be broken by Medicines, or not? That it may be broken many Physicians do affirm, and bring for proof thereof their Experiences: The reason they render for it is, That Medicines may do it, acting by their tenuity, acidity, aspersion, and their diuretick force: Or, that there is a *dissolving Salt,* as well as a *Coagulating One,* which Virtues are not to be denied to Herbs, Plants, Metals, Stones, and minerals. *Ætius, Lib.* 4. tells us how *Philagrius* dissolved 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 Pouder 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 Augenius,* 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 aforeſaid Medicaments, and ſuch other like, might be ſandy, gritty Concre friable, and eaſily bro whereas we ſay, had Stone been great, and like a Flint, the Event not have ſucceeded. can bring alſo the Opini Experience of many Phyſicians to the cont *Hartman* is of Opinio Stone in the Bladder, be confirmed, and al come to ſome magni is ſcarcely cured by a ther way than by cu *Barbet* ſaith a crum Stone is ſeldom, a Stone can never be away, or cured by cines. *Guarinonius* ſaith, ſcarce ever any one ſa Stone broken by Med I could name multitud others of this Opinion theſe may ſuffice. And daily Experience, Grief, and the wret neſs of miſerable Pa are as demonſtrable a refutable Arguments Impoſſibility of Cu Medicines without cu Though *Wincleras*, *in curioſ. An.* 76. *Obſer.* 102. he broke the Stone Bla

der of a Boy 12 old, and ght it away peace-meal his Medicine: *Take pur- Violet-Seed half an Ounce; of Strawberries, Reſt- w, Winter-Cherries*, ana *make an Emulſion, to add Goats Blood two ; Hog-Lice prepared one ; Species Lithontriptice Dram; Spirit of Tur- one Scruple; mix them*: two ſpoonfulfs often which made it come in pieces: Probably might be ſuch a ſoft mbling Stone as *Barbet* aks of. I have made trial or three ſeveral times, the Experiment ſuccee- not; poſſibly the Stones ght be of a flinty Sub- nce, and therefore the perimeut not to be deſpi- The laſt I tried it up- without ſucceſs, was cut the Stone; which being racted, weighed three nces, and ſome odd ins, and was of a hard marble-like ſubſtance.

III. Moreover, when it o be conſidered, that the ance of Place is far, and ways by which the Medicines 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 tenuity, 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 *Shreiffs* 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 thought, with the *St*— He immediately came h— for *London*, and sent to— as soon as ever I came his Company, I saw D— in his face; he took m— the hand, held me, eng— my Company for that or 'till night; and w— (as one sensible his End near) told me, he kne— had not long to be here, therefore pray'd me to with him as long as l— ved: I could not deny Request of so worthy good a Man; howeve— ter four or five hours with him, he dismist and prayed me I w— come to him the next and sit with him; whi— did five or six hours: pray'd me I would not l— him, for that it was th— trouble he should put m— yet being late, dismist again of his own accord gaging my Company a— Going to see him the day, he was insensible, knew me not, lying, a— supposed by his great ning in dreadful pain, under the Agony of D—

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the force of which Paro- he surrendred his vi- eath. He was imme- y opened by —— An excellent Chy- on of this City, nothing found amiss in his whole y, save the Lungs on his side grew to his Ribs; the *Viscera* were found firm; nor was there *Stone* in either *Reins* or *dder*: At last opening the *dder*, we found a *Fungus* *Polypus* of Flesh, growing the bottom of the *Blad-* and hanging down to Neck, being as near as could guess about six In- long, and an Inch and alf Diameter, which gave otal suppression of Urine time of Death: It was *Polypus* or *Fungus* which d, and almost continually de him make bloody U- ; by which at length he something emaciated; withal, it had begun, or in part mortified, where- n Death ensued. I re- this to shew how easie it for the best and wisest en (for there was several ful, learned, and worthy rsons, 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 Lyncis*, *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,

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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 Artiſt. '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 prevent its future growth, in order to the expelli it through the *neck* Bladder and *Urethra*.

VII. *Horatius Au* commends this; as an e lent thing for this pur even to break the S *Take Millepedes prepare ounce*; *common Spirit of four Ounces*; *Red* *Peaſe-Broth five Pound them for eight Doſes*: O two of which, as yo need requires, may be in a day. But the *Pot* or Powers, made of as we have taught in th king the *Cantharides* (i 1. *Cap.* 23. *Sect.* 1. o *Phylaxa Medicinæ*) wi much more effectual t ſame purpoſe; and ma given from ten, to twen thirty Drops, in a Gl Ale, Mead, or Wine. may alſo give the *Pot Lithontripticæ*, in the quoted for the ſame int on, and in the ſame and manner; they are a dicine not enough to b lued for this Diſeaſe: theſe Powers being of pricking, and volatile

open Obſtructions, and ve all tartarous Matter, h breeds the Stone and el, but alſo diſſolves a and porus Stone if , and then brings it a-

VIII. *Goats Blood* is ſaid be a Specifick againſt the ne, being taken in ſub- e, dried, and in pouder, n half a Dram to a le Dram, in White or enish-Wine, or in our *rupus Nephriticus*. There omething more than or- ry in it, as to this mat- being generated of a od taken from *ſtony, rocky ountains, and Herbs proper ainſt this Diſeaſe*: Beſides, bſorbs the acid Juice, and counters the petrefactive nt in its Root: But it ll be much more powerful ou prepare it with our rus *Univerſalis*, which ll in eight or twelve hours e reſolve it, and extract Eſſence; this you may e to half a Dram: But if reaſon of the unpleaſant- thereof the Sick cannot e it, *affuſe upon this Eſſence beſt 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 again for the like occaſion. Or thus: *Take rectified Spirit of Nitre eight Ounces; put it into a large, well-glazed Earthen 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 Spirit of Wine, by degrees; mix well, digeſt a Week, then filter, and keep it for Uſe cloſe ſtopt.* 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 manner of Obſtructions in any part of the Body, provokes Urine powerfully, and is an admirable good thing againſt the *Diſury* and *Iſchury*, viz. where the Water comes ſcalding, and by drops, or where it is totally ſuppreſt.

IX.

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 often experienced with ſucceſs: *Take of our S... Univerſalis two Pounds ſed Onions, eight O... Parſley bruiſed four O... digeſt twenty four hours ... out by preſſing, then ... through a Filter*; Doſe half a ſpoonful, to a ... ful, or more, in a Gl... Ale, Mead, Wine, or ... ſley, or Arſmart-water ... thus: *Take common S... Wine a Quart*; *bruiſed ... ons, Aniſeeds, Parſle...* ana *ſix Ounces*; *mix, ... three days*; *ſtrain, filter ... keep it for Uſe*: Doſe th... four ſpoonfuls in any ... hicle.

XI. *Laurenbergius, R... us*, and others, mig... commend this, as a ... almoſt infallible: *Tak... Salt of Tartar one O... Parſley-water a Quart*; ... *diſſolve, and filter it t... three times through brow... per, that it may become ... then put into it the fre... ward Rind of Orange pe... much as to colour it of a C... colour*, (viz. *about two Ou...*

... 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.

XII. This is commended ... for to expel the ... in the Bladder: *Take ...pedes prepared, Bedugar, ...onge of the Briar buſh, ... of purple Violets*, ana *one ...*; *Speeies Lithontripticæ ... Drams*; *mix them, make ...der*; Doſe two Drams, ... Ounces of a Diure- ... Decoction, mixt with ... Drams of Spirit of Ju- ... It was given at five ... Morning for ſome ...; and a little after, a ... quantity of reddiſh ... came away, with ... like Scales of Fiſhes, ... was the Coat or Cruſt ... from a larger Stone; ... by the continual uſe ...of, the Sick was freed ... his Diſeaſe.

XIII. This has been ap- ...ed of: *Take a Hare with ..., calcine it to Aſhes*; *theſe Aſhes mix with an equal quantity of Sugar*: Doſe two Drams in any convenient Vehicle, as *Syrupus Nephriticus*, 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, Millet, Lapis Lyncis, Lapis Judaicus, Lapis Spongiæ, Cinkfoil, 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 Ounces*; *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* Lapidillium, *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 ta the Stone in. Howeve Operation is not with danger, beſides the tr for if the Lips of the W made in the *Bladder*, united to the Muſ the *Abdomen*,, an Ex tion of the *Bladder* fo which both makes pain, and creates an more incurable tha Stone it ſelf. *Rouſſet* mends cutting in the eſpecially for Childre is approved by *Hild* larger Stones, which be brought to the *Pe* it being there take with leſs pain and da an Hemorrhage. T ling of the *Bladder* extraordinary, bec has *fleſhy Fibres*; by t whereof, and the heat, the Wound is th eaſily cured.

XVI. Some inject *Catheter* into the *B* thinking thereby to the Stone, for that th dicines are not alte their paſſage, nor lo thing of their Virt thoſe do which are g

mouth, but reach the ne immediately. I have ed Opiates with good ſs for giving eaſe. If Liquors be ſharp, they t to be ſuch, that brea- the Stone, they may not the Bladder; as Waters le of the Aſhes of Scor- Parſley-roots, Knee- Crabs Eyes, Pellitory Wall, Pigeons dung, *Baverius* injects *Petroleum* 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, digeſt twenty four hours*; *then ſtrain out the* Liquor *for uſe.*

CHAP. XXI.

Precipiolum: *The Univerſal Medicine of* PARACELSUS.

WHat we have *ænigmatically* delivered *Doron Medicum*, *Lib.* 1. 27. concerning the uni- Medicine of *Paracelſus*, eaſon of its exceeding lneſs 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 ickſilver, which ſepa- from its Minera: The is brought from Hungaria, 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 Minera, (being firſt poudred) you ſhall put into a Glaſs Retort, with a Receiver; then you ſhall ſqueeze the Quickſilver through Leather. If you cannot get this *Hungarian* Mineral Quickſilver, take Spaniſh which is the next beſt, and

squeeze it through Leather several times: 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 Vive, without any Corrosive; and that the said Mercury Vive shall be alive still, and as clear as a Venice Looking-Glass; which Mercury coagulate, *Paracelsus* calls *Præcipiolum*; and that it must be sep dead from its own ra, and that the Mer Vive shall be still after that the *Præcipi* separated from it; an the Corpus Mer Vivi is the Pret Minera; and that *Electum Minerale Imm* is the Mercurii viv nera.

V. *Paracelsus* saith when the Argent shall come to its *loc nata*, that the Argen Vivum shall leave *cipiolum* behind it, i of a coagulated Mer and that the Argent will go away alive, a main a *Mercurius Viv loca destinata*, wher *Mercury Vive* shall le *Semen* or *Præcipiolum* is and Silver. Gold best place, by reason fixation and purity after Gold, is Silver this *Præcipiolum* lieth the whole Art of *Chy* If a *Chymist* knows no to make or separa *Præcipiolum* from its

tus Vivus, he will of the whole Art.

I. This *Præcipiolum* is the er whereof is made the *ophers Mercury*; that is, it is reduced into its *Matter*, which is into a *clear Water*, transparent Crystal; it is then slippe- and will eat and drink n Blood, and multi- self with it *per Infinitum*. this Water will bring the Metals, as *Gold* and er, into their first Mat- Being thus prepared losophically, (without thing of a Corrosive) res *Hydropem*, *Podagram*, um *Venereum*, and many er Diseases.

VII. The Philosophers this Argent Vive their ; and the *Præcipiolum*, *Tartar*; both make the losophers *Spiritum Vini losophicum*, which *Para-* calls now and then um *Mercurii*, and *Spiri-* *Mercurii*, his *Sal Armo-* um, his *Sal Minerale*, his neum *Mariæ*, his *Horse* g, his *Fire*, with an hun- d other Names to de- e the Vulgar.

VIII. *The process of the* Præcipiolum: Take Argent Vive 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 Silver refined with Lead) made into fine Leaves; make an Amalgama of both in a warm Glass-Mortar, 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 cover it with another earthen Pan, and put to it a little *Receiver*, without luting of it; and then make a fire in your Furnace, and give indifferent 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 *Retort* 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, pouder 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 pouder, 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 *Præcipiolum*,) 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 ning, and then take *Retort* and *Recipient* ag from the *Furnace*, or o the Sand, and and your **Mercury** again a Feather out of the ne the *Retort* to the other **cury**, which is in the *cipient*, scraping also a with your crooked your **Gold** out of you *tort*. This done,

IX. Put it again i *Glass Mortar*, (when serve, you shall distil so the **Mercury** Vive go from the **Gold**, remains at the botto the Retort, and tha **Mercury** may remain your said **Gold**,) and der again very fine, **amalgamate** again **Mercury** with your and by little and little, before-mentioned, you find that the **Gold** **Mercury** will not so mix together, as they at first and second Then take it and put gain into the *Retort*, ling as afore (not c any Pouder away,

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may think to be *fæces*, en you will lose your *iolum*:) Take your out of the *Furnace*, or the said *Capell*, scrape **Gold** with your croo- Iron out of your *Re-* and you will find that **Gold** is much increa- if you weigh it: The is, the **Gold** is the which hath attra- the *Præcipiolum*; or, **Gold** is the *Cask* where- **Philosophers Wine** let fall its *Tartar*, which *racellus* calls *Præcipiolum*.

X. To separate the *Præ-* from the **Gold**, the **Gold** which you scraped out of the *Re-* and pouder it very in your *Glass Mortar*, which mingle your **cury** by degrees, or by and little, (your **Mer-** will hardly mix with **Gold**; the reason is, **Gold** is full of the *Præ-* *lum*, and then it is time separate the *Præcipiolum* the **Gold** and **Mer-** ry, which is a Womans ork; when her Cloths are l, she washes them from ir 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 Pestel 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 Pouder 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 *piolum* upon your Amalgama, and wash it again the Water is blewish foresaid, which pour and continue so doing the Water is colourless Sect. 11.)

XIV. Then take the malgama again, and d and repeat the same again (by *Sect.* 12.) 'ti have the sign; which again with the aforesai ter, (by *Sect.* 13.) an will find that your *Pr olum* will augment This distillation and ing you shall continue the Mercury is freed the Mercurium coag tum, or *Præcipiolum.*

XV. Observe th the Water grows less, add to it (as need requ fresh Water. Now th when the Mercury ha all its *Sperm*, or its *T* or *Coagulum*, or *Præcipi* is, That that Mercury Eternally Amalgam with the Gold, so that will always mix well

And if you should a nd times Amalga- that Gold and Mer- and as often distil e from the other, yet will still Amalgamate or mix. And if you wash them a thou- times with fresh Wa- the Water will be *clear*, *blewish*. As long as *Salt* or *Præcipiolum* 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 you must wash it, then it will Amalga- well again. But when the *Salt*, or *Præcipiolum* separated from the rcury, it will Amalga- or mix after a thou- distillations, as afore- And if it be wash'd a nd times, the Water always be clear.

XVI. *To prepare the* Præ- olum *to a Medicine.* Pour clear Waters from the der which lies at the bot- in the Glass, that no ter may be left on the Pouder; put the Glass on a little warm Ashes, that the Pouder may dry, which will look blewish Yellow: Put this Pouder 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 Pouder 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 quantity 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 distil it again: Thus continue it five or six times; so the Water will be fitted for the *Præcipiolum*.

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 Pouder*: 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 Glass, very softly in Ashes. VVhen the VVater is evaporated away, you will find at the bottom of the Glass 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 Moon, increase in the full. Grain will purge very all *Podagra's*, *Struma's*, *rial and hydropical* Hu with two Grains of *Præcipiolum* prepared.

XIX. *To bring the* P piolum *into its first M or slippery Water*: Ta the *Salt* p. 1. of the *cipiolum*, p. 2. being first dissolve the Sa warm Water, and upon the *Præcipiolum* evaporate it away gently in warm Ashes, very gentle fire, then *Præcipiolum* with its Salt; put it into a litt *tort*, nip up the neck *Retort* very close, put i *Balneum Vaporosum*, a it stand six **Weeks** in stion, or to putrifie, will become a slimy V Take the *Retort*, op neck, and lay the *Re* a Sand-furnace, and it with an earthen Pan ing to it a *Receiver* we ted; give first a flow then a stronger, whic tinue till the *Spirits* b resolved into water.

Spirits will come forth white Clouds, or in and at last in red or smoak: give fire till all the *Spirits* are over in a clear white ; and when you have gn, take the *Receiver* the *Retort*, stopping said *Receiver* very well *Wax*, that no *Spirits* fly away; then let the go out.

X. The Matter which ains in the *Retort* take and put it into a Bolt- and stop it well, and in a warm place; then once the *Spirits* are in the *Receiver*, keep them carefully: observe this, you re- mber, that when the rcury hath lost its *Præ- m*, that the same rcury will be as bright *Venice* Looking-glass: of this bright **Mer-** one part; of the *Spirit* hid two parts; put into a Bolt head, stop ry close, and let it stand little warmth, and the rcury will mix with *Spirit*; then distil all ough 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 VVater; this continue so long, 'till all the one half part of the **bright Mercury** is brought to a clear thin VVater, which keep very close stopped with VVax. Take the Pouder which I ordered to be kept in a Bolt-head, and place it very deep in a sand *Capel*, and give a strong Fire for twenty four Hours; then let the Fire go out, and take the Bolt-head forth, and stir the Pouder with a wooden Stick, and put it upon the half part of the **clear Mercurial 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 Pouder

the other half of the VVater, sealing the Glass again, and letting it stand *ut supra*, for three or four days; then put it to the former VVater, and Seal up the Glass *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**, you must wash your **Mercury** with *Salt* and *V* divers times, and a with *Water*, to wash the Salt: Then mix **Mercury** with *Calx* and *Calcin'd Tartar*, an Sect. 8. aforegoing) d in a Retort in a sand *nace*, and fix to it a *ver*, fill'd almost half Water, that the Me may fall into it and late, which dry, and s eight or ten times t Leather; so will your **cury** be well purge cleansed from all it and uncleanness.

XXIII. This is the **cury** which you must the multiplying your or **Astrum Merc** Take of this Mercu i. of the **Astrum curij** p. ij. put the to a *Bolt-head*, stop it and let it stand in a place one Night; so w **Mercury** melt in the rit, or **Astrum Me** and turn into *Water*; distil it through a Thus may you do b peating the **Spirit**

Mercury, as long as please.

XIV. This **Water** *will e Gold and Silver, and ts of Stones, and bring over with it, through a Gold and Silver* thus olved, can never be se- d one from another: reason is, because **they** all *other Mettals* are of me Nature, and have ning from the same ater; there is nothing the World but has its be- ning from it.

XXV. *Medicina Universa-* the Universal Medicine: ke of your **fine Gold** in wder, (*viz.* the same ich did remain when made the *Præcipiolum*) part; of your **finest** ver two parts in fine der; put each by it self a Glass; pour upon the **Astrum Mercu-** so much as may over- them a Fingers breadth; each Glass very close, let them stand in a rm place for **eight days**, the **Gold** and **Silver** ll be almost all dissolved **Water**; pour off this ater, each by it self into 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 **Athanor** in a continual warm heat, 'till it comes to a fixed **red Stone** or **Pouder**. Before it becomes a **red Pouder**, there will appear many Colours, as *Black*, then *Green*, then *Yellow*, lastly **Red**: When it is very **Red**, and a *Pouder*, take the *Bolt head* and bury it in a *sand Capel* very deep, and give Fire by degrees, and at last a very strong Fire, and it will melt like *Wax*: Let it stand one whole Week; (but the longer the better;) then take it out, and let it cool; after break up your Glass, and you

you will find a fix'd Stone or Pouder, 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 Pouder, 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 Pouder; 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 Pouder will dissolve in any Liquor.

XXVIII. To make the *Astrum Horizontale*, or *Aurum Horizontale*, *viz.* the *Golden fix'd Præcipitate.*

the most fine Gold, to that which remains o the working of the Pr *olum*, dissolve it in Astrum Mercurij, as as you will; distil it th a *Retort* once or twice your Gold will go o long with your Water will never be separated from another, for the both of one nature.

XXIX. Now take *Præcipiolum* which is dry, (not that which is already into a Medi put into a little Glas curbit, and put upon it Golden Astrum M rij, and distil from it or four times very flo but at last very stron so will your *Præcipiolu* a red and fixed St (as some call it,) or Pou

XXX. The same ma done with Mercury ged, it will fix the same to a red Pouder. same work may be with Silver, and your *Præcipiolum*; or Quicksilver only clea No man can find out a Secrets which are hid in

losophick Menstruum, the ALKAHEST of Immortal Paracelsus.

KEY of HELMONT *and* LULLY.

TAke *Quicksilver* purified fix Ounces, *Gold* purified with Antimony one Ounce; make *Amalgama*; then distil *Mercury* from the *Gold*: ix the same *Mereury* again ith the *Gold*, and thus ntinue 'till your *Gold* will more *Amalgama* with our *Mercury*, but continue parate:

XXXII. Then take the *ld*, grind it, and put it in- a clean Crucible, and cine it, 'till it be almost d hot, and then quench it the best *rectified Spirit of negar*; when it is extinished, decant the Spirit m the *Gold*; make the *ld* dry, heat it again, and tinguish in the former negar, which work repeat or seven times.

XXXIII. Then dry your *ld*, and *Amalgama* it a- in with the former *Mer-* and distil again as at first; and this do so long 'till the *Gold* will not *Amalgama* 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 *Mercury coagulate*, is extracted out of the *Quicksilver*.

XXXIV. Take then *fresh Quicksilver*, and work in all things as before, by *Amalgamating*, *Distilling*, *Calcining*, *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*, impregnated 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-*

tort

tort in a *Sand-heat*, 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 Essence 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. TAke 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 l
Fire go out, and c
Glass with a Ring;
the Crystalline Matter
a Ring near the Ne
the Glass,) pulverize
grind it with its weig
the Calx of *fine Sol*, o
na, as aforesaid; pa
afore-mentioned four
grees in eight Hours,
hissing; open the Gl
before, and take the
Crown, which is the
Gold or Silver.

XXXVIII. Th
Gold or Silver augme
digestion, with a tw
part of fine *Sol* or *Lun*
time, as often as you p
or till you have a suff
quantity of the same:
of this *Living Sol or L*
small quantity, digest
Ashes till it changes Co
viz. towards *Red or*
Earth: Take then thi
or White Earth, *Amalg*
it with *Living Gold* or
ver, and *Calx*; digest
in a Glass *Hermitically*
led, till it comes to a
fect *Redness or Whiten*

LIBRI PRIMI
FINIS

Hermetis 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.*

CHAP. I.

The *Preface Explicating, in part, the* Prima Materia.

HERMES: *Even* Hermes *himself saith, not in a very long Age, to try Experiments, nor I spared any Labour of : But I obtained the ledge of this Art, by the ration of the Living God who esteeming me his vant worthy, did reveal open the Secret to me.*

Salmon. There are three things which are certainly most necessary to the attainment of this knowledge. 1. An Unwearied Study. 2. A Continued Experience. 3. And the Divine Blessing going along with all. Without 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 fulne light and knowledge a all other Creatures, sh like *Sol* among the S but after his Fall, that perfection was much e sed, and he was drove of the Garden, into a derness among the which perish; yet not out a promise of Resta on, and remission Transgression, by one nal Sacrifice, throug diffluence and pow whose Spirit, Man is to a possibility of at a measure of the t perfect knowledge an derstanding even life.

III. Hermes. *For I had never discover thing of this matter, vealed it to any one, the fear of the Judg God, or the hazard Damnation of my Soul a Concealment preva me. It is a debt I am to pay to the Just; as ther of the Just has bestowed it upon me.*

Salmon. That is, reveal- em so as that the Sons rt might understand not to the Profane Unworthy, and Scof- For the *Oracle of* himself has long since us, *It is not fit to give Childrens Bread to Dogs*; gh they may eat of the mbs which fall from the lers Table. Some Men Scriptures of Truth have pared to Dogs, yea, edy Dogs, Wolves, xes, *&c.* These can ne- come to fit at the Ta- and feed of the Divine ast; 'Tis a Transgressi- against the Law of Na- e, which is the Law of d, which deserves the ine Vengeance for a pu- ment: And such indeed e revealing of forbidden rets to such to whom y do not belong. And n *Raimand Lully*, *Thou t reserve and keep that Se- which is proper only to to reveal, and thou dost y conceal those things, se revelation belongs to his nour; otherwise thou shalt 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 hidden or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various Colours are throughly 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, Spiri-

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 throughly accomplished: The Body and the Soul the Salt and the Sul cannot be united in most minute parts, w the help of the Spirit is *Mercury*. *Luna* a cannot procreate w the help of *Mercury*, extracts the *Semen* fro the Bodies, and in th ter of the Earth, as i per Vessel, digests an fects it. Therefore *M* does nothing of its sel cept something be ad it by which it may b tified.

V. Hermes. *Kno that the Division whi made upon the water Ancient Philosophers, which separates it*, or *it into four other subs one into two, and three the third part of which or has tincture, to w coagulating humour* [illegible] *sture, but the second a Waters are the Weight Wise.*

Salmon. This W be divided, is the sam the four Elements spoken of, *viz.* Th

hap. I.

losophica: This must be ded into four parts, *viz.* one part into two; ad- three parts to one; whence arises seven He divides the diffe- es of the Colors into threes, that is, into three Spirits, and three ite, which three Spirits their rise from the one *Philosophica*, and are ved into the same a- n.

VI. Hermes. *Take of the midity or moisture, an ounce half*: *of the Southern ness*, viz. Anima Solis, *a part*, i. e. *half an ounce*, *the Citrine* Seyre *in like half an ounce*: *of Au- ment half an ounce, which eight*; *that is three ounces*: *understand that the Vine Wise Men, or Tree of Philosophers is extracted or forth in three, but the thereof is not perfected length thirty be com- ated.*

Salmon. He Essays to plicat the proportions of Philosophick Ingredi- nts, 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 pouder, 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* eludicates 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 of the Operation, by of which the Virtue Power of the Stone is wonderful, brought highest perfection, and tiplied (as it were) *in tum.* In these few wor *Hermes*, are comprehe the whole Work, an them it is plainly laid from the beginning to end. In a word, it is li Husbandman Sowing Seed in the Ground, must first Die, be C ted and Putrefied, be can be possest of a new by which it must ari yeild its Hundred Fo crease: the first Life first Birth, the first must Die, and give p the second.

CHAP. II.

The First Exposition of the Matter.

I. HERMES. *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, Permanent or fixt; may have it either in or in the Sea.*

Salmon. This secret Work mends it self to its Children; and the series of the ration demonstrate, that Regenerating Spirit is in the Matter, but aders to it invisibly. In Elementary and Gross Bodies, is not manifest, except be reduced into their Essential Nature or Be-; for so this Spirit of generation which is the of the Promise, the ven of the Philosophers, shining the Glory of the rs, is brought forth to That which is Sown not quickned except it it is Sown in Corrupit Rises in Incorruptit is Sown in Dishonour, Raised in Glory. The is the *Aqua Philosophica*, ich entring into, and ening the *Terra Philosophi* brings forth the *Gold bear-Vine* of the Philosophers

II. Hermes. *Keep there-ur Argent Vive, which prepared in the innermost amber of the Bridegroom, which it is Coagulated; that 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 Generarates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into *Sol* and *Lana*, 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, dwells in a Body subje sin, as the Wise Man aff And altho' *Hermes* has ken in this Book many t concerning this most *Arcanum*, and has over nothing, yet he has spoken so plainly as every profane and un thy Person may un stand it, but has left Mystery to be unfolde the Sons of Wisdom.

IV. Hermes. *Know fore ye Children of W and ye seekers after the thereof, that the Vulture ing upon the Mountain, out with a great Voice; ing, I am the White Black, and the Yellow White, and the Citrine Yellow, and behold I spe very Truth.*

Salmon. The Mountai on which the Vulture st is a fit Vessel placed in a Built Fornace, encomp with a Wall of Fire; a foot of which Mounta a watchful Dragon, w full of Eyes, and can before him and behind

hap: II.

is Vigilant and Careful eeping the Entrance or ge into the Mountain, the unworthy should nd to the height their- where is hid the Secret e of the Philosophers: is unpossible for any to ter here, unless the Dra- n be laid a Sleep; *Hoc hic Labor est*, to find he means how this is be done, how this Beast to be circumvented, that e may obtain this so desi- ble Treasure is the Work the Philosopher. Three ings are commended for his purpose, first Crude Ar- ent Vive made into Pills, nd Gilded with Gold. Se- ond, a Sulphur of *Mars* xtracted with *Sol*. Third, he water of the Philoso- hers. These things being ightly given, will so lay m a Sleep, that Night and Day you may continually ave Egress and Regress. eing once entred, and As- cended the Mountain, the *ulture* or *Crow* will shew you the way where the Co- ors appear. 1. *Black* which is the beginning of the Art. 2. *White* which is the middle. 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, flys 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 Vive: And the *Crow* is the Infancy of the Work, wherein the said Philosophick Mercury is United with its Solar Ferment. The blackness of the Night is the Putrefaction thereof, and the clearness of the Day, its Resurrection into a State of Purity. *It flies without Wings*, being Born or carried by the

the fixt Nature; and *the bitterneſs in the Throat*, is the Death of the firſt Life, whence is Educed 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 expoſed 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 unacquainted with the gi God; which is a meaſu his Holy Spirit. *He ca a Stone, yet ſays, it is a S* for was it not a Spirit could not Penetrate Tinge other Bodies b abſolute Unity and junction: Bodies and ter cannot do this, the that they can do is b touch one another in Superficies; for all m is Dead, and no Dead can penetrate into the perty of another, but (at moſt) lie ſide by with it. And to the matter the more ſe to your underſtanding *compares it to an open* for that this Spirit pe Bodies, and is joyne them, even as Water is ed to Water, or as the Body thereof is joyned its *Aqueous* parts. *It i den in the Caverns of the tals*, that is, if you ſee it in any thing that Metalline, you ſtumbl the Threſhold.

VII. Hermes. *You put the matter into a moiſt and make it to Boil, Augments the Heat of the*

or Matter, and deſtroys Dryneſs of the incombuſti- Sulphur; continue Boiling the Radix may appear Extract the Redneſs and ght parts, till only about d remains.

Salmon. There are ſaid to three Species of Decoctiter. 1. An external Fiery heat *Humido*, and is called *Elix-* 2. An external heat *in* which is called *Aſſation.* An internal natural heat *Humido*, called by the Greeks πέπανσις, *i. e. Ma-*, or the Ripening perfecting heat. Now of theſe it is, that *Hermes* ſpeaks of is the que- The firſt, and the differ in this. The is an external Fiery eat. The latter an Inal Natural Heat. In Opinion both are to be mitted. The Natural eat Internal, is the Cauſe Generation and without at, the External Heat can o nothing: Hence we conlude the Heat to be twoold. 1. *External* to excite. Internal to perfect, both which ought to be made *humido*: for all Generation is naturally made *in Calido Humido*, in a moiſt Heat, which *Hermes* calls *Ignem Humidum*: as if he ſhould ſay the Fire is twofold, which you muſt uſe, *viz.* External and Internal. He ſeems to make his Coction 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 Generating Metals, whoſe Seed is extracted by the help of Art, which Seed is only and truly the Philoſophers Mercury, in which all the Metals 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 forward, never back-ward til

she comes to perfection.

VIII. Hermes. *For this Cause-sake, the Philosophers are said to be Envious or Obscure, 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 Vitious, 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 an the other Philosophers Envy or Grutch the knowledge of the matt the Pious, Just, and Man, but only to the fane and Wicked, did not think it fit *the Childrens Bread to* for which Cause-sake, always keep the *Prima teria* Secret, and left it Legacy to the Legit Sons of Art; but the ner and way of worki through all its various rations, they have faith and plainly declared leaſt *Iota*, or Tittle.

CHAP. III.

The Names and First Operation Explicat

I. HERMES. *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 goodness: which notwithst they signified it to the Wi Prudent by one only N which is the Stone of the or the Philosophers Stone.*

Salmon. There are ous Names, by which Philosophers call it, a Gold, Brass of the Ph

Magnesia, the pure clear Ferment, Elixir, line, Fixt Argent Incombustible Sul- Red fixed Sulphur, ubin, *Kibrick*, Green l, the Greenness, Red- burnt Brass, Red Earth, ater of Sulphur, *Aqua* 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, Gum, Everlasting *Aqua Vitæ*, a Wo- Man, Masculine, Fe- e, a Vile thing, Azot, Matter, *Principium Mun- therefore* Argent Vive, ury, *Azot*, *Plenilunam*, *taſis*, White Lead, Red Water, the Crow, Silver, Lime, Jupiter, milion, Whiteness, all e but one thing, Our e, but in diver times degrees of Operation. *lso*, White Earth, White hur, Ethel, Auripig- ntum, Arsenick, Chaos, Dragon, Serpent, Toad, een-Lyon, Red-Lyon, melion, Quintessence, Virgins Milk, Radical Humidity, Unctuous Moisture, Sperm, Sal Armoniack, Hair, Urine, Antimony, Philosophers Lead, Salt, a Bird, Microcosmus, Cinnaber, 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 Benefactor, the great and Living God, even to all the Sons of the Philosophers, to whom it shall please God to give of the Bountifulness of his Goodness, if they shall undervalue, or divulge the Name and Power thereof, to any Fooliſh or Ignorant 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 Perfection or Consummation of the Word; *by the Sea*, is understood the Humidity of the Mercury, for that no Generation can be made

in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citrà 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 demonstrates the Ge and Noble Spirit of ou *Hermes*; but also the on, which the parts posing this Magistery one to another; for sa *even in this Friendshi Unity consists the chief of this Operation.*

IV. Hermes. *This concealed Stone of many which is Born and forth in one Color only derstand this and conce*

Salmon. By the Colors, here is unde the *Black*, *White*, and of which we have before: and tho' there appear many other Co the course of the Oper yet those three are the of which, the one which for ever rema the *Never-fading Red*, which, nothing can be noble or perfect; t thou attainest to be a dept, a true Son of A sure to hide and conce as here thou art adm ed.

V. Hermes. *By means of (through the permission of Omnipotent) the greatest se is Cured; and every ow, Distress, Evil, and hurt- thing may be Evaded: through the help thereof, may come from Darkness to ht; from a Desert or Wil- ness to a Habitation or e; and from straightness ecessities, to a large and le Fortune.*

Salmon. This Our Tin- re, Our Elixir, Cures 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 gs, I admonish thee to fear , in whom is the Blessing your undertakings; and the iting and disposing of every ng which you Segregate, put ether, or Design for this rpose.*

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 Knowledg 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 Knowledg 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 Undestanding* [*to conceive what I say,*] *as if you your self were the Author of these things I write.*

Salmon. He here s
to such as fear God, n
be depraved in their u
standings, (as all Pr
and Wicked Men are
the Ignorant (who a
acquainted with the
Fountain of knowle
which is the Spirit o
Living God, as he h
has instructed, *Chap.* 1.
1. aforegoing:) nor
Insipid of Judgment,
has not Pondered nor
tated upon these th
You must *Enter* with
Spirit and Soul into th
ter of Nature, and
behold how all thing
begun, continued, an
fected; but you mus
enter into that Uni
Spirit, which is the F
of all things, which p
through, and dwells i
Central Root; and b
tering into that, it wil
as a Vehicle, carry yo
the same Root, whe
things are hidden, a
veal to you the most ab
dite Mysteries, and
you as in a Glass the
work, and all the O
tions of Nature.

II. Hermes. *For to what is hot, if it shall be cold, it shall do no hurt ury to it; so in like , he to whom Reason is a guide, does shut himself, the Door of nce, lest he should be deceived.*

lmon. That is, if the and Soul, or hot Mer- and Sulphur be made cold, by a Conjunctiwith the cold Body, you not do a miss, but prorightly on in the Work: this you must apprehend by your Reason, and Nature of the thing. He whom (saith he) Reason the Spirit of knowledge, come a guide, does shut himself the Door of nce, *i. e.* open to him- the Door of knowledge, ng into the Mysteries his Our Philosophick k.

V. Hermes. *Take (my the Flying Bird, and nd it Flying; then divide, ate, or cleanse it from its , 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 Flie.*

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 for ever 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 radicatum*, 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. *Extra… the Sun Beams the ſ… and the ſordid Matter, which makes the Cloud… over it, and Corrupts … keeps it from the Li… cauſe by its Torture … Fiery Heat, or Redne… Burned.*

Salmon. The ſha… ways goes along wi… Body, walking in th… Now that a clearer … may appear throug… Body, without any … the Body muſt be … made thin, and diſ… which is the Patie… the Spirit or Sun-… which are the Age… living Fire, by whoſe… er it is brought to a… and the Corruptible … Burnt up and deſtroy… made fit to be ſepara…

VII. Hermes. *T… Redneſs Corrupted w… Water (which reſemb… Matter, holding the Fir… live Coal) from it: … as you take this Redn… rupted in Water, awa… it, ſo often you have …*

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…rified, then will it Aſ… it ſelf, viz. *become fix… …d Tinged, in which ſta… will reſt for ever.*

…mon. That is Our …eſia, which is ſown in … Philoſophick Earth, is to … Corrupted or Putrefied; … then to be Digeſted, …gulated, Sublimated, …ed, and Fixed. This …neſia, or Redneſs is … made pure by ſepara… …, and then it becomes …olved, Digeſted, Coa…ted, Sublimed, Incera… and Fixed, and Ting…being firſt lift up into …higheſt Heavens, and … Buried again in the …eſt Earth, that there… it may ariſe, and in the … have a Habitation, and …t for ever. The Wa… the Spirit; the Red… is the Soul or Tincture; … the Earth is the Body. …w the Spirit is the Life … the Soul, as the Body is … Clothing or Habitation …reof: ſo that the Body … a ſubſtance, fixed, dry, … containing both the …irit and the Soul. The …irit 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 Auripigment, and wanting the Humour or Moiſture: Now have I made the Hearts of the attentive, 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 conſerves it: Yea, the Eſſence of Life is nothing elſe than Pure, Naked, Unmixed Fire: not that which is Corrupting and Elementary, but that which is Subtil, Cœleſtial, and Generating all things. This in Metals is the *Aqua Philoſophica, Oleaginoſa,*

aginosa, & 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 leisurly 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 Ho Moist, participates wi Fire which is Hot and and consequently the with the Fire, becaus Drineſs. The Earth only true and first E of the Stone, which Philosophical Calcin to be Burnt up, and ed, afterwards to b solved in a Moist pla a Ponderous Water by Sublimation is more subtil and con into Fire. This Oy most strong Fire into or a Red Rubicund Thus the *Dragon* his own Tail; and t *lican* with her own nourishes her Young The Blood of the P this Red Spirit. No thing is joyned to with it, but that whi fore was separated fr This Mixtion of the ments is not Corpore Spiritual; not with done, but the work Metalline *Archeus* or which you ought w know, and then yo not long err from the

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CHAP. V.

A Dialogue between Hermes *and his Son.*

HERMES. *Know thou my Son, that at of our Earth is Sulphur; Sulphur is Auripigment, or Colcothar, of which pigment, Sulphurs, and like, some are more vile mean than others, in which re is a difference or diversity. this kind also is the Fat of wy substances; to wit, of Nails, Hoofs, and Sulit self; Oyl of* Peter, *and Brain or Marrow, which Auripigment. Of the same nd also is the Cats or Lyons w, which is Sirezt: The of the White Bodies, and Fat of the two Oriental nt Vives, which Sulphurs caught hold of, and retain- by the Bodies.*

Salmon. All these are ly Various Names, by hich the Philosophers call e one thing, and under which they Cloud it. But he 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, 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 choic the best Sulphur for Work. The Vulgar is reign, for that it is defi Blackens, and Corrup ving also a double sup ty, *viz.* an Inflamabl stance, and an Earthl culency. Therefore must find out another, is a simple Fire, and l and is able to Revivifie Bodies, to bring the the highest perfection to perfect them wit ultimate maturity. S Sulphur saith *Avicenn* to be found upon Ear cept in the Bodies of *Luna.* In *Sol* indeeed higheſt of Perfection cause it is more digeste decocted; when ther the Tincture is pre with this Sulphur, dow low, in the Bottom o scurity, it is carried *tim* up tor the highe ry, with the greatest dor of spirituality, any Body whatsoever melted with the Fi Tinges, and so firmly heres to it, that it for ever be any more rated therefrom.

V. ificate Tincture which de from the middle als, from burning Sul- Arsenical, Alumin- nd such like, are not o defend either Bo- pon which they are ed, nor yet their own r substance from the e of Fire, but toge- ith the Bodies they ay, and by the force e Vanish into Air.

II. Hermes. *The order, d, managment and dis of the Matter sought by the Philosophers, is but n Our Egg. Now this e Hens Egg, is in no wise found. But lest so much e Divine Wisdom, as is in a Hens Egg, should be inguished; we make in tion thereof, a Composi- from the four Elements, y fitted and compacted ther.*

Salmon. The Descripti- of the Philosophick Egg arious, which the Philo- hers divide into four ts, according to the num- of the four Elements. *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 signifie *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 to-*

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 Cœlestial or Terrestial, Heavenly or Earthly? To whom* Hermes *answers: some of them are Heavenly, and some are from the Earth.*

Salmon. This is a Dialogue between t ther and the Son, makes answer to hi concerning the Sul that they are not or the same kind, b some are of a Hea and some are of an E Nature, yet he co both to be Sulphurs the Heavenly is mea Solar Sulphur; and Earthly, the Sulp *Luna.* For *Sol* is a Masculine, hot, fix and incombustible, perfects *Luna*, who minine, Cold, Vo White, and Combu exalting her to hi Glory and Splendor.

VI. Hermes. *T saith, Father, I th Heart in the Superiors note Heaven; in the l the Earth. To whom* mes *saith: It is not Masculine truly is the of the Feminine: and minine the Earth of t culine.*

Salmon. The He

Masculine of the Earth; Earth is the Feminine e Heaven: *Heaven* or hich is pure, fixt, and mbustible Sulphur, is generating Seed; and cury which is the Ma- Earth, is the Womb, eminine principle re- ng the Seed, in which ed is keept, nourished, ed and brought to the or Perfection: Even in which it obtains, t, Blood, and Flesh, Fixity, Tincture, and stance. The Earth or ercury is the subject or ptacle of all the Cœle- Radiations.

VII. Hermes. *The Son th, Father, which of these are worthy, one than ano- , whether is the Heaven e Earth? The Father an- rs: Both want the help of another; but a Medium proposed by precepts. But thou shalt say, that Wisdom the Wise Man does Rule or mmand among all Man- nd; to this* Hermes: *The different or ordinary things e better with them, because 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 together.*

Salmon. If by a Magical Matrimony, the Heavens and the Earth are Conjoyned, neither seems to be more worthy; for as the Earth cannot Generate without 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 bringing forth a new Off spring out of both, which shall excede *Sol* himself in perfection, because it is more than perfect, and able to make the imperfect Bodies or Metals perfect, which *Sol* himself cannot do, and is also able to make the most imperfect Bodies more than perfect, by multiplying their Tincture a thousand times more than what they had Originally by Nature, which is performed *by Precepts*,

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 Air Spirit, it will be perfectly purged, and recover its *mæval* Nature of Heaven which is the thing after.

CHAP. VI.

The Several Operations by, and Various Matters of, which the Stone is Composed.

I. HERMES: *Now the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Fæces and the Water, and the through 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 have before declared to both Internal and Exter The first is Innate, in Principles and Essential; latter Elemental and A dental; *it is the thr Searcher of the Water*, th the stirer up of Inte Life and Efficacy; so t the Internal Fire may p perly be called the Spiri the Matter, which disp the Particles of it to th Change: But the differe between this Fire, or Sp

p. VI.
Oyl, or Sulphur, is so that we want fit ds to express it, but it e the Spirit to the Soul, are inseparable. But to be understood, that lphurs, such only are chosen, which are the e near in their princi- the Sulphurs of Mine- re to be taken; not f Vegetables or Ani- and of Minerals, that is drawn from Mer- or Quick-Silver, Gold Silver, which is to be ified and exalted by Power or Principle, is without length, h, or thickness, *viz.* poreal, and yet com- nds all those proper- n it: without form or ; yet comprehending its formless being, ighest and most exact Beauties; this is the In- l Fire of the Mineral hur. And of these, the hur of Mercury is yet to be the most noble, be- e it is more at Liberty free to Act, than the hurs either of *Sol* or , which are Fixt and nd 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 wonful 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 Spirit, to Cleanse, and Light, how things fo contend one with ano made Colorless and fu their defedations, or S Foulnesses, like as fro ness and Darkness, yo nothing, nor can you any thing.*

Salmon. This M tion, is intended of Life and form, which you can do n in order to Generatio must make Alive by and Cleanse by fir ling or bringing to ction, and bring fort by first introducing ness. The two co Principles must firs and contend one wi ther, and a Fatal Wa be begun and carried the Destruction of t form and Life, befo second form and Li appear; and the M must be first made Co that it may be able ceive the true Colo Tincture. In Order t the Philosophical Cal on is the beginning Work, then Disso

the sublimed Matter receive its determina- To mortifie is to Dis- any thing into the ples of which it is pounded: Therefore *Senior*, there is no Ge- on without Corrupti nd in this Putrefacti- he beginning of our which none but itiated Sons of Do- and Philosophy do understand. There e a most close Con- on or Matrimony, en the Superiors and nferiors, between the nd the Body, which e by Ascention and tion, through the of the Invisible Life.

Hermes. *But this you know, that this great num is a Matter of so Worth, that even Kings lves shall Venerate it; hich Secrets, it behoves keep close, and to hide from every profane and ble's Person.*

lmon. That is, there is a Vital Power, Strength, acy and Virtue in this our Philosophick Tincture, that it is able to transmute all the Mercury in the World into fine Gold; and not noly 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 Dryed 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 Ter of Generations. In Salt there is a Corpo joyned whith a Soul a Spirit, that is with a phur and Mercury spir which are the Chains tie all the Particles Body together. All must be Cut in Piece parated and divided, beginning of the W which is done by jo of the three together is a Mystery which the true Philosopher Sons of Doctrine c derstand. You mu Body to Body, Soul t and Spirit to Spirit which means you will the separation; becau Soul will joyn with yet the Soul of the o not joyn with the Bo the other, but separa

VI. Hermes. *An to keep safe the Water Fire dwelling therein, does contain its own drawn from the Four E and their Waters; This Water in its form, bu containing in a strong Vessel, the Ascending*

Spirits should flie away the Bodies, for by this are they made Tinging, rmanent, or Fixed.

mon. That is the Mer- nd the Sulphur dwel- the Salt; or the Spi- the Soul dwelling in dy, which is our Stone. (saith he) *contains Water drawn from the ments*: That is, the r contains the Mer- rawn from its Origi- ountains. *This is not n Form but Fire.* Nor Quick-Silver in form, lphur; nor Spirit in t Oyl, or Tincture, ning the Clouds, and ing Waters, which are y consistency or Bo- cking to the sides of lass, left they should way in sublimation the Bodies; by this being often iterated, t three times, (but if it or seven times, it is ter,) the Spirit *enters* and peirces and pene- he Body, in Order to ation: which at length ected which the high- ation and Tincture by the Fixing Oyl or Sulphur.

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 Sulphurous Form, and to mix or joyn the same with our Vinegar.*

Salmon. Great is the Virtue and Power which dwells in the *Aqua Philosophica*, from whence it is caled Blessed. For as common 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 inwardly from all manner of Defilemens and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their incombustible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water 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 Superficies. 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 Wat Compositum also is Diss you have the Key of the R ration; then Death and B ness flie away, and Wisdo ceeds on to the Finishing Work.*

Salmon. This Wate not Tear or Gnaw B into Pieces and Bits, Radically Dissolves t and reduces them into *Prima Materia*, as they in their Original Ge on. Of this Nature ar Fountains & Springs in *garia*, which have a F of Transmuting what soever is cast into the to good Coper; and other Fountains, into if any Wood be cast, it remains but some c time, by the Lapide Virtue of the Water transmuted through whole substance into S which Memorable well known Powers Operations of Natu these particular thing in part a demonstratio at least an Argument

one to the belief of Operations and mutations in the Me- Kingdom. *Ignis &* say the Philosophers ough for the whole : Learn therefore Nature, the prepara- f this *Azoth*, or Wa- f the Philosophers : Water being prepa- does with a simple tion, through the f Nature, gently boyl- a soft Fire, bring the to a conclusion, and perfect the same. This Operation indeed, or simple 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 Philosophica, *as in a Seed.*

HERMES. *Now know my Son, that Philosophers chain up* [the ter] *with a strong chain, and, when they make it ntend with the fire: be- the Spirits in the washed es, desire to dwell therein, to rejoyce there. In these ations, they vivifie them- , and dwell therein, and the Bodies hold, or contain them, nor from them can they ever be separated.*

Salmon. The Bodies before 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 conjoyned, 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 wonderf[ul] rations, they are made [fi]nent, or fixed, as the P[hi]losopher saith.

Salmon. The Do[dies] of themselves remain [dead] but the Inhabitants in[them] are alive. Now the [Bodies] of the Metals, are the [Mer]micils of their Spirits; [which] when they are receive[d into] the Bodies, their terre[strial] substance is by little a[nd lit]tle made thin, exten[ded] and Purified, and by [the] Vivifying Power th[at is] and Fire, hitherto [lies] Dormant, is excited [and] stirred up. For the [Spirit] which dwells in the M[etals] is laid as it were asleep, [and] can it exert its Powe[r] shew it self, unless the B[odies] be first Dissolved, Ex[alted] and turned into Spirit, [for] that the Spirit does [not] Vivifie;) being brough[t to] this Degree of purity [and] spirituality, and at leng[th] perfection, by their a[bun]dant Virtue, they comm[u]nicate their tinging pro[per]ties to the other imperfect [bo]dies, and Transmute t[hem] into a fixed and perma[nent] Subst[ance]. This is the pro- of our Medicine, into h the Bodies are redu- that at first, one part of will tinge ten parts imperfect body; then ndred, after a thousand, ten thousand, and so itely on. By which the cy of the Creators is most apparently ent, *Crescite & Multipli-ni*, encrease and multi-. And by how much oftner the Medicine is olved, by so much the e it encreases in Virtue Power, which otherwise hout any more solutions, uld remain in its simple ingle State of perfection; re is a Celestial and Di- Fountain set Open, ich no Man is able to w dry, nor can it be olly exhausted, should World endure to Eter- Generations.

III. Hermes. *O Beauti- and Permanent, or Fixed ter, the Formator of the yal Elements, who having ained (with thy Brethren ned with a moderate Go- rnment) the Tincture, hast nd a place of rest.*

Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which whoso 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 a*

most dear and Valuable, yet Vile and the most Vile; [i. e. found among the most Vile things.] *Because it behoves 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 He Plants, and Trees sta need thereof; it pre all things from Corru and every Mineral wi exception. But would know what it is; it is Gold nor Silver, nor G nor pretious Stones, are things of great and therefore not to be merated among those th which are Vile and M What is it then? It is but not the Vulgar with which Food Dreſt, altho' that ha of the Qualities of th Stone, *viz.* that of D ving; but it is *Sal P* Salt of the Rock, of Rock I say, by which ning Mercury is tran ted into the best and perfect of Metals, and Flint into the most hard damant: but few will beli this, but such whom Ex rience and true Philoso has taught, how it is fou in all things, and by w Artifice it may be extrac out of them. This is t which without doubt Author as under a Veil, Auripigment. And this enou

h to be said concern- is Argent Vive, that Vile and most Vile. he other which he calls tal 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. *Magnesia*, he understands Total Mixion, or *Com-* *m*, from which this idity is extracted, and h Moisture is called our nt Vive; which Humi- does indeed run in the and in the same does ve the whole *Composi-*, and also congeal it, es it grow Black, makes row White, and also es it grow Red, and he end compleatly per- it; and it is that which all in all, being a most ious Treasure to such as w it, and possess it. This *nesia* is the Power and ue of our Stone, which an Universal Magnet ws all things to their ter, whether in the superior or inferior Worlds. And the greater part of this Secret Arcanum lies rather in this pretious *Magnesia*, than in the former Vile Argent Vive: of which, tho the Philosophers have variously hid it under Clouds and Veils, we have here said enough.

V. Hermes. O *Nature, the greatest, the Creator of Natures, which makest, containest, 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.*

Salmon. Universal Nature is but one thing, which is the very principle of Motion and Rest, and which, as *Hermes* saith, is the Creator of Nature, or the producer of all things. But God Almighty is the Supream 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 ſpecificates 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, ſpecificates 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, not elſe is underſtood but *Magneſia of Saturn*, *Saturn* by the Greeks led *Chronos*, that is *Tim* which all things are ced, and the *Magneſia* which is the Mother a Generatrix of our Work.

VI. Hermes. *But we Conjoyn the Crowned to our Red Daughter, a a Gentle Fire, not yet to or hurtful, ſhe does C and will bring forth a and excellent Son; whi does feed with a little and nouriſhes the perm or fixed Matter, making abide even the greateſt*

Salmon. The Quee the Red Daughter o Philoſophers is *Luna*, t the Metalick or Phi phick *Luna*, which puts on the Maſculine ture, by being Conjo to our *Sol*, our Cro King, and ſhe brings a Son, which the Phi phers call *their M* This is wonderful, tha

Salmon. Every thing which lives, lives by Virtue 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 before 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 Depurate, and Segregate the things which are Heterogene, till (being ſeparated) 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 Philoſophers ſpeak of; and it is ſaid to be Green, not for any external Green Color, but from its Viridity or ſtrength of Life. The Tincture 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, abounding with a ful 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 Virescent *Lyon*, vastly repleat 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 exigne*, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the *Lyon*. Whatsoever tincture flies away from the Fire, is Immature and Imperfect; nothing can be right and perfect but [illegible] can endure the stron[illegible] Tryal of that Element [illegible] therefore by consequ[illegible] the Tincture is to be so [illegible] nourished by the Fire, [illegible] it comes to the heig[illegible] Perfection. And thu[illegible] Stone, which before, [illegible] in its beginning, la[illegible] Death, and was drow[illegible] in the Sea or Waters, [illegible] surrounded with Dark[illegible] which was the Corrup[illegible] of the Matter, is by [illegible] Power of the Fire, w[illegible] gentle Coction, assim[illegible] to the Nature of the [illegible] and at length wholly t[illegible] ed into Fire, where it d[illegible] as in its proper Matri[illegible] Element, and in the [illegible] only rejoyces and is [illegible] lighted, till by leng[illegible] time it is converted i[illegible] Quintessence the true [illegible] losophick Tincture, a[illegible] Triumphs over Death, Sea, and Darkness as[illegible] ving really Conqu[illegible] them, becoming a Medi[illegible] for the Bodies both of [illegible] tals and Humane kind.

IX. Hermes. *The [illegible] gon flies from the Beams*

[illegible] VII. *who observes the Holes [illegible] ages, where they enter [illegible] nd our Dead Son Lives. [illegible] ing comes from the Fire, [illegible] ejoyces with his Wife, [illegible] Open the hidden things; [illegible] bscured Virgins Milk.*

[illegible] *lmon.* The Dragon [illegible] signifies the Earth, [illegible] is Black, blacker than [illegible]. Now Serpents and [illegible] ons delight rather in [illegible] s under Ground, Holes [illegible] Rocks, and obscure [illegible] s, than abroad in the [illegible] n Air and Light of the [illegible], and therefore they [illegible] the shining Sun, *viz.* [illegible] pirit of the Fire. This [illegible] gon must be inclosed [illegible] Vessel, little and round, [illegible] defended and Luted, [illegible] close stopped up, and [illegible] n exposed to the Heat [illegible] e Sun for one Philoso- [illegible] k Month, or space of [illegible] days, in which time it is [illegible] troyed, the parts being [illegible] olly Dissolved, by the [illegible] ly stink of which the [illegible] g's Son happens also to [illegible] Killed: Both being there- [illegible] e slain and put into ano- [illegible] r clean Glass, are put in [illegible] 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 Dragon by the same heat, being vehemently over-born is wholly Consumed and Reduced to nothing. Now the King seing the Heat of the Sun to be too weak to Work a Total deliverance from the Poyson of the Dragon, 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 advanced to the height of its Glory.

X. Hermes. *Now the Son Vivified, or made to Live, is made a Warior of the Fire, and superexcellent in his Tinctures; 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 Conquered and overcome horrible Monſter; terrible Dragon, this ſonous Serpent, this M and profligating Spirit, Putrefaction, Corrup and Darkneſs, this a invincible Death, brought forth a new ſpring to Life, Glory, Perpetuity; full of and Power, of Sulphur Tincture, even the hig Redneſs, enjoying a fixt ſubſtance, always creaſing *ad infinitum*, w is the Reign and Dom of this new Birth, C with his Red Garmen Scarlet Color; I ſay, ving done all this, H adviſes us to rejoyce an glad, yea exceeding joy for this is the final en Care, and Trouble Sorrow; making Rich a Treaſure that can n be Conſumed, Waſted, brought to an end.

C H A

CHAP. VIII.

Philoſophick Riddle laid down after a new Manner.

HERMES. *Now underſtand that this cries out, nouriſh and me, and I will reward give to me mine, that is my own, and I will fully recompence you.*

Salmon. It ought to be niſhed and brought to ction with proper of its own Nature, is with *Fire and Azoth*; Spirit, and the Virgins : The true *Aqua Phi-ica*, which gives it ſub-nce, Tincture and Fixity. is its own, and is like en made out of the e Paſte, which for ever erwards levens the whole mp; if you do this, you ll reap the Recompence reward, the Fruits of r Labour, Riches, and nour, and Glory, and ery 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 Centeral, 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 largly 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 *Prosopopæia*, 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, infinitly 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.

IIII. Hermes. *Now [illegible] that which the Philos[illegible] have hidden and obscur[illegible] written with seven L[illegible]* Alpha *and* Yda, *follo[illegible] two: And* Sol *in like m[illegible] follows the Book* [of Na[illegible] *notwithstanding, if y[illegible] willing, or desire that h[illegible] have the Dominion you watch the motions of A[illegible] joyn the Son to the Da[illegible] of the Water, which is* ter: *This is a hidden Sec[illegible]*

Salmon. Under the[illegible] of seven Letters (sign[illegible] the seven Planets, an[illegible] seven Metals answeri[illegible] them) *Hermes* has hid[illegible] Secret; and in the fol[illegible] ing words, as in an *Æn[illegible]* has lockt up the [illegible] Mystery, so that it is[illegible] for any one positively[illegible] give a true interpretat[illegible] Tho' by *Alpha* and *Yda*[illegible] probable he means the[illegible] rit and the Soul, *which f[illegible] the two*, Mercury and [illegible] phur, which is the Con[illegible] ction of *Sol* and *Lun[illegible]* Mercury and a Sulphur[illegible] ed and Incombustible. *[illegible] by Sol following the [illegible]*

[illegible] Nature] is meant the [illegible]ral Course of Genera[illegible], which is the same [illegible] in Metals as in all o[illegible] things. By *the Daugh[illegible] of the Water* or *Jupiter* [illegible]eant *Mercury*, and by [illegible]on, a Sulphur fixt and [illegible]mbustible, such as are [illegible] and *Luna*: in the Con[illegible]tion of which *Mercury* [illegible] *Sulphur* lies the whole [illegible]. These two when [illegible]yned are but one [illegible]: but there are two [illegible]al kinds of fixed Sul[illegible], the one and the [illegible] excellent is *Solar* and [illegible]; the other Inferior to [illegible] *Lunar*, and White, [illegible] of which are made the [illegible]ferent Ferments for the [illegible]rs *White and Red.*

[illegible]. Hermes. *Auditor un[illegible]and, let us then use our [illegible]on: Consider what I have [illegible]ten with the most accurate [illegible]stigation, and in the Con[illegible]plative part have demon[illegible]ted to you. The whole [illegible]ter I know to be but only [illegible]thing.*

[illegible]almon. He which easily [illegible]ves, may easily be deceived, 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 conjoyns 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 Darkness of my Nature; and unless my Metal be dryed, all Bodies would cleave unto me; because I should make them Liquid: Also I Blot out, or Wipe away Rust and Filthiness, and tract their substance: Ne therefore is better than my Brother, being Con*

Salmon. This is s Allegorically, becaus as the Morning Star Harbinger or Forerun the Sun Rising. is Light there is Lif Light being the Vehi the Life: There thing in *Rerum Na* which is not brought by the help of this *viz.* by a Natural G tion: Metals are thus duced in their Mines this Light is not fou Metallick Bodies, be of their too great dr and Terrestreity; and fore because of the n ness of *Venus*, they gladly stick to her. moist Metal *Venus*, is neither Copper nor is endued with Lucidity Splendor, and with a Virtue and Power, which it melts Bodies, it was with a Fire of C but it melts or liquifies not simply, but by m

, washes away their and Corruptible mat- that is, extracts and s forth to light their y and incorruptible nce, even their inward idden Tincture. What e then? Truly if *Ve nd her Brother copulate* r, and at length, by aft of *Vulcan*, are ta- nd 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 invaluable 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 Inheritance of the abject and humble in Spirit, who are the true Sons of Wisdom.

CHAP. IX.

The last Act, or Conclusion of the Theory of the Philosophick Tincture.

HERMES. *But the King, and Lord Dominator, to the Witness Brethren saith, I am med, and Adorned with yal Diadem, I am cloath- th the Royal Garment, bring joy and gladness of*

mon. By the King is Gold; and by his Brethren, the other inferiour Metals, which all possess the Kingdom in common, the supream power of which resides in *Sol* alone, for that he sustains himself in the fire without hurt, even 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 Breast,* [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.*

Salmon. 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 attenu- is made invisible, a- *Spirit*; and that which before hidden and invi- is made to appear, w- is the Internal Soul and- rit; that is, Tincture and- ity, which by Virtue- Ferment is put upon cury, whereby the W- or Obscured Matter i- nerated, which is the stance of our Stone, w- by a Door is Opened the Chambers of i- Treasures.

III. Hermes. *Und- these words, keep them- ditate upon them, and- after nothing else: M- the beginning is Gener- Nature, whose Bowels wards are Fleshy; and- any thing else. Upon words Meditate; and- what is superfluous* [t- Work.]

Salmon. With wh- hemency and Earn- does *Hermes* here spe- tho' the whole Myste- in these words: And not in Vain does he b- *derstand them, keep*

-ditate upon them, and to -ire after nothing else: You -not gather Grapes of -orns, 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 -r Seed; so in the Me- Kingdom, Metals -only produced from -alline Seeds or Roots, into a proper Womb, -ch is the Philosophick -cury, the Earth whence draw their Nourish-, and by which they -w, Encrease, and pro- on to Perfection. All things whatsoever are -in and Fruitless.

IV. Hermes. *From thence -th the Philosopher* Botri *is -de; from the Yellow or Ci-, which is extracted out of Red Root, and from no- else; which if it shall be -me, thou hast sought it at Mouth of Wisdom, it was obtained by thy Care or -stry: You need not study to or change it from the -ness: See I have not Limi- you, or Circumscribed you under Darkness; 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 particular Works and Operations, you must have particular Ferments, which must be taken from *Luna* for the White, and from *Sol* for the Red, as the *Arabian Geber* has at large and plainly taught us. Nature 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 Ting, 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 Spi the Mercury, which not be brought to it, by any other Vehicle. the Fire, all the Hetero or impure parts of the cury are destroyed, pure left behind, and fast by the Power fixing Spirit, which wise without the assi and help of that Spirit w have vanished also: Volatile substance it upon, changes or mutes, and fixes, th brings over into its ow perty. *This* tho' a contains in it the highe ty, and its Body being pened, is the Sulphur Seed which must be in the Philosophick Ear Mercury, (as we hav ten said) that it may Die, and resume a new dy, a thousand fold in quantity than its which by the enfor Power of the Energ Spirit will be made to spring up and grow, t a Tree, of the first M tude, bearing Golden ples, whose Seed wi and remain in its sel

and bring forth a new nfinity of Generations: erpetual new Substance Body being made out of Substance of the Mer- l Earth, by the Power e transmuting or Ve- ing Spirit and Soul.

I. Hermes. *And that rests or remains upon a Fire* [is fixed,] *and is strong Fire it self: And which in the heat of a or boyling Fire is cor- d, or destroyed, or made is* Cambar.

Salmon. By *Cambar* also means the self same thing, wit, our Volatile Mercu- in its Corruptible State; rather the Corrubtible impure part thereof, ich must be corrupted, destroyed, and made to away, that that which is re and will not fly, may pear and remain; but the rifying Fire must be own, in which the great cret of the Operation lies; without which nothing n be done, which Fire, we have formerly said, is wo-fold, *viz.* Internal and External, the latter being used only to excite the former.

VII. Hermes. *And know ye that Our Æs, Brass or Laton, is Gold, which is the Art of the premanent or fixed Water; 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 permanent or fixed Water, by which he means the Philosophick Mercury impregnated with the Spirit of the fixed and incombustible Sulphur. 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 æris*, or Body of common Brass. Now the *Aqua permanens* is that which contains in it self the Tinctures of all Colors, Black only excepted, which is taken away from it, for that it is a sign of imperfection and impurity: 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 Birth and Life; concer which he assures us, h spoken nothing but Truth: *Our Mercury* be undone, and unmade is, corrupted and destr and brought throug trefaction into a pure Limpid Water, that it be able to peirce the M line Bodies; from w State, by Conjunction a pure, fixt, and incor stible Sulphur, and by tue of a subtle, living fixing Spirit, invisible, out length, breadth, or neſs, (which Spirit is Philosophick Fire,) it be renewed and regen ted; the Water is to be ed up, the spiritual is made corporeal; the to be made thick, the latile to be made fixt; the changeable Colors duced to a Unity and manency, either Whit Red, according to the der and Root of the O ration; one and the s Mercury does corrupt destroy the Bodies, again exalt, perfect, fix them; The Matter

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 ture of its own kind; negar makes Vinegar; ur Art begins with Mer- and with the same ry it is Finished. It nd of *Proteus*, which, ing upon the Earth, es the Nature of a Ser- ; but being Immersed ater, it represents a presently taking to it Wings, it ascends a and flies like a Bird; notwithstanding it is but one and the same Mercury; with this the Artist does Work, and with it he transacts all the necessary Operations of our Stone, being fit and proper for them all, *viz.* for Putrefying, Distilling, Coagulating, Mortifying, Vivifying, Subliming, and Tinging, without which seven Operations you labour wholly in vain. Till you have Putrefied the Matter, 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* testifies.

CHAP. X.

The Practical part of the Philosophick Work.

HERMES. *My Son, that which is born of Crow is the begining of this*

Salmon. The Crow is the kness and Darkness of Matter being Corrup- Now nothing was ever Generated or brought to light, which had not its beginning 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 wirh a Soul and a Body, may become wholly ſpiritual: From this third, Immixt, Incorp
and Inviſible Seed, as
the Crow, in the blac
and darkneſs of the M
is our Stone, the true
brought forth, which
Our Hermes, is the begi
of this Art.

II. Hermes. *See he*
I have obſcured the
ſpoken of to you, by a
Circumlocution; and
deprived you of ſeeing t
[by giving you too
light:] *And* 1. *This d*
2. *This joyned*, 3. *Thu*
and longeſt, I have
you.

Salmon. He tells
has not nakedly demo
ted the whole thing
but he has Indigita
Matter with what fi
he could, *Circumſcribe*
a certain going ab
Circumlocution, whi
Sons of Art by thinki
Meditating upon,
length happily find ou
Philoſophers ſay, the
three ſeveral Birds,
from the Name of
they call *Aves H*
which fly by Night

The firſt is *Corvus*
Crow or Raven, which
its blackneſs is ſaid to
beginning of the Art;
of the Nature of the
ent of the Earth. Ano-
the Swan, and is ſo
from the Whiteneſs
middle, and anſwers
Element of the Wa-
which the *Swan* is
erſant. The third is
gle, which is the *Oleum*
lphur Philoſophorum, and
ers to the Air, for that
longeſt in the Air, and
eſt to the Sun. But
you may not be decei-
by Names, theſe Birds,
er to ſo many Spirits,
ather to one only Spirit
der that threefold ap-
arance, or manifeſta-
n.

III. Hermes. *Roaſt them*
fore, then boyl them in
which proceeds from the
ſe Belly, for 7, 14, or 21
; that it may eat its own
s, and kill or deſtroy it
This done, let it be put
Petta Panni, *and in the*
of a Fornace, which dili
ly lute and take care of,
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 *Athanor*, with a continual fire. But the Veſ-

ſel

sel which must hold the matter, must be exactly sealed, lest the Mineral Spirits, (which have a most vehement and penetrating fire) should transpire, or go forth, and leave the dead Body: This may be done with *Lutum Sapientiæ*, which you may prepare after this manner. Take *Glue dried into powder, one ounce, Barly flower two ounces, green Wood Ashes, Salt, Calx Vive, 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 contains secretly or hidden its self all the Colors of World, which are not nifested, unless it be melted or dissolved. A ten therefore as it is m in the fire, so often a color arises from it, the colours are vanish the whole matter is red to ashes: And in these losophick Ashes is the *nix* hidden, and out of will it arise with glory splendour; at first like a Worm, which in ces of time will bec Bird, even the most ous *Phœnix*. By *the thereof*, he means *the Sp* But here he calls the the Brain, Metaphoric for as the Brain is the of the most pure and Animal Spirit, in an mal; so these Ashes are place of the most subtil neral, or Metallick Sp and the matter in wh the said Spirit is hidden even the most noble, most pretious Spirit of whole greater World. *the most sharp Vinegar, Childrens Urine*, he me the Acidity, or Spirit

ces of the Metals, or Me- ck bodies: And *by grind- the Ashes therewith*, he ns dissolving them ein, which is the Phi- phick way of speaking: this dissolution must be ng, till it putrefies, and first color of the opera- appears, which is *black-* which color must e appear: The Stone become Black twice, ce White, and twice d; the cause of which is one only, for that the refaction is twice repeat- d; and therefore it is said second time to live in trefaction; that is, being ce corrupted and putrefi- d; the second time it does putrefie. *By the Brain* (as I ave said) is understood the pirit, or the most subtil ineral substance dissolved the *Radicated Vinegar* of e Philosophers; if you now not the preparation or rectification of this *Radica- ted Vinegar*, you know no- hing of the true Philoso- phick *Menstruum*, or dissol- vent; there is no other *Aqua Vitæ Metalica, Aqua Vitæ Mercurialis, 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 rejoyces 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 declare also to you the sign and rejoycing, even that which does fix its Body.*

Salmon. That is, he declares the cause of life death, to be in the to wit in the natural whether Animal, V ble, or Mineral. He knows how to revive *Minerals*, and to purify knows how to exert powers, and is in the way to the greatest crets. 'Tis this Spirit ed with its Philos Earth, which has pow fix both perfect and i fect bodies, and to them into the highest fection of Silver and which he calls the sig joy and rejoycing.

VIII. Hermes. *Now things our Ancestors got only in Figures and Types they attained to the know of this Secret; but behold are dead: I have now the Riddle, I have demo ted the proposition so muc fired, so much aimed at: opened the Book [of Sec to the Skilful and Le*

X.

ve also a little concealed den Mystery.

lmon. He declares, the ancient Philoso- delivered the Matter, Proces of the Philoso- Tincture in Ænigma's, Types & Shadows on- ey left no footsteps of e thing behind them, at every one might of at pleasure; there- om them our *Hermes* receive nothing; and ofesses, *Ch.* 1. *Sect.* 1. *e obtained the know- this Art, by the inspi- of the Living God on- d it was who did re- nd open the Secret to* This Secret he has o- in this Work, and so plain, that the skil d learned may under- it: 'Tis true, he has nfolded every particu- but yet he has made so plain, that he who ead him with a Philo- k mind, may at length find out the truth: thstanding what he evealed, he declares, s a little concealed the n Mistery.

IX. Hermes. *I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms* [of its appearance in the operation] *and I have confederated or joyned together* [with them] *the Spirit. Receive 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 confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them

them in a perpetual conjunction with a fixity, which will endure ver.

CHAP. XI.

The Practical part farther Explicated

I. HERMES. *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.*

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 Brests the true Treasure, more valuable than whole World besides.

II. Hermes. *I am and tried with the fu his Riches and Go with his probable miracle I humbly pray God, that I live, I may pass the Course of my life, so as attain him.*

Salmon. When a becomes Master of th *canum,* he is then trie proved indeed, how midst of such a ful Riches and Happine can humble himself, sink in to the deep byss of nothingness, a cting himself from a goodly things of this In this humble state G only to be met with, the proud he behold off) and in this abj

elf-denial, in this mor- tion of the first life and a second is to be , a being brought forth love of God, the birth new Man formed af- Image of the second a new Spirit, a new oyned and United to fe of God, which can Perish or Decay, a ain of Eternal De- an inexhaustible ure, infinitely exceed- hat which we have all hile thus earnestly been g after, and pursuing.

Hermes. *Take then hence the Fats or Sul- Matter, which we take Suets, Grease, Hair, rease, Tragacanth, and which things are writ- the Books of the An-*

lmon. By the Fats or urous Matter under- the Sulphurs of all educed by the Alchy- Art, out of Natural of which Sulphurs, nly is fixed, and in- stible, and it is a 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 throughly moistned, 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, Verdigreaſe, Tragacanth, Bones, &c. But under theſe and other the like Names, our *Hermes* by a Philoſophick Liberty, has vailed 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 in the Bodies, juſt as a Coal, or Natural H a Humane Body, Vegetative Life Spring time, in Plants, and Trees, in Proceſs of time them bring forth Leaves, Flowers, length perfect Ripe and Seeds. Or like the inward parts Earth, and Bowels Mountains, where ſimple Bodies of thir lements are firſt mi produce Metals, Stones, &c. according ſeveral varieties and So this our Sulphur ture contains in it true Tinctures, w the revolution of ti plicates; making unripe, purifying pure, fixing the Vol ennobling the Ign Vile.

V. Hermes. *An veil the figure or for all other Fats or S (which is the Hidden ried Fat or Sulphur is ſeen in no diſpo*

in its own Body, as fire in Trees and Stones, by the moſt ſubtle Art Ingenuity it behoves us to without Burning.

Salmon. 4. *It unveils the or Form, diſtinguiſhing from all other Fats, Bal- or Sulphurs*; He calls *den and Buried*, be- it is not Vulgarly n, but only to ſuch as Adepts: *And Buried*, ſe it lies Centrally in odies of *Sol, Luna*, and ry, as a thing Buried in owels of the Earth: *It is no diſpoſition, but dwells wn Body*, that is, it is erceptible in any of the fect Metals, becauſe have not Bodies able old it, till by it they are pure and fixt, where may become as its own is, and ſo takes up its tation and dwells in , as Heat does in Trees e Spring time, when External Heat of Sol, ng up their internal or urial Heat latent with- em, makes them bud, bring forth Leaves, ers, Fruits, and Seeds, and that to perfection. *This Sulphur* (ſaith *Hermes*) *it behoves us to extract without Burning*; for in the Mercury 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 Veſſel, (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 reſpect 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 contained in a Volatile Body, which is Immature and Weak, and cannot hold it: This Body therefore muſt be maturated and ſtrengthned and made fixt, by Virtue 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 Conjuction, 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 Leprosum & Imperfectum, & Plumbum 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 Vertues and Excellencies of Vulgar or Common Gold, and this by the help of a middle Nature, (which is not so Volatile as Mercury, nor so Dead as common Gold,) which middle principle is *Our Water.*

VII. Hermes. *Now in the first place of all, Our Water, which goes forth in this Our Stone: The second is Gold: But the third is in a mean, which is more noble than the Water and Fœces.*

Salmon. The three parts of the Stone are here plainly expreſt. 1. Water, which is our Mercury. 2. Gold, which is Sulphur. 3. The mean almoſt Gold, which is Salt, or Philoſophick

is more worthy than the Water or the *Fæces* by which Vulgar Gold by projection be tinged and made more than it. This is that pretious Stone, in comparison of which, Gold it self, the most pure Gold, is esteemed as a little Sand, and as Clay in respect of it. This *Gold in a mean* is Gold, in a middle principle, that is, Essential Seed in the Root of the Metallick Agent, which is the possibility of augmentation or encrease, even as every little Plant which becomes a great and mighty Tree; now this third principle which he calls *Gold in a mean*, is the very Soul of it self, which makes this our Philosophick Plant to grow, giving it form and Beauty, and making it become a golden Tree of a vast and almost infinite magnitude.

VIII. Hermes. *And in these three are the Vapors, the Blackness, and the Death.*

Salmon. That is in one Subject composed of three, Spirit, Soul and Body, these three Vapor, Blackness, 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 Noble Spirits, indued with a mighty Strength and Power. And by means of this Solution, a more perfect mixtion is made as of Water with Water, which cannot be separated; not like that of Sand with Sand, whose Superficies only touch one another, which is indeed no true mixtion. And thus by making a dissolution of the Metalline Principle, that which is not Metalline, 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, Compos'd 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 the *Caput mortuum*, is depurated and revi Dissolution only. Ac cept the Body is Dis there can be no Co on of the Spirits, as w said before. And th if you would remo Fumes, you must d the Fumous, or im Body, that it may mi the Ponderating Spirit Fat or Sulphur is d from the blackness by fold Sublimations, br forth the pure Philos White and Red F which are the Ti And the Death is ex by the Mercurial or M lick Spirit, which give Eternal fixity.

CHAP. XII.

The Praxis, *exemplified from the Natur* 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 Corrupt, nor Fire Dev because its Complexion perate, or in a mean; Nature direct, in*

Cold, Moisture, or Dry- nor is any thing that is Superfluous.

Salmon. The seven Bo- are the seven Metals, first of which is Gold, the most perfect of : Now tho' it be all can be, or is requisite to a Body truly perfect; something more than ct is designed by our ture: For *Sol* of him cannot tinge nor melio any other Body, nor it to his own perfe- therefore he is to be more than perfect by e of this Philosophick ture, which opening Body, shall exalt it a and fold beyond the ree of its perfection, ing him able to transf- other Bodies into his form, fixity, and like- The other six Bodies Silver, Tin, Copper, Iron, , and Quick Silver, ch last is also among the ber of Spirits. Now e is a difference between Common and Vulgar , and our Gold, say Philosophers: Ours is the *Æs*, or *Electrum Minerale*, 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, governs the World, and Illuminates all things, both Animate 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 receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying 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 Pretious than Vulgar Silver or Gold, or any Gem, or Pretious Stone. Many have sought this *Æris 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 magnify 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 Vegetable, and all the Fr the Earth are perfected; the same Power, the Gol* [the Seed thereof] *contains all these seven makes them to spring to ed, and brought to per and without which this can in no wise be perform*

Salmon. As *Sol* is a the Stars and other Pl and Vulgar Gold a the other Vulgar M and Minerals; so also Gold (which is the true losophick Tincture) a the other Metals or Bod duced to a Spirituality pure Tincture: And as the Heavens is the *M* that perfects all Sublun Inferior things by his B Light, and Heat: So Our *Sol*, (the true Se Gold, and the Seminal P er of the Aurifick Princ is also the *Medium* w makes all the other Bodies not only perfect, more than perfect; that thereby may perfect o quantities of their own yet lying in imperfect

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wanting *Purity*, *Tinand Fixation*: All which e by Virtue of its subpirit, Tincture, and Therefore say the sophers, Our Gold is Corporeal, but a depusubstance in the highgree, and brought to tral, or Heavenly Na This is the *Ixir*, *Elixir*, *mentum*, the true *Tin*and *Spirit*, tinging and all other Bodies, and ut which they cannot fected.

Hermes. *And like as Dough is impossible to mented, or Levened Leven; so is it in this without the proper Fer, you can do nothing: you sublime the Bodies, Purifie them separating the nes and uncleanness from or from the* Fœces, *you conjoyn and mix them to , and put in the Ferment, up the Earth with Water.*

Salmon. Our *Hermes*, a before has made men of *Ferment*, which he plain, open and manifest 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 property 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 being 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 Order 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 levened.

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* Compositum, *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
phur, which our
Bodies come from
fore *Hermes* bids yo
der it, and tells you
that there is no *L*
Ferment, but from
it self; and theref
Philosophick Gold, w
Ixir, the *Ferment*
prepared from the
phick Mercury and Su
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 bo
according to the *Old*
but according to the
of *the New*, which is
purity in the height o
cture and the strongest
Now this *Fermentum*
sometimes to be two so
Fermentum Lapidis
which is from *Gold*, a
mentum Lapidis Arg
which is from *Silver*.
is a weighty thing, and
thy to be seriously co
red of, and therefo
fes us *to meditate upon*
cept the *Paste* does
the Virtues and Pro

XII.
Leven into it self, it
be *Levened*: If it
it becomes, by a suffi-
Digestion, absolutely
me thing with the
both in its substance
roperties, and all other
s.

Hermes. *It is also to*
ed, that the Ferment
hiten the Confection or
positum; and forbids or
s the Burning: It con-
holds, or fixes the Tin-
so that it cannot fly
and rejoyces the Bodies,
makes them mutually to
and to enter one into
r.

mon. He says here, *he Ferment* does Whi-
he Confection, con-
ing which *Ferment* a
doubt does arise, but
easily solved Philoso-
cally thus. It is not Gold,
pt it be first Silver. Our
d is the Tincture, or
, or Nourisher of the
k, without which it
never be done: nor is
ade Silver, unless it be
Mercury: so that our
seems to appear with
aces; first Black, which is
Putrefaction of the Mer-
y. 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 removed, 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 perform... perfected.*

Salmon. This Art of ...vening or *Fermentation* ... which he calls *the Key ... Philosophers*, i. e. *the* ... which opens the Doo... the Secrets and Myste... this whole Work: ... great Virtue and Po... this Work of Ferme... that he is bold to call it ... the Key of the Philoso... that is the beginning, ...dle and end of the W... both for the White an... Red; so that by the ...er and Efficacy there... Bodies may be Renov... and Exalted into a h... State of Perfection, ... what they are by Natu...

CHAP. XIII.

The Nature of the Ferment farther Explica...

I. Hermes. *But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed; as in a Mass of Levened Paste:* Or *Milk turned with Rennet for* Cheese; *and Musk among Aromaticks.*

Salmon. Without d... an error may easily be c... mitted in the Work of ... mentation, if you hav... a false Conception ther... or be ignorant of its Po... whereby you may mis... e...

...XIII.

...and be frustrate of ... Expectations, losing ...r cost and time; as ... in the Levening of ...; if you trouble the ...of Meal and Water ...on, it will not be Le... ...: If it lies too long, it ...e over done; so in our ..., if you be too hasty, ...ill perform nothing ... If too long, and with ...iolent a Fire, you will ...d the breaking of your ..., and by an over Vo... ...y, frustrate the fixity ...ur Medicine: The ...g of *Cheese* is Famous, ...most every Housewife ...ell you how easie it is ...in or spoil all, (how ...soever your Milk and ...net may be,) if you be ...iful in the Art: If the ...k be too hot, or too cold, ...the Rennet be too much ...too little, or the *Coagu* ...lies too short a time, or ...long, you may spoil ...r *Cheese*, and miss the ...fection, or Goodness, ...ch therein you seek af... These are Familiar ex...ples, and need no farther ...position. The Matter ...refore 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 Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Redness. These Varieties of Colors are caused only by the *Ferment* in a proper 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 introduce this *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.*

Salmon. 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 ing, he has been plea deliver himſelf throug whole Work. I ſuppo uſes the Similitude of S *neſs* here in reſpect o *ven*; for that *Leven* i *Sweet.*

III. Hermes. *An the King's Seal we have the Clay, and in that we put or placed the color of ven, which augments th of them, who can alre ſome meaſure ſee.*

Salmon. By the Seal is meant the V Power, Character, or cture of Gold, which ges *Lutum* the Clay, is, the Mercurial Ma Earth, which is now one thing, and a S drawn out of the Foun ot the Wiſe, for which ſon it is by ſome called *gillum Sapientum*: Alſo *gillum Hermetis*, and S *lum Mercurii.* This is thing which many h ſought after in vain, could never find, that the outward turned inw and the inward parts t

wards; that which below raiſed up, and which was above, laid below; the Superi- nd Inferiors, the Hea- and the Earth joyned her in one Globe or , and digeſted toge- in one, till they pro- the heavenly color, the of Sol, which gives s have Eyes to ſee, the neſs of ſeeing a Foun- nexhauſtible, an Eter- Spring, the permanent endleſs Treaſure.

V. Hermes. *Gold there- s the moſt pretious Stone ut Spots, alſo temperate, neither Fire, nor Air, Water, nor Earth, is able rupt or deſtroy, the uni- ferment, rectifying all s, in a middle or tempe Compoſition, which is of llow, or true Citrine co- .*

Salmon. Our *Hermes* here feſſes plainly, that the loſophick Gold, is this t pretious Stone, with- blemiſh 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 into 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 Minerals and their Roots, which Roots the Philoſophers 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, Intemperature: Our [illegible] is of a most strong and [illegible] perate Composition, [illegible] ing the Infirmities [illegible] proper Parents, and [illegible] the Mercury of all [illegible] whatsoever, into th[illegible] and most pure fine [illegible] By this is understood Vital Roots of the Mi[illegible] into which, if the [illegible] be reduced, they are [illegible] apt, or fit for a new [illegible] neration, so that from [illegible] same you may have [illegible] true Tincture of the [illegible] sophers.

VII. Hermes. [illegible] *work is first made fr[illegible] Vegetable: Secondly fr[illegible] Animal, in a Hens E[illegible] which is the greatest a[illegible] and the constancy of th[illegible] ments. And Gold [illegible] Earth; of all which [illegible] make* Sericum, *which [illegible] Ferment, or* Ixir.

Salmon. He here di[illegible] the great Work into [illegible] parts, *viz.* Vegetable [illegible] Animal, which is a P[illegible] sophical fiction: But [illegible] true Work is but one, [illegible]

of an equal and tem- [illegible] mixtion of the Ele- [illegible] to a perfect fixity. [illegible] Foundation of this [illegible] is laid in the Earth [illegible] Gold, of which the [illegible] *Elixir*, or *Ferment* is [illegible] which is two fold. [illegible] *Luna*. 2. For *Sol*. [illegible] Ferment of *Sol* is [illegible] stood the Seed of the [illegible] and by that of *Luna*, [illegible] of the Female: of [illegible] there must be made, [illegible] Conjunction. 2. A [illegible] ation. The Ferment [illegible] is from *Sol*; as Lea- [illegible] made of the substance [illegible] Bread; and as a little [illegible], Ferments, or Lea- [illegible] a great quantity of [illegible] (at least 250 times [illegible] tity;) so likewise a [illegible] Portion of this our [illegible] suffices to nourish and [illegible] the whole Stone. [illegible] Ferment, saith *Avi-* [illegible] *reduces the Matter to* [illegible] *Nature, Color, Sa-* [illegible] *Form*, reducing Pow [illegible] Act. For it Whitens [illegible] Confection, Multipies it, [illegible] it Spiritual, Strength- [illegible] makes it resist the [illegible] makes it contain the [illegible] ture, that it shall not [illegible] way, opens the Bo- dies and makes them, with it, to enter one into another, and to be perfectly conjoyned, 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 *Levened* without *Leven*. 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.

I. HERMES. *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 remains beneath; and these two parts ag One. The inferior Earth, is called the or Ferment. The su part or Spirit, is call Soul or Life, which ens the Stone, and r up: The first must b solved, and made like the Superior; Superior must be c ted, and made Eart the Lower, that they be united, and becom Miracle of the one T then will it be evi demonstrated, that soever is below, is li which is above, and trarywise. Nor do differ one from anoth by Accident, as Co ble and Incorruptble and Impure, Heavy Light, Clear and C Agent and Patient, line and Femini all which are Accide

tances. Heaven or that ch is above is Incorrup- where the pure Ele- ts are made, from a ruptible matter eleva- or lifted up, in the Con- y of which Firma- the Body or Sub- e of *Luna* is Gradua- Hence it is apparent this our Medicine must ble Heaven it self, in ity, Penetrativeness Incorruptibility; nor it work as the Ele- s in Natural Bodies, h are as it were Dead, destitute of any Power ction.

I. Hermes. *Also, as all were made from One, help of One: So all are made from One by Conjunction.*

Salm. That is, as all things e made or came from Confused Chaos, by help of One Omnipo- or Almighty God; so Stone is born or ought fourth out of one nfused Mass, by the p of one particular Mat- or Thing, which contains 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 subtile Subsistance; 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, quickens the whole And therefore the Air, Life or Soul mu ry the Stone, *viz.* forth Our Magistery: being brought forth be nourished by its which is the Earth; *Earth* (saith *Hermes*) *Nurse*. *The Wind C in its Belly*; by whi Universal, Inferio minine Seed is through the Air, and ed to the Univers rior and Masculine the Air or ☿ is the wherein the two Se conjoyned. The Ai from Fire and Wa the Heaven from F Air. Under the Ap on of Fire, is compr ed the most pure s of the Earth, ascendi Fire: and under the of Air the most pur stance of Water; Th or Womb of Natur most pure Breath or raised from all the Elements, converted Volatility or Air, in is conceived by the Luna, the Univers

Sun, specificated also other Lights or Stars. will have three Ele- two under the s of Sol and Luna, ird under the Name *tus*, the Wind. The is the Nurse of this of the Air, by whose it is Nourished, e it Sucks the Mer- Milk, (that is the hick substance of the or Water remaining the Earth) by which and increases to its ce and Perfection, Child to the Stature rength of a Man.

Hermes. *This is the or Fountain of all Per and its Power is Per d Intire, if it be chang- Earth.*

mon. As if he should his *Arcanum* which I hew you is the Ori- and Fountain of all *ums* and Mysteries, cret Treasure of the World. But it is not ht to its Perfection s changed into Earth; indeed is its Power perfect and intire: that is, if the Soul of the Stone (of which we have spoken before and which may be called the Wind or Air, which is also the Life, Virtue, 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 conjoyned to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal 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 succes of time is dryed into a Powder 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 M ter, which is to be Sep ted from the Fire, the and the Water, and whole Subſtance o Stone, that it may be Pure, and free from Putrefaction or D Matter: and this the gyrick Philoſophers ſa the firſt Operation or paration of the Matte Parts of their Stone. ſome underſtand he the Separation of the Elements, and this d leſs is the thing if it be ken of a Spagyrick, not Vulgar Separation. der the Appellation of the two other are u ſtood, *viz.* Air and ter; for the Fire c want or ſubſiſt witho nor is the Air witho ter; for Air is ma Water by the Medi of the Fire, by w it is forced to Aſcend wards. But as to the E it partly Aſcends a made Volatile, and ly remains fixed b By ſeparating the

the Fire, ſome will it, that he would he Thick to be ſepa- from the Thin, not the from the Thick, be- the Earth is thicker he Fire. But by ſepara- the ſubtil from the is to be underſtood, btilizing of the Thick r, and Spagyrically to that ſubtilized Mat- to Æther or Spiritual *But this muſt prudent- done, with gentleneſs, Suffering, Patience* &c. is according to the of Art, but gently, with a gentle Heat ding to Natural Ge- ion. The Inſtrument ature, and of the Spa- is Fire, without which ork cannot be done. Fire is either Internal External. The Internal oper to the ſubſtance Matter, and Naturally ells within it, which muſt prudently ſtir up Excite. The External her Violent, or Tem- ted in four ſeveral De- The Violent is that which ſome things are ined, others Sublim- ed, others (as Metalls) Liquified or Melted. The Temperate in its ſeveral Degrees, imitate or reſemble Nature, and are uſed for Putrefaction, Digeſtion, and Congelation, or Circulatorily 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 Artiſt directs, being continual 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 receives 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 upwards and is Volatile, and another which remains below, and is fixed, which is

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 incerated 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 Spagyrical 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 The matter generate *Sol*, and *Luna* aſc *i. e.* the thick Terrea ſtance thereof is con or reſolved, into H *viz.* into a ſubtile ſub like to Heaven: h monſtrates the Spa ſolution, by what ment and Artifice it is then he teaches the F on, *It Decends ag the Earth*; as if he ſ lay, after its ſubſtan diſſolved and made t cend under the Obe of the Internal Ce Virtues or Powers, ing there the deter time of its Maturity, turns again, or de that is to ſay, the Sp made Corporeal, was before a Body or from a Body, Spi which is nothing b Philoſophick Riddle. *Fixum Volatile, & vo latile fixum, & totum Magiſterium.* And b means it will obta *Virtues of the Superi Inferiour Powers*, Heavenly and Volati er, to penetrate, g

or multiply: and rthly Power to give nce, Corporeity, and

. Hermes. *In this you acquire to your ſelf lth and Glory of the World: Drive there- om you all Cloudineſs urity, Darkneſs and ſs.*

mon. Poſſeſſing this thus perfected, you all the Wealth and res of the World; ſo you may live free Care and Trouble, Diſcontent and Fears, every Sickneſs and e: It is a Remedy Diſeaſes both of Bo- d Mind: It ſtrikes at ot of Infirmities; and yes that which would y or undermine the and Proſperity of Humane Body. This this Wealth, this re, though it be but a Grain of Muſtard- yet it grows to be eateſt of all Trees. hoſe Branches the of the Air make their Neſts, and under whoſe ſhadow the Beaſts of the Field dwell.

VIII. Hermes. *For the Work increaſing or going on in Strength, adds Strength to Strength, foreſtalling and over-topping all other Fortitudes and Powers; and is able to Subjugate and Conquer all things, whether they be thin and Subtil, or thick and Solid 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 Congealed ſubſtance, and Tranſmute it into fine Gold or Silver: and it can Penetrate and Peirce through all other hard ſolid or compact Bodies, 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 Quicksilver) 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) subtile 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 Spiritualty.

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 Cr
of the World he brin
Prior Example, or E
plification of the VVo
Our Philosophick S
for as the VVorld wa
ated, so is Our Ston
posed. As in the be
the whole VVorld a
that is therein was a
or confused Mass, b
terwards by the V
VVord, Power, or Sp
the Great Creator,
paration was made, t
lements were divided
rectified, and the U
sal VVorld was pro
and brought forth B
ful and Perfect *in N*
Weight and Measure
also in this our work,
parate the Elements,
we divide and rectif
many sublimations, de
sions, and precipita
whereby the perpetua
wonderful conjunctio
made, which is the
duct of the prime m
and the root of the G
Kingdom, in which p
is produced into Act.

X. Hermes. *And f
Cause I am called H
T*

XIV.
egistus, *for that I have*
wledge or understanding
Philosophy of the three
les of the Universe. My
se or Discourse, which
here delivered concern-
s Solar Work, is com
nd perfect.
on. Hermes Trisme-
signifies *the Thrice*
Hermes, for that he
knowledge of the
Principals of the Uni-
viz. *Salt*, *Sulphur*,
Mercury, answering to
dy, *Soul*, and *Spirit*;
l, *Vegetable*, and
l, of which he had
rue Knowledge, he
the way how to se-
e them, and conjoyn
again, to make the
Volatile and the Vola-
ixt, to take away
ctures, and restore bet-
gain, all which are
ained in Our Philoso-
k Mercury which is
VVomb in which Our
losophick (which is the
) Gold is Generated.
s said to be perfect, be-
se 1. It contains all the
ciples. 2. From its never fading Color. 3. Its never perishing Body. It is resembled to a grain of VVheat, 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. VVhat 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 Subsistences, *Body*, *Soul*, and *Spirit*; of the three Operations, *Volatilization*, *Tincture*, and *Fixation*; of the three States, *Imperfection*, *Anihilation*, 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. HERMES 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 perfected by the Fire of Wise.

III. And the Work be performed by a S Water, in which the b ness is washed away; by that Instrument, which the Foundation the Work is laid, an that time and moment which the Clouds app

IV. Now that Water or by which the black washed away, is the S

oisture of the Sun, and drens Urine, [i. e. *the s Water.*] The thing ch I tell you is sufficient you to know.

. In like manner, take Water of the Water, *ury of Mercury,*] and it cleanse and purifie Wind, Fume, or Va- and Abolish the black- Understand what this es, and rejoyce therein.

I. Also in the same man take the blackness and oyn it; then have re- to the White, and Con- the Red; so will you rough the thing desired, come to the end of the rk.

VII. It is also to be no- that it is the Fire-Stone ch Governs the Matter Work, by the good plea- of God: Boyl it there- with a gentle Fire, ght and Day, lest the ter should be separated from it; even till it becomes of a Golden Color: Understand well what I say.

VIII. That also which Congeals, does Dissolve; and that which does Whiten, does in like manner make Red.

IX. I have made plain to you the nearest way, that you may be easie and satisfied: Understand therefore these things, and Meditate upon them; and you shall certainly attain to the perfection 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 manner Gold: Meditate upon these Words, and by the Permission of God you may find it out.

CHAP.

CHAP. XVI.

The Nature of the Medicine, and Gov ment of the Metals.

I. HERMES Moreover ſaith, 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 defœdations or defilements.

IV: And as *Sol* on Bodies, ſo alſo Water upon the P phick Stone: Yea, it tates and ſinks th it, and is conſtant, and perfect.

V. This indeed is *Sol*; but it is to be ſtood that the Wor be made through all ven Planets: as firſt *Saturn*, then from *Mars*, *Venus*, *Mercury* laſtly from *Luna*.

VI. The firſt is t vernment of *Saturn*; to cauſe *Sol* to putre bring the Body to p ction, which is done ſpace of 40 days and The ſecond is the g ment of *Jupiter*, whic grind or break the m and in 12 days and to Imbue or moi

ch is called the Regiment Tin.

VII. The third is the go- nment of *Mars*, which o induce Death or black- ; or to ſeparate the Spirit n the Body, by which it id to be changed. The th is the government of which is to Work away blackneſs and Poyſon; is indeed to make it ite.

VIII. The fifth is the go- nment of *Venus*, which is oyn the moiſt to the dry, the hot to the cold, and 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.

CHAP. XVII.

The Difference of the Ferments, and Quality of the Spirit.

AND know that the White Body is made ith the Whiteneſs; and its erment is that which you ready know: Whiten there- re the Body, and under- and what 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 of true Knowledge will err in whatſoever do, you will wholly in Vain, and your will Periſh.

VII. So that thus king in your Operat blame: preſently yo ſtructors (the Philo and think that the erred, or taught you when it is only your rance, and none ſtanding of their wor

VIII. This then and underſtand, th *Day*, is the Nativity or ing forth of the Ligh the *Night*, the Nativ bringing forth of the neſs.

IX. *Sol* alſo is the of the Day; and *Lun* Light of the Night; God Created to gover World.

X. But *Luna* does r her Light of the S Combuſtion, and is d or enlarged therewith by ſo much as *ſhe* re

Light of the *Sun*, or contain in *her*, of his by ſo much does Nature of *Sol* bear Rule the Nature of *Luna*.

If therefore you conſiate what I ſay, and ſtate upon my Words, will find that I have the Truth; and you derſtand the ſignifi-, of all that I have and the demonſtrati- the whole Matter.

II. Know then, that Spirit, is enfolded or ſcribed, within (as) 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 beautiful, 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.

CHAP. XVIII.

Argent Vive, Tincture, Order of the Operation, and of the Fire.

THere is one thing which is to be wonat, *viz.* after what *Carmine*, to wit, *Noſtra*, doth tinge or *Silk*, which is of a rary Natue, and tinges Dead thing: and after 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

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 ſ without Wings, in the and black of the Night, in the appearance of Day: from the Th the fixing Spirit: its Gall the Colorin Tinging Matter is from its Tail, the tion, or drying of the ter; from its Wings t quid Water; and fro Body the Redneſs.

VI. Underſtand the ing of the words, for by is underſtood our rable Stone, and the or Vapour thereof wh exalted [*lifted up or med*] and the Sea e cated, and a Light ſhi

VII. You are alſo to what Alums and Salts which flow from Bodi you put the Medicines *Matters of the Medicine* a juſt or true propor you ſhall not fear to er if you miſtake the pro tion, you muſt add o miniſh, according as ſee it tends to the eme tion or performing of Work, leſt a Deluge ſh

and overflow all, ning the Regions, and urning the Trees by Roots.

II. And tho the Matter known, yet conſider things, how, or after manner theſe two s are diſtinguiſhed, erſified, by their Va- look into the ſweet- Sugar, which is one of ſweet Juice; and he ſweetneſs of Ho which is yet more in- or inward.

Except you make the ſpiritual and impal- you know not how to he *Ixir*, or proceed on Work; nor how the Volatile Matters or ples, fight one againſt r; and how they fail each in their turns, to r one another, till of being left, one, only ins.

Be careful alſo, how increaſe your Fire (tho not to be very ſmall you dry up the Wa- 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 immediatly 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 Darkneſs: 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 Whitneſs is our Redneſs.

IV. From hence ... pears neceſſary, th... ſhould have a Body ... ing Bodies; and a ... ſubliming Water. Our ... which is a Veſſel o... is made of Fire; ... converted into the ſa... gain.

V. And if you ... walk in the true way, ... muſt perſue it in the e... or viſible Blackneſs ... (ſaith our Stone) it i... which is hidden w... which does make me ... and the ſame thing ... makes me White, ... me alſo Red.

VI. Conceal this ... from Men, like as a ... which is yet in thy M... which no Man underſ...

... as the Fire, Light, or ..., which is in thine Eye: ...ll not tell it plainly to ... thy ſelf, leſt by thy ...ds thou conveyeſt my ...th to another, to thine ... damage: This is the ...ion I give thee.

VII. Now know that ...ur Work, is made [*or ...unded*] of two Figures ...ubſtances*] the one of ...h wants the White [*Ceruſe*] and the other ... Rediſh Ruſt [*Crocus*] ... Matters alſo are ſearſed ... our Sieves or Searſes, ... of pure or clean ..., and a moſt bleſſed ...od.

VIII. You are alſo to ... notice, that the Fire... ... of the Philoſophers ...ht after, wants Exten..., but it has quantity. ...behoves you therefore, ... ſupport and nouriſh it on ...ery ſide, and to continue ... in the middle.

IX. You muſt alſo con... ... the Body with the Soul, ... beating and grinding it ... the Sun, and imbuing it with the Stone; then puting it into the Fire, ſo long till all its Stains and Defilements 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 habitation 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 compleated *Regimine Marino*, as we have already declared: and by this conjunction above, your Stone will at-

tain 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 tive in Fetters; a whitens, expelling the nefs from Bodies; and Earth, alſo receivi Tincture.

CHAP. XX.

The Order of the Practical part of the ration.

I. WAſh 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 Manife Clear are the Word Wiſe, yet ſo as the nal Life and Princ ſtill hidden; you ſtand them not pe by their Expreſſions.

IIII. Two Bodies taken from the Earth, in the Oyl of the De Matter, and in the M the White Volatile: mighty and wonder the powers and forc theſe Bodies, which ar ly beſtowed upon through this whole Sc which you ſhall poſſeſs therewith a long and ring Life.

V.

XX.

Take by force the Intenſe Wiſdom, from e you muſt draw the Eternal [*perpetual*] Life of the Stone, ur Stone is congealed, s dulneſs is vaniſhed; ll you accompliſh the hereof ſought after.

Give therefore of Life ſufficienly to your er, and it will morti- [*or bring it to putre-*] but repleat your and it ſhall make it [*Spring, Bud, Grow, inate.*]

I. Plant this Tree up- ur Stone, that it may in danger of the vio of Winds, that the ile Influences or Bird Heaven, may fall upon and by virtue thereof, Branches may bring forth h Fruit; from thence dom does ariſe.

VIII. Take this Volatile d, cut off its Head with fiery Sword, then ſtrip it its Feathers or Wings, do its Joynts, and boil it upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, 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 putrefied; which done, grind it with White Water, and manage it rightly.

X. For we bought two Black —— [*Crows*] and we put them into a *Parapſidem*, 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 publickly 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 *Podagrick*, a*Podagrick* desired th might go with him whom the Messenger swered, since thou ha Gout, how canst th with me, for thou not walk.

XV. To whom th*dagrick* answered, knowest that in the R this Mountain, there certain Tabernacle, ing me then thither, there the burthen, so I be presently freed livered from my Go

XVI. Then said h me, thou art not a touch the foot thereof: going back, he took up and placed him i Tabernacle, the foot which, the Messenger he was not able to to And waking from Dream, he saw noth Behold the Similitude.

XVII. Another also in a Dream, wherein was said, if any one t should sit down by the w and should ask you, w

you would think fit to this thing, would you ? He answered, I not; the other said, he should lie or generate with his Mother in the middle of the Earth; then awaking, he saw nothing. Consider well this similitude.

CHAP. XXI.

emaining Operations, and conclusion of this whole Work.

UT leading you to the knowledge of Phyby, and exposing the nstrations thereof, in osophick manner, we make it the dirision mockery of Women, play of Children.

Take also the fresh or Rind, in the same ent; in which you shall, another manner, ex- the matter or thing , in the place where it erated; and put it in- Cucurbit, and sublime

II. And that which is or be sublimed, separate it is the Vinegar of Philosophers, and their nce [*i. e. their Salt.*]

IV. Then take this Vinegar, 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 heighth 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 dissolved, 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 Philoſopers.

IX Underſtand n
ſee that you gover
Work with Wiſdo
Prudence, and n
too much haſte.

X. Then take the
put half way into
put into the ſame
diſſolved black Wate
you have ſublimed
is to ſay, nine parts,
this whitned Auri
tum, which you
from the *Ethel* tw

XI. I ſay, that
pened or decocted
ment, is immediat
ſolved in the Wat
made like to Water
nothing can be ſe
mankind, of a m
tenſe, fixt, and
Whiteneſs, nor an
more beautiful to t
which the Philoſope
their *Sal Virginis*, o
Salt.

XII. Put this into
Veſſel, called a C
cloſe well the Joynts
put upon a gentle
making it, as it wer

wo Coals at firſt, and
adding two others: and
into it, to ſee how the
aſcends and deſcends.

III. When you ſee the
our is conſumed, and
ing more will aſcend,
which is elevated.
deſcend, know that
atter it ſelf is now co-
ed: make therefore
e intenſe and vehe-
Fire, for the ſpace of
hours of the day.

XIV. 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 comethrough 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.

CHAP.

KALIDIS PERSI

SECRETA ALCHYMIÆ

Written Originally in Hebrew, *and Tr*
ted thence into Arabick, *and out of*
bick *into* Latin: *Now faithfully re*
into Engliſh,

By WILLIAM SALMON

CHAP. XXII.

Of the Difficulties of this Art.

I. THanks be given to 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 he us, who is the begi all things, and the W it ſelf, his power goodneſs, it is, with he over-ſhadows his ple.

II. He directs and ſtructs whom he and by his long-ſ and tender Mercies

back into the way of ouſneſs. For he has s Angels [*or Spirit*] e dark places, and lain the Ways, and s loving kindneſs re- es ſuch as love him.

Know then my Bro- that this Magiſtery of cret Stone, and this e Art, is a ſecret of crets of God, which hidden with his own ; not revealing it to ut to ſuch, who as ithfully have deſerv- who have known his neſs, and Almighti-

If you would requeſt thly 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 en wholly plain, but ng of it, have partly aled it, and partly re- it: And in this very I have found the ding Philoſophers to in all their ſo much Books.

V. Know therefore, that *Muſa*, my own Diſciple, (more valuable to me than any other) having diligently ſtudied their Books, and laboured much in the Work of this Magiſtery, was much perplexed, not knowing the Natures of things belonging 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 hundred 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 Miſtery which he deſired, tho' continually ſtudying it, for the ſpace of a Year, for which reaſon, he was as one aſtoniſhed, and much troubled in mind.

VII.

VII. If then *Musa* my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mistery; 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, whosoever is necessary to knowledge of this Lear in a Language befitting matter, and to your and understanding.

X. I have taught Magisteries far greater better than the other P sophers have done, of w number, The one is a neral Elixir, another mal: The other two Mineral Elixirs; but *the one Mineral*, whose tue is to wash, cleanse purifie those which they the Bodies. And anoth to make Gold of *Azot* w whose Composition or neration is according t Natural Generation in Mines, or in the Heart Bowels of the Earth.

XI. And these four M gisteries or Works, the P losophers have discour of, in their Books of t Composition thereof, B they are wanting in ma things, nor would they cle ly shew the Operation of

Books: And when ance any one found it yet could he not ghly understand it; which nothing was grievous to him.

I will therefore in Work declare it, toge- ith the way and man- w to make it, but if d me, learn to un- d Geometrical pro- n, that so you may frame your Forna- exceeding the mean, in greatness or smal- with all you must un- nd the proportion of Fire, and the form of Vessel fit for your rk.

XIII. Also you must con- what is the ground- and begining of the stery; which is as the and Womb to the Ge- ion of Living Crea- which are shaped in Womb, and therein re- their Fabrick, Increase, Nourishment. For if *prima materia* of our stery 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 perfection.

XIV. For where the cause of Generation is wanting, or the root of the matter, 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 proportion 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 destroyed, and so you shall reap no fruit, the which I will shew you by an Example.

XV. See you not that in Soap, (with which Cloaths are washt clean and white) that it has its virtue and property by reason of the just proportion of its Ingredients, which spread themselves 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 a cacy of the Soap wo destroyed, nor wou ny ways answer th desired; for that th or effect ariseth fro just proportion and of each Ingredient same, you must unde to happen in the position of Our M ry.

CHAP. XXIII.

Of the four principal Operations, So Congelation, Albification and Rubificat

I. BEgining 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 quantities partakers togethe which, two are par between themselves; have the other two a rence between them And either of these d quantities, has another tity partaker with t which is greater than two.

III. I understand these quantities, the tity of the Natures, weight of the Medi

are in order dissolv- congealed, wherein addition, nor dimi- have any place. But wo, *viz.* Solution and elation, are in one O- on, and make but one and that before Com- on; but after Compo those Operations be

And this Solution and elation which we have of, are the solution Body, and the con- on of the Spirit, which have indeed but one tion, for the Spirits not congealed, except odies be dissolved; as Bodies are not dis- unless the Spirit be ealed. And when the nd the Body are joyn- gether, each of them its Companion into wn likeness and pro

As for Example. When r is put to Earth, it s to dissolve the Earth, virtue, property, and ure, making it softer it was before, bring- 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.

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 Composi-

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 La*
Poyson, so shall you ob
beginning of the Stone,
Operation thereof. Again
upon the strong Bodies
solution, till either of
reduced to subtilty. Al
you bring the Bodies
subtilty that they ma
palpable, you shall n
that you seek after.
you have not ground
peat the Work till the
ficiently ground and m
til, so shall you have y
With a thousand su
like, unintelligable,
to be understood,
a particular demon
thereof.

XI. And in like m
have they spoken
Composition which
solution, and conge
Thus. *Our Compos*
not perfect without Con
and Putrefaction.
You must dissolve, con
parate, conjoyn, putr
compound, because Co
is the beginning and
of the thing. These
who can understand
out being taught?

But 'tis true, that there be a compound- Stone can never be to light: There a separation of the of the Compound, separation is in order a conjunction. I tell gain, that the Spirit dwell with the Bo- enter into it, nor a- it, until the Body be subtil and thin as the is.

XIII. But when it is attenuated and made subtil, and has caste off its thickness and grossness, and put on that thinness; has forsaken its Corporeity, and become Spiritual; then shall it be conjoyned with the subtil Spirits, and imbibe them, so that both shall become one and the same thing, nor shall they for ever be severed, but become like water mixt with water, which no Man can separate.

CHAP. XXIV.

the latter two Operations, viz. Albification and Rubification.

Uppose that of two like quantities which solution and congela- the larger is the Soul, ser is the Body: Add wards to the quantity h is the Soul, that quan- which is in the Body, shall participate with first quantity in virtue Then working them as we have wrought them, you will have your desire, and understand *Euclid* his Line or Proportion.

II. Then take this quantity, 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 Bodies, to subtilize the
to make them whi
red, as I have said;
to compound them
bibing, and conver
to the same, shall
doubt perform the
and attain to the pe
of the Magistery,
I have spoken.

VI. Now to p
these things, you mu
the Vessels for this pu
The one is an *Al*
which the parts are
ted and cleansed;
the matter of the
ry is depurated, and
compleat and perfect

VII. Every one o
Aludels must have a F
fit for them, whic
have a similitude and
fit for the Work. *M*
and some other P
phers, have named a
things in their Books,
ing the manner and
thereof.

VIII. And herein th
losophers agree toge
their Writings; conce
the matter under Sy

y Books, but leting
the necessary Instru-
s for the said four O-
ons. The Instruments
iefly two in number,
is a Cucurbit with its
bick; the other is a
made *Aludel*, or subli-
y.

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.

CHAP. XXV.

Of the Nature of Things appertaining to this Work: Of Decoction, and its Effects.

KNow then that the Philosophers have them by divers es: Sometimes they call Minerals, sometimes mals, sometimes Vege-es, sometimes Natures, that they are things na-l: and others have cal-them by other names at Pleasures, or as they best.

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 first change or tran tion.

VI. After this, M other Creatures feed it; and Nature, by t that is innate in Man ges it again, into Blood, and Bones.

VII. Now like to the Operation or W our Magistery, the whereof, (as the P phers say) is such, t progress and perfecti sifts in the fire, whic cause of its Life and D

VIII. Nor is ther thing which comes be the Body and the but the fire; nor is t ny thing mingled with, but the fire brings the Magistery pe fection; this is the which I have told you, I have both seen and it.

CH

CHAP. XXVI.

Subtilization, Solution, Coagulation, and Commixion of the Stone.

NOW except you subtilize the Body becomes water, it will corrupt and putrefie, can it congeal the Fu- Souls when the fire hes them; for the fire is which by its force and congeals and unites

In like manner the sophers commanded olve the Bodies, to the that the heat might en- into their Bowels, or in- parts: So we return olve these Bodies, and geal them after their so- on, with that thing which nes near to it, till all the gs mixed together by apt and fit commixtion, proportional quantities, firmly conjoyned toge- r.

III. 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 c
the *Natures* to ascend)
it has lost its Occid
heat, and waxes cold,
the *Natures* are cha
and become thick, an
scend to the center, w
the earthly Natures ar
ed together, which
subtilized, and con
in their generation,
imbibed in them.

IX. And so the mo
joyneth together the
divided: But the Ear
bours to dry up tha
sture, compassing it
and hindering it for
out; by means whe
that which before lay
does now appear; no
the moisture be separ
but is held fast, and
retained by dryness.

X. In like manner
see, that whatsoever
the World is held o
tained by or with its
trary, as heat with
and dryness with moist
thus when each of them
besieged its Companion
thin is mixed with
thick, and those things
ma

one substance, *viz.*
hot and moist Soul,
their cold and dry Bo
are united, and made

XI. Then it strives to dis
and subtilize by its
and moisture, which
Soul; and the Body
rs to enclose, and re
the hot and moist Soul
its cold and dry sub
ce. And in this man
is their Virtues and Pro
ties altered and changed
from one thing to another.

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 Substances 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.

CHAP. XXVII.

The manner of Fixation of the Spirit, Decoction, Trituration, and Washing.

WHen the Body is mingled with
isture, and that the heat
the fire meets therewith,
moisture is converted
to the Body, and dissolves
and then the Spirit can-
go forth, because it is
bibed with the Fire.

II. The Spirits are fugitive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.

III.

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 a derstand, that Dec Contrition, Cribation nidification, and Ab with Sweet Water, a necessary, to the Se our Magistery.

VII. And if you pains herein, you cleanse it purely; fo must clear it from its ness and darkness, appear in the Operat

VIII. And you m tilize the Body to th est point of Volatili subtility; and then therewith the Souls ved, and the Spirits fed, and so digest a coct, to the perfec the matter.

CHA

CHAP. XXVIII.

Of the Fire fit for this Work.

YOu must not be unacquainted with the gth and proportion of e, for the perfection, truction of our Stone nds thereupon: For said, *The fire gives profit which is perfect, but hurt and destruction to which is Corrupt.*

So that when its quanor proportion shall be and convenient, your will thrice prosper, go on as it ought to do: if it exceed the measure, hall without measure upt and destroy it.

III. And for this cause it requisite, that the Phiophers have instituted eral proofs of the ngth of their Fires; that might prevent and der their burning, and 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 theee, 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 Philosophers, who have discoursed of this Magistery among whom, some of them have named Sea-water, Virgins Milk, food of Lions, and the like.

CHAP. XXIX.

Of the Separation of the Elements.

I. AFterwards 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 Fæces, and wash it with a warm fire, till its blackness be gone, and its ...ness be vanished.

III. Then make it white, causing the ...ous moisture to fly ... for then it shall be cha... and become a white ... wherein there is no ... darkness, nor uncle... nor contrariety.

IV. Afterwards retu... back to the first *N...* which ascended from ... and purifie them like... from uncleanness, bl... ness and contrariety.

V. And reiterate t... Works upon them so o... till they be subtilized, ...

...nd made thin, which ... you have done, ren... up thanks and acknow... ments to the most Gra... God.

I. Know then that this ...k is but one, and it ...duceth one Stone, into ...ch *Garib* shall not enter, ...ny strange or foreign ... The Philosopher ...s with this, and there ... proceeds a Medicine ...h gives perfection.

II. Nothing must be ...gled herewith, either ...t or whole: And this ... is to be found at all ..., and in every place, ...about every Man; the ...ch whereof is yet diffi... to him that seeks it, ...resoever he be.

III. This Stone is vile, ..., and stinking; it costs ...ing; it must be taken ..., it is somewhat hea... and is called the Ori... of the World, because ...es up, like things that ... forth; this is the mani... ...tion and appearance of ... to them that seek truly ... it.

IX. Take it therefore, and work it as the Philosopher 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 Philosopher understands Animals, or living Creatures; whereupon 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 places; 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 nish away.

CHAP. XXX.

Of the Commixtion of the Elements w were separated.

I. NOW 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 th which must needs be, cause the dissolved b when it is commixed the Soul, is also comm with every part there

III. And other thing ter into other things, cording to their simili and likeness, and both changed into one an same thing: For this the Soul must partake the conveniency, prop ty, durability, hard corporeity and perma cy, which the body in its commixtion.

IV. The like also n happen to the spirit in state or condition of Soul and Body: For wh

Spirit shall be commixt the Soul by a laborious ation, and all its parts all the parts of the o- two, *viz.* of the Soul Body; then shall the t and the said two, be ged into an inseparable ance, whose *natures* are ved, and their Par- agreed and conjoyn- fectly together.

Whereby it comes to that when this *Compo-* has met with a body lved, and that heat got hold of it, and that moisture which was in wallowed up in the dis- d body and has passed it, [into its most in- parts,] and united or oyned it self with that ch was of the nature of ture, it becomes infla- and the fire defends it with it.

VI. Then when the fire ld enflame it, it will suffer the said fire to hold of it, to wit, to ve to it, *i. e.* to the Spirit 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.

CHAP. XXXI.

Of the Solution of the Stone compounded, and Coagulation of the Stone dissolved.

I. THE 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 joyn well together, till the converted and changed one and the same thing

IV. When this is the fire takes as much the Soul as it does fro Body, nor can it hu one more than the neither more nor which is a cause of p tion.

V. For this reason neceſſary, in teaching compoſition of the E to afford one place for pounding the ſolution ſimple Bodies and So becauſe Bodies do not e into Souls, but do ra prevent and hinder th from Sublimation, Fix on, Retention, Comm tion, and the like Oper

except purification go

Now underſtand, olution is done by one eſe two ways; either xtracting the inward of things unto their ficies (an Example of we have in Silver, ſeems cold and dry, ng diſſolved, ſo that ard parts appear out- it is hot and moiſt:)

Or elſe, to reduce n accidental moiſture it had not before, to ed to its own natural ty; by which means rts are diſſolved: and likewiſe called *Solu-*

VIII. But as to Congela- the Philoſophers have *Congeal in a Bath, with* d *Congelation: This, I* u *is Sulphur ſhining in* eſs *a Red Hyacinth, a* nd *deadly Poyſon, the* , *the which there is no-* better, *a Lyon, a Con-* , *a Malefactor, a cut-* Sword, *a healing Anti-* which *cures all Infirmi-* nd *Diſeaſes.*

IX. And *Geber* the Son of *Hayen* ſaid, *That all the Operations of this Magiſtery are comprehended under theſe ſix things.* 1. *To make fly, aſcend, or ſublime.* 2. *To melt or liquify.* 3. *To incerate.* 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 liqnid: 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.

CHAP. XXXII.

That Our Stone is but One, and of the ture thereof.

I. WHEN 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 ter, that can rise take its place, or self instead thereof; is no other Natures triumph over it.

IV. Much heat is ture thereof, but wi tain temperature: I saying, you come to it, you will reap but if yet you remai rant, you will lose labour.

V. It has many Properties and Vir curing the Infirmities dies, and their acc Diseases, and preserves Substances, so that appears not in the Heterogenities, or C rieties: No possibil the dissolution of th nion.

It is the *Sapo*, or Soap dies, yea, their Spirit Soul, which when it is porate with them, dis- them without any loss.

VII. This is the Life of Dead, and their Re- tion; a Medicine ving Bodies, cleansing and purging away Superfluities.

VIII. He that under- s, 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 er can it be sold.

IX. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philosopher to this purpose?

X. *God* (saith he) *gives thee not this Magistery for thy sole Courage, Boldness, Strength, or Wisdom, without any labour; but thou must labour, that God may give thee success.* Adore then God Almighty the Creator of all things, who is pleased thus to favour thee, with so great, and so precious a Treasure.

CHAP. XXXIII.

Way and Manner how to make the Stone both White and Red.

WHen you attempt to do this, take our precious Stone, and it into a Cucurbit, co- it with an Alembick, ich close well with *Lutum 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 over, 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 ſapientiæ*: 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 ſhall ſee, you ſhall it, and put thereto ha much by weight of the ter which you reſer cloſe and lute your well with *Lutum ſapi* and put it again in Horſe-dung (which and moiſt) to digeſt, mitting to renew the when it begins to coo the courſe of forty da expired.

VI. So will your cine be congealed like number of days, fore it was diſſolved in.

VII. Again, take weigh it juſtly, and acc ing to its quantity, add of the reſerved water made before, grind the dy, and ſubtilize it, and the water upon it, and it again in hot Horſe-d for a Week and half or days; then take it out, you ſhall ſee that the B has already drunk up Water.

VIII. Afterwards grind it and put thereto the Quantity of your re- ed water as you did be- bury it in very hot e dung, and leave it efore ten days more, it out again, and you find that the Body has dy drunk up the Wa-

IX. Then (as before) it, putting thereto of afore reſerved Water, foreſaid quantity, and it in like manner in Horſe-dung, digeſting it days longer, then taking forth, and this do the th time alſo.

X. Which done, take it and grind it, and bu- in Horſe-dung, till it diſſolved: Afterwards it out, and reiterate it more, for then the th will be perfect, and Work ended.

XI. Now when this is e, and you have brought 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, rnd cleanſe it from all its droſs and blackneſs, and convert it into a Tincture 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 performs.

XIV. *To convert the ſaid Stone into Red.* And if you deſire to convert this Magiſtry 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

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 proc this Golden Work, fore in the Silver, an shall have fine Gold, pure Gold. Keep (m this most secret Boo taining the Secret of reserving it from Ig and Profane Hands, you obtain your *Amen.*

CHAP. XXXIV.

Kalid's *Secret of Secrets, or Stone of th losophers 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 b ctive and Passive in i has also in it a sub dead and living, Sp Soul, which, among norant, the Philos call the most vile thi contains in it self th Elements which are in its Skirts, and may monly be bought small price.

III. It ascends by i it waxes black, it de and waxes white, inc

decreases of it self: It is matter which the Earth gs forth, and descends m Heaven, grows pale red, is born, dieth, ri- again, and afterwards s for ever.

V. By many ways it is ght to its end, but its er decoction is upon a oft, mean, strong, by ous degrees augmented, you are certain it is qui- fixed with the Red in fire. This is the Philo- hers Stone.

. Read, and Read a- so will all things be- more clear to you: i hereby you under- not the matter, you withheld by the Chains Ignorance; for you shall er otherwise know or n this Art.

VI. *Hermes* saith, *The gon is not killed, but by Brother and his Sister; not ne of them alone, but by together*: Note these ngs: There are three eads, yet but one Body, e Nature, and one Mineral: This is sufficient for you if you have a dispositi- on 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 concourse 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, ſeaven times, as much every time as it is able to drink, in all the ways of Rubifying and Aſſating it again.

XII. Then make it to diſcend, 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 b
means, with any gre
moiſt liquor, which is
and brought forth i
Minerals; this bleſſed
power, or virtue, whi
nerates all things, w
yet cauſe a vege
ſpringing, budding
or fruitfulneſs, unleſs
be a Green color.

XIV. Wherefore th
loſophers call it their
and their Water of P
cation, or Putrefactio
they ſay truth herei
with its water it is
ed, and purified, and
ed from its blackneſs,
made White.

XV. And afterwar
is made the higheſt
whereby you may
and underſtand, tha
true Tincture is made
with our Braſs, or
ten.

XVI. Decoct it th
fore with its Soul, till
Spirit be joyned with
Body, and be made one,
ſhall you have your deſi

XV

XVII. The Philoſophers
ſpoken of this under
Names, but know
inly, that it is but one
er which does cleave
yn it ſelf to *Argent Vi-*
nd to Bodies, which
ſhall have the true ſigns
Now you muſt know
Argent Vive will *cleave*,
rfectly joyn and unite
f unto.

XVIII. That the *Argent*
will cleave, joyn, or
it ſelf to Bodies is
: And they err who
that they underſtand
place in *Geber* of *Argent*
where he ſaith, *When*
ſearching among other
gs, you ſhall not find by
vention, any matter to
re agreeable to Nature,
Argent Vive *of the Bo-*
.

XIX. By *Argent Vive* in
place, is underſtood
ent Vive Philoſophical;
it is that *Argent Vive*
which ſticks to, and is
ed in, and with the Bo-
s: The old Philoſophers
uld find 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 Quickſilver: 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 G but moſt eaſily, and a all other Bodies *Luna*.

XXVI. Decoct firſt Wind or Air, and wards without Wind you have drawn for Venom [*or Virtue*] wh called the Soul, out of matter; this is that w you ſeek, the everla *Aqua vitæ*, which cure Diſeaſes. Now the w Magiſtery is in the pour.

XXVII. Let the B be put into a fire for days, of Elemental h and in that decoction o days, the Body will re with the Soul, and the will rejoyce with the B and Spirit, and the S will rejoyce with the B and Soul, and they wil fixed together, and d one with another, in wh Life they will be made petual and immortal wi out ſeparation for ever.

CHA

CHAP. XXXV.

A farther Explication of this matter.

OUR Medicine is made of 3 things, of a Body, Soul, and . There are two Bo- to wit *Sol* and *Luna*: is a Tincture, wherewith perfect Bodies are tinged o *Sol*; and *Luna* tingeth o *Luna*; for nature brings th only its like, a Man, Man, a Horſe, a Horſe, e.

II. We have named the Bodies which ſerve to this Work, which of ſome are alled ferment; for as a little leven levens the whole ump, ſo *Luna* and *Sol*, *le- en Mercury* as their Meal nto their Nature and Virtue.

III. If it be demanded, Why *Sol* and *Luna*, having a prefixed Tincture, do not yet tinge imperfect Metals? I Anſwer: A Child, tho' born of humane kind, acts not the Man; it muſt firſt be nouriſht and bred up till it comes to Maturity: So is it with Metals alſo; they cannot ſhew their power and force, unleſs they be firſt reduced from their Terreſtreity to a Spirituality, and nouriſht and fed in their Tinctures through heat and humidity.

IV. For the Spirit is of the ſame matter and nature with our Medicine: We ſay our Medicines are of a fiery nature, and much ſubtiler, but of themſelves, they cannot be ſubtil nor ſimple, but muſt be maturated, or ripened with ſubtil and penetrating things.

V. Earth of it ſelf is not ſubtil, but may be made ſo through moiſt water, which is diſſolving, and makes an 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 in ple and pure ſubſtanc ſelf is, and attracts t its ſelf: But no Me be tranſmuted by a the other Spirits, bu burn it to Earth and which Mercury it b impalpable, and th is called *Argent Vive*.

VIII. We take no elſe to ſubtilize Meta make them penetrativ to tinge other M Some call it *Argent Vi* a Water, an Acet Poyſon, becauſe it d imperfect Bodies, di them into ſeveral parts forms; our Medicin made of two things, of Body and Spirit: this is true, that all M have but one Root and riginal.

IX. But why cannot Medicine be made of t compounded together? Anſwer: It may be ma of all theſe together; b they muſt be reduced i a Mercury, which wo be difficult of the ſhort of Man's Life: Therefo

take the next matter, are the two afore- things, *viz.* Body and

Some Philoſophers our Medicine is made ur things, and ſo it is: in Metals, and their s are the four Ele- Others ſay true al- hat Metals muſt be d into *Argent Vive*: many Learned and Men err, and looſe elves in this path. far of the matter of our Medicine is or with which it is d: Now of the Veſ-

XI. The Veſſel ought to mble the Firmament, nclоſe and encompaſs whole Work: For our dicine is nothing elſe a change of Elements into another, which is e by the motion of the rmament; for which rea- it muſt needs be round circular.

XII. The other, or ſe- nd Veſſel, muſt alſo be round, and be leſs than the outward Veſſel: 6 or 7 Inches high, called a containing Cucurbit; on which you muſt place an Alembick or Head, through which the Vapors may aſcend, which muſt be well luted, with Lute made of Meal, ſifted Aſhes, Whites of Eggs, *&c.* Or of Meal, Calx Vive, *ana j.* part tempered with Whites of Eggs, which you muſt immediately uſe: Lute it ſo well, that no Spirits may fly away; the loſs of which will prejudice your Work extreamly; therefore be wary.

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 generated through, or by help of the heat of the fire, through the Vapour of the Water, and alſo of the Mercury, which muſt be nouriſhed; be wiſe and conſider, and meditate well upon 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 ſubtilized,and reduced into *gent Vive*, then the one braces the other inſep bly. For *Argent Vive* ing with a thing like it rejoyceth in it; and diſſolved Body emb the Spirit, and ſuffers to fly away, making endure the fire; and joyces becauſe it has an equal, *viz.* one like it and of the ſame nature.

XIX. Diſſolution is done: Take Leaves of or *Luna*, to which good quantity of pure *cury*; putting in the L by little and little, in Veſſel placed in ſo gen heat, that the Mer may not fume: when diſſolved, and the feems to be one Homo body, you have done w If there be any fœces, matter undiſſolved, more Mercury,till all fe to be melted together.

XX. Take the ma thus diſſolved, ſet it in *B* for 7 days, then let it co and ſtrain all through Cloth or Skin; if all g through, the diſſolution perfe

; if not, you muſt again, and add more *y*, ſo long till all be lved.

XXI. *Separation* is the di- g of a thing into parts, pure from impure. We our diſſolved matter, ut it into the ſmaller l which ſtands in the bite, well luting to lembick, and ſeting it lhes, continuing the fire a Week: One part of Spirit ſublimes, which call the Spirit or Water, is the ſubtileſt part; the er which is not yet ſub- ſticks about the Cucur- e, and ſome of it falls as it were to the bottom, which warm and moiſt, this we the Air. And a third rt remaining in the bot- m of the inner Veſſel, hich is yet groſſer, may called the Earth.

XXII. Each of theſe we ut into a Veſſel apart; but the third we put more *Mercury*, and proceed as efore, reſerving always ch principle or Element part by it ſelf,and thus pro- ceeding,till nothing remains in the inner Veſſel, but a black pouder, which we call the black Earth, and is the dregs of Metals,and the thing cauſing the obſtruction, that the Metals cannot be united with the Spirit; this black pouder is of no uſe.

XXIII. Having thus ſeparated 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 together, and changed the one into the other; and in the dividing of the Elements, they have their natural force and power, as in the whole, ſo in the parts.

XXIV. We call that Air which remained in the bigger Veſſel, becauſe it is more hot than moiſt, cold, or dry: The ſame underſtand 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 th lembick, and it be very til, one united thing, pure, and fusible.

XXVII. Then we again into the inner V and let it go once through the Alembic see whether any thing left behind; which if the same we add more *cury*, till it becomes all thing; and leaves no sediment, and be separ from all its Impurity Superfluity.

XXVIII. Thus have made out of two, one thing, *viz.* out of Body Spirit, one only conge rous substance, whic Spirit and light; the B which before was h and fixed, ascending wards, is become light volatile, and a mere Spi Thus have we made a S out of a Body, we must m make a Body out of a S rit, which is the one thin

XXIX. *Fixation*, or C *gelation*, is the making flo

ng and volatile matter and able to endure the and this is the chang- of the Spirit into a Bo- We before turned the ness and the Body, into tness and a Spirit; now must turn the Spirit in- Body, making that h ascended to stay be- that is, we must make ning fixed, according e Sayings of the Philo ers, reducing each E- ent into its contrary, will find what you seek , *viz.* making a fixt g to be volatile, and a tile fixt; this can only done through *Congelati-* by which we turn the t into a Body.

XXX. But how is this e? We take a little of ferment, which is made ur Medicine be it *Luna Sol*; as if you have 10 nces of the Medicine, take but 1 Ounce of the ment, which must be fo- d; and this ferment we lgamate with the mat- which you had before pared, the same we put the 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 Spirit, for that they are of equal subtilty, and like one to another; and are become so one and the same thing, that the fire can never be able to separate them any more.

XXXII. By this means you come to make one thing like another; the ferment becomes the abiding place of the subtil body, and the subtil body the habitation 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 conſealed 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 Deceipt.

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 a Sand Furnace, making a continued great Fire for a Week: then the Volatile aſcends into the Alembe which we call *Avis Her tis*: that which remains the bottom of the Glaſs like Aſhes or ſifted Ea called, the Philoſoph Earth, out of which make their Founda and out of which make their increaſe or mentation, through and moiſture.

XXXV. This Ear compoſed of four Elem but are not contrary on another, for their con riety is changed to ana ment, unto an homo and uniform nature: T we take the moiſt part reſerve it a part to a fa uſe. This Ea th, or (which is a very thing) we put into a ſtrong Earthen Pot or cible, to which we lu Cover, and ſet it in a cining Fornace, or Re beratory, for 3 days that it may be always hot: Thus we make Stone, a white Calx; of things of an earthy watery nature, a fiery ture: For every Calx

fiery nature, which is hot nd dry.

XXXVI. We have rought things to the na- re of fire; we muſt now rther ſubtilize the four E- ments; we take apart, a mall quantity of this Calx, viz. a fourth part: The o- her we ſet to diſſolve with good quantity of freſh Mercury, even as we had one formerly (in all the Proceſſes of the aforego- ng Paragraphs) and ſo proceed on from time to me, till it is wholly diſ- olved.

XXXVII. Now that you may change the fixt into a Volatile, that is, Fire into Water, know, that that which was of the nature of Fire, is now become the nature of Water; and the fixt thereby is made vola- tile 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 over top the Calx 2 or 3 Inches, making a fire under it for 3 days; thus it congeals ſooner than at firſt, for *Calx* is hot and dry, and drinks up the hu- midity greedily.

XXXVIII. This *Congela- tion* muſt be continued till all be quite congealed; af- terwards 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 mat- ter may have an Ingreſs in- to Imperfect Metals.

XXXIX. *Plato*, and ma- ny other Philoſophers, be- gan 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 na- nature, in which it is diſ- ſolved and ſublimed. They ſay alſo, our Medicine tranſmutes infinitely im- perfect 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 homogene with it, turning the hetero-gene 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 tu[rn]ed into a Body, *viz.* b[y] the fixed is made volat[ile] and the volatile fixed agai[n] How the Earth is turn[ed] into Water and Air, and t[he] Air into Fire, and the F[ire] into Earth again: Then t[he] Earth into Fire, and [the] Fire into Air, and the [Air] into Water; and the W[a]ter again into Earth. N[ow] the Earth which was of t[he] nature of Fire, is brou[ght] to the nature of a quint[e]ſence.

XLII. Thus we ha[ve] taught the ways of tranſm[u]ting, performed throu[gh] heat and moiſture; ma[k]ing out of a dry a mo[ſt] thing, and out of a moi[ſt] dry one: otherwiſe Natu[re] which are of ſeveral Pr[o]perties, or Families, co[uld] not be brought to one u[ni]form thing, if the on[e] ſhould be turned into the o[ther] thers nature.

XLIII. And this is the perfection of the matter according to the advice of the Philoſopher: Aſcend from the Earth into Heaven and

[a]nd deſcend from the Hea[ven] to the Earth; to the [in]tent to make the body [w]hich is Earth, into a Spi[rit] which is ſubtil, and then [to] reduce that Spirit into a [bo]dy again which is groſs, [by] changing one Element in[to] another, as Earth into Water, Water into Air, Air into Fire; and Fire again into Water, and Water into Fire: and that into a more ſubtil Nature and quinteſcence. Thus have you accompliſhed the Treaſure of the whole World.

XLIII. *Ingreſſion.* Take Sulphur Vive, Melt it in an Earthen Veſſel well glazed, and put to it a ſtrong Lye made of Calx vive and Pot Aſhes: Boyl gently together, 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 becomes incombuſtible. With this Oyl we imbibe Our Medicine, which will be like Soap, then we diſtil by an Alembick, and cohobate 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 Hermetis* 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 reduced to their firſt Matter; then by the help of Art they are tranſmuted into another Metal. The Alchymiſt does like the Phyſitian, who firſt Purges off the Corrupt or Morbifick Matter, the Enemy to Mans Health, and then adminiſters a Cordial to reſtore the Vital Powers: So we firſt Purge the Mercury and Sulphur in Metals, and then ſtrengthen the Heavenly Elements in them, according to their various Preparations.

XLVII. This Nature

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 Elementa tal 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 Alchy imitates the same th destroying one form to get another, and his O rations are best when th are according to nature, by purifying the Sulp by digesting, subliming purging *Argent Vive*, b exact mixtion, with a M talick matter; and thus of their Principles, the fo of every Metal is proc ced.

L. The power and v ue of the converting E nent must prevail, that t parts of it may appear the converted Element; a being thus mixed with t Elementated thing, th that Element will have t matter which made it a Element, and the virtue o the other converting El ment will be predomina and remain; this is th great Arcanum of the whol Art.

CHAP.

CHAP. XXXVI.

The Key which opens the Mystery of this Grand Elixir.

I. THIS is the true Copy of a Writing found in a Coffin upon the Breast of a Religious Man, by a Soldier making a Grave at *Ostend*, to bury some slain Soldiers, *Anno* 1450.

2. My Dear Brother, if you intend to follow or study the Art of Alchymie, and work in it, let me give you 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.

III. I my self have studdied in these Books for more than 30 Years, and never could find out the Secret or Mistery 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, b let this Writing be Buri with you, giving a confirm ed charge concerning t ſame to him you Tru 9. Get a Servant that may b Truſty and Secret, and a good Spirit, to attend yo but never leave him alon 10. Laſtly, when you hav ended the Work, be Kin and Generous, Charitab to the Poor, publick Spir ted, and return your Tr bute of Thanks to th Great and moſt Merci God, the Giver of all goo Things.

VII. Take mineral Quic Silver three pounds (made neither of Lead nor Tin) and cauſe an Earthen Po to be made, well burned the firſt time: glaze it all over except the bottom, the which anoint with hogs Greaſe, and it will not Glaze. This is done, that the Earth of the Quick Silver may ſink to the bottom of the Pot, which it would not do, being glazed, nor become Earth again.

VIII. The Pot muſt be de a good foot long, of Faſhion of an Urinal, h a Pipe in the midſt of The Fornace muſt be le on purpoſe, that the may go in cloſe to the s of the Mouth of the nace: Set on the Pot a great Cap or Head, its Receiver, without ing of it, give it a good of Coals, till the Pot be on fire and very red; n take the fire out quick- and put in the Quick er at the Pipe, and then as much haſt as you ſtop it cloſe with Lute.

IX. Then will the Quick ver by the heat and force finds, both Break and ork; a part thereof you all ſee in the Water, as it ere a few drops; and a t will ſtick to the bot- m of the Pot in black arth: Now let the Pot ool within the Fornace, as is, then open it, and you all find the Quick Silver it all Black, which you uſt take out, and waſh ve- y clean, and the Pot alſo.

X. As for the Water which does diſtil out, put it a ſide, 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 Cæleſtial 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 sides of the Cups, and make a good fire under it, and lay Embers on 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 wo a Treasure.

XV. Now resteth make the *Soul*, which is perfection of the *Red*, w out which you can nei make *Sol* nor *Luna*, w shall be Pure and Per With this Spirit you m make things Apparent Fair, yea, most True a Perfect; all Philosoph affirm that the *Soul* is substance, which sustains preserves the *Body*, mak it Perfect as long as it is in

XVI. Our *Body* m have a *Soul*, otherwise would neither move work; for which rea you must consider and derstand, that all Metals compounded of Mercu and Sulphur, Matter a Form; Mercury is the Ma ter, and Sulphur is the For According to the puren of Mercury and Sulphu such is the Influence th assume.

XVII. Thus Sol is en gendred of most pure fi Mercury, and a pure red Sulphur,

phur, by the Influence the Sun; and Luna is de of a pure fine Mercu- and a pure white Sul- by the Influence of Moon.

XVIII. Thence it is that na is more pure than other five Metals, which need of cleansing; be cleansed, they need but ly the pure Sulphur, h the help of Sol and na. *Sulphur* is the *Form* *Sol* and *Luna*, and the r Metals; their other s are gross matters of phur and Mercury.

XIX. Husband-Men know ny times more than we : They when they reap ir Corn growing on the rth, gather it with the raw and Ears: The Straw d Ears are the Matter, t the Corn or Grain is e Form or Soul.

XX. Now when they w their Corn, then they w not the Matter, which the Straw and the Chaff, t the *Corn* or *Grain*, which the *Form* 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 sublimed, the last time of the seven you must sublime it with Cinnaber without Vitriol, and it will be a certain Quintessence of the Sulphur of that Antimony.

XXII. When this is done, take of the finest Sol one Ounce, or of the finest Luna as much, file it very fine, or else take leaf Gold or Silver; then take of the aforesaid Sublimate four Ounces; sublime them together for the space of Sixteen hours; then let it cool again, and mix them all together, 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 Rundle aforeſaid, and diſſolve it in moſt ſtrong Spirit of Vinegar, two or three times, by puting it into an Urinal, and ſeting 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 Ounce, rather more leſs, ſave that well.

XXVI. Take an Ur half a foot high, and of the firm body Ounces; of the Soul Sulphur of Sol or L a quarter of an Ou and of the Spirit Ounces: Put all of th into the Urinal, and pu its head or Cover, with Receiver well cloſed Luted. Diſtil the Wa from it, with a moſt ſo Fire, and there will co off the firſt time, almo three Ounces.

XXVII. Put the Wate on again, without movi the Urinal, and diſtil it a gain, until no more liquo will diſtil, which do 6 or times, and then every thin will be firm. Then ſet th ſame Urinal in Horſe-dun ſeven days, and by the vir tue and ſubtilty of the hea it will be converted into water.

XXVIII. Diſtil or filte this water, with ſtripes o ſhreds

ds of Woolen-cloth: a part will remain in the om, which is nothing h: All that which is ſed the filter congeal, ch will be about 4 or 5 nces, and ſave it. When have congealed it three es, melt ten ounces of moſt fine *Sol* or *Luna*, when it is red hot. put n it 4 Ounces (one ppy ſaid 13 Ounces) of Medicine, and it will all true and good Medi-ne.

XXIX. Likewiſe melt ax and Wax, *ana*, one nce, to which put of the former Medicine 1 ounce: Put all theſe upon Mercury, or any other Metal pound, and it will be moſt fine *Sol* or *Luna*, to all Judgments and Aſſays. Thus have I ended this proceſs, in which, if you have any practiſe or judgment, and know how to follow the Work, you may finiſh it, or compleat it in 40 days.

XXX. *An Appendix teaching how to make Aurum Potabile.* 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 roul into very thin Rowls, and put them into an Urinal, or like Glaſs, to which put the AR, ſo much as to overtop it the depth of an inch.

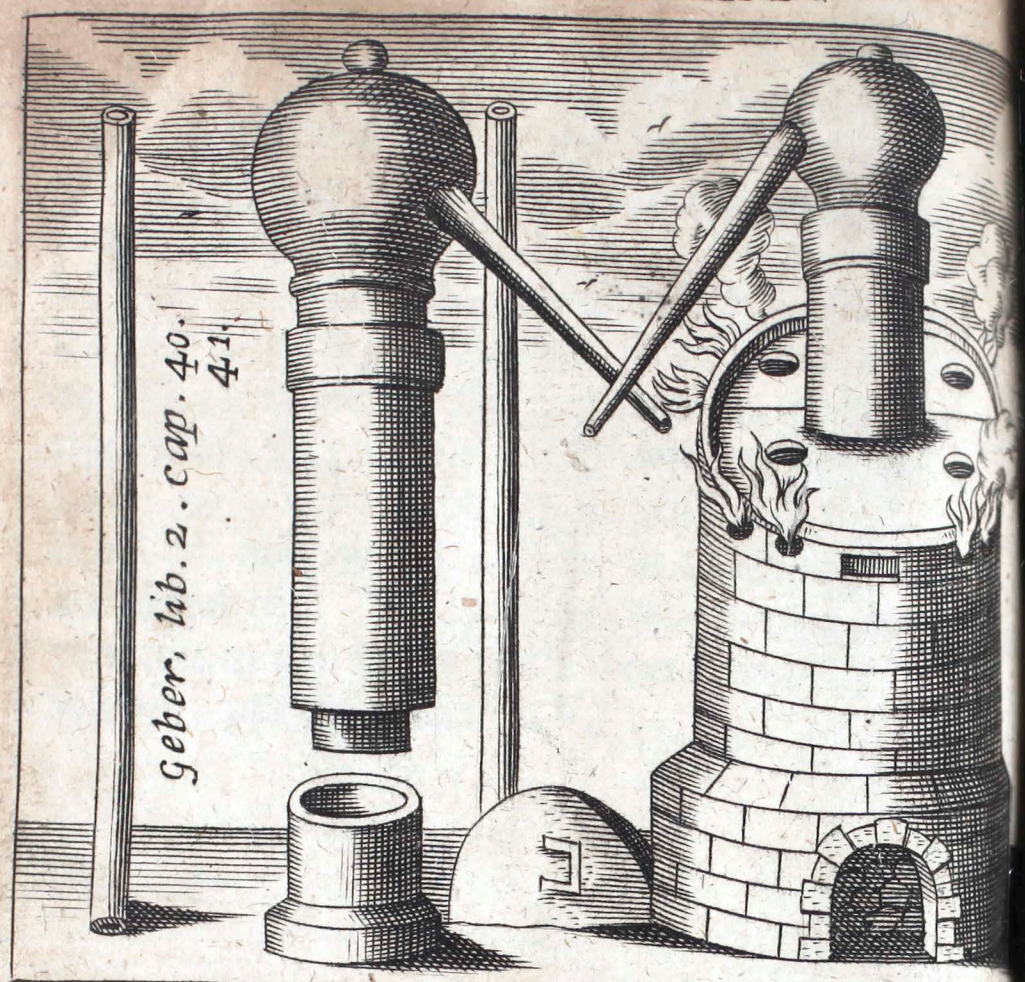
XXXI. Then nip up the Glaſs, and put it to putrefie in Sand, with a gentle heat, like that of the Sun, for 3 or 4 days, in which time it will come to diſſolution; then break the Glaſs off at the Neck, and pouring off the AR. eaſily and leiſurely, leave the diſſolved *Sol* in the bottom, and repeat this work with freſh AR. 3 or 4 times, and keep the firſt water, then put on a Helme with Lute, and diſtil off in Sand: Being cold break the Glaſs, and take the Sol, and waſh it 3 or 4 times in pure warm water.

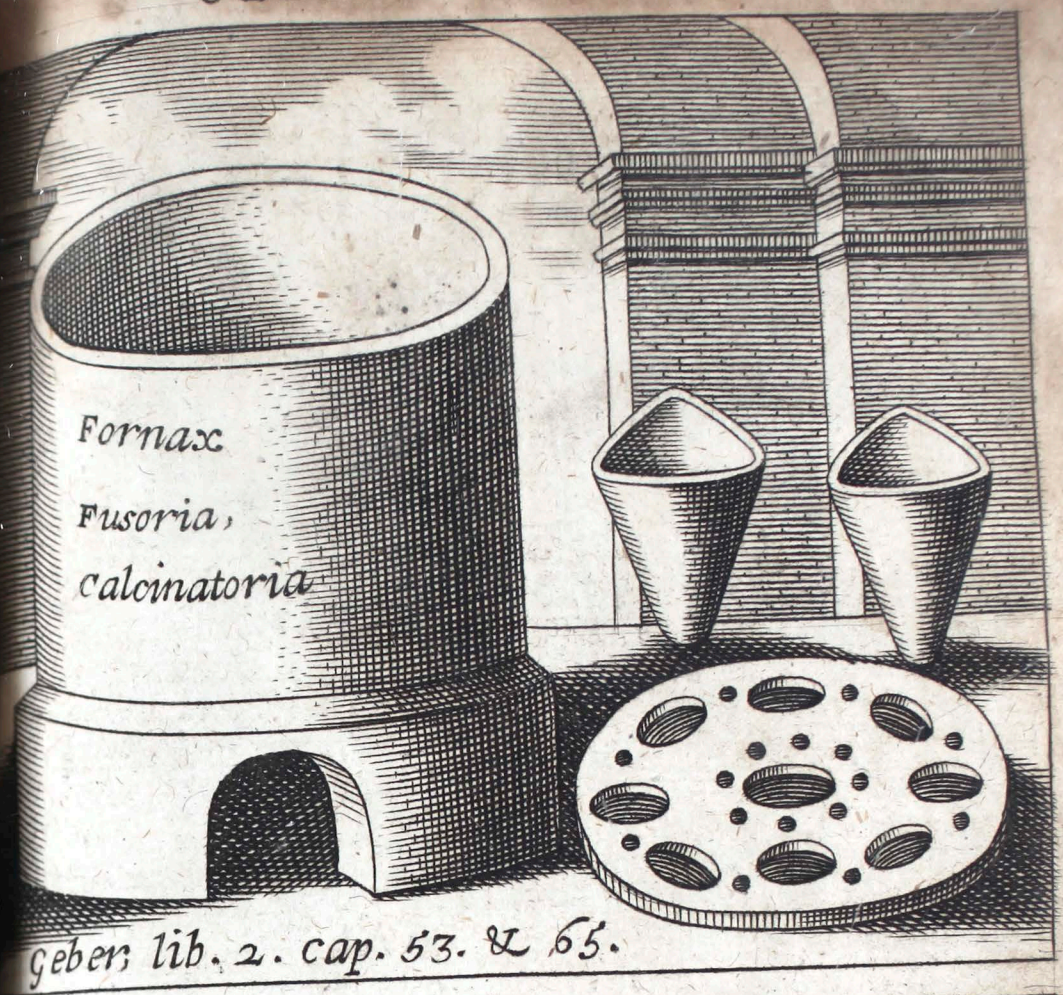
XXXII.

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, ſtoping 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 Do this as long as y any Tincture therein *is Aurum Potabile.*

XXXIII. But if would have the T alone, diſtil off the with a very gentle fi you ſhall find the T at the bottom of the which you may proje on *Luna.*

Ge





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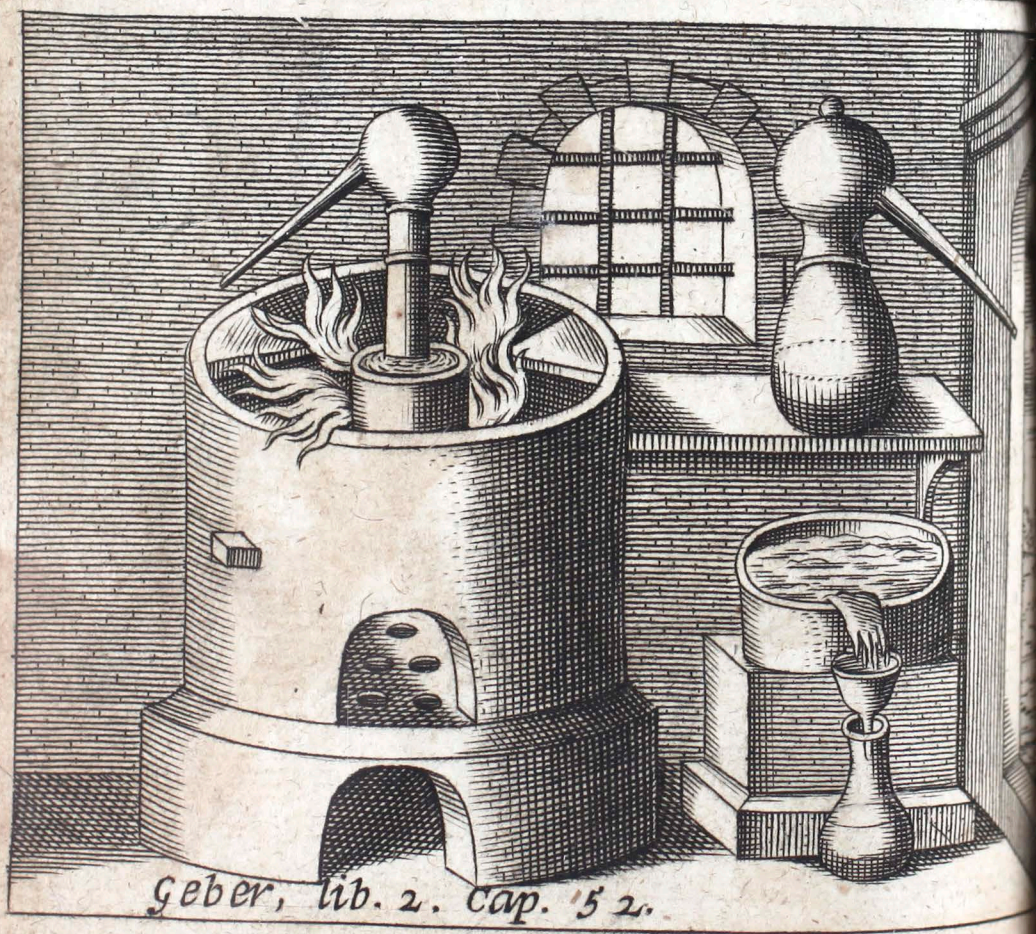

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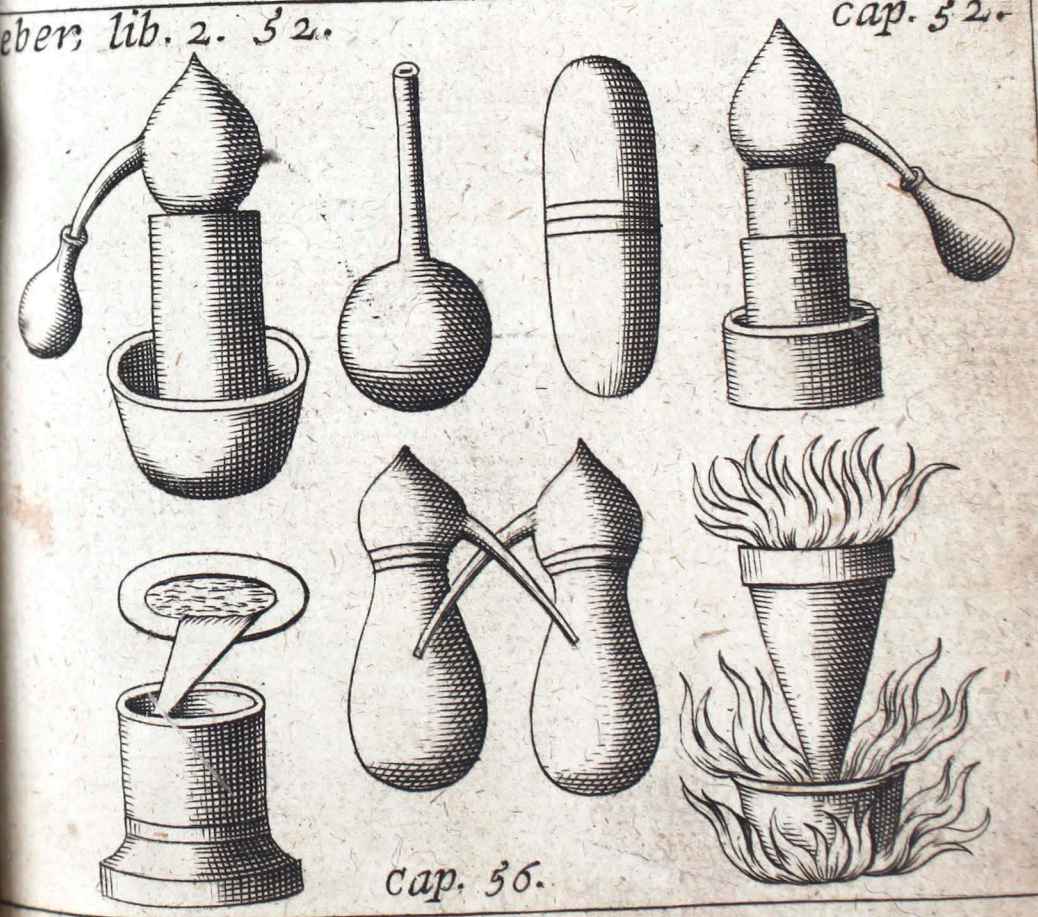

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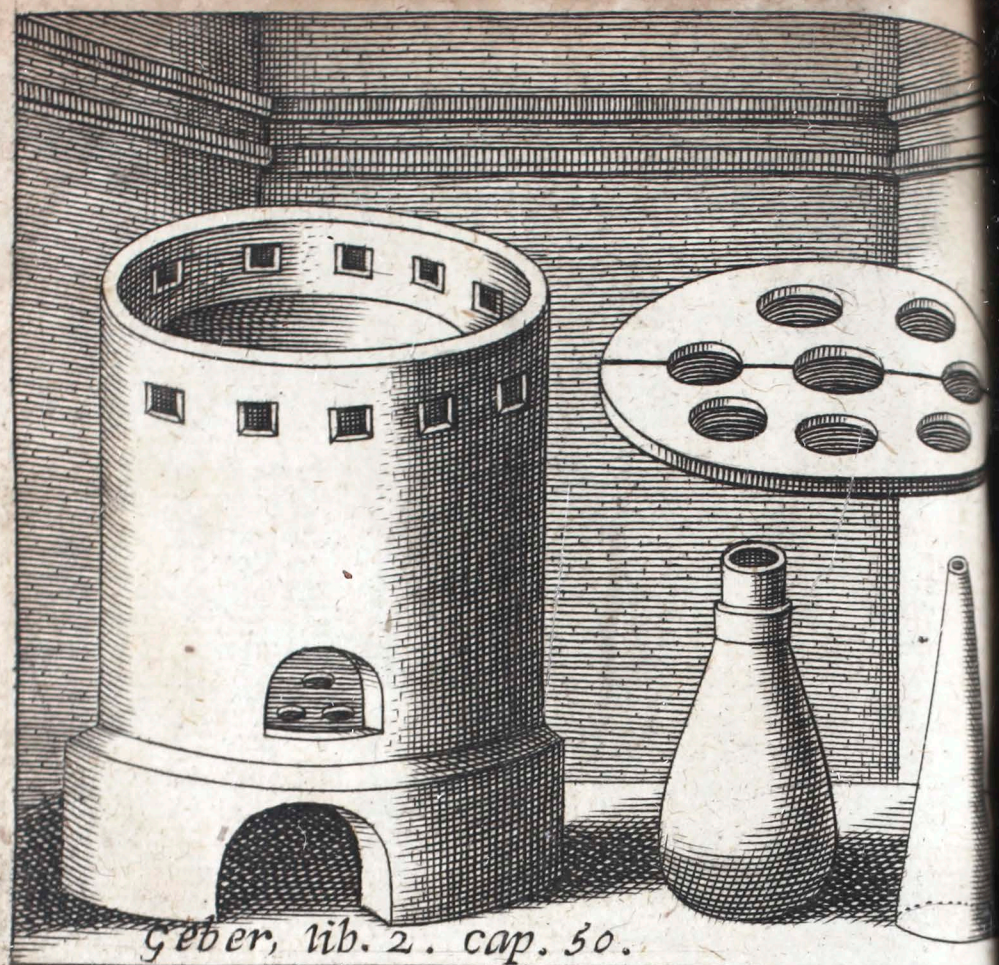

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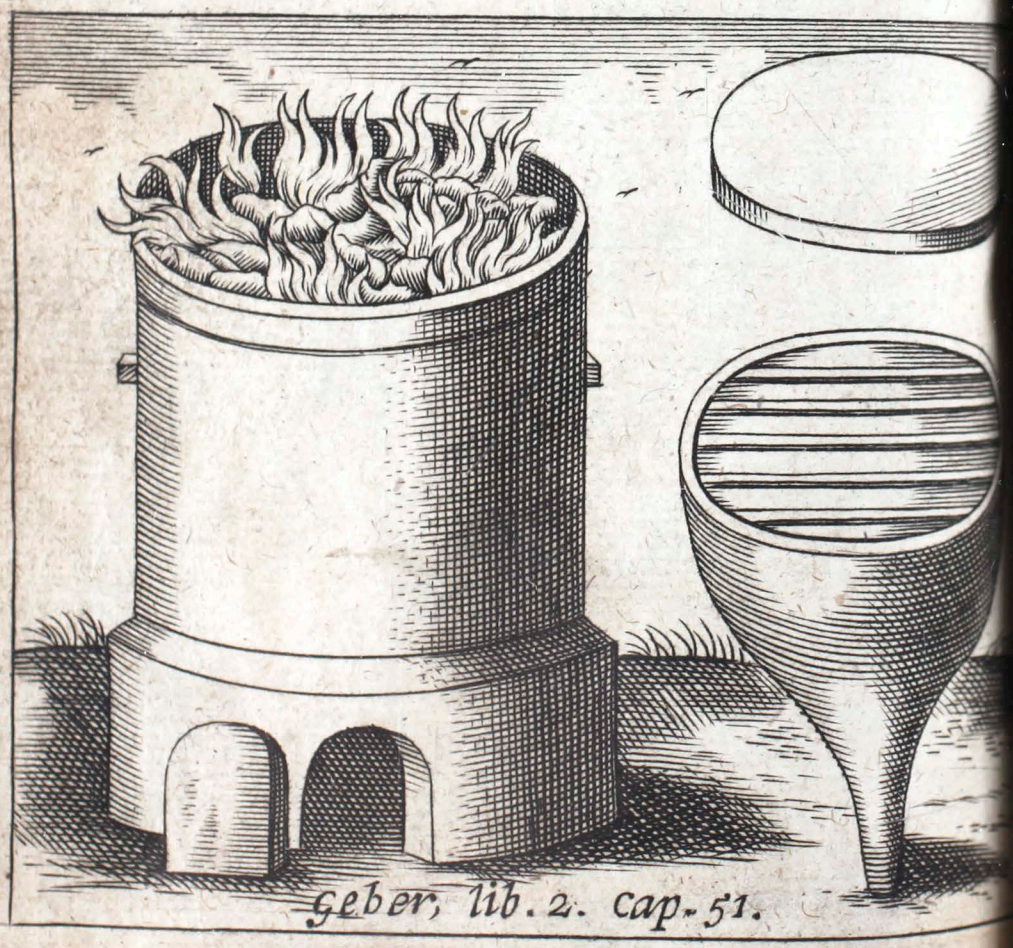

geber, lib. 2. cap. 51.



geber, lib. 2. cap. 54.



Gebri Arabis Summa:

Sum of GEBER ARABS,

Collected and Digested,

WILLIAM SALMON,

Professor of Physick.

CHAP. XXXVII.

An Introduction into the whole Work.

PErfection and *Imperfection* of Metalline ies, is the Subject of present discourse; and efore we treat of things fecting and corrupting, destroying, because opites set near to each o-, are the more mani-

II. That which perfects 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 maleable.

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*, ne of this preparation, a preparation the have, as may ſubtil parts, and reduce from a Corporali fixed Spirituality; t thence may be ma ed Spiritual Body, i to compleat the G *xir*, whether *Whit*

VI. In both th the White and Red there is no other thing *Argent Vive* and *Sulp* which one cannot a be without the oth would be a fooliſh an thing to think to ma Great Elixir or T from any thing, in it is not, this was n intention of the P phers, though they many things by ſimili

VII. And becauſe Metalick Bodies are pounded of *Argent Viv Sulphur*, pure, or im by accident, and not i in their firſt nature, t fore by convenient p

is poſſible to take a- their impurity; the preparation is to take Superfluities, and ſup- the defects.

VII. For we have con- the ſubſtance of Me- Bodies, perfect and fect, to be but one, *Argent Vive* and *Sul-* which are pure and before their commix- and by conſideration experience, we found Corruption of Imper- Bodies to be by acci- but that being pre- and cleanſed from all Superfluities, Cor- , and fugitive Un- eſs, we found them er brightneſs, clear- and purity, than the ly perfect Metals not ed, by which conſi- on we attained to the tion of this Science.

The Imperfect Bo- have accidentally *Su- Humidities*, and *a fible Sulphureity*, with *ary Blackneſs* in them corrupting then with *an Unc*

culent, Combuſtible, and very groſs Earthineſs, impedeing *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 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, aug the *Colour, Fixion W Purity and Fusion*, with other things appertainin the true Elixir.

XII. The Salts and V gars for this work are prepared and cleansed. *mon Salt*, and *Salt Ge* also *Sal Alcali*, and *S ver*, are cleansed by C ing them, and then c them into hot water Dissolved, which S being Filtred is to be gulated by a gentle then to be Calcined f Day and a Night in a derate fire, and so for use.

XIII. *Sal Armoni* cleansed, by Grind with a preparation of C mon Salt cleansed, and subliming it in an high dy and Head, till it as all pure: then dissolvi in a Porphyrie in the Air, if you would ha in a water, or other keeping the sublimate Glass close stopt for us

XIV. *Roch Alums*,

Fictitious, or other Alums, cleansed, by putting them in an *Alembick*, and extracting their whole Humidity, which is of great use in this Art. The *Fæces* remaining in the Bottom, Dissolve on a Porphyrie, in a moist place, or in water, and then again extract, and keep it for use.

XV. *Vitriol* of all kinds is cleansed, by dissolving it in pure Vinegar, then Distilling and Coagulating. Or first abstract its Humidity over a gentle fire: the *Fæces* Calcine, and Dissolve *per deliquium*, or in their own water, filtre, and Coagulate (or if you please, the water,) and keep it for use.

XVI. *Vinegars* of what kind or how acute and sharp soever, are cleansed by subtilization, and their Virtues and Effects are Meliorated by Distillation. With these Salts and Vinegars, the imperfect Bodies may be prepared, purified, meliorated and subtilized, by the help of the Fire. *Glass and Borax* are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the *Great Elixir*, making One substance of many, yet so permanently fixed, that the strongest or greatest 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 Silver cannot be hurt by.

XVIII. Hence we define Our Stone, to be agenerating or Fruitful Spirit and Living-water, which we name the *Dry water*, by Natural proportion cleansed 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 throughly and in their least particles United with the Airy, Watery, and Fi so that in Resolution, one of them can be se rated, but each with all a every one is dissolved, reason of the strong Uni which they have with e other in their said least ticles, the *Composit* made one solid, unif substance, the same in ture, Properties, and other respects as tha Gold.

CHAP. XXXVIII.

Of the Alchymie of Sulphur.

I. *Sulphur* is a Fatness of the Earth, thickened by a temperate Decoction in the Mines of the Earth, until it be hardened and made dry, homogeneal, 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 hindred, a its Adustion repressed, a so the more easily Cal ned.

II. By *Sulphur* alone n thing can be done, o work from it alone cann be perfected, the Magist would be prolonged ev to desperation: but wi its Compere [*Arsenick* f the White, and *Antim* for the Red] a Tinctu

made, which gives com- weight to every of the tals, cleanses and exalts m: and it is perfected h our Magistery, without ich it performs to us none these things, but either rupts or blackens.

III. He who knows how commix and Unite it a- bly with Bodies, knows of the greatest Secrets Nature, and one way perfection: for there are ny ways to that Elixir Tincture. Whatsoever y is Calcin'd with it re- s weight: *Copper* from assumes the likeness of *Mercury* sublimed with becomes *Cinnabar*. All dies, except *Sol* and *Ju- r*, are easily Calcin'd h it, but *Sol* most diffi- ly.

IV. The less Humidity y body has, the easier it Calcin'd with *Sulphur*; it minates every body, be- use it is Light, *Alum*, or , and Tincture. It is ficultly Dissolved, be- se of its deficiency of ine parts, but abounding with Oleaginous. It is easily sublimed because of its Spirit; but if it be mixed with *Venus*, and United to it, it makes a wonderful Violet Colour.

V. That Sulphur is a Fatness of the Earth appears from its easie Liquefaction, and Inflamability, for nothing is inflamed but what is Oleaginous, or melts easily by Heat, but what has such a Nature: yet has it a perfecting middle 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*, 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* Calcin'd with Sulphur, being reduced, return into the Nature of their own proper Bodies. *Jupiter*, Calcin'd and reduced, rec its greater part: *Saturn* sometimes a greater, so times a lesser part dest ed. But *Saturn* and *J ter* are both preserved a right and gentle Red on, yet they rather te another Body than own, as *Saturn* into a Coloured [*Regulus* of *timony*, *Jupiter* into a b Coloured [*Regulus* of *timony*. *Venus* is dimi in the Impressions of in her reduction, but w al ponderous, augme in weight, soft, of a *Citrine* Colour, partaki blackness: And *Mar* more diminished in Impression of the Fire *Venus*; by which thing found out, the Natu all Bodies that are red.

IX. *The Preparati n Sulphur.* 1. Take *the Green Sulphur Vive*, Gri *to a subtil Pouder*, Boyl a Lixivium *of Pot-Ashes Quicklime*, *gathering from Superficies its Oyliness*, t *appears to be clear.* St *whole with a Stick*, and *medi*

carefully decant the Lixivium *from the pure parts of the Sulphur, leaving the more gross parts behind: let the Lixivium cool, and pour upon it a fourth part of the quantity, of Spirit of Vinegar; so will the white Pouder precipitate, like as Milk, which dry with a gentle Heat, and keep for use.*

X. 2. Take *of this prepared white Sulphur; Scales of Iron Calcin'd to Redness; Roch-Alum well Calcin'd*, ana *One Pound, Common Salt Calcined, Half a Pound: Incorporate all these well by grinding them together with Vinegar, that the whole may make a Liquid, which then boil, stirring it till it be all very black: then dry and grind to a fine Pouder, 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 Alembick, cast away, for it is combustibe, 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* sublimed from the *Calx* of Copper, are more whitened, than when sublimed from the *Calx* of Iron.

CHAP. XXXIX.

Of the Alchymie of Arsenick.

ARsenick, is also a fatness of the Earth, as is afore declared of Sulphur, having an inflamable substance, and a subtil matter like to Sulphur; but it is diversified 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. be underſtood here.

IV. Becauſe in *Ar* the Radix of its Miner the action of Nature, many inflamable parts reſolved, therefore the of its ſeparation is eaſie being the Tincture Whiteneſs, as Sulphur Redneſs.

V. *To prepare Ar* Being beaten into fine der, it muſt be boile Vinegar, and all its com ſtible fatneſs extracted Sulphur, Chap. 38. Sec Then take *of the prep Arſenick, Copper calcin'd one Pound: Alum calc common Salt prepared, half a Pound: H ground them well tog moiſten the mixture Spirit of Vinegar, that it be liquid, and boil the ſ as you did in the Sulp Then ſublime it in an Al with an Alembick, of heighth of one foot: what cends white, denſe, clear, lucid, gather and keep it, ſufficiently prepared) for uſe of the Work.*

Or thus: *Take, of Arſe- prepared by boiling, filings Copper,* ana *one Pound: mon Salt, half a Pound: calcined four Ounces; them exactly with Spi- Vinegar, then moiſten they be liquid, and ſtir over a fire till the whole kened*: Again, *Imbibe y, ſtirring as before, do third time, then ſublime ve directed.*

VII. *To fix Arſenick and ur.* They are fixed ways, *viz.* 1. By ma- Sublimations. 2. By pitation of them ſubli- into heat. *The firſt Reiterate their Subli- in the Veſſel Aludel, hey remain fixed.* This eration is made by two els, with their two ds, or Covers in the wing order, that you never ceaſe from the k of Sublimation, until have fixed them. There- ſo ſoon as they have nded into one Veſſel, them into the other, ſo do continually, ne- ſuffering them long to e, adhering 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 precipitation repeated, till the whole be fixed.

IX. *To ſublime Arſenick.* Take *Arſenick, filings of Venus* ana *one Pound, Common Salt half a Pound: Alum Calcin'd four Ounces, mortifie 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.*

CHAP

CHAP. XL.

Of the Alchymie of the Marchasite.

I. THE 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 pouder, 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 [illegible] be made in a Vessel of [illegible] limation, and so long co[illegible] nued, till the Sulphur [illegible] parated; the proces[illegible] successively and or[illegible] continued, until it is ma[illegible] fest that it has lost a[illegible] Sulphur.

III. Which may be kn[illegible] thus: When its whole [illegible] phur shall be sublimed, [illegible] will see the colour th[illegible] changed into a most [illegible] White, mixt with a [illegible] clear, pleasant, and c[illegible] stine colour: Also you [illegible] know it thus: Because [illegible] has any Sulphur in it, it [illegible] burn and flame like [illegible] phur; but what shall b[illegible] condly sublimed after [illegible] sublimate, will neither [illegible] inflamed, nor shew [illegible] properties of Sulphur,

[illegible] XL.

[illegible]*gent Vive* mortified, in [illegible] reiteration of sublima-

[illegible]. You must get a so- [illegible] strong, well baked [illegible]hen Vessel, about three [illegible] high, but in breadth [illegible]metrically no more than [illegible] hand may commodi- [illegible] enter: The bottom [illegible]s Vessel, (which must [illegible]ade so that it may be [illegible]rated and conjoyned, [illegible]t be made after the form [illegible] plain wooden Dish, but [illegible] deep, *viz.* from its [illegible] to the bottom about [illegible] or eight Inches; from [illegible] place, or moveable bot- [illegible] to the head, the Vessel [illegible]t be very thickly and [illegible]urately glazed within: [illegible]on the head of the Ves- [illegible]must be fitted an *Alem-* [illegible], with a wide *Beak* or [illegible]: Joyn the bottom to [illegible] middle, with good te- [illegible]cious lute (the Marcha- [illegible] being within that bot- [illegible]m) then set on the Alem- [illegible]k, and place it in a For- [illegible]ce, where you may give [illegible] strong fire, as for the fu- [illegible]n of Silver or Copper.

V. The top of the Fornace 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 circuit of the Vessel and the Fornace, lest the fire passing out there, should hinder the adherency of the subliming flowers, leaving only four small holes, which may be opened or shut in the flat Ring or Hoop aforesaid, 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 magnitude 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 cend.

VIII. Now let your F be continued under y Vessel, till you know the whole matter is asce ed into flowers, which may prove by putting Rod of Earth well bur with a Hole in its en through a Hole in the He about the bigness of o little Finger, putting it do almost to the middle the or nigh the matter fro whence the sublimate is ra ed; and if any thing cends and adheres to Hole in the Rod, the wh matter is not sublimed, if not, the sublimation ended.

IX. That the *Marcha* consists of Sulphur and *A gent Vive*, it is sufficient evident; for if it be p into the fire, it is no soon Red-Hot, but it is Inflam ed and burns: also if mi ed with *Venus*, it gives the Whiteness of pure S ver; so also it mixed wi *Argent Vive*, and in its sub limation it yields a Cœlest

lour, with a Metalick dity.

To prepare the Mar- Take *the fine Pouder* *Mineral, spread it an* *thick over the Bottom of* *ge* Aludel, *and gather* *Sulphur 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 before declared.*

CHAP. XLI.

the Alchymie of Magnesia, Tutia, and other Minerals.

THE Sublimation of *Magnesia* and *Tutia* the same with that of *Marchasite*, for that they not be sublimed with- Ignition, having the cause, the same Ope- n, and the same Gene- method: likewise all erfect Bodies, are subli- d in the same order, with- any difference, except the Bodies of the Me- must have a more vehe- nt fire than the *Marcha-* *Magnetia* and *Tutia*: is there any diversity in Metaline sublimation save, that some need the addition of some other substance to make them sublime or rise.

II. But in the sublimation of Imperfect Metaline Bodies, no great quantity of the Body to be sublimed, must be at once put into the bottom of the Vessel, because much Metaline substance, holds the parts faster, and hinders the subliming: also the bottom of the sublimatory should be flat

tion, so often returning what sublimes to that which remains below of either of them, till they be which must be done per subliming Vessels

CHAP. LXV.

Of the Alchymie of Saturn.

I. TO 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 pouder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflamable 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.

II. Your matter must be often imbibed, dryed, and ground, till by the of the aforesaid thing uncleanness be tota moved: Then mix therewith, and caus pure body to descend, descending (by mean vehement heat) the body may be reduced.

III. Calcine it again pure *Sal Armoniack* (do *Jupiter*) and most grind and dissolve it b way aforesaid, for t the water of *Argent Viv Sulphur* proportionally m which we use in the C position of the Red Elix

IV. *Lead* is a Met Body, livid, earthy, derous, mute, partakin a little Whiteness, with m

ness, refusing the Cine- and Cement, easily sible in all its dimen- with small Compres- and very fusible with- Ignition. Yet some say, that Lead in its Nature, is much appro- ted to Gold; these of things, not as they themselves, but ac- g to sense, being void Reason, and not con- ing the Truth.

It has much of an thy substance, and there- is washed, and by a ment converted into by which it appears, *Tin* is more assimilated perfect. It is also by nation made *Minium*; by hanging over the our of Vinegar, it is *Ceruse*. And tho it t near to perfection, by our Art, we easily rt it into *Silver*, not ng its Weight in transf- tion, but acquiring a Weight, which it ob- by our Magistry. It o the Tryal of Silver *Cupel*, as we shall ter shew.

VI. It differs not from *Tin*, after repeating its Calcination to the reduction thereof, save, that it has a more unclean substance commixed of a more grose Sulphur, and Argent Vive, the Sulphur being more burning and adhæsive to the Argent Vive. It has a greater Earthy 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 performed than in Tin, because 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 separated from it in fume, but is of a Citrine Colour, of much Yellowness, the like of which is remaining below 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 have little Argent have little Extenſion. *Jupiter* is more eaſ ſubtily extended th *turn*. *Saturn* more than *Venus*. *Venus* eaſily than *Mars*. more ſubtily than And *Sol* more ſubt *Luna*.

X. The Cauſe o ration or hardening Argent Vive, or f phur; but the cauſe neſs is Oppoſite. Th of *Fuſion* is alſo t to wit, of Sulphur no and Argent Vive o kind ſoever; Sulp fixed is neceſſarily of *Fuſion* without This is evident in for projected on Bo *ficult to be Fuſed*, it them of eaſie *Fuſion*, out Ignition: and the of *Fuſion with Ig* fixed Argent Vive. Impediment of *Fuſion* ed Sulphur.

From hence it ap- That ſeeing Bodies teſt perfection, con greateſt quantity of *Vive*: Thoſe Imper- Bodies holding more of *Vive*, muſt needs be approximate to the whence it follows, Bodies of much Sul- , are Bodies of Corruption.

From hence it is e , that *Jupiter* is near *perfect*, ſeeing it par more of *Perfection*, *turn* leſs; *Venus* yet *Mars* leaſt of all. to the Medicines, ating them, it is that *Venus* is the moſt ive of Medicine; leſs, *Jupiter* yet leſs; *turn* leaſt of all.

Thus according to erſity of Bodies, di- of Medicines are out: A hard Body, an endure Ignition re one Medicine; but ſoft, that abides not Ig- another; that one be ſoftned and attenuated in its profundity, and equalized in its ſubſtance; but the other hardned, and its occult parts inſpiſſated.

XIV. There are three degrees which the Imperfect 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 fugitive ſubſtance.

XV. They are cleanſed (*viz. Saturn* and *Jupiter*) in a threefold manner: 1. By Mundifying. 2. By Calcination 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 either by *Salts*, or *Alum*, or Glaſs: Thus, when the Body 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 fæculent; becauſe the Fire elevates and conſumes every fugitive ſubſtance. And by reduction the ſame fire, divide ſubſtance of earth, proportion: See Sec 3. above.

XVIII. *The third cleanſing* Saturn *and by Solution* of their ſu and by reduction likewiſe, which is d from them; for that reduced makes them clean, than any oth or kind of preparati ſoever, except tha *limation*, to which equivalent.

XIX. *Induration, o ning of their ſoft ſu* This is done with I in their Fuſion, thus. *Saturn* or *Jupiter* t ſtance of *Argent V Sulphur fixed*, or of muſt be mixed in the fundity: Or, they m mixed with hard, a fuſible things, as the of *Marchaſite*, and for theſe are united and embraced by them harden them ſo, that flow not, till they a hot. The ſame thing ſo compleated by our

perfecting them, of hereafter.

X. *Fixation, by removal their fugitive ſubſtance.* is done by calcination fire proportional to their tance: In order to ch, 1. All their corrupduſtive ſubſtance muſt eanſed from them as laid. 2. Then their thy ſuperfluity muſt be n away. 3. They muſt diſſolved and Reduced, compleatly waſhed in a *ement of Argent Vive.* is neceſſary and profi-

XXI. *Saturn* is ſpecially rdened by a Calcination ith the Acuity of *Salt*, and *Talk* it is eſpecially deal-d, as alſo by *Marchaſite* *Tutia.* Calcine *Saturn* ed with common Salt refied, ſtirring it continuy with an Iron Spatula, it comes to Aſhes. Deit for one Natural day, d let it be a little Fiery , but not much; then th it with pure clean wa-, and Calcine it for 3 es till it be Red both within, and without. If you would have it to be prepared for the *White*, Imbibe 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 reduce it with Salt of *Tartar* as before: This work Reiterate as often as need requires.

XXII. *The Calcination of* Saturn *and* Jupiter. Let a great Teſt (or Calcining Pan) be placed in a Fornace, and put *Saturn* and *Jupiter* into it, with as much common Salt prepared, and Roch Alum Calcined: being in Flux, let the Metal be continually ſtirred with an Iron Spatula 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 whitened or that of *Jupiter* is rubified as *Minium*.

XXIII. *The Regimen of*

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 wi Matter into a Fornace o tion for twelve daies done, take it forth, an it with things reduc* will you find that wh Anceſtors found not great Study, *viz.* T nerated, generating. this upon the *Ciner Cupel* with *Lead*, a will find the Body in Whiteneſs, per generating its like.

XXV. The *Regi Saturn* is alſo comp if being prepared an ſolved, (I ſuppoſe he in his diſſolutive W made of *Nitre* and it be mixed with part of its Red diſſolved alſo; and ſtilling off the Wate Cohobating ſeven tim duce it to a Body prove it by its Ex and you will rejoyce bountiful Body wh generated.

XXVI. *White Medi* Saturn: *alſo ſolar M for* Saturn. Becauſe th dicines, and the wo

lly or altogether the , as for *Jupiter*; and in the Chapter of *Ju-* we have explicitely and ly declared the matter, we ſhall refer you thither, ſaying no more thereof in this place, ſee Chap. 43. Sect. 16, 17, 18, 19, 20, 21. following.

CHAP. XLIII.

The Alchymie of Jupiter.

TO *prepare* Jupiter. Put it into a fit Veſſel, Fornace of Calcination, make a good Fuſion, ng the melted Metal an Iron Spatula full of s, drawing off the Scum ariſes, and again ſtirring Body, and thus continu- till the whole quantity ced to Pouder or s. This Pouder ſift, replace it in the Fornace in the ſame heat of re, ſtirring it often, for hours, till its whole ac- dental and ſuperfluous hu- idity is aboliſhed with all combuſtible and corrup- Sulphur. Then often ll waſh it with common lt 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 Pouder 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 Calcined, 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 sounding, 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 ceives much whiteness the *Radix* of its genera it whitens all other B which are not White, has a fault, that it brea makes brittle all oth dies, except *Saturn* and pure *Sol*: *Jupiter* ad much to *Sol* and *Luna*, therefore does not easil ceede from them in the men or Tryal by the The Magistery of this gives it a Tincture of ness, that shines in it inestimable brightness is hardened and clea more easily than S He who knows how to away its Vice of brea will suddenly reap the of his Labour with jo cause it agrees so well *Sol* and *Luna*, and never be separated f them.

IV. In Calcining *Ti* Sulphureous stink arises, fr its Sulphur not fixed; tho it gives no flame, it is not fixed, for its flaming is by reason the great abundancy

Argent Vive, preserv- from Combustion: So in *Tin* is a two-fold *phur*, and a two-fold *Ar- Vive*: one Sulphur less d, sending forth a stink; other more fixed, be- se it abides with the *Calx* the Fire and stinks not.

V. there is also a twofold stance of *Argent Vive* in one not fixed, and the her fixed: because it akes a Crashing noise be- re its Calcination, but af- r it has been thrice Calci- d, that Crashing ceases, hich is caused by its fugi- ve Argent Vive being own away. This is evi- dent in Lead being wash't with Argent Vive, and then melted in a very gentle fire, ome part of the *Mercury* will remain with the Lead, and will give to it this stridor, converting the *Lead* into *Tin*.

VI. 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 reduction, 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 removal of these two Substances, *viz. Sulphur*, and *Argent Vive* from *Jupiter*, you will find that it is livid, and weighty as *Lead*, yet partaking of greater whiteness than Lead, and therefore more pure than Lead: In which is the equality of fixation, of the two compounding things, *viz. Sulphur* and *Argent Vive*, but not the equality of quantity, because in the Commixtion, 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 adhere to it: For which reason it adheres with difficulty to *Venus*; but with much greater difficulty to *Mars*, by reason of the small quantity of *Argent Vive* contained 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. former Chapter, we shewn the farther tions of *Tin*, which they are so plainly sed there, are needless again repeated here. there are other speci parations which are following, to wit, *by nation*, by which stance is more har which happens not *turn*. Also, *by Alum* these properly harden *piter*. Also, *by Conserv* of it in the fire of its nation, for by this it its *stridor* or Crashing, fraction of bodies like the which in like ma happens not to *Saturn*.

XII. Calcine *Jupite Saturn* at Sect. 21. of former Chapter with C mon Salt purified and ten its Calx for three as in Saturn: But see err not in its Reduction, that is difficult unless it made in the Fornace, *Cineritium* or *Cement*; it is done with ease.

you may not err, joyn Body which you would ce, in equal parts with by which you make reduction, and co-unite divided Calx: But in tures there is another sideration, for the mat- tinging must be multi- upon the matter to nged, till the Tincture ar in the *Body* or *Me- ne*.

XIII. After you have nd these two Leads, and nd their *color* and *bright- with other things ac- ding to your desire; ssibly they may yet want ation*; then you must us proceed. Dissolve *Tutia* cined, and *Tin* calcined, ix both Solutions, and th that water imbibe the *lx of Tin* time after time, til the Calx has imbibed n eighth part of the *Tutia*, hen reduce it into a Body, nd you will find it to have gnition, and that good: if ot, reiterate the same la- bour, till *due Ignition* be ac- uired. All Waters dissolu- ve 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 *Ignition* and *hardness* of *Saturn* and *Jupiter*, with incomparable brightness: but Speculations in these things without practise, is not very available.

XV. To Grind, to Decoct, to Inhumate, to Calcine, to Fuse, to Destroy, to Restore or Reduce, and to cleanse *Bodies*, are effectuall 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* prepared. 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: *Cohobate 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* [illegible] Eggs, *or with* Sal Al[illegible] *Oyl of Salt of* Pot-A[illegible] *of* Nitre, *or* Tartar, [illegible] *will flow with Ingress. ject one part upon five* [illegible] Tin *prepared, and it* [illegible] *perfect* Luna *of the* [illegible] *Order, without Error.*

XVII. Another [illegible] Medicine for *Jupiter* [illegible] *Saturn* prepared. *Tak* [illegible] *Calcined, and grind* [illegible] *as much as it self of* [illegible] moniack; *sublime it* [illegible] *four times; dissolve into* [illegible] *and therewith Imbibe* [illegible] *calcined* (as you did in [illegible] former) *so often, as* [illegible] *has drunk in as much* [illegible] *own weight is, and gi*[illegible] *gress to it with the Oyls* [illegible] *said, and project one p*[illegible] *on* 10 *parts of* Jupiter [illegible] *red, and it will be* [illegible] Luna.

XVIII. Another W[illegible] Medicine for *Saturn* [illegible] *Jupiter* prepared. [illegible] Luna 1 *pound dissolved* [illegible] *own water (made of* N[illegible] *and* Vitriol) *to which* [illegible] Talck *calcined and diss*[illegible] 1 *pound: Distil off the W*[illegible] *cohob*[illegible]

[illegible]*ting* 3 *or* 4 *times*, con[illegible] *and* incerate *with Arse*[illegible] *sublimed, until it flow* [illegible] *have Ingress: project* 1 [illegible] *upon* 8 *parts of* Jupiter [illegible]*red, and 'twill be all fine* [illegible]. These three Medi[illegible] you may project up[illegible] *Saturn* prepared for the [illegible]te, but then the *Saturn* [illegible] be prepared and cal[illegible] for three days, by [illegible] 21. of the former [illegible]pter.

XIX. A Solar Medicine [illegible] *Jupiter* and *Saturn* pre[illegible]d. *Calcine* Sol, *amalga*[illegible] *first with* Mercury, *as* [illegible]una, *express the* Mercury [illegible]*ugh a Cloth, then grind it* [illegible] *twice so much as it self* [illegible] *common Salt prepared; set* [illegible] *whole over a gentle fire,* [illegible] *the remaining* Mercury [illegible] *receed. Extract the Salt* [illegible] *sweet water, dry the* [illegible]*lx, from which sublime as* [illegible] Sal Armoniack, *revert*[illegible] *the sublimed Salt four* [illegible]*es; dissolve it in* A. F. [illegible] *of* Vitriol, Nitre, *and* [illegible]lum; *dissolve also* Crocus [illegible]artis *made by calcination, or* [illegible]*pper calcined red: joyn these* [illegible]*aters 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) *until it flows as Wax, and by projection will tinge four parts of* Saturn *or* Jupiter *into* Gold Obrizon.

XX. Another Solar Medicine for *Saturn* and *Jupiter* prepared. It is made with Sol *dissolved* (as in the former) *and a like quantity of* Verdigrise *calcin'd and dissolved, being both mixed and incerated, by distilling and incerating with* Sulphur *prepared, until it flow like Wax, and tinge* 8 *parts of* Saturn *or* Jupiter *prepared, splendidly.*

XXI. A third Solar Medicine for *Saturn* and *Jupiter* prepared for the Red. It is made of Sol *dissolved,* Sulphur *dissolved, and* Verdigrise *dissolved, mixt and prepared* (as in the last Sect). *and then incerated 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* *so*

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. of the former Chapter have the Regimen of ter for the White, whic nerates or produces *Luna*, such as being upon the Test, produ Body perfect in White and perpetually gener its life.

CHAP. XLIV.

Of the Alchemy of Mars.

I. TO prepare *Mars* or Iron. *Calcine it as* Venus *with common Salt cleansed, and let it he 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 Metalick body, very livi little Red, partaking Whiteness, not pure, staining Ignition, fu with violent fire, exte under the Hammer, sounding much.

III. It is hard to be naged by reason of its potency of fusion; whi it be made to flow b Medicine changing its ture, is so conjoyned to and *Luna*, that it cannot separated by examen wi out great Industry; bu prepared, it is conjoyn and cannot be separated

Artifice, if the nature fixation be not chan- by it, the defilement *Mars* being only re- ed. Therefore it is ea- *Tincture of Redness*; difficultly of *Whiteness*. when it is conjoyned, not altred, nor does it ge the colour of the mixtion, but augments quantity.

IV. Among all Bodies *piter* is more splendidly, re clearly, more bright- and more perfectly trans- ed into a Solar or Lunar , than other Bodies, he Work is of long la- , though easie to be dled: Next to *Jupiter* *Venus* chosen, of more fficult handling, but of orter labour than *Jupiter*. t after *Venus* comes *Sa-* , which has a diminish- perfection in Transmuta- , and is easie to be hand , but of most tedious bour. Lastly, *Mars* among the Bodies of least per- tion, is in *transmutation*, ost difficult to be hand- , and of exceeding long bour.

V. And the more difficult any Bodies are of fusion, the more difficult they are in handling in the Work of *Transmutation*: the easier to be fused, the easier to be handled: and what diversity of perfections are found in any particular, in the lesser, or middle Works; yet in the Great Work all Bodies are of one perfection, but not all of a like easie handling or labour.

VI. Hence it appears, that *Mars* or Iron, is a commixture of fixed Earthy Sulphur, with fixed earthy *Argent Vive* of a livid whiteness, the highly fixed Sulphur predominating, which prohibits fusion: Whence it is evident, that fixed Sulphur hinders fusion more than fixed *Argent Vive*: But *Sulphur* not fixed, hastens fusion more than unfixed *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 o
goodness of Bodies,
abounding with *Argen*
For seeing *Argent Viv*
no cause of Extermin
will be divided into
in its composition (b
it either with its who
stance flies from the f
with its whole substan
mains permanent in
is necessarily conclud
be a cause of Perfect

X. Therefore P
and Blessed be the
Glorious and High G
who created it, and g
a Substance and Prope
which nothing else in
World does possess be
that this perfection
be found in it, (by the
of Art) as we have
therein with great p
For it is that which
comes *Fire*, and by
cannot be overcome,
in it amicably rests,
rejoyces therein.

XI. *Mars* is prepared
ther with sublimation,
without sublimation,
sublimation we endeav

e it with *Arsenick* not
as profoundly as we
that in fusion it may
with the same; but
wards it is sublimed in
per Vessel of sublima-
the which is the best
most perfect of all o-
Preparations. *Mars* is
prepared, by *Arsenick*
mes sublimed from
il some quantity of
rsenick it self remain:
if this be reduced, it
flow out white, clean,
le, and well prepared:
is also prepared by fu-
of it with *Lead* and
for from these it
clean and white.

XII. *To Indurate or har-*
Bodies. *Argent Vive*
pitated must be dissol-
and the calcin'd Body
ch you have a design
arden) dissolved like-
mix both these solu-
together, and the cal-
body mixed with
by frequent imbibiti-
&c. continually grind-
imbibing, calcining and
cing, until it be made
and fusible with Igni-
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 dealbated and fused, it is necessary it be conjoyned and washed with *Argent Vive*, until all its impurity be removed, and it be white and fusible. Or else let it be red hot with vehement ignition, and upon it *Arsenick* 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 therefrom, by any easie Artifice.

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 *Argent Vive*] then let cleansed *Arsenick* be sublimed from it, and reiterate that sublimation 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 mentioned in the Reduction of *Jupiter* from its Calx; so will it come forth clean, and fusible.

XVI. Or, Only sublimed *Arsenick*, Calx, let it be reduc it will flow out white and fusible: But he serve the Caution w give in the Chapte *nus*, concerning the ration of the sublima *Arsenick*, (fixing it se profundity) from i is likewise whiten the same manner *Marchasite* and *Tutia*.

XVII. To prepare *Grind one pound of the thereof, with half a* Arsenick *sublimed* *the mixture with the* Salt Peter *and* Sa *reiterating this* *thrice, then make it* *a violent fire, so w* *white*: *Repeat this so it flow sufficiently, wit* *whiteness.*

XVIII. The first Medicine for *Mars* a *nus.* Take *Silver* c *1 pound*, Arsenick *pr pound*, Mercury *pr*

, grind them together, *ibe the whole with* Salt Nitre, Litharge, Sal Armoniack, *in e- parts,* [*I suppose there is* Aqua Regis] *till it has its own weight of that*: *Then dry, and ince- with white Oyl (as in) until it flow, and one full upon 4 parts of* Venus *prepared.*

XIX. The second White licine for *Mars* and *Ve* *Take* Luna *calcined,* *calcined and dissolved,* *mix, dry, and increase* *double their quantity of* *nick sublimed, until the* *licine flows well.*

XX. The third White licine for *Mars* and *Ve- Take* Luna *calcined,* *nick and* Sulphur *subli- and ground with it, and* *sublimed with a like* *ity of* Sal Armoniack. *sublimation repeat thrice,* *then project 1 pound upon* *pound of* Mars *or* Venus *ured.*

XXI. A Red, or Solar licine for *Mars* and *Ve- nus. 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: After- wards by distillation draw off the same water from it, cohobating four times. Lastly, in- cerate with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excel- lent.* 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 Calcinatory Fornace, until it is very well rubified, and becomes a pouder 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 F* so will you have a M substance very profit you be wise.

CHAP. XLV.

Of the Alchymie of Venus.

I. THE 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 pouder, wash it with Vinegar, till water will come from it free from blackness. Again, imbibe it with more Salt and Vinegar, and grind, c calcine again in an o for* 3 *days and nigh it out, grind it subti long, and wash it wit gar, till it is cleansed fr uncleanness. This done it in the Sun: Add to its weight of* Sal Armo *grinding it long, to an pable substance: Then it to the Air, or set it dung to be dissolved: T is undissolved add a new* Sal Armoniack; *thus nuing till the whole be water.* Esteem and this water, which w the water of fixed Sul with which the Eli tinged to infinity.

II. *Venus* is a M Body, livid, pertaking d

redness, subject to ig- fusible, extensible the Hammer, but re- the Cupel and Ce- It is in the profundi- its substance of the and essence of Gold, is hammered being red as Silver and Gold is. the medium of *Sol* and and easily converts it e to either; being of conversion, and of labour.

III. It agrees very well *Tutia*, which citrinizes with a good yellow, from nce you may reap pro- we need not labour to urate it, or make it ig- ible, therefore it is to be osen before other imper- Bodies, in *the lesser and dle Work*, but not in the ater. Yet this has a e beyond *Jupiter*, that easily grows livid, and ceives foulness from sharp ings, to erradicate which, ot an easie, but a pro- nd Art.

IV. *Copper* therefore is lean *Argent Vive*, mixed h *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. Itt fixt 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 Ebulition; 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 Commix
And if you could perfe
Argent Vive only, you
have attained to the
perfection, even the *per*
of that which overc
the Works of Nature:
you may cleanse it
inwardly, to which p
cation nature cannot

VIII. This is manife
that those Bodies
contain a greater qu
of *Argent Vive*, shou
of greater perfection,
from their easie rece
of *Argent Vive* into
substance: and we see
dies of perfection amic
to embrace each other

IX. Out of wha
been said it is also app
that in Bodies there
two fold sulphureity:
indeed included in the
fundity of *Argent Viv*
the begining of their
tion: The other super
ent from other Accid
The one of them may
removed with labour;
the other cannot po
be taken away by any
fice or Operation o

XLV.

to which we can pro-
come, it being so
and radically united
n. And this is proved
periment; for we see
ductible sulphureity to
bolished or destroyed
e, but the fixed sul-
eity not so.

Therefore when we
Bodies are cleansed by
nation, understand that
e meant of the earthy
ance, which is not u
to the Radix of their
re: For it is not possi-
by Art, or force of fire,
anse or separate what
ted, unless the Medi-
e of *Argent Vive* has ac-

XI. Now the separation
an earthy substance from
ompound, which in the
t of nature is united to
letal, is this: Either it
made by *elevation*, with
ngs *elevating* the sub-
ance of *Argent Vive*, and
ving the sulphureity, by
son of its conveniency,
h them: of which na-
re are *Tutia* and *Marcha-*
; 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 forreign.

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 find 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 c... waſh the calcin'd with ... of* Salt *and* Alum; *a... with things reducing, re... into a body, clean and ... the reception of the Red... ture.*

XVII. Another P... ration for the Red. ... *cine it with fire only, a... diſſolve a part thereof ... likewiſe diſſolve a part ... tia calcin'd; joyn both ... ons, and with the ſo... bibe the remaining part ... Calx of* Venus 4 *or* 5 ... *Or, you may make this ... tion with* Tutia *alone ... ved, provided that m... the* Tutia (*than half ... Calx is*) *be imbibed ... ſaid Calx This done, ... with things reducing, ... will have the Body of ... clean and ſplendid*; w... with a little help ma... brought to an higher ... if you have ſtudiouſly p... trated into the Truth.

XVIII. Another Pr... ration for the Red. Of ... nus *calcined* per ſe, o... *the fire alone you may ma... intenſe greenneſs, called ...*

XLV. ... vel Veneris: *Diſſolve ... greenneſs in Spirit of Vi... and then congeal it; ... wards with things redu... reduce the congelate,* ... ch when reduced, will ... Body fit for many ... rks.

XIX. *Medicines dealbating ... of the firſt Order.* ... e is one Medicine for ... lies, and another for ... ent Vive, and of Bodies; ... is of the firſt Order; ... ther of the ſecond; and ... ther of the third: and ... kewiſe the firſt, ſecond, ... third, of *Argent Vive*- ... the Medicine of Bo... s of the firſt Order, we ... there is one of hard ... dies, and one of ſoft: ... hard Bodies, there is one ... *Mars* (of which in the ... mer Chapter) one for ... *nus*, of which in this ... ce; and one for *Luna* ... which in the next Chap... Of ſoft Bodies, there ... one for *Saturn*, and ano... r for *Jupiter*. That of ... *nus* and *Mars*, is the pure ... lbation of their ſub... nce; but that of *Luna* ... rubification of it, with ci... trinity of a pleaſing brightneſs, which rubification is not given to *Mars* and *Venus*, by Medicines of the firſt Order: For being totally unclean, they are unapt 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 diſſolved; then calcined* Venus *diſſolved likewiſe: Theſe ſolutions are mixed and after they are coagulated, they are projected upon the Body of* Venus.

XX. *Another way by* Argent Vive. *Argent Vive* and *Litharge* are diſſolved a part, and the ſolutions joyned together. *Calx* of *Venus* alſo is diſſolved, and that ſolution joyned with the former, and then coagulated together, which projected upon *Venus* whitens it. *Or thus.* A quantity of *Argent Vive* is ſublimed often 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 perpetrated in all the M... cines.

XXII. The whiteni... *Venus* with *Arsenick* o... first Order. Take C... Venus, *from it sublime A...* nick *by many Repetitions* ... *it remains therewith an...* *tens it*; *but if you be no...* *skilled in the ways of ...* *mation, the* Arsenick *wi...* *persevere in it without a...* *tion*: *Therefore, after t...* *degree of sublimation, ...* *the work in the same m...* *as in the sublimation of M...* *chasite.* Chap. 40. Sect. 2... Or thus. *Project* Arse... *sublimed upon* Luna, *and ...* *the whole upon* Venus, *it ...* *albates it peculiarly*: ... *first mix* Litharge, *or* ... Lead, *dissolved with L...* *and cast these upon* Arse... *and project the whole ...* Venus, *so will it be white...* and this is a good dealb... on of the first Order.

XXIII. Another w... thus. *Upon* Litharge *al...* *dissolved and reduced, pro...* Arsenick *sublimed, and ...* *whole upon* Venus *in flux... whitens the same admira...*

...s. *Let* Venus *and* Luna ...mixed, *and upon them* ... *any of the above descri-* ...*albative Medicines*: For ... is more friendly to ...ick, than to any of ...her Bodies, and there- ... takes away fraction ...it; and *Saturn* secon- ..., and therefore we ...it with them. Also ...elt *Arsenick* sublimed, ...it may be all in a Lump, ...h being broken, we ...ect piece after piece ...*Venus*: We do it in ..., rather than in *pouder*, ...use the *pouder* is more ... inflamed, than a ...mp, and so more easily ...milhes, before it can fall ...ery hot upon the body.

...XIV. In like manner, the ...ness is taken away from ...s, and it is whitened ...*Tutia*: But *Tutia* suffi- ...s not, because it gives on- ... a Citrine colour; which ...yet of affinity to White- ...ss. Any kind of *Tutia* is ...cined and dissolved; and ... Calx of *Venus* also: ...These Solutions are con- ...ned, and with them the ...ody 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. aforegoing, 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 *poudred, 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.

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. 23. aforegoing, *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 *Regimen* 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, w *Armoniack* dissolved rit of Vinegar. Tha ness rubifie in a V *Mars*, and again dis to which solution ad third part of prepare dissolved *Luna*; afte extracting and coho the water of Ferm times. Then reduc into a Body, and yo rejoyce. The *Regi Mars*, is as of *Venus*, reason of its foulne great good arises from

XXIX. *Grind* Luna *gamated with* Mercury *twice so much Metaline* nick, [*Quære*, Whethe gulus of *Arsenick* be n tended?] *To which a tenfold proportion of* V *malgamated with* Mer *Grind the whole, and fix reduce into a Body, so w have a pure White Meta*

XXX. The first De tion of *Venus*. Take R gar 1 *ounce*, Argent *sublimed* 3 *Ounces and* Tartar *calcin'd*, 1 c *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 h: First make a gentle for a quarter of an hour, rwards augment the Fire derneath, and round about, the Fornace be very hot Ignition; when all is break the Vessel, and out what you find Mene; and make of this great quantity.

XXXI. A Second Dealtion, *Upon Tutia sublime part of* Mercury *sublie, and two parts of Arsublimed, until it shall ingress.* This clearly very speciously whitens *Venus.*

XXXII. A Third Dealtion, Take Mercury *sumate* 3 *Ounces*, Arsenick *blimed* 2 *Ounces*, *dissolved ith Litharge, till they beme* 8 *Ounces*: *to these* 8 *nces, adjoyn other* 8 *Ounces*, Arsenick *sublimed*; *grind em together, and flux them ith Oyl of Tartar, and therewith you may whiten prepared enus at pleasure.*

XXXIII. A Fourth Dealbation, *Grind Metaline* Arsenick, *with as much of the Calx of* Luna, *and imbibe the Mixture with the Water 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 Medicine*: *repeat this thrice, incerating and drying, and you will rejoyce.*

XXXIV. A Fifth Dealbation, which is of our own Invention. *Imbibe* Jupiter *calcined, washed and dryed, so often with metaline* Arsenick, *and half so much* Mercury *sublimate, as untill it flows and enters* Venus, *which, (if first prepared) it whitens speedily.*

XXXV. A Sixth Dealbation. *Upon Tutia calcined, dissolved and Coagulated, sublime 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 incerating*

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 Dealbation. *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 Armoniack* [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 Dealbation *Upon the prepared Calx of* Venus, *so often sublime* Arsenick *sublimate, till some part of the* Arsenic *maine with it in the* [illegible] *Fire. That imbibed with Water of Nitre* [Spirit of Nitre] *and lastly incerate with Water of* Luna, Mercury *precipitate, and the end with Oyl of* T[illegible] *Rectified, until it flows, derfully whetens* Venus, *enters the second order,* [illegible] *have operated right.* [illegible] *have else where said,* [illegible] *you obtain any part of* [illegible] cury *precipitated, in the* [illegible] *ture, your Work will be* [illegible] *splendid; especially, if White Ferment,* [illegible] *with the* Mercury [illegible] *after a certain fixation* [illegible] *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 *Sections are all proved Experiments: the first* 4 *of them, being Experiments of the Ancients, him again proved; the last* 4, *Rectifications of the Processes of the Ancients, or rather Experiments of his Own: which he affirms to be absolutely true, and by him proved*

CHAP.

CHAP. XLVI.

Of the Alchymie of Luna.

THE *preparation of Luna.* It is subtiled, attenuated and re[illegible]ced to a Spirituality in [illegible] same manner, as here[illegible]er *in Chap.* 47. *Sect.* 1. [illegible] shall teach concerning [illegible]. Therefore in all, and [illegible]ery part of the Work, [illegible] the same as we shall [illegible]re teach with Gold: and [illegible] work of *Luna* dis[illegible]olved, is the *Ferment* for [illegible] White Elixir made Spi[illegible]ual.

II. It is a metalick Body, [illegible]hite, which pure whiteness, clean, hard, sounding, very durable in the Cupel, extensible under the Hammer, and fusible. It is the Tincture of whiteness, hardens Tin by Artifice, and converts it to it self; and being mixed with *Sol*, it 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 Cælestine 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.

IV. If therefore clean, fixed, Red and clear Sulpher, 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 incumbustible, 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 burning; but in respect [illegible] Sulphur of other bod[illegible] is fixed and not burn[illegible]

VI. *The Citrinating* [illegible] na, *by medicines of* [illegible] *Order:* This is that [illegible] adheres to it in its p[illegible] dity, and adding co[illegible] ther by its proper N[illegible] or by the Artifice of [illegible] Magistery. We d[illegible] therefore that Me[illegible] which arising from it[illegible] root, adhers to it; but [illegible] are Artifices by whic[illegible] make a thing of every [illegible] to adhere with firm[illegible] gress. But Our Med[illegible] we extract either from [illegible] phur, or *Argent Vive*, [illegible] commixture of both: [illegible] Sulphur less perfectly; [illegible] from *Argent Vive* mo[illegible] fectly. This Medicine [illegible] also be made of certai[illegible] neral things, which are [illegible] of this kind; as of *Vitr*[illegible] *Copperas*, (which is c[illegible] the Gum of Copper.)

VII. *The method by* Ar[illegible] Vive. Take *Argent* [illegible] precipitated, *viz.* mort[illegible] and fixed by precipitat[illegible] put it into a Fornace [illegible]

[illegible] *Ignition*, (after the man[illegible] of Conservation of [illegible]) *until it be red as* [illegible] [Cinabar.] *But if it* [illegible] *red, take a part of* [illegible] Vive *not mortified,* [illegible] *with* Sulphur *reiterate* [illegible] *sublimation thereof: The* [illegible] *and* Argent Vive [illegible] *be cleansed from all im*[illegible] *Repeat the sublimation* [illegible] *twenty times upon the* [illegible] *tate, then dissolve it* [illegible] *dissolving water, and a*[illegible] *calcine and dissolve, till* [illegible] *Exuberally done. Then* [illegible] *a part of* Luna, *mix* [illegible] *Solutions, and coagulate* [illegible] *and project the coagu*[illegible] *matter upon* Luna *in* [illegible] *and it will colour it with* [illegible] *Citrinity. But if* [illegible] Vive *be in its preci*[illegible] *Red, the aforesaid* [illegible] *nistration, without com*[illegible] *of any thing tinging* [illegible] *sufficient for the compleat*[illegible] *of its perfection.*

[illegible]III. *The Method by* Sul[illegible] *is* difficult, and im[illegible] laborious. It is Ci[illegible] with a solution of [illegible] but then you must [illegible] calcine it, and then fix [illegible] abundance of Labour, then administer it with the same preparation, and the same projection upon the Body of *Luna*: But hence results not a splendid bright colour, but a dull, and livid, with a mortiferous 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 administred for its perfection: 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 Order.

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 p t 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-heat, keeping the heat for a Week, that the matter may be hard as This take out, and agate rate the third time, and days you will find it an flux: when the vessel break it, and take w find therein, which wi a lump fixed, and flex Wax.* This is the fi gree. Again, Take *Matter, as much as and joyn the same wi ferment, and do as before consequently, a* third, fourth *time.* Thus you will find a Med which is great and exc in goodness; for 1 par upon 10 of any other or of *Mercury*, and co it into true *Luna.* this Stone, and consi ly ruminate upon the we teach, and you w tain unto higher thing

XII. A Lunar Med of the third Order fo White. Take *the k Stone of it, and by way paration, divide its mo substance and keep it Then fix some of that which is most pure, le*

remainder, and when it is dissolve what is soluble but what is not soluble, be calcined, and again ve the calcinate, until a- what is soluble of it be ther dissolved. Continue proces until the greater ity be dissolved. Then all the solutions together, agulate them; this done, decocting, keep the coa- in a temperate fire, un- ater fire may be fitly ad- for its perfection There- iterate all these Orders paration upon it 4 *times*; *stly, calcine it by its own* for thus administring have sufficiently go- d, the most precious of the Stone. *Then and ingeniously conjoyn ntity of the part reser- with part of this prepa- rth, through its least es, then sublime by way imation, until the fixed be not fixed, be wholly ed; which if you see not, add a quantity of the ed part, until enough be for elevation thereof. it is all sublimed, repeat blimation, until by repe- of this Operation, it be wholly fixed. Being fixed, a- gain 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 pouder 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
red reducing Medicin
will you find your
tinged, tranſmuted,
fixed.

XVI. *The Ferment*
na *for the White.* It is
by diſſolving *Luna*
own Corroſive water,
then boiling this wa
way to a third part,
be expoſed to the A
ſet in *B. M.* or in Du
certain days; ſo wi
Oyl of Luna, and *Fe*
which keep for the
Work.

XVII. The Ferme
Ferments upon *Mercu*
the White. *Take of th*
ment of Luna, *which*
Oyl; *add to it twice*
of Arſenick *ſublimed*,
diſſolved in water, [
what Water?] *then t*
theſe add of Mercury
ved, as much as of the
nick: *mix the Water*
them over the fire for one
to be incorporated, then
off the water by an Alem
and cohobate fifteen times
incerating, it will be flu
fuſible Wax. Add to

Virgin-Wax *melted*;
ix them, and project the
re upon Mercury *waſh-*
[Quære, What is meant
waſhing here?] *accord-*
you ſee fit: *for that re-*
d, is augmented in Virtue
Weight.

XVIII. A Work upon
and *Mercury. Take*
arge, *Salt of* Pot-Aſhes,
nd make a Cement: *Put*
Cement firſt into a Crucible
inch thick, upon which put
Ball of the Amalgamation
Mercury *and* Luna; *upon*
ch, put the remainder of
Cement, that the Ball
be in the middle: *Dry,*
, and ſet the Crucible in a
le fire for half a day, lei-
ely, augmenting the fire,
ſo continue its leiſurely in-
ſe, from the Evening unto
dawning of the day, with
derate ignition at laſt;
take it out, and prove it
Cineritium, *and it will be*
na in weight and ſurdity,
much better in fixation.

XIX. Another Work.
malgamate Luna *with* Mer-
y, to which add as much
urn, as there is Luna; *put*
it into ſuch a Crucible that a fourth part of it may be empty: *Affuſe on it Oyl of* Sulphur, *and decoct it unto the conſumption of the Oyl*: *Afterwards 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* Cineritium, *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* Arſenick, *to which a tenfold proportion of amalgamated* Venus, (*viz.* That the Amalgamation of *Venus*, may be 10 times as much as the whole Amalgama of *Luna* and *Mercury* mixed, with the duple quantity of *Arſenick*) *grind the whole and fix*: *Then reduce it into a Body, and you will find a good augmentation.*

XXI. Of the Citrination of *Luna*, or tinging its Body 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, incerating 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 a fourth part of its weight the Oyl of* Salt-peter; *project upon so much of* L *and will be a Tinct a Citrine aspect.*

XXIV. Or thus. *a Water of our* Zyniar *of our said* Crocus, *an bibe the Calces of* Sol *an* na, *of each equal parts, with, until they have in their own weight Then incerate with the* Sal Armoniack, *and and reduce the Mass Noble Body.*

XXV. Or thus. *S* Sal Armoniack *from greenness, to which add* cus *and* Zyniar; *from well commixed, sublim* Sal Armoniack, *and it twice or thrice: The solve the whole, to whic a third part of Gold diss incerate as before and co then project upon* Sol 1 Luna 2 *Ounces, mixed ther, and it will be good.*

CH

CHAP. XLVII.

Of the Alchimie of Sol.

PErfect Bodies (as *Sol* is) need no prepara- in relation to their er perfection; but that may be more subtili- and attenuated, we give this Preparation. *Take ves of fine* Sol, *which lay tum superstratum, with mon Salt well prepared, in ssel of Calcination: Set it a Fornace, and calcine for* 3 *days, until the be subtily calcined: Then it, grind it well, wash it to Vinegar* [*Quær.* Whether irit of Vinegar, or some er acid Spirit?] *and dry in the Sun: Then grind it ll with half its weight of pared or purified* Sal Armoniack, *and set it to be ssolved, until the whole* (by lp of the Common Salt, nd Sal Armoniack) *is reduced into a most clear water.* This is the pretious ferment r the Red Elixir, and the true Body made spiritual.

II. Gold is a metalick 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 putrescib
Saturn, and in colour *V*
But indeed *Venus* in P
is nearer *Luna* than either
piter, or *Saturn*, then *Sa*
lastly *Mars*, Spirits are
so commixed with it, (
Sol) and by it fixed, but
without great ingenuity
industry, which the sk
ful Artist shall never at
to the knowledge of.

V. *Of the Nature of*
It is created of the
subtil substance of *Ar*
Vive, and of most abso
fixedness; and of a m
small quantity of Sulph
clean, and of pure redn
fixed, clear, and chang
from its own nature, ting
that. And because th
happens a diversity in
lours of that Sulphur,
Citrinity or Yellowness
Gold, must needs have
like Density,

VI. That Gold is of th
most subtil substance of *A*
gent Vive, is most eviden
because *Argent Vive* easil
retains it; for *Argent Vi*
retains not any thing whic
is not of its own Nature.

And

that it has the clear,
clean substance of that,
nifest by its splendid
Radiant brightness,
festing it self not only
Day, but also in the
And that it has a
substance, void of all
ing Sulphureity, is evi-
by every Operation in
fire, for it is neither di-
hed, nor inflamed.

VII. And that it is ting-
Sulphur is manifest, for
g mixt with *Argent Vive*,
nsforms the same into
ed color: And being
med with strong Igni-
from Bodies, so that the
tance of them ascends,
them it creates a most
low color; and that it
ellow, is evident even
e sence it self.

VIII. Therefore the most
il substance of *Argent*
brought to Fixation,
the purity of the same,
the most subtil matter
Sulpur, fixed, and not
ning, is the whole Es-
tial 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 administred, 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 compleated, Thus. *Reiterate* [illegible] *limation of the not fix*[illegible] *of the Stone, with th*[illegible] *Sulphur, conjoyning th*[illegible] *cording to Art, till they* [illegible] *elevated together, an*[illegible] *fixed so, as to abide in t*[illegible] *of the fire without a*[illegible] The oftner this O[illegible] compleating the Exu[illegible] cy, shall be repeated [illegible] more will the Exube[illegible] of this Medicine be [illegible] plied, and the mo[illegible] goodness augmented [illegible] the augmentation [illegible] perfection thereof [illegible] multiplyed also.

XII. *The whole com*[illegible] *ment of the Magistery* [illegible] By the way of sublim[illegible] the Stone and its A[illegible] ment may most pe[illegible] be cleansed, and th[illegible] the Laws of Art, the [illegible] tive must be fixed in t[illegible] And in this order is [illegible] pleated the most pre[illegible] *Arcanum*, which is a[illegible] every secret of the [illegible] ences of this World, a[illegible] Treasure inestimable. [illegible] pose your self by exe[illegible] to it, with great ind[illegible] and labor, and a conti[illegible]

[illegible] of Meditation; for [illegible] these you will find [illegible] not otherwise. And [illegible], in the preparation [illegible] Stone, the reiterati[illegible] the Goodness of Ad[illegible] tration upon this Me[illegible], may with industri[illegible] wariness, be so far a [illegible] ble, as to enable it to [illegible] *Argent Vive* into an [illegible] true Solifick, and [illegible] fick, without the help [illegible] thing more than its [illegible] plication.

XIII. The most high [illegible] the maker of all things, [illegible] ed and Glorious, be [illegible] ed; who has revealed [illegible] the series and order [illegible] Medicines, with the [illegible] rience of them, which [illegible] ugh his goodness, and [illegible] incessant Labor, we [illegible] searched out; which [illegible] have seen with our [illegible] s, and handled with [illegible] Hands, even the whole [illegible] pleatment of the Ma[illegible] ery. But if we have [illegible] ncealed any thing, ye [illegible] ns of Learning wonder [illegible]; for we have not con[illegible] ealed it from you, but [illegible] ve 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. aforegoing: 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* cury 3 *ounces, also d Let all these be truly d into most clear Water, being mixt, decoct for on that they may be Ferme then draw off the Wat times, each time cohob Incerate with Yellow W Wax, that is with ha Weight of Oyl of Blo Oyl of Eggs: then projec on crude* Mercury, *as requisite.* Here note, if you perfect this cine, as we teach in third Order, in *Chap Sect.* 21.22. *&c.* followin the Congelative Medici *Mercury*, you will find Reiteration of the W and by Subtilization th of, that one part, tinge infinite parts of cury into most fine high Gold, more N than any natural G whatsoever.

CHAP. XLVIII.

Of the Alchymie of Mercury.

ARgent *Vive*, which is also called *Mer-* is a Viscous Water Bowels of the Earth, most temperate heat ed, in a total Union, ugh its least parts, with substance of White sub- arth, until the humid ntemperated with the and the Dry with humid equally. There it easily runs upon a n Superfices, by reason s watery humidity, but dhers not, although it Viscous humidity, by on of the dryness of which Contemperate sit, permits it not to adhere.

II. This is also as some say, matter of Metals with phur, and easily adheres three Minerals, *viz. Sa- Jupiter* and *Sol*, but to *na* 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 Medium of conjoyning Tinctures; and nothing is submerged in *Argent Vive*, unless 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 gilded. It is fixed, and the Tincture of Redness, of most exuberant perfection. and fulgid splendor; and receeds not from the Commixtion, 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 Terrestreity

reſtreity is highly purified, and its Aquoſity wholy 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 Glaſs in moſt ſubtil Pouder, 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. Where this Sublimation is be from *Calx*, than from other things, becauſe agrees little with it, has not Sulphureity.

IV. But the way o moving its ſuperfluo quoſity, is, that when mixed with *Calces*, which it is to be ſublim it be well Ground and c mixt with them by Imb tion, untill nothing o appear, and afterwards Waterineſs of Imbibi removed by a moſt ge heat of Fire, which ceeding, the Aquoſity *Argent Vive* receeds wit yet the Fire muſt be ſo ry Gentle, as that b the whole ſubſtance o *gent Vive* aſcend not.

V. Therefore from manifold reiteration of I bibition, with Contriti and gentle Aſſation, its gr ter Aquoſity is aboliſhe the reſidue of which is r moved, by repeating t Sublimation often. A when you ſee it is m white, excelling Snow

whiteneſs, and to ad- (as it were dead) to ſides of the Veſſell; again reiterate its Sub tion, without the fe- becauſe part of it ad- fixed with the Feces, can never by any Art ingenuity be ſeparated them. Or, after- , fix part of it as we teach you; and when have fixed it, then rei- Sublimation of the remaining, that it may wiſe be fixed.

VI. Being fixed, reſerve but firſt prove it upon : if it flow well, then have adminiſtred ſuffi- Sublimation; but if add to it ſome ſmall of *Argent Vive* ſublim'd, reiterate the Sublima till your end be accom- ed: for if it has a Lu- and moſt white Color, be porous, then you well ſublimed it; o- wiſe, not therefore in preparation of it made Sublimation, be not ligent, becauſe ſuch as cleanſing ſhall be, ſuch be its Perfection, in projecting of it upon any of the imperfect Bodies, and upon its own Body unprepared.

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 *Sulphur*, 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 beſides.

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 Coagulation.* 2. *For freeing diſſolved Medicines from their watrineſs, which requires another.* *Argent Vive* is coagulated 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, indeavored 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. 2.
else it was insensibly
tenuated. 3. Or the C
gulation was not in
form of a body: the re
of which things they k
not.

XI. *Others* compound
Artificial Medicines,
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into an imperfect B
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could not see. The rea
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therefore we think fit to
clare, that the Artifi
may come to the kno
ledg of his Art.

XII. Now, as the s
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in a short time, by keepi
it constantly in a continu
fire to remove its *Aquosity*
so that too much haste w
the cause of the first Erro
And being of a subtile sub
stance, it receeds from th
Fire; therefore excessiv
Fire, is the cause of the E
ror of those Men, from
whom it flies

XIII

XIII. It is easily mixed
h *Sulphur*, *Arsenick*, and
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mmunity in their Na-
s: therefore it appears
e Coagulated by them,
into the form of a *Bo-*
but of *Argent Vive* mix-
with *Lead*; for these
fugitive, cannot re-
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until it can attain to
nature of a *Body*; but
ugh the Impression of
Fire, they fly with it;
this is the cause of the
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ate.

XIV. Also *Argent Vive*
much humidity joyned
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: and they by aug-
ting this its own *Fire*
ar as it can bear, take
y the humidity of *Ar*
Vive, leaving no part
cient for *Metalick Fusi-*
which being taken away
annot be Melted, which
e 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,

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.

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X. *Others* endeavoured to coagulate it with Medicines, but effected it not and so were deluded, for that, 1. They e coagulated it not. 2. else it was insensibly tenuated. 3. Or the C gulation was not in form of a body: the re of which things they k not.

XI. *Others* compou Artificial Medicines, gulated it in projecti but that was not profit because they convert into an imperfect B the cause of which could not see. The rea and causes of these th therefore we think fit to clare, that the Artif may come to the kno ledg of his Art.

XII. Now, as the i stance of *Argent Vive* i niform, so it is not poss in a short time, by keep it constantly in a contin fire to remove its *Aquos* so that too much haste w the cause of the first Erro And being of a subtile su stance, it receeds from th Fire; therefore excessi Fire, is the cause of the E ror of those Men, fro whom it flies

XIII. It is easily mixed h *Sulphur*, *Arsenick*, and *rcbasite*, by reason of mmunity in their Na-s: therefore it appears e Coagulated by them, into the form of a *Bo-*but of *Argent Vive* mix-with *Lead*; for these fugitive, cannot re-it in the Contest of until it can attain to nature of a *Body*; but gh the Impression of Fire, they fly with it; this is the cause of the of them who so Coa-ate.

XIV. Also *Argent Vive* much humidity joyned it, which cannot bly be separated from ut by Violence of Fire y adhibited, with con tion of it in its own : and they by aug-ing this its own *Fire* r as it can bear, take the humidity of *Ar Vive*, leaving no part ient for *Metalick Fusi-*which being taken away nnot be Melted, which 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*; w
happens by reason of I
rity. And sometimes
ver or *Gold* is made the
which must needs proc
from *Purity*, with con
ration of the Colors.

XVIII. But *Argent*
is Coagulated by the
quent precipitation
with Violence, by the fo
able heat of strong F
For the Asperity of Fire
sily removes its *Aquosity*
this Work is best done
Vessel of a great length
the sides of which it
finde place to Coole
Adhere, and (by re
of the Length of the
sel) to abide, and not
till it can again be pr
tated to the *Fiery hot*
the same; which mu
ways stand very hot,
great Ignition: and
same precipitation be
tinued, till it be to
fixed.

XIX. It is also Co
lated, with long and
stant retention in the F
in a Glass Vessell, wi
very long Neck, and ro

Be

XLVIII: GEBER. 403

the Orifice of the
being kept open, that
humidity may vanish
by. Also it is coagula-
y a Medicine conveni-
or it, which we will
anon: which Medi-
is of it, and is that,
most nearly adheres
in its profundity; and
mixed throughly in
t parts, before it can
ay. Therefore there
ecessity of collecting
from things conveni-
o it, or agreeing with
me: Of this kind are
ies, also *Sulphur*, and
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to coagulate it; but
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soever they agree
er; we have there-
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eres to it in its inmost
Wherefore, that Me-
must needs be of a
subtil substance, and
liquid fusion, than Me-
hemselves are. Also
Spirits, remaining in
nature, we see not a
lation 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 commixtion of the Adustible and Earthy substance of them.

XXI. Hence then it is manifestly evident, that from whatsoever thing the Medicine thereof is extracted 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 coagulate 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 *Arsnick* cannot be fixed if their most thin inflamable parts, be not separated from them, [illegible] the subtil Artifice of [illegible] ing, by this ultimate w[illegible] fixation. But *Argent* [illegible] has not this consider[illegible] therefore in this me[illegible] they need a greater heat [illegible] *Argent Vive*. In like [illegible] ner they are diversified [illegible] cause these (*Sulphur* and [illegible] *nick*) must be elevated h[illegible] by reason of their flow[illegible] than *Argent Vive*; and [illegible] because they require a lo[illegible] time to be fixt in, a[illegible] longer Vessel for their [illegible] tion.

XXIV. *Of the Me[illegible] Coagulating of Argent* [illegible] It is taken from such [illegible] ter, as the matter it [illegible] (*viz.* as we have befor[illegible] clared) and that is, b[illegible] *Argent Vive*, (seeing it[illegible] ly made to fly, without [illegible] Inflamation,) may sudd[illegible] adhere to it, in its pr[illegible] dity, and be conjoy[illegible] with it, in its least parts, [illegible] likewise inspissate, and c[illegible] serve it in the fire by its o[illegible] fixation, until it be b[illegible] able to sustain the for[illegible] Fire, consuming its h[illegible] dity; and convert it by [illegible]

[illegible]fit of this, *in a moment*, [illegible] true *Solifick* and *Luni*- [illegible] according to that for [illegible]ch the Medicine was [illegible]pared.

[illegible]XV. But seeing, we [illegible] not any thiug more to [illegible]e with it, then *That*, [illegible]h is of its own nature, [illegible]fore by reason of this, [illegible]dged, that with *That*, Medicine thereof might [illegible]mpleated; and we en- [illegible]oured by Art to make Form of the Medicine [illegible]able to the same, *viz.* [illegible] it be prepared in the [illegible]od and way now men- [illegible]d, with the instance of [illegible] continued labour; by [illegible]hall the subtil and most [illegible] substance of it, may [illegible]ndred perfectly *White* [illegible]*na*, but intensly *Citrine* [illegible].

[illegible]XVI. Now this cannot [illegible]mpleated, so as to cre- [illegible] Citrine Color, with- [illegible]he mixtion of a Thing [illegible]ng it, which is of its [illegible] nature. But with this [illegible] pure substance of *Ar-* [illegible]*Vive*, the Medicine is [illegible]ected 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 always preceeding.

XXVII. *The grand Question is*, from what things this substance of *Argent Vive* 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 *Argent Vive* it self, seeing they are found to be of one Nature: In Bodies more *difficultly*; in *Argent Vive* more nigh, or easily, but not more perfectly. Therefore of what kind soever the Medicine is to be, the Medicine 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 conſump of its humidity, and without converſion of it Earth.

XXX. For by reaſ the good adherenc parts, and the ſtreng its mixtion; if the pa it be any wiſe inſpiſſa Fire, it permits it ſe farther to be corru nor ſuffers it ſelf (by th greſs of a furious flame it) to be elevated into becauſe it admits n Rarefaction, of its ſel reaſon of its denſity want of Aduſtion, w made by combuſtibl phureity, which it not.

XXXI. Hence is Firſt, *The Cauſes of t ruption of every of the by fire*, which is, 1. Fro Incluſion of a burnin phureity in the profu of their ſubſtance, di ſhing them by Inflam and exterminating the into *fume*, with extream ſumption of whatev *gent Vive*, is in the

d Fixation. 2. From a liplication upon them, an exterior flame, pene- ing, and reſolving them h it ſelf into *fume*, of great fixation ſoever, which is in them is. From the Rarefaction of m by Calcination, for the flame or fire, does penetrate into, and ex- minate them. Therefore ll Cauſes of *Corruption* cur, ſuch Bodies muſt ds be exceedingly cor- t: But if not all, the *ption* is according to the ber and proportion of Cauſes which remain.

XXXII. Secondly, *The of Goodneſs, and purity ch Metal.* For ſeeing *Argent Vive*, for no ſes of Extermination, its it ſelf to be divided parts in its compoſiti- (becauſe it either with whole ſubſtance receeds the fire, or with its le remains permanent it) there is neceſſarily rved in it a cauſe of per- on: For it is that which comes Fire, and by Fire overcome, but it amicably reſts, rejoycing therein, poſſeſſing Perfection, as we have found, with an Approximate Potency.

XXXIII. *Of the Purification of* Argent Vive. It is cleanſed two ways, either by *ſublimation*, of which we have ſhewed the way already; 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 ſufficient 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 Vinegar 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 Cœleſtine colour, which is a ſign that it is throughly 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 Inflamation. Yet ſome have thought it to have no ſuperfluous Earth and Uncleanneſs, 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 cleanſings 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 cle it from the fœculency Earthineſs by *ſublim* leaſt it create a livid in projection; and al remove its fugitive neſs, leſt it make the Medicine fugitive in p ction, and to keep ſaf middle ſubſtance th for *Medicine*; of which Property is not to be b ed, but to defend combuſtion, and not t it ſelf, but to make f which is a perfection manifold Experiences. we ſee *Argent Vive* nearly to adhere to *Vive*, and to be more loved by the ſame; next to it *Gold* has and after that *Silver*.

XXXVI. Wherefore it follows, that *Argent* is more friendly to its nature; but we ſee *Bodies* not to have ſo g conformity to, or with it; and therefore find them in very deed to partake of the na thereof. And whatſoe *Bodies* we ſee more to

from aduſtion, thoſe dge to partake more nature of it; there- is manifeſt, that *Ar- Vive* is the perfective lvative from Aduſti- hich is the *Ultimate of ion.*

XVII. The ſecond of its *Purification*, is *Coagulation*: And the ing away of its earthi- for one day only is ent for it; the method ich waſhing we have y declared, at *Sect.* 33. going: Being there- o throughly waſhed, t upon it the Medi- of *Coagulation*, and it e coagulated into a or *Lunifick* ſubſtance, ding as the Medicine prepared. From what w ſaid, it is manifeſt, *Argent Vive* is not per- e in its nature; but matter is, which is pro- d of it by our Art. ſo likewiſe, is it in ur and *Arſenick*. There- in theſe it is not poſſi- to follow nature, but ur natural Artifice.

XXXVIII. It is alſo undeniably manifeſt that bodies containing the greateſt quantity of *Argent Vive* are *bodies* of perfection. Wherefore it is to be ſuppoſed, that thoſe *bodies* are more nigh to perfection, which more amicably imbibe *Argent Vive*. The ſign of this is the eaſie ſuſception of *Argent Vive* by a *Solar* or *Lunar* body of Perfection. For this ſame reaſon, if a *body* altered do not eaſily receive *Argent Vive* into its Subſtance, it muſt needs be very remote from this perfection ſpoken of.

XXXIX. *The preparation of Argent Vive. Take of it one pound: Vitriol Rubified, two pounds: Roch Alum Calcin'd, one pound: Common Salt, half a pound: Nitre, four ounces: Incorporate all together and ſublime.* Gather the white and Denſe, and ponderous, which will be found about the ſide of the Veſſel, and keep it for uſe. Now, if in the firſt Sublimation, you ſhall finde it Turbid or Unclean (which may

may be thro Carleſneſs) ſublime it again, with the ſame Fœces, 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, it to be generated, and to be dryed for forty da you will finde a Stone, put to be fixed, ſo w have a Stone augment Infinity.* In this Bo have expounded all which we have writ divers Books.

XLI. *The ſublimati Mercury.* If you woul fectly ſublime it, you add to every pound common Salt two p and a half, Salt-Peter a pound: mortify the *cury* wholly, grinding together with Vinegar til nothing of the *M* appear living in the ture, then ſublime cording to Art. It is profitable.

XLII. *The Sublimat Red* Mercury. *Take pound of it, mix and per grind it with* Vitroil, N ana *one pound, and ſu it from them Red and ſ did.*

XLIII. Out of all has been ſaid it app

evident Demonſtrati- that our Stone is pro- ed out of the ſubſtance *rgent Vive*: But to un- the Cloſure of Art, muſt ſtudy to reſolve or *Sol* into their *own dry* , which the *vulgar* call *ury*: And it is ſo, that odenary proportion (of ſolutive water) may ain only one part of perfect body. For if gentle fire, you well ern theſe, you will find the ſpace of 40 days) body converted into e water: and the ſign s perfect diſſolution is ckneſs, appearing on its rfices.

XLIV. But if you en- vour to perfect both rks, the White and the , diſſolve each of the ments by themſelves, keep them. This is *Argent Vive* extracted m *Argent Vive*, which intend for Ferment. But Paſte to be fermented, extract in the uſual man from imperfect bodies. d of this we give you a neral 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 Magiſtery 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 two-fold difference of Medicines, one of *Bodies*, but the other of *Argent Vive* truly coagulable, we ſhall here diſcourſe it.

XLVI. The matter *per ſe*, 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 Magistery. The intention of which is, That you should divide the pure substance from it, and fixt part thereof, but leave a part for cerating; and so proceeding through the whole *Magistery*, 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 [illegible] cine (of the Second [illegible] of every of the imp[illegible] Bodies, is the same [illegible] and participates of the [illegible] Regiment of Prepar[illegible] Yet in this it differs, in the greater sub[illegible] tion of parts, by p[illegible] ways of digestion, a[illegible] the commixtion of [illegible] Sulphur (under the [illegible] men of Preparation [illegible] nistred) with the add[illegible] of the matter now kn[illegible]

XLVIII. The Regi[illegible] of it is the fixation of [illegible] Sulphur, and the sol[illegible] thereof: For with thi[illegible] Medicine is tinged, with it projected up[illegible] very of the Bodies di[illegible] shed from perfectio[illegible] compleats the same in[illegible] *lar Complement*, as mu[illegible] depends upon a Med[illegible] of the Second Order, known and certain pr[illegible] ration of the imperfect b[illegible] preceeding. Also the [illegible] projected upon *Luna*, [illegible] fects it much, in a pecu[illegible] Solar compleatment.

THE SECOND BOOK OF *EBER ARABS.*

CHAP. XLIX.

The Introduction to this Second Book.

THERE are two [illegible] things to be deter[illegible], *viz.* the Principles [illegible] Magistery, and the [illegible]tion of the same. The [illegible]ples of this Art, are [illegible]Ways or Methods, of [illegible]Operations, to which [illegible]rtist applys himself in [illegible]Work of this Magistery: [illegible]e ways are divers in [illegible]selves: As, 1. *Sublimation.* 2. *Descension.* 3. *Dis[illegible]tion.* 4. *Calcination.* [illegible]*olution.* 6. *Coagulation.* [illegible]*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 attainining to the perf[illegible] of their Transmutatio[illegible]

V. The considerati[illegible] things helping Perfe[illegible] is the consideration o[illegible] Nature of those [illegible] which we see adhere [illegible] dies without Artifice, [illegible] to make Mutation: these are, *Marchasite*, [illegible] *nesia*, *Tutia*, *Antimony*, [illegible] *Lapis Lazuli*. And the [illegible] sideration of those w[illegible] without adherency, cl[illegible] Bodies; such are *Salts*, [illegible] *lums*, *Nitre*, *Borax*, *V*[illegible] and other things of lik[illegible] ture, : And the consi[illegible] tion of *Glass of all sorts*, [illegible] things cleansing by [illegible] nature.

VI. But the consider[illegible] of the thing that perfe[illegible] the consideration of ch[illegible] the pure Substance of *A*[illegible] *Vive*; and it is the Ma[illegible] which from the Subst[illegible] of that, took beginn[illegible] and of which it was crea[illegible] This Matter is not *A*[illegible] *Vive* in its Nature, no[illegible] its whole Substance, b[illegible] is part of it: nor is it n[illegible] but when the Stone is m[illegible]

[illegible] illustrates and con[illegible] from Adustion, which [illegible] signification of Per[illegible]

[illegible] Lastly, The consi[illegible] of the thing, or [illegible] Tryal and Examina[illegible] by which it is known, [illegible] the Magistery be [illegible] ection or not; arises [illegible] the consideration of 1. [illegible] *pel.* 2. *Cement.* 3. *Ignition.* 4. *Exposing it to the Vapours of Acid Things.* 5. *Extinction.* 6. *Commixtion of Sulphur burning Bodies:* 7. *Reduction after Calcination.* 8. *Susception of* Argent Vive. All which with the former we declare, with their Causes from Experiences, by which you may certainly know, we have not erred.

CHAP. L.

Of *Sublimation*, Vessels, Furnaces.

THe cause of the Invention of Subli[illegible], was to unite Bo[illegible] with Spirits, (since [illegible] can possibly be u[illegible] with a Body but a [illegible]) Or to find some[illegible] that can contain in [illegible] the nature both of [illegible] and Spirit, which be[illegible] ast upon bodies, (with[illegible] being first purified,) ei[illegible] give not perfect Co[illegible] or else totally corrupt, [illegible] en, defile, and burn [illegible], and this according to the diversitie of the same Spirit.

II. For *Sulphur*, *Arsenick* and *Marchasite*, are burnings and wholly corrupt: *Tutia* (of every kind) burns not, yet gives an imperfect Color, 1. Because its adustive Sulphureity, which is easily inflamed and blackens is not removed. 2. Because its Earthiness is not separated: for Adustion may create a Livid Color, and Earthiness may form it. 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 receeds without Inflamation; the

ſame you may find
phur. And becauſe
other things than in
we ſaw an adheren
Bodies with *Alterati*
were neceſſitated co
choice of them, and
rifie them by Sublima

VI. Sublimation
is the Elevation of a
thing by Fire, with
rency to its Veſſel b
done diverſly accordi
the diverſity of Spiri
be ſublimed: for ſom
Sublimed with ſtrong
tion, others with m
rate, and ſome again
a remiſs heat of Fire.

VII. *Arſenick*, and
phur, are *Sublimed* w
remiſs Fire; for othe
having their moſt
parts uniformly mixt
conjoyned with the G
their whole ſubſt
would aſcend black
burnt, without any P
fication: therefore
muſt find out the *prop*
of the Fire, and the *P*
cation, with commix
of the Feces or Goſſer p
that they may be kept
pr

and not ſuffered to
d.

III. In Sublimation a
old degree of Fire is
e obſerved. 1. One,
portioned, as to make
end only the *Altered*,
pure, and *Livid* parts,
u manifeſtly ſee they
cleanſed from their
ly feculency. 2. A-
r degree is, that what
the *pure Eſſence* remain-
in the Feces, may be
ed with greater force
re, *viz.* with Ignition
bottom of the Veſſel,
of the Feces therein,
h you may ſee with
Eye. 3. The other
e is, *a moſt weak Fire*,
is to be given to the
nate without the *Feces*,
at ſcarcely any thing
may aſcend, but that
which is the moſt ſub-
rt thereof, and which
r work is of no value,
at it is a thing by help
hich *Aduſtion* is made
lphurs.

The whole intention
fore of *Sublimation* is,
1. The Earthineſs be-

ing removed by a due proportion 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 Fuſion upon the Fire, and without any *Aduſtion*, or flying from the Fire, or Inflamation thereof.

X. Now that that which is moſt ſubtil is aduſtive, is evident, for that Fire converts to its own nature, all thoſe things which are of affinity to it: it is of affinity to every aduſtible thing; and every thing the more ſubtil the more aduſtible, therefore Fire is of moſt affinity to what is moſt ſubtle.

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 being ſublimed, are not directly inflamed, but fly away, and are extenuated without Inflamation, yet

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 tr
cause when we
from a thing forra
the nature of Bodies,
blime in vain, so th
are found in no wise
ed after the ascension
subliming with the C
any Body, the sublim
is well, and with fac
is perfectly cleansed.

XV. The intenti
Fæces then is, that th
administred or taker
the Calxes of Metals
in them the work of
mation is easie, b
other things most dif
for which cause there
thing that can be inst
in their stead; fo
without the Calxes
dies, the Labor
long, tedious, and
difficult, almost to
ration.

XVI. But in this t
some benefit, for w
sublimed without *Fæ*
the *Calces* of Bodies,
greater quantity, but
Fæces of lesser: So
what is calcined wit

of Bodies is of least
ry, but of easiest and
speedy Labor.

II. However every
of Salt prepared,
ings of like nature to
uses us from using the
of *Bodies*, for that with
we make sublimation
reater quantity; for
ion of things to be
ed from the *Fæces*, is
made by solution of
lts, which happens
other things

III. But the propor-
Fæces is, that it be
o the quantity of the
to be sublimed, in
you cannot easily
et if the *Fæces* be but
weight, it may serve
are, to an experi-
Man: For the less the
are, the greater will
Exuberation of the
ate, provided, that
ing to the Subtraction
Fæces, an abatement
Fire be in proportion
: For in a *small*
, a *small fire* serves
fection; in *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 Fornaces, as Woods and Vessels to be used, and their due joyning.

XX. Therefore in things to be sublimed, you must remove their *waterines* 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 Aduction.

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 encreaſed: 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 adhereing 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 *Fæces* is better, *viz.* To take *Scales of Iron*, or *Copper calcined*: theſe indeed by reaſon of the privation of an Evil humiditity, do eaſily imbibe *Sulphur* or *Arſenicck*, and Unite them with themſelves; the method of which the experienced only know.

XXIV. It is fit ther
that we ſhould right
form you in the ſub
on of theſe two Spirit
phur and *Arſenick*] lea
ſhould erre through
rance: We ſay then
if you put in many
and augment not th
proportionally, noth
the Matter to be ſub
will aſcend.

XXV. If you pu
ſmall quantity of *fæ*
none of the *Calx of*
and have not a fit p
tion of Fire, the
will aſcend with its
ſubſtance: So likew
reaſon of the Forna
may err: For a gre
nace gives a great
Fire; a ſmall Fo
ſmall, if the Fewel an
holes be proportiona

XXVI. If you ſu
great quantity of m
a ſmall Fornace, yo
not make a fire great
for Elevation: It
quantity in a great F
you will extermin
ſublimation by ex

L
Again, a thick For-
gives a condenſate and
Fire: A thin For-
a rare and weak fire,
h which you may ea-
r.

XVII. So alſo, a For-
with large Vent-holes,
a clear and ſtrong fire,
with ſmall Vent-holes,
k fire: And if the di-
e of ſpace between
Fornace and the Veſſel
rge, the fire will be the
er, but if ſmall, the
in all which, without
you may eaſily alſo

XVIII. You muſt there
build your Fornace,
ding to the ſtrength
he Fire you would
viz. thick, with free
-holes, ſo as there may
good diſtance between
Veſſel, and ſides of the
ace, if you would have
at fire: But if a mean
in all theſe things you
find a mean propor-
All which we ſhall
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 equallity 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. Fro consideration of a things, the diversity o may easily be found

XXXIV. In the mation of *Sulphur*, t ver of the *Sublimator* be made with a gre large concavity with ter the manner of an bick with a Nose, for wise the whole *su* may descend to the b of the Vessel, throug great heat, for that end of the sublimati *Sulphur* ascends not, with force of fire, e Ignition of the *Alnde* if the *Sulphur* be not ed in the Concavity seeing it easily flows, descend again by t of the Vessel, to th bottom, and nothin be found *sublimed*.

XXXV. The *Alu* be made of thick Gla other matter is not ent, unless it be thick of the like substance Glass; because Glass or what is like to it, wa Pores, is able to retai

L. rom flying away: For gh Porous Vessels, the s would pass and va-

XXVI. Nor are Me- rviceable in this case, se Spirits (by reason eir Amity and Sympa- penetrate them, and ited therewith: There- in the Composition of *Aludel*, let a round , or *Concha*, be made a flat round bottom; in the middle of the thereof, a Zone, or le surrounding the ; and above that Gir- cause a round Wall to de, equidistant from les of the *Concha*, so in this space, the sides he Cover may freely without pressure.

XXXVII. But the height this Wall (above the dle) must be according he height of the Wall of *Concha*, little more, or This done, let two ers or Heads be made al to the measure of this cavity of the two Walls, length of the two Covers must be equal, and each a Span, or 9 Inches The Figure of one of them also Pyramidal, in the superior parts of which Covers, 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 juncture might be ingenious, so that through it, though without any luting, the Spirits 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 interiour *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 vanishing: 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 pouder, 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 leſs of Aduſtion, than is found to aſcend 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 found, the Work may often be repeated, till ſo.

CHAP. LI.

Of Deſcenſion, and the way of Purifying Paſtils.

I. THERE is a threefold Cauſe of its invention. 1. 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 may by it be pre from Combuſtion, af duction from their For when we reduce Bodies from their we cannot reduce all whole ſubſtance at time: If then that which is firſt reduced a body, ſhould lie whil whole is reduced, a

LI.

would vaniſh by ce of the Fire; ſo was neceſſarily de- that one part ſo ſoon is reduced, may fall the Fire, through this ſory.

3. That the Depu- of Bodies might be cellently 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 or method thereof, we that the *form* of it muſt h as its bottom may inted, and the ſides without roughneſs, e- terminating in the a- id Acuity, or point bottom: And its co- (if any be needful) be made in the like of a plain or flat Diſh, well fitted to it, and the l with its Cover, muſt ade of good firm h, not eaſie to break, ack in the fire.

V. Then put in the matter 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 juncture, 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 Purification 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 proce a Transmutation, all shall be declared in per place.

XI. The Descenso nace is made, as befo scribed, and is wonde useful to the melting tals by *Cineritiums* a *ments*. For all Cal Combust, Dissolved, Coagulated *Bodies*, a duced by this Fornac a solid Mass, or Met

XII. *Cineritiums* also *Cements*, and *Tests*, o *cibles*, in which Silver ten melted, are pu this Fornace, for the vering the Metal bed.

CHAP. LII.

Of Distillation, Causes, Kinds, a Fornaces.

I. *Distillation* 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 *bick*. 2. *Descending* by *censory*.

The Cause why Di- ion was invented, was rification of a liquid r from its filth, and rvation of it from pu- tion. For we see s distilled (by what soever of Distillation) made more pure, and e easily to be preserved putrefaction.

I. But the special cause Distillation by *Ascent*, or *lembick*, is the separa- of a pure Water, with- arth or Fœcs; for wa- distilled has no fecu- y: And the Cause of invention of such pure r, was for the Imbibi- of Spirits, and of clean dicines, lest by the fe- ncy of the Water, our dicines, or Spirits might defiled or currupted.

IV. But the cause of the ention, which is made *Descent*, or a *Descensory*, the extracting its Oyl, pure in its Nature; because by Ascent, Oyls are not so easily had in their combustible 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 whatsoever.

VI. Distillation by *Ascent* is two-fold, 1. In Ashes, or Sand. 2. In Balneo, without Hay, or Wool in its proper Vessel, so disposed, that the Cucurbit, or Vesica may not be broken before 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 fœtid: 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 *Filteration* we acco… the clearneſs of every… thing.

XI. To Diſtil in … *You muſt have a ſtrong … Pan, and fitted to the F… like to the aforeſaid … of Sublimation, with th… diſtance from the ſides … Fornace, and with like … holes; upon the bottom of … Pan ſifted Aſhes muſt … to the thickneſs of one F… breadth* [length almoſt … *upon the Aſhes, the Reto… Diſtillatory muſt be ſet … covered round about wi… ſame Aſhes, almoſt as h… to the neck of the Alem…* [Retort, or Diſtillator…

XII. *This done, put … matter to be diſtilled … the Veſſel with its Alem… the neck of which muſt … the neck of the* Cucurb… Veſica, *leſt what is to b… ſtilled ſhould fly away: … lute the juncture, and … the Diſtillation: But …* Veſica, Cucurbit, Re… *or* Diſtillatory, *with th… lembick Head, or Recip… muſt be both of Glaſs; and … fire muſt be of ſtrength …* cor…

…LII.
…to the exigency, or na… …the matter to be diſtil… …d to be continued till all …ould be diſtilled is come …

…III. To diſtil in *Balneo*, …e the former, in a Cu… … and *Alembick*; ſave …ou muſt have an Iron …raſs Pot fitted to the …ace: *Upon the bottom …pot within, muſt be laid …of Hay or Wooll, or other …atter, to the thickneſs of …bes, that the* Cucurbit …ot be broken; *and with …ame the* Cucurbit *muſt …ered round about, almoſt …gh as the neck of the A…ick, upon which lay …croſs, and upon them …, to hold the* Cucurbit …e bottom *of the Pot, and …it firm and ſteady, that …not raiſed by the Water, …be broken by its moving up …down.* Laſtly, *Put in …er till the Pot be full, …ch done, kindle the fire, …diſtil off the matter.*

XIV. To Diſtil by De… …nt. *You muſt have a …raſs* Deſcenſory, *with its …ver, and that put in which is to be Diſtilled, and then the Cover luted on, and fire made on the top, or over it, that the Liquor may deſcend.*

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, *leting 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 Fornace*, is the ſame with the *Sublimatory*: But Fire muſt be adminiſtred according to the exigency of things to be Diſtilled: The way of doing which we have juſt now taught.

CHAP.

CHAP. LIII.

Of Calcination of Bodies and Spirits, their Causes and Methods.

I. CAlcination 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 Aduſtive, 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 cal with one general Inte when that their corru and defiling *Sulphureity* be aboliſhed by Fire every aduſtive *Sulph* which could not be r ved without Calcinati thereby aboliſhed fro very thing whatſoever.

V. And becauſe th dy it ſelf is ſolid, an reaſon of that ſolidity, internal *Sulphureity* con ed within the continui the ſubſtance of *Argent* is defended from Aduſ therefore it was neceſ to ſeparate the Contin thereof, that the Fire c ing freely to every its parts, might burn the *phureity* from it, and

Continuity of *Argent* might not defend it.

The common inten- alſo of *Calcination*, is ration of the Earthi- for it is found that are cleanſed by rei- Calcination and Re- n, as we ſhall here- hew.

Special Calcination is *Bodies*, and with theſe tentions, that through e may be an inten- of Hardning and Fix- which is accompliſhed Ignitious repition of nation upon them; is is found true by ence.

II. But why the Cal- ion of Spirits was in- d, is, that they may etter be fixed, and ore eaſily diſſolved in ater; for that every of thing Calcined is fixed, then the not ned, and of eaſier ſo- : and becauſe the les of the Calcinated, ſubtilized by Fire, are eaſily mixed with Water, and turned into Water.

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. Then caſt in your *Lead* or *Tin* (the veſſel being firmly ſet upon a Trivet of Iron or Stone, and faſtned 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 inſtument, 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 ea
duced again into
from its *Calx*: but
with moſt difficulty:
fore be carefull th
err not in expoſing
after its firſt Pulver
to too great a Fire,
rcduce the *Calx* into
before it is perfect
this you muſt uſe
rance of Fire, and
ſurly augmented
grees with Caution,
be confirmed in it
and is not ſo eaſily
cible, but that a gen
muſt be given to t
compleating of the

XVI. Likewiſe be
ful that you err not
piter, by reaſon of
ficult Reduction, f
intending to reduce
find it not reduced
Calx ſtill, or turne
Glaſs, and ſo then co
its reduction impoſſi

XVII. Now we ſay
if a great Fire be not
in the reduction of *J*
it reduceth not: an
great Fire be given,
times it reduces not
pe

y may be converted
Glaſs: the reaſon of
is, becauſe *Jupiter*
profundity of its na-
has the fugitive ſub-
of *Argent Vive* inclu-
which if long kept in
Fire flies away; and
the Body deprived
midity, ſo that it is
more apt to Vitrifie,
to be reduced again
metallick *Body*.

III. For every thing
ed of its proper Hu-
, gives no other than
fying fuſion, whence
rally follows, that
uſt haſten to reduce
the ſpeedy force of a
Fire; for other-
will not be reduced.

X. The Calcination
ſe Bodies by the Acu-
Salt, is, the quantity
uantity of Salt be ve-
n caſt upon them in
fuſion, and permixed
ch agitation with an
Rod, while in fuſion,
the mixtion of the
hey be turned into
: and afterwards by
me 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 Pouder 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 divers from the former, by reaſon of the dificulty 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 Calcinatory 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
sel must be of Earth
as are Crucibles.

XXV. *The Calc*
of Spirits You mu
Fire to them gradual
leisurly increase it,
they may not fly, til
be able to sustain the
test Fire, and appro
Fixation: their Vess
be round, every way
and the Fornace the
with the last ment
But you need not use
ter Labour than wha
prevent their flight.

XXVI. *Or thus*,
the form of the F
Let it be made squ
length four Feet,
breadth three Feet
Venus, and *Mars*, o
things must be C
in strong Dishes or
made of Clay, such
of which Crucibles
made, that they ma
dure the strongest fo
the Fire, to the total
bustion of the matter
Calcined.

XXVII. *Calcinati*

LIII:
sure of the thing,
weary therefore, for
ect Bodies are clean-
it, and by reduction
Calcinate into a so-
dy or Mass of Metal
then is our Medi-
rojected upon them,
is matter of Joy and
cing.

VIII. *The Ablutions*
Calces. Have a large
n Vessel, full of pure
sh Water, with this
the *Calx*, stirring it
that all the Salt and
may be dissolved
which they have been
ed) then being set-
decant the Water gent-
the *Calx* again into
ter and do as before,
be perfectly washed,
ry and keep it for in-
on.

IX. *The Inceration of*
washed. Take the
Calx, *dissolve it in*
of Vinegar, 2 *pounds of*
n Salt, Roch Allom,
m, ana 2 *Ounces*, *in*
ter imbibe 4 *Ounces of*
aforesaid dryed Calx,
has drank 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 incerated* Calx, *wash it with distilled Urine, till you have extracted all the* Salts *and* Alums, *with the filth of the Calcined Body, which being dryed imbibe* 4 *pounds of this* Calx, *with* Oyl *of* Tarter 1 *pound, in* 1 *pound of which dissolve* Sal armoniack 2 *Ounces*, Salt-Peter 1 *Ounce*: *This Imbibition do at several times, drying and imbibing. 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 Impirities and defements, which happned to it in its* Minera.

XXXI. But its innate foulness, which dwels in the Root of its Generation, must be obliterated or done away, with our Medicine, the greater part of which,

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 care is to be taken manifold reiteration theſe Operations) if fore by repeating the cination and Red of altered Metals, looſe any thing in the ferences of Goodneſs to be ſuppoſed you not rightly perſue Art.

CHAP. LIV.

Of Solution and its Cauſe.

1. SOlution 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 caſe of this Invention, was the Subtilezation of thoſe t which neither have nor Ingreſs, by whic loſt the great advant fixed Spirits, and of things which are of Nature. For every which is diſſolved, neceſſarily have the of *Salt* or *Alum*, o like.

III. And the nat them is that they give *on* before their Vitrifi

LIV.
ore Spirits diſſolved likewiſe give *Fuſion*: nce they in their own e, agree with Boand each with other, being acquired, they by that of neceſſity rate *Bodies*, and pene- them, tranſmute

But they neither pe- nor tranſmute with- ur *Magiſtery* or Art, That after Solution oagulation of the Bo- here be added to it one of the Spirits pu- not fixed; and then ſo often ſublimed , till it remains with gives to it a more *ſion*, and conſerves me in *Fuſion* from *Vi- ion*.

For the nature of is not to be Vitrified, preſerve the mixture Vitrification, as long y are in it: Therehe *Spirit* which more s the nature of *Spirits*, defends or preſerves Vitrification: And a 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 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

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 Calcinate 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 stopt, 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 Calcinate in like manner into its Vessel, with Vinegar poured on it as before;

and the mouth being closed, that nothing ex- set the Vessel buried Straw, into a Pot full water, as in Distillation *Balneo*, then kindling fire, make the water for an hour: which d decant the Solution, filtrate.

XII. And that whi undissolved, let it agai calcined; and then a in the same manner d ved; which Work so repeat, till the whole nished.

XIII. The Dissolu or dissolving Fornace made with a pot full o ter, with Iron Instrum in which other Vessel artificially retained they fall not: The the Vessels in which Dissolution is made.

XIV. Bodies are twofold way brought perfection, either 1. the way of Prepara or 2. By commixtion *perfect Bodies* with the *perfect*, *i. e.* by Medi prepared for the purpo

XV. Now we say, that *Body* cleansed by the of Calcination (as a- said) and Reduced, t either be filed or Gra- ted thus; being mel- we pour it upon a Ta- board full of small es, over cold water, water being well stir- while this is doing.

XVI. The body thus nulated, we put into our *lving water*, [*or* AF. de of *Nitre* and *Vitriol*,] to one half thereof; or olve the filings of the e body in the said AF, o a limpid water; then d to it of Ferment pre- ed, to a third part of its n weight: Abstract the ter, and revert, or co- bate it, and repeat this 7 es. After it is reduced o a *Body*, prove it in its *amen*, and you will re- ce for the Treasure you ve found.

XVII. And because we ve treated of the perfect *ministration* of *Imperfect dies*, 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 aforegoing, 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*

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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 fo part of *Sal Armoniack* cauſe that diſſolves *Sulphur*, and *Silver*.

CHAP. LV.

Of Coagulation, and its Cauſes.

I. *Coagulation* is the Reduction of a thing Liquid, to a ſolid ſubſtance, by deprivation of its moiſture; 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 Coagulating things diſſolved, is by a Glaſs placed in Aſhes up to its Neck, and an equal Fire not too hot put under it, and to be co nued till the whole Aq ty is Vaniſhed.

III. Now ſeeing it is poſſible to remove the Eſſence of any thing in ture, the thing it ſelf maining, therefore it i to be impoſſible to ſep theſe corrupt things them: for this cauſe Philoſophers have tho this Art not poſſible t attained, and *We*, and deed other *Searchers* in Science have been bro to this very State of lief.

IV. By reaſon of t we as well as they w driven to Amazement,

long ſpace of time lay the ſhade of Deſpa- yet returning to lves, and being per- with the im- trouble of diſpai- thoughts and medita- we conſidered Bodies iſhed from Perfection, foul in the profundi- their Nature, and no- pure or clean to be in them, becauſe it ot in them according ture; for that which in a thing cannot be there.

Seeing then nothing rfection is found in therefore neceſſarily the ſame nothing uous remains to be in ſeparation of the ſubſtances in them, in the profundity of Nature, therefore by we found ſomewhat diminiſhed in them, muſt neceſſarily be pleated, by matter fit and repairing the de-

Diminution in them Paucity of *Argent Vive*, and not right Spiſſation or Coagulation of the ſame, therefore to compleat them, you muſt ſufficiently augment the *Argent Vive*: then rightly Inſpiſſate or Coagulate; and laſtly induce a permanent fixion (of which we ſhall ſpeak in the next Chapter.

VII. But this is performed by a Medicine created of that: And this Medicine when brought forth into being from *Argent Vive*, by the benefit of its brightneſs and ſplendor, it hides and covers their Cloudineſs, draws forth their Lucidity, and converts the ſame into Splendor, Brightneſs and Glory.

VIII. For which *Argent Vive* is prepared into a Medicine, and cleanſed by our Artifice; it is reduced to a moſt pure and bright Subſtance, which being projected upon Bodies wanting of perfection, will illuſtrate or Tinge them, and by its fixing power perfect them: which Medicine we declare in its due time and place.

CHAP. LVI.

Of Fixation, and its Causes.

I. FIxation 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 thereby they are freed from

volatile and corrupti

phureity; the whic

have sufficiently de

in the Chapter of C

tion. Also the ma

repititions of sublim

more swiftly and bet

abbreviate the time o

ation.

IV. For this cause

was a second way o

tion found out, whic

precipitating of it,

ed into heat, that

constantly abide t

until it be fixed.

V. And this is don

long glass Vessel, the b

of which (made of

not of Glass, for t

would crack) must

tificially connexed

good luting; and t

scending matter, wh

adheres to the sides

Vessel, must with a

on or Stone be thrust

to the heat at bot-

and this precipitation

d till the whole mat-

fixed. How *Sulphur*,

k, *Argent Vive*, *Mar-*

Magnesia, and *Tutia*

be fixed, we have

t in their proper Chap-

foregoing.

The Fixatory, Fornace,

thanor. It must be

after the manner of

ornace of Calcination,

in it must be set a deep

full of Ashes. But the

l, with the matter to

ed, being firmly seal-

must be placed in the

le of the Ashes, so

the thickness of the

underneath, and a-

in the compass of the

l, 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 Philosophizing, may be easily known, from what we have more than enough demonstrated in these our Books. And by those especially who are real searchers out of the Truth; we have given you the Figure of the *Athanor*, yet let not this stop your farther invention, if you can possibly find out any thing more fit and ingenious.

CHAP. LVII.

Of Ceration, and its Cause.

CEration is the mollification, or softening hard thing, not fusible, 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 neceſſa us alſo to *Cerate* wit like humidity.

V. But this Cerati midity is in nothing more poſſibly, or nearly found, than in *viz.* in *Sulphur* and in *nick*, nearly; but nearly in *Argent* Whoſe humidity we ſe 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, tha ſame is ſeparated in lution from their Ea ſubſtance; and after ration thereof, that are deprived of all hum ty: In Spirits aforeſaid is not ſo; ſo that we can omit taking them into Work of *Ceration*.

I. The way of *Cerati* them, is thus: *You ſublime them ſo often, e thing to be* Cerated, *remaining with their ity in it, they give good*: But this cannot be ed before the perfect ing of them from e- Corrupting thing.

II. And it ſeems bet- me that theſe ſhould t fixed by Oyl of *Tar-* and every *Ceration*, fit neceſſary in this Art be with them.

Our Philoſophick Ce- Water is thus made. *Oyl Diſtilled from the of Eggs*: *Grind it with much of* Sal Nitre, Sal Armoniack, ana, *will be very good*. Or, *it with* Sal Alkoli, *and as before*: And the you reiterate this la- the better it *Incerates*. *Conjoyn the aforeſaid Oyl,* Oyl *of* Tartar, *and Diſtil a* White Ince- Oyl.

A 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 Fornace*. This *Fornace* is that in which all Bodies are eaſily melted by themſelves: It is a *Forn* much in uſe among *M* *of Metals*: Alſo *Auri* *cum* is melted in this F nace, and Tinged with *tia*, or *Calaminaris*, as known to ſuch as have m Tryal.

CHAP. LVIII.

That Our Medicine is two-fold, One for White, and One for the Red. Yet that have One only Medicine for both, which moſt perfect.

I. WE Demonſtrate that *Spirits* are more aſſinuated 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 tranformation of imperfect *Bodies*, with firmutation to a perfect *Lunar and S Body*; ſo we find tha Medicine for them mu divers according to the tention of the *Bodies* t tranſmuted.

III. And ſince Metals be tranſmuted are of a t fold kind, *viz. Argent V* Coagulable in Perfecti and *Bodies* diminiſhed fr Perfection: and theſe ag manifold, ſome being ha ſuſtaining *Ignition*, as *M* an

Venus; others ſoft, not ing it as *Saturn* and ar; the Medicine per- e muſt alſo be neceſ- manifold,

. And altho *Mars* and be of one kind, yet differ in a certain ſpe- roperty, the one be- ot Fuſible, the other e; therefore *Mars* is ted with one Medi- and *Venus* with ano- The firſt indeed is ly unclean, but the not: the former has *ll whiteneſs*; the latter of Redneſs and Green- all which force a ffity of a Diverſity in Medicine.

. Alſo the ſoft Bodies, n and *Jupiter*, ſeeing leſs differ, do neceſſa- require alſo a Divers dicine: the firſt of them deed Unclean, the lat- Clean; and they are all dered more Mutable, made *Lunar* than *Solar* ies: therefore the Medi- for each of them muſt two-fold; *One White*, ngeing into a *White Lu- nar Body*: and *one Citrine*, changeing into a *Citrine Solar Body*.

VI. Since then in every of the Imperfect Bodies is found a two-fold Matter, *Solar* and *Lunar*; the Medicines 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 Compleat alteration of every imperfect Body, will be in number Ten.

VIII. However, with conſtant and continued Labor, and great ſearch and invention, we have been deſirous to exclude the Uſe of theſe *Ten Medicenes*, by the Invention and advantage of *One Only Medicine*: and with our long and very Laborious 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 same: and after the Narration of all the cines before mentio themselves. The Pre tions of *Saturn*, *Mars*, *Venus*, and *Vive* here mentioned *Chap.* 42. *Sect.* 14. *Chap.* 43. *Sect.* 11. *Sect.* 12, 13, 14. *Sect.* 12, 13. *Chap.* 48 33. The preparation Medicines, see *Sect.* 15, 16, 17. *Sect.* 18. ad 23. *Sect.* 6. *Chap.* 48. *&c.*

XI. From what has said, 'tis evident, that Nature left Superfluo deficient in every of *Bodies* that are imp has been in part dec and since it happens the mutable Bodies o perfection, are of a tw kind, *viz.* soft and Ig as *Saturn* and *Jupiter* hard and not fusible Ignition, as *Mars* an *nus*, the first indeed n sible, but the other f with Ignition; Nature taught us, That acco

diversity of Essences Radix of their Na- divers Preparations, ding to their Wants, be administred to

There are two Bo- Imperfection of one *viz. Lead*, which is or *Saturn*; and *Tin*, is White, or *Jupiter*; from the innate Root ir nature, are divers rom other, in the pro- of their hidden as well as in those are outward.

For *Saturn* is clou- id, ponderous, black, stridor or crashing, mute: But *Jupiter* is white, a little livid, crashing much, a little sounding, and something bright; Of the Differences of which we have already spoken in their particular Chapters aforegoing.

XIV. From which Causes of Difference, according to more and less, you must collect the order of the Preparations; wherein we have shewed, first, The Preparation of *Bodies*; afterwards of *Argent Vive* coagulable. Now in the preparation of *Bodies*, nothing of Superfluity is to be removed from their profound, or inward Parts, but rather from their manifest or outward.

CHAP. LIX.

e Medicine, Tincture, Elixir, or Stone the Philosophers in General.

ive different Properties tituting this Medicine.

UNless every thing superfluous be taken away, either by Medicine or preparation from imperfect Bodies, *viz.* Every superfluous *Sulphureity*, and every unclean *Earthi-*

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 receeds 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 Tinctur... Finity is not permane... vanishes in the Fire probation.

V. If it attains not ... weight of Perfection, *ing the true ponderosity* ... na *and* Sol,] it is not changed to a perfect ... pleatment of Nature ... this *weight* is one of th... of perfection. Seeing ... fore these differen... perfection are five, t... a necessity that our ... cine should exhibit ... Differences in Pro... Also it is evident from ... That this Medicine ... prepared from Thi... ving Affinity to Bodi... dily altering, and a... adhering to them ... profundity: But se... through Universal ... we have found ... which can do all ... well as *Argent Vive* ... red, according to ... rections, of which t... Medicine is made ... highest Perfection.

... Preparations of the ...dicine, that it may give ...foresaid different Pro...ties.

Now since it changes ...ithout the alteration ... Nature, therefore it ...necessarily to be pre... that it may be mix... in the profundity of ..., *viz.* That its sub... may be made such, ... may be mixed even ... profundity of the *Bo*... ...rable, without sepa... for ever.

... But this cannot be ... without it be very ...ubtilized with cer... determinate subli...s, as we have taught ...p. 48. *Sect.* 3,4,5,6,7. ...oing: Likewise its ...ion cannot be per..., unless it be fixed, ...n it illustrate, unless ...t splendid substance ...acted from it accord... Art, with a fit fire.

... Nor can this Me... have perfect *Fusion*, ...great Caution be used in its fixation, that it may soften hard Bodies, and harden the soft. And it can only do that, when a sufficiency of its humidity is preserved, proportionate to the necessity of the *Fusion* desired.

IX. Whence it is evident, 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 Fusion.

X. If by this Medicine, you would soften Bodies hard of Fusion; in the beginning of its Preparation, a gentle fire must be adhibited: 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 ſubtiltv 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, inſeparable from the Earth annexed to it, with a co permanency.

XIV. *Thirdly*, Th ſpoſition of their N Humidity is ſuch, th help of its own Olea in all differences of i perties, it contemp the Earth annexed with ſuch an Unct and with ſuch a Hom and equal Union, an of inſeparable Conju that after the degree nal Preparation, it good Fuſion.

XV. *Fourthly*, The ginous Property, is great purity of Eſſenc ſo artificially cleanſe all Combuſtible m that it burns not any with which it is con through their leaſt but preſerves them Combuſtion. *Hermes.* 12. *Sect.* 5. aforegoing

XVI. *Fifthly*, It *Tincture* in it ſelf ſo and ſplendid, *Whi Red*, clean and incom ble, ſtable and fixed the fire cannot prev

it to change it: Nor Sulphurous, Aduſtive, Sharp, Corroding Bo- Corrupt and Defile me.

VII. *Sixthly*, The whole *ſitum*, incerated with al Compleatment, is great Subtilty and Te- of Matter, that after nd of its Decoction, it ins in Projection of thin Fuſion like water, of profound Penetra- to the greateſt perfe- of the Body to be muted, how Fixed ſo it be; adhering there- h an inſeparable Uni- Conjunction, againſt rce of the ſtrongeſt and in that very hour, rtue of its own Spiri- y, reducing Bodies to ility.

e Seven Properties of the Medicine it ſelf.

VIII. *Firſt*, *Oleaginity*, g in Projection Uni Fuſion, and Diffuſion e Matter: For the hing after Projection e Tincture, is the ſuddden 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 ſubſtance thereof, flowing very thin in its Fuſion, like Water, Penetrating to the Profundity of the Body to be Tranſmuted, for that immediately after *Fuſion*, the Ingreſſion thereof is neceſſary.

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; becauſe immediately after Ingreſs of the Medicine, Adherency is convenient and neceſſary.

XXI. *Fourthly*, *Radical Humidity*, Fiery, Congealing, and Conſolidating the Parts retained, with adherence, to what is Homogene to it, and the union of all its ſaid Homogene parts, inſeparably for ever: Be-

cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. *Fifthly, Purity and Clearness*, 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 solution of the Body adhe to it; standing and vering against the for the strongest Fire: for mediately after Purifica fixation necessarily fo of course.

XXIV. *Seventhly*, *ure White* or *Red*, givi splendid or perfect *White*, or intenfly Ci *viz.* the *Lunification* or *fication* of the *Bodies* t transmuted; for that fixation a pure Tinctu Color tinging another *dy*; Or a *Tincture*, ti the *Matter* to be tra ted into true *Silver* or is absolutely necessary.

CHAP. LX.

Of the three Orders of the Medicine.

1. *Of Medicines of the first Order.*

I. SUbtilty of the matter is necessarily required, as well in the preparation of Bodies, as in the perfecting of the dicine; because of much the greater we *Bodies* to be transmuted so much greater is the fection they are brough by Art; for which reason

here declare the diffe- of all Medicines, is three fold, accor- o three Orders.

A Medicine of the Order is every prepa- of Minerals, which ted upon the imper- *Bodies*, impresses upon an Alteration, but es not a sufficient pleatment; yet the d *Body* is thereby ged and Corrupted, the total evanishing of Medicine, and all its ressions.

I. Of this kind is eve- blimation dealbative *urs* or *Venus* which re- not Fixation: and of kind, is every addita of the Color of *Sol Luna*, or of *Venus* com- d, and *Zyniar*, and like, set in a Fornace mentation.

V. This Order changes a mutation not dura- by diminishing it sell xhalation or Evapora- And of this kind are e described, *Chap.* 44. *Sect.* 15, 16, 17. *Chap.* 45. *Sect.* 18, 19, 20, 21, 12, 23. and *Chap.* 46. *Sect.* 6, 7, 8, 9. aforegoing. 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, m
a *Medicine* of the third
Greater Order.

X. And because we
the *Superfluities* of t
Volatile, to be rem
by way of Calcinat
and the *Earthiness*, no
nate, abolished by rep
Reductions; therefore
was a necessity of inve
of a Medicine of th
cond Order, which
indeed palliate the in
soften the hard, and
den the soft Bodies, a
ding to the perfecti
their Natures, and no
phistically; but per
constitute a true *Lu*
or *Solifick*, of imp
Bodies.

XI. Since then it is
fest, that in *Bodies onl*
the hastiness of M
cannot be taken away
the Artifices of this W
nor the innate impuri
the Radix of their pr
ples be removed; the
vention of this Med
was necessary, whic
projection might Insp
their Tenuity, and I
fa

harden them, to a
ncy of *Ignition* with
Melting.

So also in *hard Bo*-
ttenuating their Spis-
to deduce them to
cient Velocity, Lique-
or Melting, with
own property of Ig-
; and palliating
to adorn the Clow-
of Bodies of either
transmuting the one
White, the other into
ost perfect.

I, This Medicine is
enced from a Medi-
f the *third Order*, only
perfection of a lesser
ner preparation. But
dicine Inspissating the
of *soft Bodies*, re-
s one kind of prepara-
with a Consumptive
and that *Attenuating*
pissitude of hard Bo-
another, with con-
tion of their Humidi-
which kind are those
hap. 43. *Sect.* 16, 17,
9, 20, 21. and *Chap.*
Sect. 19, 20, 21, 22.
going, which are in a
or middle Order.

3. *Of Medicines of the third Order.*

XIV. This is every preparation, which when it is projected upon Bodies, takes away all Corruption and perfects them, with all the differences or signs of perfection. But this is one only, and therefore by reason of it, we are not obliged to the use of the ten Medicines 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 Operating; and therefore by our Ancestors, whose writings we have read, it is called One only Medicine.

XVI. However there is an addition of a Citrine Color, made of the most clean substance of fixed Sulphur 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 perfecti on, 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, long continued cour Labour.

XIX. All which d in their proper place clared with finceri Speech, and the w preparation Exactly, its Cauſes, and m Verity; as alſo the degrees by which brought to Perfection

XX. For the *Lun* dicine needs one w preparation: but the another, for the preparation of its Ti with the Adminiſtrati Sulphur Tinging it which we have abun Spoken *Chap.* 46. *Se* 12, 13. *Chap.* 47. *Se* 12, 14. and *Chap.* 48 43, 44. aforegoing.

CHAP. LXI.

How Ingreſſion is procured.

I. BEcauſe it happens that a Medicine will ſometimes mix, and time not, therefore we

declare the way of ing, *i. e.* how every or each particular ine not entering, may profoundly acquire into a Body.

The way is by diſſo- of that which Enters, by diſſolution of that Enters not, and by ixing both Solutions: makes every thing to reſſive, of what kind it be, and to be cor- through its leaſt

Yet this is com- by Sublution: And is alſo accompliſhed ſame, in things not wiſe Fuſible: where- ey are more apt to Ingreſs, and to tranſ-

This is the cauſe why Calcine ſome things, are not of the nature eſe, to wit, that they be the better diſſolved: hey are diſſolved, that may the better receive eſſion from them; and them likewiſe, by by theſe be prepared and cleanſed.

V. Or, We give Ingreſs to theſe which are not ſuffered to enter by reaſon of their Spiſſitude, or Thickneſs, with a manifold Repetition of the Sublimation, of Spirits not Inflamable upon them, to wit, of *Arſenick*, and *Argent Vive* not fixed; or with manifold Reiteration of the Solution of that which has not Ingreſs.

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 likewiſe Diſſolved, which you would have both to enter and to alter.

VII. Nevertheleſs Solution cannot be made of all parts, but of ſome; with which this or that Body, not another, muſt be imbibed 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 b
and to Tranſmute wi
Commixtion found o

X. By this precede
ſcourſe, is compleat
ſaid number of Ten
cines, with a ſufficien
duction of them, [a
to the Great Work it ſel

CHAP. LXII.

Of the Cineritium.

I. THE 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 ſubſtance, *viz.* That the
dix, or firſt Princi
being, was a large qu
of *Argent Vive*, and t
reſt ſubſtance of it;
more Subtil, but afte
Inſpiſſate, till it could
Fuſion with Ignition.

III. Therefore wh
ver Bodies diminiſhed
Perfection, have mo
Earthineſs, the leſs ab
endure in this Examen
what have leſs Earth
do more endure it.

IV. Becauſe theſe
deed more adhere, by re

Subtilty of their
cloſely Permixing
Uniting them: So like-
Bodies that are of
Tenuity, or on the
ary, of greater Spiſſi-
than thoſe which are
rfection, muſt neceſ-
be wholly ſeparated
the Commixtion.

For being not of the
Fuſion, they are for
cauſe ſake ſeparated:
indeed *Bodies* which
ke of a leſſer quantity
rgent Vive, are more
ſeparated from the
Commixtion.

'Tis evident then,
eing *Saturn* is of much
ineſs, and contains
ſmall quantity of *Ar-*
Vive, and of an eaſie
ity for Liquefaction,
h are moſtly oppoſite
Cineritious Examen;
fore of all *Bodies*, by
Artifice of the *Cineri-*
it leaſt endures in the
mixtion, yea it is ſe-
ted and vaniſhes moſt
dily.

II. Seeing therefore of 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 preſerved for the ſtrong Combuſtion, or mighty devouring force of the Fire of the *Examen*: and therefore by the tryal of *Lead*, it is leſs burnt, and more eaſily purified.

IX. And becauſe the ſubſtance 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 perfect

fect Body is abſumed, before *Jupiter* conjoyned can be ſeparated from the Commixion: *Venus* gives Fuſion with *Ignition*; 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 if 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 wa… ſion, yet it can by no … Artifice be ſeparated … them. By this Artifi… *e. of the Cineritium* … come to the true re… tion of every Body, i… underſtand perfectly … we have writ.

XIV. There are tw… *dies* perfect, abiding … tryal, to wit, *Sol* and … by reaſon of their … Compoſition, which … from their good Mi… and the pure Subſtan… them.

XV. The way of … ing this Tryal is thus, … *ſifted* Aſhes or *Calx*, o… *der of the Bones of A… Calcined, or a Commixt… all, or ſome of them*; *m… with Water, and mak… mixture firm and ſolid … your hands*; *and in the … of it, work it into a … flatiſh lump*; *make a … and ſmooth hollowneſs, … upon the bottom of it ſtre… ſmall quantity of Glaſs be… to Pouder, which lay to d…*

…VI. *When dry, Put your … into the Hollowneſs … which you would try …; put Coals of Fire … and then blow with … upon the Surface, till …etal flows: upon which, …in flux, caſt part after …* Lead, *and blow with …e of ſtrong Ignition.*

…VII. *Whilſt you ſee it a… with a ſtrong Concuſ… it is not pure; therefore … till all the* Lead, *be Ex… when that is gon off, … Motion yet ceaſes not, …not yet pure: caſt* Lead *…gain upon it, and blow …re, until the* Lead *va… If it do not yet reſt, re… be caſting in of more …, and blowing upon it, …be ſtill or quiet, and you … clean and clear in its Su…es.*

XVIII. *This done, take away the Coals, ſcatter the Fire, and put Water upon the Teſt, for you will find it throughly 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 away the Impurities, and ſeparates them.*

XIX. Or, *Inſtead of Glaſs, you may caſt in* Salt, Borax, *or a little* Alum: This Examen of the *Cineritium* or *Teſt*, may in like manner 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 perfected.

CHAP. LXIII.

Of Cementation, and its Cauſes.

WE now come to the Examen of *Cement*: And whereas ſome 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 Metallick *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 *Sol*, or *Luna*.

IV. *Saturn* in its C mixtion by nature, more of *Earthineſs* an *phureity*, than either o before named; and fore is more burnt, b mation or violence o and is ſooner, and mo ſily inflamed, than ſaid Bodies; becauſe Sulphureity more conjoyned, and more than *Jupiter*.

V. *Mars* is not bu it ſelf but by Accident when it is mixed wi dies of much humidi imbibes that Humidit reaſon of its own w the ſame; and the being conjoyned, it ther inflamed nor bur the *Bodies* with which joyned or united, be n Inflamable nor Com ble.

VI. But if Combu *Bodies* be mixed with neceſſarily happens (a ding to the nature o Combuſtion) that *M*

nd inflamed. Seeing re, that *Cement* is of *Inflamable things*, ceſſary cauſe of its ion is manifeſt, *viz.* l Combuſtible things be burned.

. And ſince there is e only body incom- le, 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, nus leſs than *Jupiter*, turn leaſt of all.

. 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, be Urine aforeſaid, and upon thin plates of that Body, which you intend to examine by this way of Probation.*

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 equal 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 purified 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

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 Metallick *Bodies*, it is not (in the midſt of all Mineral *Bodies*) burnt by the force of fire.

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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 Separation; for that, [illegible] ſon of the ſtrong C[illegible] ſition of ſome, thei[illegible] ſtance is not corrup[illegible] the ſubſtance of the [illegible] *neous Body*, in as m[illegible] a mixtion of them, c[illegible] be made through the[illegible] parts.

XIV. Therefore i[illegible] a commixture, they [illegible] neceſſarily be ſep[illegible] each from other, w[illegible] the total corruption o[illegible] Eſſences. And the p[illegible] ing of *imperfect Bo*[illegible] diſcerned, when th[illegible] by Ingenuity of prep[illegible] found to be of the [illegible] Fuſion, Ignition, an[illegible] dity.

CHAP. LXIV.

The Examen by Ignition.

I. SInce *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 com pleat alteration of them, there is a neceſſity to ſuch Bodies to their F[illegible]

II. And before *perfect Bodies* be Fuſ[illegible] ſee them admit *Ignitio*[illegible] Inflamation of a p[illegible] Celeſtine Color, an[illegible] b[illegible]

their Ignition comes whiteneſs of Fire, by the Eye can in wiſe be diſcerned.

'Tis evident then, he *perfect Ignition* of is before Fuſion, with *Redneſs*, and not whiteneſs, which the annot behold: for if epared *Bodies* be *Mel*efore they are *red hot* Fire, they ſtand not fection.

And if they be made *re hot* with labor, and Violence of Fire, their ration is not true and ; and this indeed if en in *ſoft Bodies*, for e ſame is only found rs.

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 reaſon of the Differences, or force of the Preparation, you have not rightly proceeded: therefore you muſt ſearch again till you find out your Error, and chance to hit upon the right way through the Divine goodneſs.

CHAP. LXV.

The Examen by Fuſion or Melting.

Uſion with *Ignition* is the only Argument fection; yet not with kind of *Ignition*, but Ignition 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 [illegible] thereof, and when [illegible] from the Fire, it be [illegible] ſently hardned, that it [illegible] not, the fulgent Ig[illegible] thereof yet remaining [illegible] not a body of *Lunar* [illegible] *lar* perfection, but [illegible] under the nature of t[illegible] ferences of *Mars.*

VI. By what has [illegible] ſaid, then, it is ev[illegible] that in *bodies Fuſible*, a [illegible] fold *Ignition* may be [illegible] before Melting of the[illegible] ſtances, *viz.* one [illegible] another *Red and clear* [illegible] a third moſt *white*, [illegible] with *Rays.*

VII. The firſt of t[illegible] an Ignition of *ſoft* [illegible] the ſecond of *perfect* [illegible] the third of hard bod[illegible] is proved by Reaſo[illegible] Experience.

VIII. If you woul[illegible] out the Degree of all [illegible] *Ignitions*, to comple[illegible] *Fuſible bodies*, you muſt [illegible] the Compleat ſuffic[illegible] for the perfection of F[illegible] and by conſidering, [illegible] difference of all [illegible] ns of the Degree of Fuſion; thus may you find it out, otherwiſe not.

CHAP. LXVI.

[illegible]e Examen by Vapors of acute things.

[illegible]erfect Bodies expoſed [illegible] over the Vapors of a[illegible] ings, *viz.* things Sharp, [illegible], and Saline, are apt [illegible] little or nothing at all [illegible] wer, or to emit a moſt [illegible] nt Celeſtine *Flos.*

But *Sol* or *Gold* flow[illegible] t: yet *Sol* or *Luna* not [illegible] being expoſed over [illegible] pors of the ſaid acute [illegible] we find to Flower, [illegible] yeild a moſt delect[illegible] *leſtine Flos*: of which, *Sol* is more delight[illegible] n that of *Luna.*

We then (from ſee[illegible] is) imitating Nature, [illegible] manner produce a [illegible] tine Color in prepa[illegible] *dics*, which Color is [illegible] ted by the goodneſs [illegible] *gent Vive*, as we have [illegible] rly declared.

Whatever prepared [illegible] then, being put over the Vapors of acute things, do not produce a pleaſant Celeſtine Color, they are not yet brought to the total Perfection of their preparation.

V. There are ſome *bodies*, which in the *Examen* of Saline 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 thi al or probation, it known, in what k temperament, the ſed *Body* does conſi you rightly conceiv Order of theſe thing declared.

CHAP. 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 fro Extinction with oft peated *Ignition* it va or infects it ſelf with a Blackneſs, or by fo the Hammer break pieces, the Work perfect.

III. Or, if it wit mentation of the m of *Sal-armoniack*, *Ver* and *Urine*, or thin like Nature, be expo the Fire, and after t *nition* and *Extinction* (whether *Lunar* or *Sol* totally looſes its prope lor, or makes a *Scoria* evi

, that the Body does in imperfection.

And this we farther ou, as *one certain ge- Rule*, that as well in preſent Examens, or tions, as in the three ens following; if a- the differences of per- , the altered or chang- *dy* ſhall change any of its weight or color thoſe of perfection, which it ought not to ou have erred in your , and the alteration or e made, is a thing of od, or profit, but de- ve and of diſadvan- ather.

V. There remains yet three other ways of Examination, as appears by *Chap.* 49. *Sect.* 7. aforegoing, which ſhould here immediately follow, but that they are treated of in the Chapters, under their ſeveral, and reſpective Titles, *viz.* *The Examen by Admixtion of burning* Sulphur, in Chap. 38. Sect. 6, 7, and 8. *The Examen by Calcination and Reduction*, in Chap. 53. Sect. 32. *The Examen by the eaſie ſuſception of* Argent Vive, in Chap. 48. Sect. 38. where the matter is explained at large, and to which we refer you.

CHAP. LXVIII.

A Recapitulation of the whole Art.

HAving now handled the Experiences Cauſes of the power is our Magiſtery, ac- ng to the neceſſity, and method of our oſed Diſcourſe, it only ins, that we ſhould at declare the compleat- of this whole Divine Work; and in few words contract the diſperſed Magiſtery 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 other, than that the Stone, Magiſt-

Magiſtery, Elixir, or Tincture (declared in its Chapters) ſhould be taken, and with diligent Labour and Induſtry, that Sublimation of the firſt degree be repeated upon it: for by this it will be cleanſed from corrupting Impurity.

III. And the perfection of Sublimation, is the Subtilization of the Stone by it, until it can be brought to the ultimate purity of *Subtilty*, 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 prepared in the third degree, which conſiſts in the Ultimate compleating 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 diſſolve, 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 degree, 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 th cines, ſome tranſmute in Lunifick Body of perfect ſome into a true Solifick the perfection of the Solar

X. And of theſe Me ſome tranſmute an hund as much as their own w ſome two hundred fold three hundred fold, ſome ſand fold, and ſome to inf that from hence it may known whether the mag brought up to perfection o

XI. Now that the Envi not Calumniate us, we that we have not treated our Art with a continued Diſcourſe, but have diſ in divers Chapters: and done, that evil men mig ſurp it unworthily: Ther have concealed it in its where yet we indeed ſpea and not under an *Ænigm* a clear and plain Diſcourſe

XII. Therefore let not of Doctrine deſpair, for if it, they may find the ſame who ſeeks it, following B ly, will very ſlowly attai moſt deſirable Art. As f have deſcribed it in ſuch ſpeaking as is ſubmiſſive Will of the Moſt High, Ble Glorious God, writing the it chanced to be recolle was infuſed, by the Grac Divine Goodneſs, who gi whom he pleaſes, and w it from the Fooliſh and Un

Here is the Sum and the e

GEBER'S W

Libri Secundi FINIS.

Clavis Alchymiæ:

OR,

ARTEFIUS LONGÆVUS,

NICHOLAS FLAMMEL,

ROGER BACHON,

AND

GEORGE RIPLEY;

ALL

Tranſlated out of the beſt Latin Editions into Engliſh, for the ſakes of the Lovers of Learning; and clauſed or divided into Chapters and Sections, for the more pleaſant Reading, and full Underſtanding of the Mind of thoſe Authors.

By *WILLIAM SALMON*,
Profeſſor of Phyſick.

The Third BOOK.

LONDON:
Printed for *J. Harris*, and *T. Howkins*, 1692.

ARTEPHII
BER SECRETUS.

RTEPHIUS

lated out of the Latin-*Copy*, (*Printed* Anno 1659.) *into* Engliſh

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BOOK III.

CHAP. I.

The Preface to the Reader.

Rtephius *noſter (benevole Lector) ſolus inter Philoſophos incaret, ut infra de ſe us in locis aſſerit, & ipertiſſimis verbis artem explicat, ac ambages biſmata ſapientum quanſe poteſt ſolvit ac diri-*

I. AMong 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, ignaris, & malis modum nocendi præstaret,*

II. However, that might not profligate Art, nor prostitute it to Abuses of Impious, I rant, and Evil Men, h drawn, as it were, a Veile before the Illust and Dazling Face of T in nothing more preg than in the Principles o Science.

III. *Sub artificiosa methodo, modò asserens, modò negans, in repetitionibus suis veritatem velavit, relinquens judicio Lectoris viam virtutis, veritatis, & veri laboris.*

III. And by an Arti Method, both by affirm and denying, with va repetitions of one and same thing, does, as it w screen the sublime Ve from the Prophanation unworthy Men; leavi the Sons of Art (which only understandingly his Lines) the myster wer, and true way of king.

IV. *Quam si quis capere possit, gratias immortales soli reddat Deo, si verò videat se in vero tramite non ambulare, autborem relegat, quousque ejus mentem penitùs attingere possit.*

IV. This thing, if Man shall find out, let render perpetual Thank the only Immortal God: if he perceives himself to yet Ignorant, let him view this Work, and re it over, and over again, he understands the

Sic fecit doctissimus es Pontanus, *qui dicit istola in Theatro Chimi-preßâ.* Errant, (*loqui-laborantibus in arte,*) erunt, ac errabunt, eò proprium agens non erunt Philosophi, ex-uno, qui *Artephius* no-tur, sed pro se loqui-& nisi *Artephium* legis-& loqui sensissem, uam ad operis com-entum perveniissem.

Ergo hunc lege, & re-quousque loqui sentias, fi-e optatum obtinere pos-Non est quod multa fa-de Authore nostro, suf-illum vixisse per mille , gratiâ (inquit) Dei

Sense and Meaning, and may be able to comprehend the Mystery thereof.

V. By such an unwearied Search did the most Learned *John Pontanus* attain to the true knowledge, who saith in his Epistle, (Printed in *Theatrum Chymicum*,) *They Err*, (speaking 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* Artephius. *If I had not* (saith he) *read* Artephius, *and understood whereof he speaks, I had never attained to the Complement of the Work, but remained 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 obtain your purpose. But to what purpose should we enlarge any farther concerning this most excellent Author; it is enough to let you understand, that by

& usu hujus mirabilis quintæ essentiæ: ut etiam testatur Rogerus Bacon in Libro de Mirabilibus Naturæ operibus.

VII. *Et etiam doctissimus,* Theophrastus Paracelsus in Libro de vita longa, *quod tempus mille annorum cæteri Philosophi, neque etiam pater ipse* Hermes, *potuerunt attingere. Vide ne ergo forsan hic Author virtutes nostri lapidis melius cæteris noscat. Tu tamen utut est, fruere illo, laboribusque nostris ad Dei Gloriam & Regni utilitatem. Vale.*

the good pleasure of
and the use of this wo
ful Arcanum, he li
Thousand Years, as
Bacon testifies *in L*
Mirabilibus Naturæ O

VII. And also the
Learned *Theophrastus*
celsus in Libro de vita
(speaking of long
saith, To which term
Thousand Years, no
the other Philosoph
nor *Hermes* himself, t
ther of them, ever att
but only *Artephius* o
thor: See then w
it be not doubtless, t
great Man knew thi
and understood the
thereof, better than
thers. In the mean
enjoy it, and this
bour, to the Glory
and the profit and
Mankind. *Vale.*

C

CAP. II.

ola Johannis Pon-
ni, *ex* Theatri
hymici *excerpta,*
ol. 6. Pag. 487.

GO Johannes Ponta-
nus *multas perlustra-*
giones, ut certum quid
pide Philosophorum ag-
m, & quasi totum mun-
imbiens, deceptores fal-
eni, & non Philosophos,
tamen Studens, &
liciter dubitans, veri-
mveni.

Sed cum materiam
cerem, ducenties erravi,
uam veram materiam,
tionem, & practicam in-
lem.

CHAP. II.

The Epistle of John Pontanus, *beforementioned in* Theatrum Chymicum, *Vol. 6. Pag.* 487.

I. 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, with the work and practice thereof.

III. *Primò, materiæ operationes, & putrefactionis novem menſibus cœpi, & 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 ſubjectum totius Artis Alchemiæ omnibus modis qui excogitandi ſunt, & qui fiunt per fimum, 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 obſcurè*

III Firſt, I began with putrefaction of the Ma which I continued for Months together, and tained nothing. I then ſome certain time pro *Balneum Mariæ*, but in After that, I uſed a Fi Calcination for threem ſpace, and ſtill found ſelf out of the way.

IV. I eſſayed all ſo Diſtillations and Subli ons, as the Philoſop *Geber, Archelaus*, and reſt of them have pr bed, and yet found not In ſum, I attempted t fect the whole work *chymy* by all imaginabl likely means, as by dung, Baths, Aſhes other heats of divers all which are found i Philoſophers Books, without any ſucceſs.

V. I yet continuall three Years together ed the Books of Phi phers, and that chie *Hermes*, (whoſe co Words comprehend the of the whole Matter,

tur de Superiore & Inre, de Cælo & Terrâ.

I. Noſtrum igitur Inſtrum, quod materiam ducit s, in primo, ſecundo, & Opere, non eſt ignis Balneque Fimi, neque Cineneque aliorum Ignium Philoſophi in Libris ſuis unt: Quis igitur Ignis , qui totum perficit Opus ncipio uſque in Finem? Philoſophi eum celaveſed ego pietate motus, ebis unà cum complemenius Operis declarare vo-

II. Lapis ergò Philoſom unus eſt, ſed multipli nominatur, & antequam as erit tibi difficile. Eſt Aqueus, Aereus, Igneus, us, Phlegmaticus, Chos, Sanguineus, & Meolicus. Eſt Sulphureus, ſimiliter Argentum Vi, & habet multas ſuperes, quæ per Deum Vi- convertuntur in veram

the Secret of the Philoſophers Stone, by an obſcure way of Speaking, of what is Superior, and what is Inferior, to wit, of Heaven and of Earth.)

VI. Therefore our Operation which brings the Matter 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 Wiſemen have thus concealed it? Truly, being moved with a generous Spirit, I will declare it, with the complement of the whole Work.

VII. The *Lapis Philoſophorum* 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.

VIII. *Et qui aliquid à 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.*

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,

sence, by the help o
Fire.

VIII. He which sepa
any thing from the Su
or Matter, thinking
be necessary, wholly
in his Philosophy:
which is superfluous,
clean, filthy, feculent
in a word, the whole
stance of the subject is
muted or changed i
perfect, fixt, and spi
Body, by the help o
Fire, which the Wise
never revealed; and
fore it is, that few att
this Art, as thinking t
be superfluous and im
which is not.

IX. It behoves us n
enquire after the pro
of our Fire, and how
grees with our Matte
cording to that which
said, *viz.* That a Tra
tation may be made, th
the Fire is not such
burn the Matter, separ
nothing from it, nor
ding the pure parts
the impure, as the Phi
phers teach, but tran
ting and changing the w

de Sublimationibus & tionibus loquentes,) in- vi tempore perficit.

Mineralis est, æquales ntinuus est, non vapo- nimium excitetur, de re participat, aliundè r quàm à materia; om- ruit, solvat, & conge- & est artificialis ad in- dum; est compendium mptu aliquo saltem par-

Et ille Ignis est cum ri ignitione, qui cum Igne totum Opus perfi- simulque omnes debitas nationes facit. Qui Ge- legerent, & omnes ali- ilosophos, si centum mil- annorum viverent, non ehenderent, quia per so- & profundam cogitatio- Ignis ille reperitur, tunc potest in Libris compre- & 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

XII.

XII. *Error igitur istius Artis est, non reperire Ignem qui totam materiam convertit in verum Lapidem Philosophorum. Studeas igitur Igni; quia si ego hunc primo invenissem, non errassem ducenties in Practica super materiam.*

XIII. *Propterea non miror si tot & tanti ad Opus non pervenerunt. Errant, Erraverunt, Errabunt, eò quod proprium agens non posuerunt Philosophi, excepto uno, qui* Artephius *nominatur, sed pro se loquitur. Et nisi* Artephium *legissem, & loqui sensissem, nunquam ad complementum Operis pervenissem.*

XIV. *Practica verò hæc est: Sumitur, & diligenter*

be gathered out of [illegible] and not before.

XII. The error ther[illegible] in this Work proceeds c[illegible] from a not knowing, [illegible] derstanding of the true [illegible] which is one of the m[illegible] Principles that Transf[illegible] the whole Matter int[illegible] true Philosophers S[illegible] and therefore diligently [illegible] it out: Had I found [illegible] first, I had never been [illegible] hundred times mistake[illegible] the pursuit of the Ma[illegible] so long sought after.

XIII. For which [illegible] sake, I wonder not t[illegible] many, and so great [illegible] have not attained unt[illegible] Work: They have [illegible] they do err, and the[illegible] err; because the Ph[illegible] phers (*Artephius* only e[illegible] ted) have concealed [illegible] principal or proper A[illegible] And unless I had read [illegible] *tephius*, and sensibly un[illegible] stood his Speech, I had [illegible] ver arrived to the com[illegible] ment of the Work.

XIV. Now the prac[illegible] Part is this: Let the Ma[illegible]

fieri potest teratur con- Physicâ, & ad Ignem atur, igniſque proportio scilicet, ut tantùm excitet materiam, & in tempore Ignis ille, absque manuum appositione, de totum Opus complebit, putrefaciet, corrumpet, bit, & perficiet, & tres apparere Colores prin- Nigrum, Album, & m.

Et mediante Igne multiplicabitur Medici- cum cruda conjungatur ia, non solùm in quan- sed etiam in Virtute. gitur viribus tuum Ig- quirere scias & ad sco- pervenies, quia totum Opus, & est Clavis om- Philosophorum, quam ùm revelaverunt. Sed & profundè super præ- de proprietatibus Ignis veris, scies, & non ali-

be taken and dilligently ground with a Philosophical Contrition, put it upon the Fire, with such a proportion 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 putrefies, 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 Medicine will be multiplied, (by addition of the crude Matter,) not only in Quantity, but also in Quality or Virtue: 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 Philosophers, which they never yet revealed. Consider well of what I have spoken concerning the Properties of this Fire, and thou must know it, otherwise it will be hid from thine Eyes.

XVI.

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
Generoſity, I have w
theſe things, but that I
ſpeak plainly, this F
not Tranſmuted with
Matter, becauſe it is no
of the Matter, as I hav
fore declared. And
things I thought fit to
as a warning to the pr
Sons of Art, that they
not their Money unpr
bly, but may know
they ought to look afte
by this only they may
to the perfection of th
cret, and by no other m
Farewel.

The Secret Book of Artephius

CHAP. III.

Of the Compoſition of our Antimonial W gar, or Secret Water.

I. *ANtimonium eſt de partibus Saturni, & in omnibus modis habet naturam ejus, & Antimonium Saturninum convenit Soli, & in eo*

I. ANtimony is a M
ral participati
Saturnine parts, and h
all reſpects the nature t
of: This Saturnine

entum vivum in qu
bmergitur aliquod me-
niſi aurum; id eſt, Sol
gitur verè tantum in
vivo Antimoniali Sa-
li.

Et ſine illo Argento
aliquod metallum deal-
non poteſt. Dealbat er-
onem, id eſt aurum, &
it corpus perfectum in ſu-
rimam materiam, id eſt,
lphur & argentum vi-
albi coloris, & pluſ-
ſpeculum ſplendentis.

II. Diſſolvit (inquam)
s perfectum quod eſt de
atura. Nam illa aqua
micabilis, & metallis pla-
is, dealbans Solem, quia
net argentum vivum al-
.

IV. Et ex hoc utrique ma-
um elicias ſecretum, vi-
cet quod aqua Antimonij
urnini debet eſſe Mercuria-
& alba, ut dealbet aurum,
urens, ſed diſſolvens &
ea ſe congelans in formam
moris albi.

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.

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. 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. 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.

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 desuper natantem in modum pelliculæ.*

VII. *Collige illud cum cocleari vel pennâ, intingendo, & sic pluribus vicibus in die collige, donec nihil amplius ascendat; & ad ignem facies evaporare aquam, id est, superfluam humiditatem aceti, & remanebit tibi quinta essentia*

consistence or likeness [illegible] white Cream.

V. Therefore, saith [illegible] Philosopher, this W[illegible] makes the Body to be v[illegible]tile; because after it [illegible] been dissolved in it, and [illegible] frigidated, it ascends ab[illegible] and swims upon the sur[illegible] of the Water.

VI. Take (saith he) cr[illegible] Leaf-Gold, or calcin'd w[illegible] Mercury, and put it i[illegible] our Vinegar, made of Sa[illegible]nine Antimony, Mercu[illegible] and Sal Armoniack, ([illegible] said) in a broad Glass V[illegible]sel, and four Inches hi[illegible] or more; put it into a g[illegible]tle heat, and in a sh[illegible] time you will see elev[illegible] a Liquor, as it were O[illegible] swimming a top, much [illegible] a Scum.

VII. Gather this with [illegible] Spoon, or a Feather, dippi[illegible] it in; and so doing ofte[illegible] times a day, till nothi[illegible] more arise: Evapourate [illegible] way the Water with a ge[illegible]tle heat, *i. e.* the superfluo[illegible] humidity of the Vineg[illegible]

[illegible] in modum olei albi incombustibilis.

VIII. *In quo oleo Philosophi posuerunt maxima secreta, hoc oleum habet dulcedinem maximam, atque valet mitigandos dolores vulnerum.*

and there will remain the Quintessence, Potestates, or Powers of Gold, in form of a white Oyl incombustible.

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.

[illegible]he Operations of our Antimonial Vinegar, or Mineral Water.

EST igitur totum secretum istius secreti Antimonialis, ut per hoc sciamus [illegible]ere argentum viv. de [illegible] magnesiæ non urens, [illegible]oc est Antimonium, & [illegible]atum Mercuriale.

I. *Id est, opportet extra[illegible]nam aquam vivam, in[illegible]stibilem, dein illam con[illegible] cum corpore perfecto So[illegible] quod inibi dissolvitur in*

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.

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.* na-

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 liquefactionis in aqua noſtra diſſolutiva, convertitur & reducitur in ſulphur & argentum vivum fixum.*

VI. *Et ſic corpus perfectum Solis accipit vitam in tali a-*

fine Gold, without
which is done by di
it into a nature an
Subſtance, of the con
of Cream, and
throughly white.

III. But firſt this
putrefaction and re
in this Water, loſeth
light or brightneſs, a
grow dark and black
wards it will aſcend
the Water, and by li
little will ſwim upon
ſubſtance of a white

IV. And this is the
ning of Red Laton,
lime it philoſophical
to reduce it into its fi
ter, *viz.* into a wh
combuſtible Sulphu
into a fixed Argent

V. And ſo the fix
ſture, to wit, Gold,
dy, by the reitera
the Liquifaction or
lution in this our di
Water, is changed
duced into fixed S
and fixed Argent Vi

VI. Thus the per
dy of Sol, reſumeth

IV.
ificatur, inſpiratur,
& multiplicatur in
ie, ſicut res cæteræ.

Nam in ipſa aqua cor
ibus corporibus Solis &
t, ut inflетur, tumeat,
ur, elevetur, & creſ-
piendo ſubſtantiam &
animatam & vege-

Noſtra etiam Aqua,
um ſupradictum, eſt
montium, id eſt, Solis
æ, & ideo miſcetur
Lunæ, illiſq; adhæ-
rpetuum, ac corpus ab
it tincturam albedi-
ſplendet cum ea fulgore
bili.

Qui ſciverit igitur con-
corpus in Argentum
medicinale, facile dein-
erit convertere per
urum album, omnia
imperfecta in opti-
rgentum 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 Alchimiæ, & fumus albus. Ergo ſine illo aceto noſtro Antimoniali, Aurum album Alchimiæ non fit.*

X. And this white … is called by the Philo… *Luna alba Philoſophor… gentum vivum album … Aurum Alchymiæ*, and … *albus*: And therefore … out this our Antimon… negar, the Aurum al… the Philoſophers can… made.

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 … Vinegar, there is a … ſubſtance of Argen… vum, the one from … mony, the other from … cury Sublimate; it do… a double weight an… ſtance of fixed Argen… and alſo augments … the native colour, … ſubſtance, and tincture … of.

CHAP. V.

Of other Operations of our ſecret Mi… Water, and its Tincture.

I. *Noſtra igitur Aqua diſſolutiva portat magnam Tincturam, magnamque fuſionem, propterea quod quan-*

I. OUR diſſolving … therefore carri… it a great Tincture, … great melting or diſſo…

…is ignem communem, ſi … eſt corpus perfectum So… vel Lunæ, ſubitò illud …facit & liquefieri, & con… in ſuam ſubſtantiam … ut ipſa eſt, & addit …, pondus & Tincturam …

… Eſt etiam ſolutiva …m liquabilium, & eſt …ponderoſa, viſcoſa, præ… & honoranda, reſolvens …a corpora cruda in eorum …m Materiam; hoc eſt, in …m & pulverem viſcoſum; …; in Sulphur & Argen…vivum.

… Si ergo poſueris in illa … quodcunque Metallum, …m vel attenuatum, & …as per tempus in calore …ſſolvetur totum, & ver… aquam viſcoſam, ſive … album, ut dictum eſt.

… Et ſic mollificat cor… & præparat ad fuſionem …quefactionem, imò facit …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 immediately melts them, and converts them into its white Subſtance, ſuch as it ſelf is, and gives to the Body colour, 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 Argentum vivum.

III. If therefore you put into this Water, Leaves, Filings, 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 Spiritum & Vitam.

V. *Diſſolvit ergo omnia ſolutione mirabili, convertens corpus perfectum in Medicinam fuſibilem, fundentem, penetrantem, & magis fixam, augens pondus & colorem.*

VI. *Operare ergo cum ea, & conſequeris quod deſideras ab ea. Nam eſt Spiritus & anima Solis & Lunæ, Oleum, & Aqua diſſolutiva, fons, balneum Mariæ, ignis contra naturam, ignis humidus, ignis ſecretus, occultus, & inviſibilis.*

VII. *Atque acetum acerrimum, de quo quidam antiquus Philoſophus dicit, Rogavi Dominum, & oſtendit mihi unam aquam nitidam, quam cognovi eſſe purum acetum, alterans, penetrans, & digerens.*

VIII. *Acetum (inquam) penetrativum, & Inſtrumen-*

viz. Stones and Meta
afterwards gives them
and Life.

V. And it diſſolv
things with an admira
lution, tranſmuting the
fect Body into a fuſible
dicine, melting, or lic
ing, moreover fixing
augmenting the weigh
colour.

VI. Work therefore
it, and you ſhall obtain
it what you deſire, fo
the Spirit and Soul o
and Luna; it is the O
diſſolving Water, the
tain, the Balneum M
the præternatural Fire
moiſt Fire, the ſecret
den and inviſible Fire

VII. It is alſo the
acrid Vinegar, conce
which an ancient Ph
pher ſaith, I beſough
Lord, and He ſhewe
a pure clear Water, w
I knew to be the pur
negar, altering, pe
ting and digeſting.

VIII. I ſay a penetr
Vinegar, and the m

movens ad putrefacien-
reſolvendum, & redu-
aurum vel argentum
primam materiam.

Et eſt unicum agens
mundo in hac arte quod
et poteſt reſolvere & re-
re corpora metallica ſub
vatione ſuæ ſpeciei.

Eſt igitur ſolum medi-
ptum & naturale, per
debemus reſolvere corpora
a Solis & Lunæ mira
ſolemni ſolutione ſub
vatione ſuæ ſpeciei, &
ulla deſtructione, niſi ad
nobiliorem, & melio-
rmam, ſive generatio-
ilicet, in lapidem perfe-
philoſophorum, quod eſt
m & arcanum eorum mi-

Eſt autem aqua illa
quædam ſubſtantia, cla-
argentum purum, quæ
recipere tincturas Solis &
, ut congeleiur & con-
tur in terram albam vi-

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
the perfect bodies, that
them after the disso
it may be congealed,
and coagulated into a
Earth.

XIII. But their sol
is also their coagulatio
they have one and the
operation, because
not dissolved, but the
is congealed: Nor is
any other water whic
dissolve the Bodies, bu
which abideth with th
the matter and the fo

XIV. It cannot be
manent unless it be
nature of the other
that they may be
one.

XV. When therefo
see the water coagu
self with the Bodies th
dissolved therein; be
red that thy knowl
way of working, an
work it self are true
Philosophick, and that
have done rightly acco
to art.

CH

CHAP. VI.

What Substance Metalls are to consist in order to this work.

Ergo natura emendatur in sua consimili natu- id est, aurum & argen- in nostra aqua emendan- & aqua etiam cum ipsis ribus; quæ etiam dicitur um animæ, sine quo nihil ossumus in arte ista.

Et est ignis vegetabilis, abilis, & mineralis con- tivus spiritus fixi Solis & e, destructor corporum ac or: quia destruit, diruit, e mutat corpora & formas llicas, facitque illas non corpora, sed spiritum fixum.

Illasque convertit in stantiam humidam, mollem fluidam, habentem ingres- & virtutem intrandi in corpora imperfecta, & mi-

I. 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 ſupra.*

VI. *Ergo tranſmutatio metallorum imperfectorum, eſt impoſſibilis fieri per corpora perfecta ſicca, niſi prius reducantur in primam materiam mollem & fluidam.*

and to mix with the their ſmalleſt parts, a tinge them and make perfect.

IV. But this they not do while they rem in their metallick For Bodies, which were dr hard, whereby they have no entrance into things, ſo as to tinge & perfect, what was b imperfect.

V. It is neceſſary t fore to convert the Bod Metals into a fluid ſubſt for that every tincture tinge a thouſand times in a ſoft and liquid ſtance, than when it is dry one, as is plainly rent in Saffron.

VI. Therefore the t mutation of imperfect tals, is impoſſible to be by perfect Bodies, while are dry and hard: for w cauſe ſake, they muſt brought back into their matter, which is ſoft fluid.

Ex his oportet, quod ur humidum, & reve- ſconditum. Et hoc eſt, dare corpora, id eſt, de- & mollire, donec pri- corporalitate durâ &

VII. It appears therefore, that the moiſture muſt be reverted, that the hidden treaſure may be revealed. And this is called the reincrudation of Bodies, which is the decocting & ſoftning them, till they loſe their hard and dry ſubſtance or form; becauſe that which is dry does not enter into, nor tinge any thing beſides it ſelf.

I. Quia ſiccum non in- nes tingit, niſi ſeipſum. igitur ſiccum terreum it, niſi tingatur, quia um) ſpiſſum terreum ditur nec tingit, quia at, ergo non alterat.

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 penetrate nor tinge, and therefore, becauſe it cannot enter or penetrate it can make no alteration in the matter to be altered.

Non idcirco tingit au- onec ſpiritus ejus occul- ahatur à ventre ejus per noſtram albam, & fiat ſpiritualis, & albus albus ſpiritus, & ani- rabilis.

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 ſubſtance, a white Vapour, a white Spirit, and a wonderful Soul.

CHAP.

CHAP VII.

Of the wonderful things done by our W altering and changing Bodies.

I. *QUare debemus per Aquam noſtram perfecta corpora attenuare, alterare, & mollificare, ut deinde miſceantur cæteris corporibus imperfectis.*

I. IT behoves us th by this our W attenuate, alter, an the perfect Bodies, Sol and Luna, that may be mixed with imperfect Bodies.

II. *Unde ſi aliud beneficium non haberemus ab illa aqua Antimoniali, niſi quod readit corpora ſubtilia, mollia, & fluida ad ſui naturam, ſufficeret nobis.*

II. From whence had no other benefit our Antimonial wat that it rendred Bodi ſubtil, ſoft, and flu cording to its own n would be ſufficient.

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 millibus annis, quod eſt quaſi miraculoſum.*

III. But more th it brings back Bodies firſt original of Sulph Mercury, that of th may afterwards in time (in leſs than an time) do that above which Nature was ſand years a doing ground, in the Mine

. Eſt igitur noſtrum finale , per aquam noſtram, facere volatilia & ſpi- & aquam tingentem, m ingreſſum.

Facit enim corpora me- ſpiritum; quia ince- pora dura & ſicca & at ad fuſionem, id eſt it in aquam permanen-

Facit ergo ex corporibus pretioſiſſimum benedi- quod eſt vera tinctura & ermanens alba, de natu- alida & humida, tem ſubtili, & fuſibili ut quod penetrat, profundat, & perficit.

I. Aqua ergo noſtra in- nti ſolvit aurum & ar- , & facit oleum incom- , quod tunc poteſt com-

Earth, which is a work almoſt miraculous.

IV. And therefore our ultimate, or higheſt Secret is, by this our water, to make Bodies volatile, ſpiritual, and a Tincture, or tinging water, which may have ingreſs or entrance into other Bodies.

V. For it makes Bodies to be meerly Spirit, becauſe it reduces hard and dry Bodies, and prepares them for fuſion, melting, or diſſolving; 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 permanent or fixed white water, 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 Bodies (as Sol and Luna) and makes them into an incombuſti-

miſceri 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 & amicari cæteris corporibus imperfectis, ſcit profectò unum de ſecretis naturæ maximum & viam perfectionis unam.*

buſtible Oyl, which
may be mixed with
imperfect Bodies.

VIII. It alſo conve
ther Bodies into the
of a fuſible Salt, whi
Philoſophers call *Sal*
Philoſophorum, better
more noble than any
Salt, being in its own
fixed, and not ſubje
vaniſh in fire.

IX. It is an Oyl i
by nature hot, ſubtil
netrating, ſinking th
and entring into oth
dies: it is called the
or Great Elixir, a
hidden Secret of th
Searchers of Nature.

X. He therefor
knows this Salt of S
Luna, and its gene
and preparation, and
wards how to comm
and make it homogen
other imperfect Bodi
in truth knows one
greateſt Secrets of N
and the only way tha
to perfection.

CH

CHAP. VIII.

Of the Affinity of our Water, and other wonderful things done by it.

æc corpora ſic ſoluta per
aquam noſtram dicun-
entum vivum, quod non
ſulphure, nec ſulphur
ura luminarium, quia
ia ſunt principalia me-
forma, per quæ natura
erficiendo & complendo
neracionem.

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.

Et iſtud argentum vivocatur ſal honoratum
matum, & prægnans,
, cum non ſit niſi ignis;
is, niſi ſulphur; nec ſul-
niſi argentum vivum,
um à Sole & Luna per
noſtram, & reductum
em alti pretii.

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 igneitatis.*

III. That is to sa
the matter or subst
Sol and Luna, or Silv
Gold, altered from V
to Nobility.

IV. Now you mu
that this white Sulphu
Father and Mother
Metals; it is our Me
and the Mineral of
also the Soul, and th
ment; yea, the M
Virtue, and the living
our Sulphur, and our
silver; that is, Sulp
Sulphur; Quicksilv
Quicksilver, and M
of Mercury.

V. The Property
fore of our Water is,
melts or dissolves G
Silver, and encrease
native Tincture or C

VI. For it change
Bodies from being
real, into a Spirituality
it is this water which
the Bodies, or corpore
stance into a white v
which is a Soul that is
ness it self, subtile, ho
full of fire.

*Hæc aqua dicitur eti-
sanguinaris, est etiam
spiritualis sanguinis sine
fit, & subjectum omni-
abilium, & liquefacti-
uod multum Soli & Lu-
venit & adhæret, nec
ur ab eis semper.*

*II. Est ergo affinis Soli
æ, sed magis Soli quam
; nota bene.*

*Dicitur etiam medium
gendi tincturas Solis &
cum metallis imperfectis,
qua illa convertit corpora
am tincturam ad tingen-
liqua imperfecta, & est
uæ dealbat, ut est alba;
vivificat, ut est anima;
citò corpus suum ingre-
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 self, 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 entreth into its Body.

X.

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:*

X. For it is a living ter which comes to ſten the Earth, that it ſpring out, and in its ſeaſon bring forth fruit; for all things ſp ing from the Earth, a duced through Dew or ſture.

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.*

XI. The Earth ther ſpringeth not forth wi watering and moiſtur is the water proceeding *May* Dew, that clea the Body; and like R penetrates them, and one new Body of two dies.

XII. *Aqua illa vitæ gubernata cum corpore, ipſum dealbat, convertens ipſum in ſuum colorem album.*

XII. This Aqua Vi Water of Life, being r ordered and diſpoſed the body, it white and converts or ch it into its white colour.

XIII. *Illa namque aqua, fumus albus eſt, ideo cum illa dealbatur corpus.*

XIII. For this wate white vapour, and t fore the Body is whit with it.

XIV. *Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id eſt, inter cor-*

XIV. It behoves therefore to whiten th dy, and open its infold

aquam eſt libido & ſo- Maris & Fœminæ, natura ſimilis propin- m.

for between theſe two, that is, between the Body and the Water, there is a deſire and friendſhip, like as between the Male and Female, becauſe of the propinquity and likeneſs of their Natures.

Nam Aqua noſtra ecunda, dicitur Azot Latonem, id eſt, Corpoſitum ex Sole & per Aquam noſtram dicitur etiam Anima ſolutorum quorum a- jam ſimul ligavimus, iant Sapientibus Phi-

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.

Quantum ergo pre- & magnifica hæc A- Namque abſque illa O- poſſet perfici. Dicitur vas naturæ, uterus, receptaculum tincturæ, & nutrix.

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 alſo called the *Vas Naturæ*, the Belly, the Womb, the Receptacle of the Tincture, the Earth, the Nurſe.

Et eſt Fons in quo Rex, & Regina, & uam oportet ponere & in ventre ſui infantis, Sol qui ab ea proceſſit

XVII. It is the Royal Fountain in which the King and Queen bathe themſelves; 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.

ſealed up within the be
her Infant; and that
himſelf, who proc
from her, and whom
brought forth; and
fore they have loved o
nother as Mother and
and are conjoyned tog
becauſe they come fro
and the ſame Root, a
of the ſame Subſtanc
Nature.

XVIII. *Et quoniam Aqua iſta, eſt Aqua vitæ Vegetabilis, ideo ipſa dat vitam, & facit vegetare, creſcere & pullulare ipſum Corpus mortuum, & ipſum reſuſcitare de morte ad vitam ſolutione & ſublimatione.*

XVIII. And becau
Water is the Water
Vegetable Life, it ca
dead Body to vegeta
creaſe, and ſpring for
to riſe from Death t
by being diſſolved fi
then ſublimed.

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.*

XIX. And in doi
the Body is convert
a Spirit, and the Spi
terwards) into a Bod
then is made the Am
Peace, the Concor
the Union of the C
ries, to wit, betwe
Body and the Spirit,
reciprocally, or m
change their Natures
they receive, and co
cate one to another t
their moſt minute pa

. Sic quod calidum mi-frigido, & ſiccum humi-durum molli, & hoc ſit mixtio naturarum rum, frigidi ſcilicet cum & humidi cum ſicco, admirabilis inter inimi-nexio.

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 admirable Unity between Enemies.

CHAP. IX.

Sublimation; Or, the ſeparating of the Pure, from the Impure, by this Water.

Noſtra ergo diſſolutio Corporum quæ fit in ima Aqua, non eſt, niſi ficatio humidi cum ſicmidum verò coagulatur um.

I. OUR Diſſolution then of Bodies, which is made ſuch in this firſt Water, is nothing elſe, but a deſtroying or overcoming of the moiſt with the dry, for the moiſt is coagulated with the dry.

Quia humiditas tancitate continetur, ter-, ac coagulatur in Cor-e in terram.

II. For the moiſture is contained under, terminated 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 ſolventur, & aſcendant in altum, quæ tunc dici poſſunt novum Corpus, aurum album Alchimiæ, & Lapis albus, & Sulphur album non urens, & Lapis Paradiſi, hoc eſt, convertens Metalla imperfecta in Argentum album finum.*

III. Let therefore th
and the dry Bodies
into our firſt Wate
Veſſel, which cloſe we
there let them abi
they be diſſolved, a
cend to the top; the
they be called a new
the white Gold ma
Art, the white Sto
white Sulphur, not
able, the Paradifical
viz. the Stone Tranſ
imperfect Metals, in
white Silver.

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.*

IV. Then have w
the Body, Soul, and
altogether; of which
and Soul it is ſaid, Th
cannot be extracted
the perfect Bodies,
the help or conjun
our diſſolving Wate

V. *Quia certum eſt, quod res fixa non poteſt elevari, niſi per conjunctionem rei volatilis.*

V. Becauſe it is
That the thing fixed
be lifted up, or mad
cend, but by the co
on or help of that w
volatile.

VI. *Spiritus igitur mediante Aqua & Anima, ab ipſis Corporibus extrahitur &*

VI. The Spirit th
by the help of the
and the Soul, is draw

Corpus non Corpus,
tim Spiritus cum Ani-
porum ſurſum aſcendit
riori parte, quæ eſt per-
Lapidis, & vocatur
atio.

Hæc ſublimatio, in
lorentius Cathalanus,
res accidas Spirituales,
, quæ ſunt de natura
ea & viſcoſa, quæ
, & faciunt elevari
in Aëram, in Spiri-

Et in hac Sublima-
rs quædam dictæ A-
mæ, aſcendit cum Cor-
ſimul ſe jungendo, aſ-
& ſublimando in unam
ſubſtantiam, quæ te-
natura duorum, ſcilicet
m & Aquæ.

Proinde dicitur Cor-
& Spirituale Compoſi-
jufle, Cambar, Ethe-
ndarith, Duenech ho-

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, Cor jufle, Cambar, Ethelia, Zan-

nus; sed proprie, tantum nominatur Aqua permanens, quia non fugit in igne.

darith, Dueneck, the G
but properly it is call
permanent or fixed
only, becauſe it flies
the Fire.

X. *Perpetuò adhærens Corporibus commixtis, id eſt, Soli & Lunæ, illiſque communicans Tincturam vivam, incombuſtibilem, ac firmiſſimam, præcedenti nobilicrum & pretioſiorem.*

X. But it perpetual
heres to the commix
compounded Bodies,
to Sol and Luna, and
municates to them
ving Tincture, incom
ble and moſt fixed,
more noble and p
than the former whic
Bodies had.

XI. *Quia poteſt currere dehinc hæc Tinctura, ſicut Oleum, omnia perforando & penetrando cum fixione mirabili, quoniam hæc Tinctura eſt Spiritus, & Spiritus eſt Anima, & Anima Corpus.*

XI. Becauſe from
forth this Tincture
Oil, runnig throug
penetrating the Bodi
giving to them its
ful Fixity; and this
is the Spirit, and th
is the Soul, and the
the Body.

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.*

XII. For in this op
the Body is made a
of a moſt ſubtile
and again, the Spiri
porified and change
the nature of the Bod
the Bodies, whereb
Stone conſiſts of a B
Soul, and a Spirit.

III. *O Natura, quomodo Corpus in Spiritum! non fieret ſi Spiritus incorporaretur cum Corpore & Corpora cum Spiritu volatilia, & poſtea permantia.*

XIII. O God, how thro' Nature doſt thou change a Body into a Spirit! Which could not be done, if the Spirit were not incorporated with the Bodies, and the Bodies made volatile with the Spirit, and afterwards permanent or fixed.

IV. *Tranſivit igitur unus alterum, & ſeſe invicem verſi ſunt per Sapientiam. Sapientia! quomodo facis eum eſſe volatile, ac fugitivum, etiamſi naturaliter fixum eſſet!*

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 fugitive, yea, though by nature it is the moſt fixed of all things in the World!

V. *Oportet igitur diſſolvere & liquefacere Corpora per Aquam noſtram, & facere Aquam permanentem. Aquam auream ſublimando, relinquendo in fundo terreum, terreſtreum & ſuperfluum ſiccum.*

XV. It is neceſſary therefore to diſſolve and liquifie theſe Bodies by our Water, and to make them a permanent or fixed Water, a pure golden Water, leaving in the bottom the groſs, earthy, ſuperfluous and dry Matter.

VI. *Et in iſta Sublimatione ignis debet eſſe lentus, quia per hanc Sublimationem in lento, Corpora purificata*

XVI. And in this Subliming, 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, impedieris quominus ex his poſſis perficere Opus.

with a ſoft Fire, the P
be not purified, and
groſs or earthy parts
of, [note this well,] b
ſeparated from the im
ties of the Dead, you
not be able to perfec
Work.

XVII. *Non indiges enim, niſi tenui, & ſubtili naturâ Corporum diſſolutorum, quam tibi dabit Aqua noſtra ſilento Igne procedis, ſeparando heterogenea ab homogeneis.*

XVII. For thou ne
nothing but that thi
ſubtil part of the diſſ
Bodies, which our
will give thee, if thou
ceedeſt with a ſlow o
tle Fire, by ſeparatin
things heterogene, fro
things homogene.

CHAP. X.

Of the Separation of the pure Parts from Impure.

I. *REcipit ergo compoſitum, mundationem per Ignem noſtrum humidum, diſſolvendo ſcilicet & ſublimando quod purum & album eſt, ejectis fœcibus ut vomitus qui ſponte fit, (inquit* Azinabam.)

I. THis Compoſitum
has its mundifi
or cleanſing, by our
Fire, which (as *Azi*
ſaith) by diſſolving
ſubliming that which i
and white, it caſts for
rejects its fœcis or filth
a voluntary Vomit.

Nam in tali diſſolutiſublimatione naturali entorum deligatio mun, & ſeparatio puri uro.

II. For in ſuch a diſſolution and natural Sublimation or lifting up, there is a looſening or untying of the Elements, and a cleanſing and ſeparation of the Pure, from the Impure.

Ita ut purum & album ſurſum, & impurum reum fixum remaneat o Aquæ & vaſis.

III. So that the pure and white ſubſtance aſcends upwards, and the impure and earthy remains fixed in the bottom of the Water and the Veſſel.

Quod eſt dimittendum ovendum, quoniam nulvaloris, recipiendo ſoediam ſubſtantiam alluentem, & fundentem, ttendo terram fœculenquæ remanſit inferius in

IV. This muſt be taken away and removed, becauſe it is of no value, taking only the middle white ſubſtance, flowing, and melted or diſſolved, rejecting the fœculent Earth, which remains below in the bottom.

Ex parte præcipuè Aquæ eſt ſcoria & Terra ta, quæ nihil valet, quam aliquid boni præteſt, ut illa clara Malba, pura, & nitida; lam debemus accipere.

V. Theſe Fœces were ſeparated partly by the Water, and are the Droſs and *Terra damnata*, which is of no value, 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.

VI. *Et ad hunc Capharæum Scopulum ſæpe numerò navis atque ſcientia diſcipulorum Philoſophiæ, (ut mihi etiam aliquando accidit) imprudentiſſimè colliditur, quia Philoſophi ſæpiſſimè 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 th
pharean Rock, the Sh
Knowledge, or Art
young Philoſopher is
(as it happened alſo
ſometimes,) daſht to
in pieces, or deſtroy
cauſe the Philoſophe
the moſt part ſpeak
contraries.

VII. That is to ſay
nothing muſt be re
or taken away, exc
moiſture, which
blackneſs; which n
ſtanding they ſpea
write only to the u
who without a Maſ
defatigable Readin
humble ſupplications
Almighty, would r
way the Golden Fle

VIII. It is therefo
obſerved, That this
tion, diviſion, and
mation, is (without
the Key of the whole

IX. After the putr
on then and diſſolut
theſe Bodies, our Bo
ſo aſcend up to the
ven to the ſurface

X.
rem albedinis, & hæc
ſt vita.

Nam in illa albedine
Antimonialis, & Mer-
, infunditur cum ſpiri-
Solis & Lunæ nutu na-
quæ ſeparat ſubtile ab
& purum ab impuro.

Elevando paulatim
ſubtilem Corporis à ſuis
, donec totum purum
tur & elevetur.

Et in hoc completur
ſublimatio philoſophica
turalis.

Et cum hæc albe-
infuſa eſt in Corpore A-
, id eſt, virtus minera-
quæ ſubtilior eſt Igne, cum
era quinta eſſentia, &
, quæ naſci appetit, &
ſpoliare à groſſis fœcibus
ſtribus, quæ illi advene-

diſſolving Water, in a whiteneſs of colour, which whiteneſs is Life.

X. And in this whiteneſs the Antimonial and Mercurial Soul, is by a natural compact infuſed into, and joyned with the Spirits of Sol and Luna, which ſeparate the thin from the thick, and the pure from the impure.

XI. That is, by lifting up by little and little the thin and pure part of the Body, from the Fœces and Impurity, until all the pure parts are ſeparated and aſcended.

XII. And in this work is our natural and philoſophical Sublimation compleated.

XIII. Now in this whiteneſs is the Soul infuſed into the body, to wit, the mineral virtue, which is more ſubtil than Fire, being indeed the true Quinteſſence and Life, which deſires or hungers to be born again,

rani

rant ex parte menſtrualis, & corruptionis.

XIV. *Et in hoc eſt noſtra philoſophica ſublimatio, non in vulgari iniquo Mercurio, qui nullas habet qualitates ſimiles illisquibus ornatur Mercurius noſter extractus à cavernis ſuis vitriolicis, ſed redeamus ad ſublimationem.*

& to put off the defi
and be ſpoiled of its
earthy Fœces, whic
taken from its men
Womb, and corrup
of its original.

XIV. And in this is o
loſophical Sublimatio
in the impure, corrup
gar Mercury, whic
no properties or q
like to thoſe, with
our Mercury (drawn
its vitriolick Caver
adorned. But let us
to our Sublimation.

CHAP. XI.

Of the Soul which is extracted by our W and made to aſcend.

I. *CErtiſſimum igitur eſt in arte iſta, quod Anima hæc extracta à Corporibus, elevari non poteſt, niſi per appoſitionem rei volatilis, quæ eſt ſui generis.*

I. IT is moſt certain
fore in this Art,
this Soul extracted fro
Bodies, cannot be mad
aſcend, but by adding
a volatile Matter, whi
of its own kind.

II. *Per quam Corpora redduntur volatilia & ſpiritualia,*

II. By the which the
dies will be made vo

XI.

ando, ſubtiliando, & ndo, contra naturam , corpoream, gravem eroſam.

Et hoc modo fiunt non , & quinta eſſentia, de Spiritus, quæ vocatur Hermetis, & Mercurius us à ſervo rubeo.

Et ſic remanent inferi- es terreſtres, aut potius es Corporum, quæ per- è non poſſunt ſolvi ullo um modo.

Et fumus ille albus, illud aurum, id eſt, inteſſentia, dicitur etiam ſia compoſita quæ conti- Homo, vel compoſita eſt no, ex Corpore, Anima, ritu.

Corpus ejus eſt terra fixa, pluſquam ſubtiliſ-

and ſpiritual, lifting themſelves up, ſubtillizing 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

ſima,

ſima, per vim Aquæ noſtræ divinæ ponderoſiter elevata.

VII. *Anima ejus eſt Tinctura Solis & Lunæ, procedens excommunicatione horum duorum.*

VIII. *Spiritus verò, eſt virtus mineralis amborum & aquæ, quæ defert animam, ſive tincturam albam ſuper Corpora, & ex corporibus, ſicut portatur tinctura tinctorum, per aquam ſupra pannum.*

IX. *Et ille ſpiritus Mercurialis, eſt vinculum animæ Solaris, & corpus Solare, eſt corpus fixionis continens cum Luna ſpiritum, & animam.*

the moſt ſubtile M
which by the help
divine Water is with
culty lifted up or ſ
ted.

VII. The Soul is the
cture of Sol and Luna
ceeding from the co
ction, or communi
of theſe two, (to wi
Bodies of Sol and Lun
our Water.)

VIII. And the Sp
the mineral power, o
tue of the Bodies, and
Water which carries th
or white Tincture
upon the Bodies, and
out of the Bodies; l
the Tinctures or Colo
Dying Cloth are b
Water put upon, and
ſed in and through
whole Cloth.

IX. And this Mer
Spirit is the Chain or
of the ſolar Soul; and
ſolar Body; is that
which contains the Spi
Soul, having the powe
fixing in it ſelf, being jo
with Luna.

Spiritus ergo penetrat, ſigit, anima copulat, & dealbat.

Ex his tribus ſimul ſit lapis noſter, id eſt, Luna & Mercurio.

Cum ergo aqua noſtra extrahitur natura omſuperans naturam, ideoi corpora per aquam hanc tur, imbibantur, terance & diligenter reganonec ab ſpiſſitudine abtur, & in tenuem ſpi& impalpabilem ver, vacuus eſt labor.

III. Quia niſi corpora ntur in non corpora, id n Mercurium Philoſophondum operis regula in eſt.

IV. Et illud ideo quoni mpoſſibile 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

ſimam

simam animam omnem in se tincturam habentem à corporibus extrahere, nisi prius resolvantur in aqua nostra.

XV. *Solve ergo corpora in aurea aqua, & decoque quousque tota egrediatur tinctura per aquam in colorem album sive in oleum album, cumque videris illam albedinem super aquam, scias tunc corpora esse liquefacta.*

XVI. *Continua ergo decoctionem donec pariant nebulam quam conceperunt tenebrosam, nigram & albam.*

draw out of the Bo
that most thin and
Soul, which has in
the Tincture, excep
first resolved in our

XV. Dissolve the
Bodies in this our G
water, and boil the
all the Tincture is h
forth by the Water
white Colour, and a
Oil; and when you
whiteness upon the
then know that the
are melted, liquifie
dissolved.

XVI. Continue the
boyling, till the dark,
and white Cloud is b
forth, which they hav
ceived.

lenem, & coque continuò perfectè resolvantur in pretiosissimum.

Coque [inquit Adfar] si ficut per ovorum nutrimentum, donec solvantur corpora & eorum tinctura consima [nota] extrahatur.

Non autem extrahitur simul, sed parum ad parum traditur, omni die, omni hora donec in longo tempore extrahatur hujusmodi solutio, & solvitur semper petit

Et in tali dissolutione sit lenis, & continuus, donec aquam viscosam solubilem impalpabilem, & tota earum tinctura in colore nigro primum, quod est signum hujus 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 extracted all at once, but it is drawn out by little and little, 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 dissolution is in hand, let the Fire be gentle and continual, till the Bodies are dissolved into a viscous and most subtile Water, and the whole Tincture be educed, in colour first black, which is the sign of a true dissolution.

CHAP. XII.

Of Digestion, and how the Spirit is thereby.

I. *PONE ergo corpora perfecta in aqua nostra, in vase Hermeticè sigillato, super*

I. PUT therefore
perfect Bodies
Metals, to wit, Sol and

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 conversa 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 subtillissima natura mundata per sublimationem, accipit vitam, inspiratur à suo humore.*

V. Then contin digestion, till it beco white fixed Water; ing digested in Balne riæ] it will afterwar come clear, and in t become like to co Argent vive, ascendi the Spirit above th Water.

VI. When therefo see the Bodies dissol the first viscous Wate know, that they are into a Vapour, and t Soul is separated fro dead Body, and by mation, brought in order of Spirits.

VII. Whence them, with a part Water, are made Sp ing up into the Ai there the compound dy, made of the M the Female, *viz.* of S Luna, and of that mo tile Nature, clean Sublimation, taketh and is made Spiritual own humidity.

II. Id est, à sua aqua, omo ab aëre, quare mul- bitur deinceps ac crescet specie, sicut res omnes

In tali ergo elevatione, blimatione philosophica, guntur omnes ad invi- & corpus novum inspira- b aëre vivit vegetabili- od est miraculosum.

Quare nisi corpora igne, a attenuentur, quousque nt in spiritus, & quous- t, ut aqua & fumus, ercurius, nihil fit in

illis tamen ascendentibus e nascuntur, & in aëre tur, fiuntque vita cum ut numquam possint se- , 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 springs 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. *Ideoque natus in aëre ſapienter dicitur, quoniam omnino ſpiritualis efficitur:*

XII. And therefor
wiſely ſaid, That the
is born of the Spirit,
it is altogether Spiritu

XIII. *Ipſe namque Vultur ſine alis volans, ſupra montem clamitat dicens, Ego ſum albus nigri, & rubeus albi, & citrinus rubei filius, vera dicens non mentior.*

XIII. For the V
himſelf flying without
cries upon the top
Mountain, ſaying, I
white, brought forth
the black, and the
brought forth from
white, the citrine
the red; I ſpeak the
and lye not.

CHAP. XIII.

Of the beginning of the Work, and a mary of what is to be done.

I. *SUfficit ergo tibi corpora in vaſe, & in aqua ſemel ponere, & diligenter claudere vas, quouſque vero ſeparatio ſit facta.*

I. IT ſufficeth the
to put the Bo
the Veſſel, and into t
ter once for all, and
the Veſſel well, until
ſeparation be made.

II. *Quæ vocatur ab invidis conjunctio, ſublimatio, aſſatio, extractio, putrefactio, ligatio,*

II. This the Obſcure
calls Conjunction, S
tion, Aſſation, Extr

tio, ſubtiliatio, gene-
&c.

Putrefaction, Ligation, Deſponſation, Subtilization, Generation, *&c.*

Et totum perficiatur
rium, Fac igitur ſicut
erationem hominis, &
vegetabilis, imponito ſe-
matrici ſemen, & bene

III. Now that the whole Magiſtery 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.

Vides ergo quomodo plu-
rebus non indiges, &
us noſtrum magnas non
expenſas, quoniam unus
, una medicina, unum
mum regimen, una di-
ad album, & rubeum
vè 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.

Et quamvis dicamus in
us locis ponito hoc, ponito
tamen non intelligimus
portere, niſi unam rem
e, & ſemel ponere, &
re vas uſque ad operis
mentum.

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.

Quia hæc tantum po-
à philoſophis invidis,
ipiant, ut dictum eſt,
os. Nunquid enim etiam
rs 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 cæteri] qui verba aliorum philosophorum accipit secundum prolationem, ac significationem vulgarem nominum, jam ille absque filo Ariadnæ, in medio amfractuam Labyrinthi multipliciter errat, pecuniamque suam destinavit perditioni.*

VIII: *Ego vero Artephius postquam adeptus sum veram ac completam sapientiam in libris veridici Hermetis, fui aliquando invidus sicut cæteri omnes.*

IX. *Sed cum per mille annos, aut circiter [quæ jam transierunt super me à nativitate mea, gratia Soli Dei om-*

Cabalistica, or a secret hidden Art? Is it no Art full of Secrets? believest thou O Fool we plainly teach this S of Secrets, taking out W according to their lit Signification?

VII. Truly, I tell (that as for my Self I a ways self-seeking or en as others are; but) he takes the Words of the Philosophers, accordi their common Significa he even already (havin *Ariadnes* clue of Thr wanders in the midst o Labyrinth, multiplies E and casts away his M for nought.

VIII. And I *Artephi* ter I became an Adep had attained to the tru compleat Wisdom, by dying the Books of the faithful *Hermes*, the sp of Truth, was sometime scure also, as the others

IX. But when I had the space of a Thou Years, or there ab (which are now passed *nipote*

ntis, & usu hujus mira- quintæ essentiæ.]

Cum per hæc, inquam, ssima tempora, viderem ne- m magisterium Hermeti- obtinere posse, propter ob- tatem verborum philoso- um.

I. Pietate motus ac pro- e boni viri, decrevi in his is temporibus vitæ meæ, a scribere sincere ac vera- ut nihil ad perficiendum em philosophorum possis de- are.

II. (Dempto aliquo, quod ini licet scribere, quia re- tur per Deum, aut magi- m, & tamen in hoc libro, qui non erit duræ cervicis, pauca experientia faciliter iscet.)

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, because 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 perfecting of this Stone of the Philosophers.

XII. (Excepting one certain thing, which is not lawful for me to discover to any, because it is either revealed or made known, by God himself, or taught by some Master, which notwithstanding he that can bend himself to the search of, by the help of little Experience, may easily learn in this Book.)

XIII. *Scripsi 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 sepissimè vidi) Ignis noster secretus, id est, aqua nostra ignea, sulphurea, quæ dicitur Balneum Mariæ, operatur brevi tempore.*

XIII. And in this B
have therefore writte
naked Truth, altho c
or disguised with a few
lours; yet so that every
and wise Man may ha
gather those desirable
ples of the Hesperides
this our Philosopers Tr

XIV. Wherefore P
be given to the most
God, who has poured
our Soul of his goodne
through a good old A
ven an almost infinite
ber of Years, has truly
our Heart with his Lo
which (methinks) I
brace, cherish, and trul
all Mankind together.

XV. But to return
business. Truly our
is presently performed
that which the heat of t
is an hundred Years in
of, for the Generation o
Mettal in the bowels
Earth; our Secret Fire
is, our Fiery and Sulph
Water, which is called
neum Mariæ, doth (as I
often seen) in a very
time.

CH

CHAP XIV.

The Easiness and Simplicity of this Work, and of Our Philosophick Fire.

T hoc opus non est gravis laboris illi qui scit ligit, atque non est marius tam chara (cum quantitas sufficiat) quod quis possit ut ab opere suspendat.

I. NOW 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.

Quia est adeo breve & ut meritò dicatur opus um, & ludus puerorum.

II. It is indeed a Work so short and easie, that it may well be called a Womans Work, and the Play of Children.

Age ergo gnaviter, fili ra Deum, lege assiduè liber enim librum apegita profundè, fuge res entes in igne, quia non ntentum tuum in his reaustibilibus, sed tantum

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

in decoctione aquæ tua ex luminaribus extractæ.

things profoundly; a
void all things which
in, or will not endu
Fire; becauſe from tho
ſtible, periſhing or conſ
things, you can never
to the perfect matter,
is only found in the dig
of your Water, extr
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, & eorem nigredinem & immunditiem ab eis penitus aufert, & corpora in unum conſolidat, & eorum aquam multiplicat.*

IV. For by this
Colour and Ponderoſ
Weight, are infinitely
to the matter; and th
ter is a white Vapor,
like a Soul, flows th
the perfect Bodies,
wholly from them
blackneſs, and impuriti
ting the two bodies i
and increaſing their

V. *Et nihil eſt quod à corporibus perfectis, id eſt, a Sole & Luna colorem poſſit auffere niſi Azoth, id eſt, noſtra aqua quæ colorat, & album reddit corpus rubeum ſecundum regimina ſua:*

V. Nor is there an
thing than Azoth,
this our Water, whic
take from the perfect
of Sol and Luna, the
tural Colour, makin
red Body white, acc
to the Diſpoſition there

VI. *Sed loquamur de ignibus. Ignis ergo noſter mineralis eſt, æqualis eſt, continuus eſt, non vaporat, niſi nimium*

VI. Now let us ſp
the Fire. Our Fire
Mineral, equal, contin
it fumes not, unleſs it

, de ſulphure participat, ſumitur quàm à mate- mnia 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.

II. *Et compendium ſine tu etiam ſaltem parvo, eſt humidus, vaporoſus, di- , alterans, penetrans, is, aëreus, non violentus, burens, circundans, con- 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, ſubtile, ſpirituous, not violent, incombuſtible, circumſpective, continent, and one only thing.

III. *Et eſt fons aquæ vi- quæ circuit & continet lo- ablutionis Regis & Regi- in toto opere ignis iſte hu- us tibi ſufficit, in principio, o, & fine, quia in ipſo to- s 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.

X. *Et eſt ignis naturalis, ra naturam, in naturalis, ſine aduſtione, & pro cor- rio eſt ignis calidus, ſiccus, idus, & 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 rectè abſque natura extranea.

X. *Quod ſi hos ignes non intelligitis, audite hæc ex abſtruſiori, & occulta antiquorum de ignibus cavilatione, nunquam in libris hucuſque ſcripta.*

moiſt; meditate on things, and proceed dir without any thing of reign Nature.

X. If you underſtan theſe Fires, give ear to I have yet to ſay, ne yet written in any boo drawn from the mo ſtruſe and occult Rid the Ancients.

CHAP. XV.

Of the three kinds of Fires of the Philoſop in particular.

I. *TRES proprìe habemus ignes, ſine quibus ars non perficitur, & qui abſque illis laborat in unum curas ſuſcipit.*

II. *Primus eſt lampadis, & is continuus eſt, humidus, vaporoſus, aëreus, & artificialis ad inveniendum.*

I. WE have pr three Fires out which this our A not be perfected; and ſoever works without takes a great deal of L in vain.

II. The Firſt Fire i of the Lamp, which is tinuous, humid, vapo Spiritous, and found o Art.

Nam lampas debet eſſe tionata ad clauſuram, & utendum eſt magno juquod non pervenit ad ardura cervicis.

Quia ſi ignis lampadis ſt geometricè & debitè tionatus, aut per defecaloris non videbis ſigna pore deſignata, atque præ mora, expectatio aufua, aut præ ardore nimio auri comburentur, & m tuum iniquè deflebis.

Secundus ignis eſt cine- in quibus vas recluditur etice ſigillatum, aut poti- calor ille ſuaviſſimus qui apore temperato lampadis, æqualiter 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 expected Signs, in their limited times, whereby you will loſe your hopes and expectation 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 bewail your loſt Expence.

V. The Second Fire is *Ignis Cinerum*, an Aſh heat, in which the Veſſel hermetically 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.

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 no violent or forcing, exc be too much excited red up; it is a Fire dig alterative, and taken another body than the ter; being but one moiſt alſo, and no tural.

VII. The Third F the natural Fire of ou ter, which is alſo call Fire againſt nature, b it is Water; and yet n theleſs, it makes a mer rit of Gold, which co Fire is not able to do.

VIII. This Fire is ral, equal, and partic of Sulphur; it overt deſtroys, congeals, di and calcines; it is pe ting, ſubtil, incomb and not burning, and fountain of Living W wherein the King Queen bathe them whoſe help we ſtand in of, through the whole W through the beginning, dle and end.

Aliis vero duobus ſu-is, non, ſed tantum ali-, &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.

the Colours of Our Philoſophick Tincture, or Stone.

QUoad Colores, qui non nigrefacit, dealbare teſt, quia nigredo eſt al-s principium, & ſignum factionis, & alterationis, d corpus penetratum & ficatum jam eſt.

Ergo in hac putrefactione ac aqua, primò apparet

I. NOW 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. From the Putrefaction therefore in this Water, there-

nigredo,

nigredo, ſicut brodium ſaginatum piperatum.

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.*

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.*

V. *Nota ergo hic, quod ſpiritus non figuntur niſi in albo colore, qui ideo nobilior eſt cæteris, & ſemper deſiderabiliter expetenda, cum ſit totius*

firſt appears blackne unto Broth whereir bloody thing is boyle

III. *Secondly*, The Earth by a continual on is whitened, beca Soul of the Two ſwims above upon th ter, like white Crean in this only whiteneſs, Spirits are ſo unite they can never flie o another.

IV. And therefore ten muſt be whitene its leaves unfolded, body broken or open we labour in vain; whiteneſs is the perfec for the white work, body enobled in o that end; even the T of a moſt exuberant and ſhining brigh which never depart the body it is once with.

V. Therefore you note here, that the are not fixed, but i white Colour, which is noble than the other

ammodo co[illegible]nen

I. Terra enim noſtra pu- in nigrum, deinde mun- in elevatione, poſtea ata, nigredo recedit, & dealbatur & perit tene- m dominium humidum ris, tunc etiam fumus penetrat in corpus novum, piritus conſtringuntur in n.

II. Atque corrumpens, matum, & nigrum ex do, evaneſcit, tunc etiam novum reſuſcitat clarum, m, ac immortale, ac vi- m ab omnibus inimicis at.

III. Et ſicut calor agens umido generat nigredinem um colorem, ſic decoquen- ſemper, calor agens in generat albedinem ſecun- colorem, & deinde citri-

lours, and i[illegible] mently to be deſired, for that it is as it were the Complement or Perfection of the whole work.

VI. For our Earth putrifies and becomes black, then it is putrified in lifting up or Separation; afterwards being 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. And that which is corrupting, deformed and black through the moiſture, vaniſhes away; ſo the new body riſes again clear, pure, white, and immortal, obtaining the Victory over all its Enemies.

VIII. And as heat working upon that which is moiſt, cauſeth or generates blackneſs, which is the prime or firſt Colour; ſo always by decoction, more and more

 nitatem

nitatem & rubedinem agens in mero ſicco, & ſatis de coloribus.

heat working upon which is dry, begets neſs, which is the Colour; and then upon that which is and perfectly dry, it ceth Citrinity and Thus much for Colou

IX. *Sciendum igitur nobis eſt, quod res quæ habet caput rubeum & album, pedes verò albos & poſtea rubeos, & oculos antea nigros, hæc res tantum eſt magiſterium.*

IX. We muſt know fore, that the thing has its Head red and but its Feet white and wards red; and its Ey fore hand black, tha thing, I ſay, is the matter of our Magiſter

CHAP. XVII.

Of the perfect Bodies, their Putrefaction, ruption, Digeſtion, and Tincture.

J. *Diſſolve ergo Solem & Lunam in aqua noſtra diſſolutiva, quæ illis eſt familiaris & amica, & de eorum natura proxima, illiſque eſt placabilis, & tanquam matrix, mater, origo, principium, & finis vitæ.*

I. Diſſolve then So Luna in our ving Water, which is liar and friendly, an next in nature unto t and is alſo ſweet and ſant to them, and as it a Womb, a Mother Original, the beginning the end of their Life

Et ideo emendantur in , quia natura lætatur & natura naturam , & vero matrimonio ur adinvicem & fiunt ura, unum corpus reſuſcitatum immortale.

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.

Sic oportet conjungere, neos, cum conſanguine iſtæ naturæ ſibi & ſe proſequuntur adin ſe putrefaciunt, gene gaudere faciunt, quia per naturam regitur & amicam.

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.

Noſtra igitur aqua (in bin) eſt fons pulcher, & clarus, præparatus do pro Rege & Regina optimè cognoſcit, & hi

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.

Nam ipſos ad ſe attra-

V. For it attracts them to

hit & illi ad se lavandum in illo fonte remanent duos aut tres dies, id est menses, & hos juvenescere facit, & reddit formosos.

its self, and they abide in for two or three da wit, two or three mo to wash themselves with, whereby the made young again beautiful.

VI. *Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & fiant robustiores, nobiliores & fortiores.*

VI. And because So Luna have their O from this Water thei ther; it is necessary fore that they enter again, to wit, into Mothers Womb, tha may be regenerate a again, and made healthy, more noble more strong.

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 perdidisse quod erant, ex illo parebunt quod antea non erant.*

VII. If therefore th not die, and be con into Water, they alone (or as they we without Fruit; but die, and are resolved Water, they bring Fruit, an hundred-fol from that very pl which they seem'd to from thence shall th pear to be that whic were not before.

VIII. *Cum Sole ergo & Luna figatur maximo ingenio,*

VIII. Let therefo Spirit of our living W

aquæ nostræ vivæ, in naturam aquæ conmoriuntur, & mortuis videntur, inde postea vivunt, crescunt, & licantur, sicut res omnes biles.

(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.

Sufficiat ergo tibi masufficienter disponere exus, quoniam ipsa sufficiintrinsecus operatur ad fectionem.

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.

Habet enim motum sibi ntem secundam veram & verum ordinem mequam possit ab homine ari.

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.

Ideo tantum præpara, tura perficiat, quia nisi fuerit impedita in con-, non præteribit motum certum, tam ad concipi-, quam ad parturiendum.

XI. For this Cause it is, that you need only to prepare the matter, Nature her self alone will perfect it; and if she be not hindred 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.*

XII. Wherefore, the preparation of the ter, beware only, le too much heat or fire inflame the Bath, or it too hot: Secondly heed, leſt the Spirit exhale, leſt it hurts the rator, to wit, leſt it de the work, and induces infirmities, as ſadneſs ble, vexation, & diſco

XIII. *Ex jam dictis patet hoc axioma, nempe cum ex curſu naturæ ignorare neceſſariò conſtructionem metallorum, qui ignorat deſtructionem.*

XIII. From theſe which have been ſ this Axiom is manif wit, that he can never the neceſſary courſe ture in the making o rating of Mettals, ignorant of the way ſtroying them.

XIV. *Oportet ergo conjungere conſanguineos, quia naturæ reperiunt ſuas conſimiles naturas, & ſe putrefaciendo miſcentur in ſimul, atque ſe mortificant.*

XIV. You muſt the join them together th of one conſanguinity o dred; for like nature find out and join with like natures, and by fying themſelves toge are mixed together and tifie themſelves.

XV. *Neceſſe eſt ideo hanc cognoſcere corruptionem & ge-*

...onem, & quemadmodum ...turæ amplectuntur, & ...antur in igne lento, quo... natura lætetur natura, ...atura naturam retineat, ...nvertat in naturam al...

on and Generation, and how the natures do embrace one another, and are brought to a fixity in a ſlow or gentle fire; how like nature rejoiceth with like nature; how they retain one another, and are converted into a white ſubſiſtencie.

VI. Quod ſi vis rubificare, ...t coquere album iſtud in ...ſicco continuo donec rubifi...ut ſanguis, qui nihil erit ..., quam aqua ignis, & tinvera.

XVI. This white ſubſtance, 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 nothing but water, fire, and the true tincture.

VII. Et ſic per ignem ſicontinuum emendatur alcitrinatur & acquirit ruem & colorem verum ...m.

XVII. And ſo by a continual dry fire, the whiteneſs is changed, removed, perfected, made citrine, and ſtill digeſted till it comes to a true red and fixed colour.

VIII. Quantò ergo magis ...tur, magis coloratur, & ...ctura intentioris rubedinis.

XVIII. And conſequently by how much more this red is decocted in this gentle heat by ſo much the more it is heightned in Colour, and made a true Tincture of perfect Redneſs.

IX. Quare oportet igne ... & calcinatione ſicca, abſ-

XIX. Wherefore with a dry Fire, and a dry Calci-

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.*

XII. Wherefore, the preparation of the ter, beware only, le too much heat or fire, inflame the Bath, or it too hot: Secondly heed, leſt the Spirit exhale, leſt it hurts the rator, to wit, leſt it de the work, and induces infirmities, as ſadneſs, ble, vexation, & diſco

XIII. *Ex jam dictis patet hoc axioma, nempe cum ex curſu naturæ ignorare neceſſa riò conſtructionem metallorum, qui ignorat deſtructionem.*

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XIV. *Oportet ergo conjungere conſanguineos, quia naturæ reperiunt ſuas conſimiles naturas, & ſe putrefaciendo miſcentur in ſimul, atque ſe mortificant.*

XIV. You muſt ther join them together tha of one conſanguinity or dred; for like nature find out and join with like natures, and by p fying themſelves toge are mixed together and tifie themſelves.

XV. *Neceſſe eſt ideo hanc cognoſcere corruptionem & ge-*

XV. It is needful th fore to know this Corr

ionem, & quemadmodum naturæ amplectuntur, & antur in igne lento, quo- natura lætetur natura, natura naturam retineat, nvertat in naturam al-

on and Generation, and how the natures do embrace one another, and are brought to a fixity in a ſlow or gentle fire; how like nature rejoiceth with like nature; how they retain one another, and are converted into a white ſubſiſtencie.

VI. Quod ſi vis rubificare, et coquere album iſtud in ficco continuo donec rubifi- ut ſanguis, qui nihil erit , quam aqua ignis, & tin- vera.

XVI. This white ſubſtance, 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 nothing but water, fire, and the true tincture.

VII. Et ſic per ignem ſic- continuum emendatur al- citrinatur & acquirit ru- nem & colorem verum m.

XVII. And ſo by a continual dry fire, the whiteneſs is changed, removed, perfected, made citrine, and ſtill digeſted till it comes to a true red and fixed colour.

VIII. Quantò ergo magis itur, magis coloratur, & nctura intentioris rubedinis.

XVIII. And conſequently by how much more this red is decocted in this gentle heat by ſo much the more it is heightned in Colour, and made a true Tincture of perfect Redneſs.

XIX. Quare oportet igne , & 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 m
sture) you must deco
Compositum, till it be i
sted with a most perfect
Colour, and then it will
the true and perfect Elixi

CHAP. XVIII.

Of the Multiplication of the Philosophi Tincture.

I. *SI postea velis illum multiplicare, oportet iteratò resolvere illud rubeum in nova aqua dissolutiva, & iterato coctione dealbare, & rubificare per gradus ignis, reiterando primum regimen.*

I. NOW if afterwa
you would multi
your Tincture, you m
again resolve that Red
new or fresh dissolving W
ter, and then by decocti
first whiten, and then r
fie it again, by the de
of Fire, reiterating the
method of operation in
Work.

II. *Solve, gela, reitera, c'audendo, aperiendo, & multiplicando in quantitate & qualitate at tuum placitum.*

II. Dissolve, coagul
and reiterate the closing
the opening and multiply
in quantity and quality
your own pleasure.

III. *Quia per novam corruptionem & generationem, iterum introducitur novus motus.*

III. For by a new C
ruption and Generati
there is introduced a ne
Motion.

*. Et sic non possemus adi-
finem, si semper operari
mus per reiterationem solu-
& coagulationis medi-
aqua nostra dissolutiva,
dissolvendo & congelan-
t dictum est per primum
nem.*

*. Et sic ejus virtus aug-
atur & multiplicatur in
itate & qualitate, ita
si in primo opere receperit
m, in secundo habebis
in tertio decem millia.*

I. *Et sic prosequendo ve-
projectio tua usque ad infi-
n, tingendo verè & perfe-
& fixe, omnem quantam-
que quantitatem.*

II. *Et sic per rem vilis
, additur color virtus &
us.*

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 persuing 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.

VIII. *Ignis ergo noſter & Azoth tibi ſufficiunt, coque, coque, reitera ſolve, gela, & ſic continua, ad tuum placitum multiplicando, quantum volueris, & donec medicina tua fiat fuſibilis, ut cera & habeat quantitatem, & virtutem optatam.*

VIII. Our Fire then and Azoth, are ſufficient for 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 attained the quantity and goodneſs or fixity and colour you deſire.

IX. *Eſt ergo totius operis ſive lapidis ſecundi, nota bene, complementum, ut ſumatur corpus perfectum, quod ponas in noſtra aqua in domo vitrea benè clauſa & obturata cum cemento, ne aër intret, aut humiditas introcluſa exeat.*

IX. This then is the compleating of the whole work of our ſecond Stone (obſerve it well) that you take the perfect Body, and put it into our water in a glaſs Veſica or Body well cemented with Cement, leſt the Air get in, or the incloſed humidity get out.

X. *In digeſtione lenis coloris veluti balnei, vel fimi temperatiſſima, & cum operis inſtantia aſſiduetur per ignem ſuper ipſum perfectio decoctionis.*

X. Keep it in digeſtion in a gentle heat, as it is in that of a balneum, or the moſt temperate Horſe-dung, and aſſiduouſly continue the operation or work upon the fire, till the decoction or digeſtion is perfect.

XI. *Quouſque putreſcat & reſolvatur in nigrum, & po-*

XI. And keep it in the digeſtion of a gentle

elevetur & ſublimetur per [illegible], ut mundetur per hoc [illegible]mi nigredine & tenebris [illegible]dealbetur & ſubtilietur,

XII. Donec in ultima ſub[illegible]tionis puritate deveniat, [illegible]ltimo volatile fiat, & al[illegible]reddatur intus & extra, [illegible] Vultur in aëre ſine alis [illegible]ns clamavit ut poſſit ire [illegible] montem, id eſt, ſuper [illegible]m, ſuper quam ſpiritus [illegible] fertur.

XIII. Tunc continua ignem [illegible]venientem, & ſpiritus ille, [illegible]t, ſubtilis ſubſtantia cor[illegible] & Mercurii, aſcendet [illegible] aquam, quæ quinta eſ[illegible]a eſt nive candidior.

XIV. Et in fine continua [illegible]uc, & fortifica ignem, ut [illegible]m ſpirituale penitus aſcen[illegible].

until it be putrified and reſolved into blackneſs, and be drawn up and ſublimed by the water, and is thereby cleanſed from all blackneſs and impurity, that it may be white and ſubtil.

XII. Until it comes to the ultimate or higheſt purity of ſublimation, and the utmoſt volatility, and be made white both within and without: For the Vulture flying in the air without Wings, crys out, that it might get up upon the Mountain, that is upon the waters upon which the *Spiritus albus*, or Spirit of whiteneſs is born.

XIII. Continue ſtill a fitting fire, and that Spirit, which is the ſubtil being of the Body, and of the Mercury will aſcend upon the top of the water, which quinteſſence is more white than the driven Snow.

XIV. Continue yet ſtill, and toward the end, encreaſe the fire, till the whole ſpiritual ſubſiſtance aſcend to the top.

XV.

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, p and spiritual, ascends in to the top of the wat the substance of a white por, which the Philoso call their Virgins Milk.

CHAP. XIX.

Of Sublimation in particular, and Separa of the pure from the impure.

I. *Oportet ergo ut de terra [inquiebat Sybilla] exaltetur filius Virginis, & quinta substantia alba post resurrectionem elevetur versus cœlos, & in fundo vasis, & aquæ, remaneat grossum & spissum.*

I. IT ought to be there (as one of the S said) that the Son o Virgin be exalted from Earth, and that the Quinteſſence after its out of the dead Earth raiſed up towards Hea the groſs and thick rem ing in the bottom of Veſſel and of the Wate

II. *Vase de hinc infrigidato, reperies in fundo ipsius fæces nigras, arsas, & combustas, separatas ab spiritu, & quintaessentia alba, quas projice.*

II. Afterwards the V being cooled, you will in the bottom the b Fæces, ſcorcht and bu which ſeparate from Spirit and Quinteſſence

II. In his temporibus ar- m vivum pluit ex aëre super terram novam, vocatur argentum vi- ex aëre sublimatum, ex at aqua viscosa. munda, lba.

V. Quæ est vera tinctura ata ab omni fæce nigra, s æs nostrum regitur cum nostra, purificatur, & colore decoratur.

. Quæ dealbatio non fit ecoctione, & aquæ coa- ione. Decoque ergo con- ablue nigredinem à la- non manu, sed lapide, igne, sive aqua Mercuri- ostra secunda, quæ est ve- inctura.

VI. Nam non manibus fit separatio puri ab impuro, ipsa natura sola, circula- ad perfectionem operan-

Whiteneſs, and caſt them away.

III. Then will the Argent vive fall down from our Air or Spirit, upon the new Earth, which is called Argent vive ſublimed by the Air or Spirit, whereof is made a viſcous Water, pure and white.

IV. This Water is the true Tincture ſeparated from all its black Fæces, and our Braſs or Latten is prepared with our Water, purified, and brought to a white Colour.

V. Which white Colour is not obtained but by decoction, and coagulation of the Water: Decoct therefore continually, waſh away the Blackneſs from the Latten, not with your Hands, but with the Stone, or the Fire, or our ſecond Mercurial Water, which is the true Tincture.

VI. This ſeparation of the pure from the impure is not done with hands; but Nature her ſelf does it, and

do,

do, verè perficit.

VII. *Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia nature seipsam dissoluit & copulat, seipsam sublimat elevat, & albescit, separatis fæcibus.*

VIII. *Et in tali sublimatione conjunguntur partes subtiliores magis puræ & essentiales; quia natura ignea cum elevat partes subtiliores, magis puras semper elevat, ergo dimittit grossiores.*

IX. *Quare oportet igne mediocri continuo in vapore sublimare, ut inspiretur ab aëre & possit vivere.*

X. *Nam omnium rerum natura, vitam ex aëris inspiratione recipit, sic etiam totum magisterium nostrum consistit in vapore, & aquæ sublimatione.*

brings it to perfection by circular Operation.

VII. It appears then, this Composition is not work of the Hands, but change of the Natures; cause Nature dissolves joyns it self, sublimes lifts it self up, and grows white, being separate from the Fæces.

VIII. And in such a Sublimation, the more fine pure, and essential parts conjoyned; for that the fiery nature or property lifts up the subtil parts separates alwaies the more pure, leaving the grosse bottom.

IX. Wherefore your ought to be a gentle continual Vapour, which you sublime, the matter may be with Spirit from the and live.

X. For naturally all things take Life from the inbreathing of the Air; and so our Magistery receives the Vapour or Spirit, by

Oportet igitur æs nostrum per gradus ignis elevari, sed per se sine violentia libere, ideoque nisi igne & aqua diruatur, mutetur quousque ascendat totus, aut ut argentum vivum scandens, vel etiam magis alba à corpore separata & in spirituum sublimata, nihil fit.

Eo tamen ascendente nascitur, & in aëre fitque vita cum vivificatione omnino spirituale & incorruptibile.

XII. Et sic in tali regimine fit spiritus de subtili & spiritus incorporatum corpore, & fit unum & in tali sublimationis conjunctione, & elevatione alba fiunt alba.

sublimation of the Water.

XI. Our Brass or Laten then, is to be made to ascend by the degrees of Fire, but of its own accord, freely, aand without violence; except the body therefore be by the Fire and the Water broken, or dissolved, and attenuated, until it ascends as a *Spirit*, or climbs like Argent vive, or rather as the white Soul, separated from the Body, and by sublimation 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 Operation it is, that the *Body* is made *Spirit*, of a subtil nature, and the *Spirit* is incorporated with the *Body*, and made one with it; and by such a sublimation, conjunction, and raising up, the whole, both *Body* and *Spirit* are made white.

CHAP.

CHAP. XX.

Of Digestion, Sublimation, and Separati the Bodies, for the perfection of the W

I. *Ergo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pacem inter corpus & spiritum, quod est impossibile aliter fieri, nisi in has partes separentur.*

I. THIS Philoso and Natural mation therefore is n ry, which makes pe tween (or fixes) the and Spirit, which is sible to be done oth than in the separat these parts.

II. *Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenosum descendat, in turbatione maris procellosi.*

II. Therefore it b you to sublime both the pure may ascend the impure and eart descend, or be left tom, in the perplexi troubled Sea.

III. *Quare opo coquere continuò, ut ad [illegible]ilem deducatur naturam, & quousque corpus assumat & attrahat animam albam Mercurialem, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturæ primæ,*

III. And for this re must be continually d ed, that it may be b to a subtil property the Body may assum draw to it self the Mercurial Soul, wh naturally holds, and not to be separated fr

& simplicis.

Ex his oportet per de- nem separationem exerce- nihil de pinguedine ani- maneat quod non fuerit tum & exaltatum in su- parte, & sic utrumque ductum ad æqualitatem cem, & ad simplicem al- m.

Vultur ergo volans per , & Bufo gradiens per , est magisterium.

Ideo quando separabis ab aqua, id est, ab ig- subtile ab spisso, sua- cum magno ingenio, a- à terra in cœlum quod urum, & descendet in quod erit impurum.

Et recipiet subtilior superiori loco 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 separation 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 gently 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 separ[illegible] it self from th[illegible]arth, and ascend to the upper part, as it were into Heaven, and the impure will descend beneath, as to the Earth.

VII. And the more subtil part in the superior place,

ſpiritus, in inferiori verò naturam corporis terrei.

will take upon it the n
of a Spirit, and that i
lower place, the natur
an earthy body.

VIII. *Quare elevetur per talem oporationem natura alba cum ſubtiliori parte corporis, relictis fæcibus, quod fit brevi tempore.*

VIII. Wherefore le
white property, with
more ſubtil parts of th
dy, be by this Opera
made to aſcend, leavin
fæces behind, which is
in a ſhort time.

IX. *Nam anima cum ſua adjuvatur ſocia, & per eam perficitur.*

IX. For the Soul is
by her aſſociate and fe
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 devenerit perfectum.*

X. My Mother (
the Body) has begotte
and by me, ſhe her ſ
begotten : now after I
taken from her her f
ſhe, after an admirable
ner becomes kind, n
ing and cheriſhing th
whom ſhe has begott
he comes to be of a n
perfect Age.

CH

CHAP. XXI.

The Secret Operation of the Water and Spirit upon the Body.

Udi hoc ſecretum: Cuſtodi corpus in aqua Mercuriali, quouſque at cum anima alba, & m deſcendat ad imum, vocatur terra reſidua.

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.

Tunc videbis aquam co e ſeipſam cum ſuo cor- & ratus eris ſcientiam ram, quia corpus ſuum at humorem in ſiccum, agulum agni, lac coa- in caſeum.

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.

Et ſic ſpiritus penetra- rpus, & commixtio fiet nima, & corpus attra- ſibi humorem ſuum, id animam albam, quem- dum Magnes ferrum, prop- turæ ſuæ propinquitatem, turam avidam, & tunc continet alterum.

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 its ſelf his moiſture, to wit, its white Soul, like as the Load-ſtone 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 blimation and Coagula which retaineth every latile 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 Compo then, is not a mecha thing, or a work of Hands, but (as I have a changing of Natures a wonderful connectio their cold with hot, an moist with the dry: th also is mixed with and the dry with the

VI. *Hoc etiam modo fit mixtio, & conjunctio corporis & spiritus, quæ vocatur conversio naturarum contrariarum, quia in tali dissolutione; & sublimatione spiritus convertitur in corpus, & corpus in spiritum.*

VI. By this means made the mixtion conjunction of body spirit, which is called a version of contrary Na because by such a lution and sublimatio spirit is converted into dy, and the body into a

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 na being mingled together reduced into one, do ch one another: and a Body corporifies the S or changes it into a B So also does the Spirit vert the Body into a ing and white Spirit.

VIII. *Quare ultima vice uam] decoque in nostra alba, id est, in Mercu- donec solvatur in nigredi- deinde per decoctionem nuam privabitur à sua dine, & corpus sic solu- andem ascendit cum ani- alba.*

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. *Et tunc unum alteri miscetur, & se amplectur, sic quod non potuerunt vicem amplius separari, unc cum reali concordantia, ur spiritus cum corpore & unum permanens.*

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. *Et hæc est solutio corpo & coagulatio spiritus quæ m, & eandem habent operationem.*

X. And this is the solution of the Body, and coagulation of the Spirit, which have one and the same operation.

XI. *Qui ergo noverit ducere prægnantem facere, mortificare, putrefacere, generare, ies vivificare, lumen al- m inducere, & mundare turem à nigredine, & te-*

XI. Whoso therefore knows how to conjoyn 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 fro blackness and darkness he is purged by the and tinged, and pur from all his spots, sha possessor of a treasur great, that even Kings th selves shall venerate him

CHAP. XXII.

Of the Signs of the end of the Work, and perfection thereof.

I. *QUare maneat corpus in aqua donec solvatur in pulverem novum, in fundo vasis & aquæ, qui dicitur cinis niger, & hæc est corruptio corporis quæ vocatur à sapientibus Saturnus, Æs, Plumbum philosophorum, & Pulvis discontinuatus.*

I. WHerefore let body rema the water till it is disso into a subtil powder in bottom of the vessel the water, which is ca the black Ashes: This i Corruption of the B which is called by Philo phers or Wise Men, *Sa nus, Æs, Plumbum Ph sophorum, & Pulvis disco nuatus, viz.* Saturn, Latt or Brass, the lead of Philosophers, the disgui powder.

II. *Et in tali putrefactione, & resolutione corporis tria signa*

II. And in this putrefa on and resolution of the B

rent, scilicet color niger, ntinuitas partium, & o- fœtidus qui assimilatur o- sepulchrorum.

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. *Est igitur ille cinis de philosophi tanta dixêre, qui eriori parte vasis remanquem non debemus vili ere.*

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 eo enim est Diadema is, & Argentum vivum rum, immundum à quo nidinis debet fieri purgatio, quendo continuò in nostra a donec elevetur sursum in m colorem, qui vocatur er, & Pullus Hermogenis.*

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. *Quia qui terram rubeam nigrat & albam reddit, ha magisterium, ut etiam ille occidit vivum, & resuscimortuum.*

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. *Dealba ergo nigrum, & befac album, ut perficias o-*

VI. Therefore make the black white, and the white black, and you perfect the Work.

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 ſ
the true whiteneſs appe
which ſhineth like a bri
Sword, (or poliſhed Silv
know that in that white
there is redneſs hidden.

VIII. But then bew
that you take not t
whiteneſs out of the Ve
but only digeſt it to
end, that with heat a
dryneſs it may aſſume a
trine colour, and a m
beatiful redneſs.

IX. Which when you
with great fear and tre
bling, render Praiſes a
Thankſgiving to the m
great and good God, w
gives Wiſdom and Ri
to whom ſoever he p
ſes: And according to
wickedneſs of a perſon, ta
them away, and withdra
them for ever again, depr
ſing him even to the botto
of Hell, To him, I ſay,
moſt Wiſe and Almigh
God, be Glory to the Ag
of Ages. Amen.

The End of Artephius Longævus.



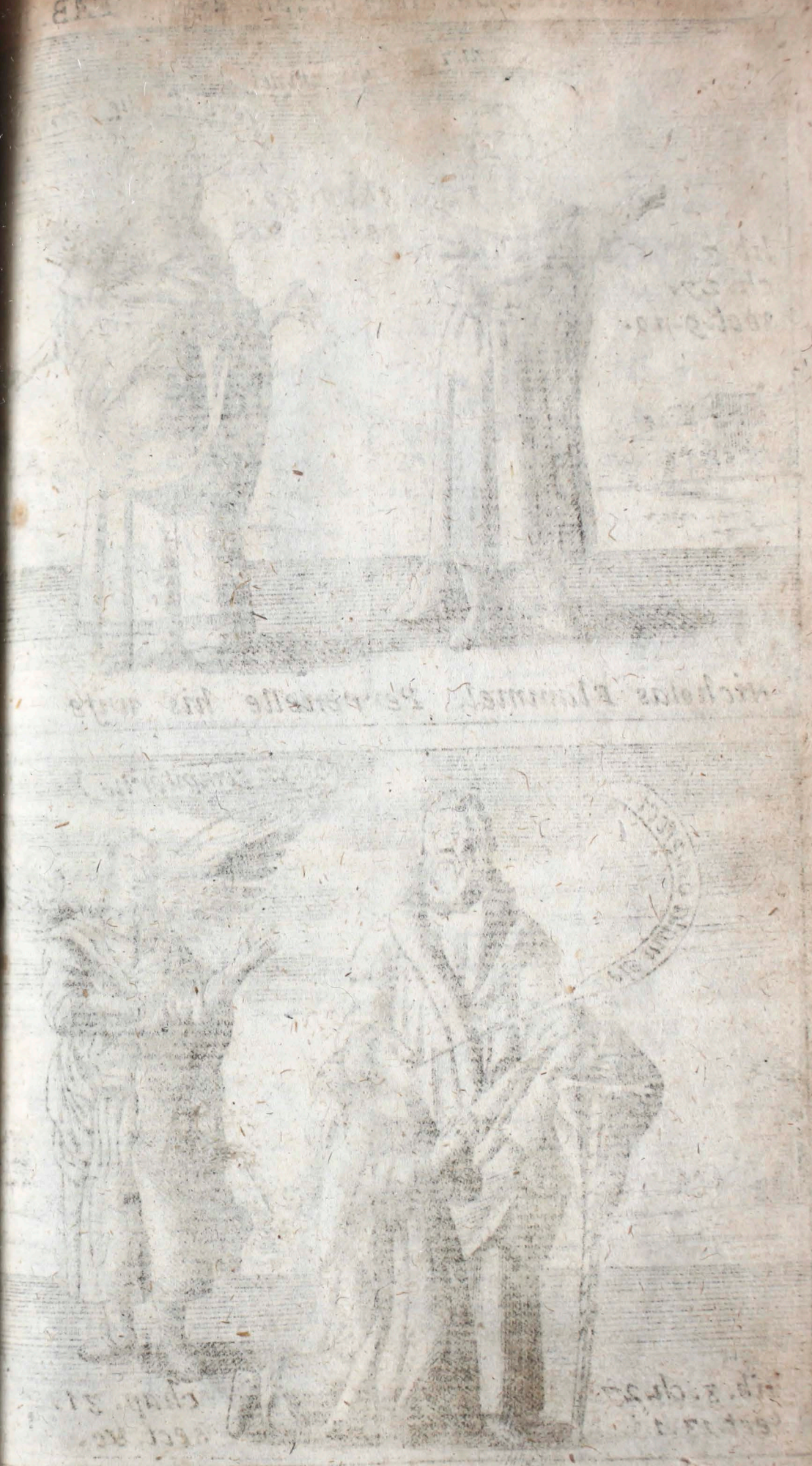
lib. 3. ch. 27. sect. 5



lib. 3. ch. 27. sect. 6: ch. 29. sect. 1. 2. &c







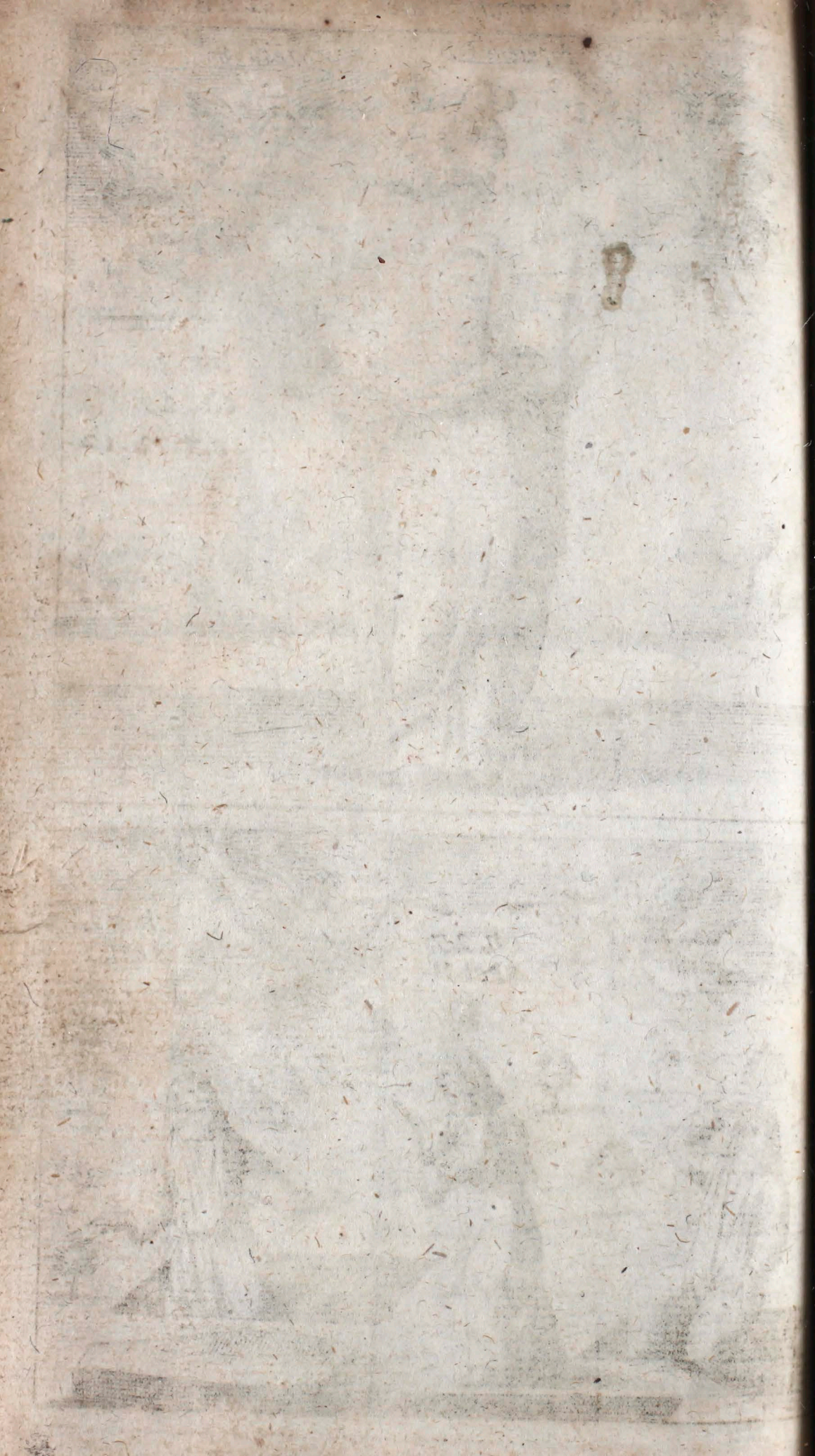


Nicholas Flammel. Perrenelle his wife















Nicholai Flammel Hieroglyphica.

e Hieroglyphicks of *Nicholas Flammel*, ewly Tranſlated into *Engliſh*, and Clauſed, By *William Salmon*, Profeſſor of Phyſick.

CHAP. XXIII.

e beginning of Flammel's Book, which is the Peroration of the Whole.

THe Lord God of my Life, who exalts the hum- n Spirit out of the moſt t duſt, and makes the rts of ſuch as hope in to rejoyce, be Eternal- raiſed.

I. Who of his own Grace eals to the believing Soul, ſprings of his bounty, ſubjugates under their the Crowns of all Earth- Felicities and Glories.

II. In him (I ſay) let always put our Confidence; 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 Supplications to him let us demonſtrate, or ſhew forth, a faith unfeigned and ſtable, an aſſurance, 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 condeſcended 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 ma
hold thy Divine Glor
the fulness of thy He
ly Majesty, a Pleas
Ineffable, and a Jo
Ravishing, which no
tal Man can expr
conceive.

VIII. This I entr
thee, O Lord, fo
Lord Jesus Christ
well-beloved Son's
who in the Unity
Holy Spirit, liveth
thee World withou
Amen.

CHAP. XXIV.

*The Explication of the Hieroglyphick Fi
placed by me* Nicholas Flammel, Scriv
*in the Church-yard of the Innocents, i
fourth Arch entring by the Great Ga
*Dennis-street, *on the right hand: A
the Book of Abraham *the* Jew.

I. I *Nicholas Flammel*, Scrivener, living in *Paris* *Anno* 1399. in the *Notary-street*, near S. *James* o
Bouchery, though I le
not much Latin, beca

orness and meanness
Parents, who notwith-
ng were (by them that
me most) accounted
t and good People.

Yet by the Blessing of
I have not wanted an
standing of the Books
e Philosophers, but
d them, and attained
ertain kind of know-
even of their hidden
ts.

For which cause sake,
shall not any moment
y life pass, wherein re-
ring this so vast a good,
not upon my bare
s (if the place will per-
or otherwise in my
with all the intireness
y Affections, render
s to this my most Good
Gracious God.

Who never forsakes
Righteous Generation,
ffers the Children of
st to beg their Bread,
eceives their Expecta-
but supports them with
ngs, who put their
e trust in him.

V. After the Decease of my Parents, I *Nicholas Flammel* got my living by the Art of Writing, Ingrossing Inventories, making up Accounts, keeping of Books, and the like.

VI. In this course of living there fell by chance into my hands a Guilded 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 *Parchment*, as other Books be, but of admirable *Rindes* (as it seemed to me) of young Trees. The Cover 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 something.

IX.

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 Desart 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* [illegible] *Sophor, to the Nation* [illegible] Jews, *dispersed by the* [illegible] *of God in* France, [illegible] *Health.*

XIII. After which w[illegible] it was filled with many ecrations and Curses, this word MARA THA, (which was o[illegible] peated) against any one should look into it to u[illegible] it, except he were *Priest* or *Scribe.*

XIV. The person sold me this Book, w[illegible] norant of its worth, as as I who bought it: I it might have been from some of the [illegible] Nation, or else fou[illegible] some place where the[illegible] ciently abode.

XV. In the second of the Book, he consc[illegible] his Nation, and gave pious Councel, to turn their Wickedness and ways, but above all to from *Idolatry*, and to w[illegible] Patience for the comin[illegible] the Messiah, who conq[illegible] ing all the Kings and

tes of the Earth, should in Glory with his peo- to Eternity. Without t, this was a very Pi- Wise, and Understand- Man.

VI. In the third Leaf, in all the writing that wed, he taught them lain words the *transmu-* of Metals, to the end he might help and assist dispersed people, to pay *Tributes* to the *Roman* perors, and some other gs not needful here to be ated.

VII, He painted the els by the sides or mar- of the Leaves, and dis- red all the Colours as should arise or appear, all the rest of the ork.

VIII. But of the *Prima teria*, or first matter or ent, he spake not so much one word: but only he them, that in the *fourth fifth* Leaves, he had en- ly painted or decypher'd and depicted or figu- it, with admirable Dexterity and Workmanship.

XIX. Now though it was singularly well, and materially or intelligibly figured 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 Ancles*, having *in his hand a Caducæan Rod, writhen about with two Serpents*, 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 flying

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 bubled 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 ged in the Earth seeki ter it: but by reason o blindness, none of knew it, except a very who considred its weig

XXVI. On the last of the fifth Leaf, was ected a *King* with a *Fau* who caused his Soldi slay before him, *man fants*, the Mothers stan by and weeping at the of their Murtherers.

XXVII. These In blood, being gathered by other Soldiers was into a great Vessel whe *Sol* and *Luna* came to b themselves.

XXVIII. And be this History seemed to re sent the destruction of *Innocents* by *Herod*, and I learned the chiefest pa the Art in this Book; th fore I placed in t Church-yard these Hi glyphick Figures, of Learning, Thus have that which was containe the first five Leaves.

CH

CHAP. XXV.

Pilgrimage into Spain, *and meeting with* Jewish *Priest, who in part Interpreted said Book to him.*

S for what was in all the rest of the writ- aves, which was wrote od and intelligible La- must conceal, lest God offended with me, send his Plagues and ments upon me: It be a wickedness much r, than he who wisht ll Men in the World t one Head, that he cut it off at one blow.

Having thus obtained delicate and pretious I did nothing else, and night, but study it; conceiving very all the Operations it ed forth, but wholly ant of the *Prima ma-* with which I should be- which made me sad discontented.

III. My Wife (whose Name was) *Perrenelle*, whom I loved equal with my self, and had but lately Married, 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 pleased with it as my self, and with great delight beheld the admirable Cover, the Engraving, the Images, and exquisite figures thereof, but understood as little of them as I.

V. Yet it was matter of Consolation to me to discourse, 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 practiser 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 demonstration of the thod.

X. He told me, th first *Figure* represented which devours all t and that according t number of the six w Leaves, there was re the space of six years t fect the Stone; and said he, we must the Glass, and see more.

XI. I told him thi not painted, but on shew and teach the *materia*, or *first Agen* was written in the B He answered me, tha digestion for six years as it were a *second Agen* that certainly the first was there painted, was the *White and water*.

XII. This without d was *Argent Vive*, which could not fix, *i. e.* cut o feet, or take away his V tility, save by that lon gestion in the pure bloo young Infants.

XIII. For in that, this *nt Vive* being joyned *Sol* and *Luna*, was first d with them, into a , like that there paint- and afterwards by cor- ion into *Serpents*, which *nts* being perfectly dry- nd degested, were made e powder of *Gold*, which *Stone*.

IV. This strange or ign Discourse to the r, was the cause of my , and that made me er for the space of one twenty years in a per- Meander, from the Ve- in which space of time t through a thousand inths or Processes, but vain; yet never with Blood of Infants, for I accounted Wicked Villanous.

V. For I found in my that the Philosophers *Blood* the Mineral which is in the Me- chiefly in *Sol*, *Luna*, *Mercury*, to which sense, ays in my own judg- assented; yet these In- terpretations for the most part, were not more subtil than true.

XVI. Not finding therefore 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 Proces,

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, entituled *Iris*, or the *Rain bow*, which treats of the colours of the *Stone*, in these words, *Operis processio multùm 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 acqua
ed with a Physician
M. *Canches*, a *Jew* by N
on, but now a *Chri*
dwelling at *Leon* afores

XXIV. I shewed him
Extract or Copy of m
gures, by which he wa
it were) ravished with
astonishment and joy
desired immediately,
could tell him any new
the Book from whence
were drawn.

XXV. I answered
in Latin (in which
guage he asked me
Question) that I dou
not of obtaining the
of the Book, if I could
with any one who
unfold the Ænigma's.

XXVI. Hearing this
being transported with
earnestness and joy; h
gan to decipher unto
the beginning: To
short, he was much
sed, that he was in h
to hear tidings of the B
and I as much pleas
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XX

XVII. (And doubtless
d heard much talk of
Book, but it was (as
id) of a thing which
believed to be utterly
) Upon this we resol-
for our Voyage, and
Leon, we passed to O-
and from thence to
, where we took ship-
and went to Sea, in
to going into *France*.

XVIII. Our Voyage
rosperous and happy;
eing arrived in the
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eatest part of my *Fi-*
in which, even to the
and pricks, he could
er Great Mysteries
were admirable to

IX. Having attained
, this Learned Man
, even to death, be-
licted with extream
ings, which still con-
with him, as being
sed by his Sea sick-
Notwithstanding
he was in continual
st 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

representing in order all the colours of the Stone, as they arise in the operation, and go away again.

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other things in the World.

XXXIII. But in the end I had that alſo, after a long aberration, and wandring in a labarinth of Errors, for the ſpace of three years, or thereabouts, during which time, I did nothing but ſtudy and ſearch, 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 pro various Operations, I thought to my ſel might mean by thei

XXXV. At le found that which I which I alſo ſoon k the *ſcent* and *odor* t Having this I eaſily pliſhed the Magiſter

XXXVI. For k the *preparations* of t *Agents*, and then i following the Direc my Book, I could miſs the Work, if I

CHAP. XXVI.

Of the Projection which he and his Wi upon Mercury, and the Hoſpitals, Ch and Churches, which they built, wit Deeds of Charity which they did.

I. HAving attained this, I come now to projection; and the firſt time I made projection was upon *Mercury*, a pound and half whereof, or bouts, I turned *Silver*, better than the Mine, as I pr aſſaying of it my

cauſing others to aſſay me many times.

This was done in the of Our Lord 1382. ry 17. about Noon, be *onday*, in my own *Perrenelle* only being nt.

Again, following ex- the directions in my litterally, and word ord, I made projection *Red ſtone*, on the like ty of *Mercury*, *Perre*- nly being preſent, and ſame houſe; which one in the ſame Year r Lord, *viz.* 1382. 25. at five in the Af- n.

This *Mercury* I truly muted into almoſt as Gold, much better d than common Gold, ſoft alſo, and more e.

I ſpeak it in all Truth, made it three times the help of *Perrenelle*, underſtood it as well ſelf, becauſe ſhe aſſi- 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 perfection as I had done.

VI. I had truly enough when I had once done it; but I found exceeding great pleaſure and delight in ſeeing 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 depicted under the ſame *Arch*, three Fornaces, like to thoſe which ſerve for the operations of this work.

VIII. I was much concern'd for a long time, leſt that *Perrenelle* (by reaſon of extream joy) ſhould not hide her fœlicity, which I meaſured by my own, and leſt ſhe ſhould let fall ſome words among her Relations, concerning the great Treaſure which we poſſeſſed.

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 1413. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the
of my life:) She and
already founded, a
dowed with Revenue
Hospitals, 3 Chappel
7 Churches, in the C
Paris, all which we
new built from the Gr
and enriched with
Gifts and Revenues,
many Reparations in
Church-yards.

XII. We also have
at *Boloigne* about as m
we have done at *Par*
to speak of the Cha
Acts which we both
particular poor p
principally to poor
dows and Orphans:

XIII. Whose
should I divulge, wi
largeness of the C
and the way and m
of doing it, as my re
would then be only i
World, so neither co
be pleasing to the perf
whom we did it.

XIV. Building the
these Hospitals, Cha
Churches, and Ch
yards in this City, I ca

depicted under the
fourth Arch, the most
and essential Marks or
of this Art, yet under
Types, and Hiero-
ick Covertures, in i-
ion of those things
h are contained in the
d Book of *Abraham*
Jew.

V. This representation
signifie two things,
rding to the capacity
understanding of those
may view them. *First*,
Mysterie of the Re-
ction and day of Judg-
, wherein Christ Jesus
Lord, (whom I pray
beseech to have mercy
us) shall come to judge
World.

VI. *Secondly*, It might
ifie to such as have lear-
Natural Philosophy, all
principal and necessary
rations of the *Magiste-*
or the true and whole
ess of the Grand
ir.

VII. These *Hieroglyphick*
ures serve also as a dou-
way, 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 Tallent 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 perſue his Work, and to beſtow the product with all Love and Charity, among the Poor and Needy; remembring 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, will judge every one cording to his Works, to whom he muſt render account for every vain idle word.

XXIV. Having therefo well weighed my wor and well underſtood th my Figures, having alſo knowledge of the *prima teria*, or *firſt Agents*, per thou the Work to the p fection of this Magiſtery *Hermes*, for the Glory God, and the good of ceſſitous and Diſtreſſed man kind;

XXV. But more eſpe ally to thoſe who are of houſhold of Faith, to as are truly poor and people, Aged perſons a Widdows, Orphans a forlorn, the deſpiſed, a forſaken, whom the wo is not worthy of, diſperſi bounteouſly of this yo hidden Treaſure, with a open and Liberal, but Secr hand.

CHAP. XXVII.

The Theological Interpretations given to theſe Hieroglyphicks, according to the Mind of Flammel *the Author.*

OVer againſt one of the Pillars of the arnel-houſe, which I e to the Church-yard of Innocents, I cauſed to painted a Man all black, o looks directly on theſe eroglyphicks, who pro- nces, *I ſee a Wonder at ich I am much amazed*: o three Plates of Iron Copper, on the Eaſt, eſt, and South, of the a- enamed Arch where eſe Hieroglyphicks are, he midſt of the Church- d, repreſenting the holy ſſion and Reſurrection he Son of God.

II. Whoſe Interpretation a Theological ſenſe is, t this Black Man pro- ims it a wonder as well 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 Inkhorn (or rather a Veſſel of Philoſophy, if you take away the Strings, and joyn the Pen-caſe near to the Inkhorn 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

or performed the Magiſtery 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* [a]gainſt *Holy Ghoſt*, can neve[r] done away.

VII. The Gold on [t]Wings, ſhews that the g[re]eſt of our Sins, ariſe [f]the Ungodly hunger [a]Gold, to wit, Covetouſ[e]The black and blue co[l]ſhew forth the Wicke[d]fires which aſcend o[u]the bottomleſs and da[m]of Hell.

VIII. Theſe two [D]gons morally alſo repr[e]The Legions of Evil Sp[i]which move always [a]us, and will accuſe us b[e]the Juſt Judge, at the d[r]ful Day of Judgment, w[h]buſineſs is to tempt an[d]ſtroy us.

IX. The *Man* and *Woman* next them, [o]*Orange* colour, in a *fie[l]zure* and *blue*, ſhew Mankind ought not to [p]their hope in this life: the *Orange* colour, ſig[n]*hopeleſsneſs* and *deſpair*: *Azure* and *blue* on w[h]they are depicted, monſtrate *Heaven*,

Thou

ughts of Heavenly gs.

X. And the Motto's co- from them, (*viz. Homo veniet ad Judicium ; Man muſt come to the gment of God.* 2. *Verè dies terribilis erat ; That will be terrible indeed* ;) to put us in mind of e things, to the end, keeping our ſelves from Dragons, which are Sins, may ſhew mercy unto

XI. Next after theſe gs are depainted in a Green, two Men and Woman riſing again, of which, one comes out a Sepulchre, the other of the Earth, all three n exceeding white and colour, lifting up their nds and Eyes towards aven.

XII. Over the heads of e are two Angels ſound with Muſical Inſtruents, as if they had called e Dead to the Day of gment. Over theſe two gels 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

XV. Behind each of these there is an Angel kneeling, the one of which saying, *O Rex Sempiterne, 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* This is Theologically i preted also of the Re ction.

XVII. Then follow last Figures, a Man Vermilion red in a V coloured Field, holding Foot of a Winged Ly a Vermilion red also, opening his Throat, were to devour the M thereby representing a ked Man, in a Letharg Sin and Wickedness, d without Repentance, in that terrible day sha delivered into the powe the Devil, signified by Red roaring Lyon, who devour and swallow up.

CHAP. XXVIII.

The Philosophical Interpretation, accord to the Mind of Hermes.

I. I Pray God with all my Heart, that he who purposes to search to these *Arcana* of the

phers, having conside- these *Idea*'s in his mind) he Resurrection and life ome, may first make his vantage and Gain of n.

II. And then, having far- advice, that he search the depth of my *Fi- Colours*, and *Motto's*, chiefly of the *Motto's*, ause as to the matter of they speak not Vul- ly.

III. Then let him de- nd why *Paul* the Apo- is on the right hand, ere it is accustomed to nt *Peter* the Apostle, and on the other side in the e of *Paul*?

IV. Why the Figure of *ul* is clothed in colours *hite and Yellow*, and that *Peter* in *Yellow and Red*? hy also the *Man* and *Wo- n* kneeling by their Feet, d praying to God as at e Day of Judgment are othed in divers colours, d not naked or nothing t Bones, and why in this ay 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 *Heaven*?

V. Why also the two Angels in *Orange colour*, which say, *Surgite mortui, venite ad judicium 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 Instruments? And why they are painted in a Field *Violet 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 Inquiries, 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, 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 the *Idea*'s of the *Prima ria.*

XI. Without which is impossible to compre or understand, the Conceptions of the ob Philosophers, which have skreened from view, as within a and not written, but Language for their own sciples to read.

XII. Which Princi and *first Agents* of the ter, they have never p ly declared in any of Books, but rather left be revealed to them by Almighty, who opens Secret to whom he ple or else by the living of some Adept or M of this Science, who ved it by Cabalistical dition, which thing no ten falls out.

XIII. Now then, my (and let me so call thee, only for that I am come a very great Age, but a for that thou maist b Child of this knowled hearken seriously to me, a

good attention to the of my Mouth, but ed not, if thou beest nt of the said *Prima* or *first Agents*; which God to unfold unto for his own Honour Glory.

IV. The Vessel of (represented in the Figure) is called by the sophers 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- gg, which is a Vial, ining the *Prima mate-* or *first Agents* of the

V. That is, the *Scum Red Sea*, and the *Fat Mercurial Wind*, which inted in the form of a er and Inkhorn.

VI. Now this Vessel of , [or rather Philoso- l 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 Fornace. 2. The Sand Vessel. 3. The Philosophick Egg.

XVII. These the obscure Philosophers have called an *Athanor*, 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 *ABRAHAM the Jew* had not painted it, together with the fire proportionable, 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 Jazichus* 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 *Ægypt*, a hot Country, whose Winter, is as hot as our Summer in *England*.]

XXII. Or rather ... ing to *Diomedes*, li... heat of a Hen, with... she hatches her Ch... like the slow ascen... the Sun from the Sign... to that of *Cancer*.

XXIII. For know... the Infant in the begi... is repleat with cold ... and a white milky ... stance: and that too... a heat is an Enemy ... cold and moisture ... *Embrion*: And that t... Adversaries, *viz.* th... Elements of *heat* an... will never perfectly a... or embrace one anoth...

XXIV. But by litt... little, having first long... together in the midst ... temperate heat of ... *Bath* (to wit a gentle ... neo or sand heat) th... changed by long dec... and digestion into ... *combustible Sulphur*.

XXV. Take care ... fore, that with a just ... equal proportion of ... you manage these ...

haughty Natures, for ... that if you should fa... one more than ano... they who naturally ... nemies, shou'd grow ... with you through ... sie, and by their hot ... dry choler despise your ..., and contemn you ... ur no small disadvan...

XVI. You must also ... them in this temperate ... perpetually or conti..., to wit, night and ... until the time that ..., to wit, *the time of ... isture of the Matters*, ... ssed away: for they ... their peace, and as ..., joyn hands in be... armed and heated to...; whereas should these ... s find themselves but ... nly half an hour with... fire, they would be... irreconcileable for e...

XXVII. For this cause or reason it is said in the Book of the *Seventy Precepts*: *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 promoted by the Devil and Errour.* 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 *towards* 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. VIew 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 Habiliments; which being
ted, and afterwards ch
ed into a quintessence,
overcome all Metallick
dies, how hard and sol
ever they be.

IV. These are the D
gons and *Serpents* which
Ancient *Ægyptians* d
cted in a Circle, the H
devouring the Tail; th
by signifying, that they
ceeded from one and
same thing, and that
lone was sufficient; and
in its revolving and circ
tion, it made it self
fect.

V. These are the D
gons which the ancient P
feigned, did watch (with
sleeping) the Golden A
ples of the *Hesperidian* G
dens: These are they
whom *Jason* in his adv

r the Golden Fleece,
r poured the liquor
ed by the Inchantress
.

Of the discourse of
, the Books of the
ophers are so full, that
y of them that ever
, but has declared
ing concerning the
even from the times
most faithful *Hermes*
gistus, *Orpheus*, *Pytha-*
Artephius, *Morienus*,
hers following them,
o my self.

I. These are the *two*
s given and sent by
viz. the metallick na-
which *Hercules* (*viz.*
ong and wise man)
rangle in his Cradle;
, overcome and kill
and to make them
, corrupt, and gene-
t the beginning of his

II. These are the *two*
s twined and twisted
about the *Caduceus*
of Mercury, by which
rcises his great pow-
d 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, w has strength and pow conquer all Infirm Weaknesses, and Dise and even to contend Death it self, length *Life* (by the permissi God) even to the det ned, or appointed and withal making hi triumph over the poo and wretchedness of Life, giving him an In of Treasure and Rich

XVII. These two gons, or Metallick P ples, will strive each flame the other by its Then if you be not you will see a stinki poisonous Vapour or to arise, exceeding i son, the biting of th Venomous Serpent.

XVIII. The reason I depicted these two in the forms of *Dragon* of those colours, is b of their virulent or po ous smell; and the Va or Fumes rising up Glass or Philosophick being also of the sam

s with the Painted Ser-s, *viz.* black, blue, and low.

XIX. The power of ch, and of the Bodies olved, is so venomous, truly in the whole rld, there is not a more ignant poyson; for it is by its own strength and odour, to mortifie or every thing living.

XX. The Artist is never ible of this ill smell, un-his Vessels break, but he es when it begins to be, he sight, and changing lours, proceeding from putrefaction of the mat-Digestion.

XXI. These colours, as signifie Corruption and refaction, so they also age to us Generation, by gnawing and dissolving e perfect Bodies; which olution proceeds from rnal heat, joyned with watery fire, and the l poyson of *our Mercury*, ch resolves into a meer d, *viz.* into impalpable der, whatever resists it.

XXII. Thus, the heat working upon and against the Radical, Metallick, Viscous, or Oleaginous Moisture of Metals, causes the subject matter to generate blackness.

XXIII. For at the same time the matter is dissolved, it grows black, and generates: for all Curruption is Generation; therefore blackness is much to be desired.

XXIV. This is the black Sail with which *Theseus*'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 *Phœnix*, another may spring or arise, which Son must be King.

XXV. 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 ſe appearance within Egg, without doub have burnt the Matte ſo will loſe the verdu life of the Stone.

XXIX. The colour you ought to have, mu tirely be perfected in neſs (like to that of Dragons) in the ſpa forty days.

XXX. If therefore have not theſe eſ marks, retire your good time from your that you may reſcue ſelf from aſſured and tain loſs.

XXXI. And note alſo in particular, tha even next to nothing tain this blackneſs; t nothing more eaſie to by: for from almo things in the World, with moiſture, you have a blackneſs by fi

XXXII. But here muſt have a blac which comes from the fect Metallick Bodies

a long ſpace of time, can be deſtroyed in leſs the ſpace of five nths, after which imdiately follows the deſi- whiteneſs: if you have you have enough, but all.

XXXIII. The blueiſh and lowiſh colours, ſignifie ſolution and putrefacti- is not yet finiſhed, and the colours of *Our Mer-* are not as yet well gled and rotten, or pued with the reſt.

XXXIV. This blackneſs , and theſe colours, nly demonſtrate, that matter or compoſition gins to rot or putrifie and olve into powder, finer ſmaller than the Atoms the Sun, the which is afwards changed into a manent or fixed wa-

XXXV. This diſſoluti- by the Ænigmatick Philophers is called *Death*, *ruction*, *Perdition*; beſe that the *Natures* nge their form; and from hence they raiſed ſo 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 ſeed, ſoftned, 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 fœtida*.

XLII. For then by ſon of the perfect or pleat putrefaction (w is as natural as any ca this Earth ſtinks, and a ſmell like to the Sce Graves, filled with ro and putrified Carkaſes, yet perfectly conſumed

XLIII. This Earth called by *Hermes*, *Ter liata*, but its true and per Name is *Leton* or *L* which muſt afterward whitened.

XLIV. The Ancient loſophers who were *lifts* have decyphred their *Metamorphoſes* u the Hiſtory of the *Se* of *Mars*, which devo the Companions of *mus*, who ſlew him by cing him with his Lan gainſt a hollow Oak: w Oak, you ought ſeri to contemplate and co der.

CHA

CHAP. XXX.

The Man *and* Woman *cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.*

THe *Man* depicted in that Figure exactly mbles *my ſelf*, even as *Woman* does lively re- ent *Perrenelle*: But the eſentation to the life, of no neceſſity as to work; to figure forth a and a *Female*, was all our deſign required, h anſwers to *our Sul-* and *Mercury*.

II. It was the Painters ſure to put our reſem- nce, upon thoſe Figures, e did in thoſe kneeling the feet of the Apoſtles and *Peter*, according what we were in our thful days.

III. Theſe here then I de to be painted, one a *le*, the other a *Female*, teach thee, that in this ſecond Operation, thou haſt truly, but not perfectly two natures, conjoyned 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

VI. And to begin this Conciliation, you muſt (as in the precedent operation) firſt convert all the Bodies, or the whole *Compoſitum* 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 yo
Natures Conjoyned o
ried together, where
one conceives by the
and by this Conceptio
Female is Converted in
body of the *Male*; an
Male into the body o
Female.

XI. That is to ſay,
are made one only
which is the *Androgyn*
Hermophrodite of the
ents, which they hav
led, *The Crow's Head*
Nature Converted.

XII. In this m
therefore I depict
here, becauſe you hav
Natures reconciled, w
(if they be order'd an
naged wiſely) will for
Embrion in the Wombo
Veſſel, and afterwards
forth a beautiful birth, w
will prove, a moſt Pow
and Invincible King, i
ruptible; and alſo be a
admirable quinteſſence

XIII. Thus have yo
principal, and moſt n
ſary Reaſon, or Cau

Repreſentation. The
Cauſe (which is alſo
o be noted) from the
lity of having *two bo-*
for that in this Ope-
n you muſt divide that
h has been coagulated,
ve an after nouriſhment
e Milk of Life to the
Infant when it is born,
h is endued (by the
ng God) with a Vege-
Soul.

IV. This is a rare and
irable ſecret, which for
t of a right underſtand-
has made Fools of all
as have erred in ſeek-
after it; but has made
wiſe, who has viewed
with the Eye of his
nd.

XV. This Coagulated
y you muſt divide into
parts, the one of which
ſerve for *Azoth*,
ich is to waſh and cleanſe
other, which is called
en, which muſt be whi-
ed.

XVI. He which is waſh-
is the Serpent *Python*,
o 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 *Theſeus* 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 [illegible] *poſitum* in this Opera [illegible] *Nummus, Ethelia, A[illegible] Boritis, Corſuſle, Ca[illegible] Albar æris, Dueneck, [illegible] derick, Kukul, Thabricis, E[illegible] mech, Ixir*, &c. which [illegible] have commanded to [illegible] white.

XXIV. The Wo[illegible] *Motto* is as it were in a w[illegible] Circle round about her [illegible] dy, to ſhew that *Rebis* become white in that [illegible] manner, beginning firſ[illegible] the Extremities round[illegible] bout the white Circle.

XXV. *In Schola Phi[illegible] phorum* it is ſaid, *That [illegible] Sign of the firſt perfect wh[illegible] neſs is the manifeſtation [illegible] little Circle of hair, whic[illegible] paſſing over the Head, [illegible] will appear on the ſides of [illegible] Veſſel, round about the mat[illegible] in a kind of a Citrine or [illegible] lowiſh Colour.*

XXVI. The Motto [illegible] longing to the Male is, *H[illegible] mo veniet ad judicium D[illegible]* That belonging to the Fe[illegible] male is, *Verè illa dies terrib[illegible] lis erit.* Theſe are not Sen[illegible]

[illegible]ces of Holy Scripture, [illegible]t only words which ſpeak [illegible]ording to the Theologi- [illegible]ſenſe of the Judgment to [illegible]me.

XXVII. I have put them [illegible]re, not only for the The- [illegible]gical ſenſe, concerning [illegible] Reſurrection, which [illegible]y ſerve them which on- [illegible]behold the outward Fi- [illegible]es, but know nothing of [illegible] Scientifick Myſtery.

XXVIII. But alſo for [illegible]m, who gathering toge- [illegible]r the *Ænigmas* and *Pa- [illegible]les* of the Science, and [illegible]wing them with *Lynceus*'s [illegible]es, are able to pierce in- [illegible] the myſterious ſenſe, [illegible]ough the viſible Ob- [illegible]ts.

XXIX. Thus then, *Man [illegible]ll come to the Judgment of [illegible]d*; it ſignifies, that to [illegible]ing the *Compoſitum* or [illegible]*latter* to the colour of per- [illegible]ction, it muſt be judged, [illegible]at is, cleanſed from all its *blackneſs* and Filth, be ſpiritualized, and whitened.

XXX. Again, *Surely that day will be terrible*: Such indeed is the day of cleanſing and purifying: Horrour holds *the body* in Priſon for the ſpace of fourſcore days, in the darkneſs of the waters, in the extream heat of the *Sun*, and in the Troubles of the Sea.

XXXI. All which things ought firſt to paſs over, before our King can become *white*, ariſing from *Death* to Life, to Conquer and overcome all his Enemies.

XXXII. To make you underſtand ſomething better this *Albification* or *Whitening*, which is harder and more difficult than all the reſt, (for till that time you may err at every ſtep, but afterwards you cannot, except you break your Veſſels.) I give you the following Explication.

CHAP. XXXI.

Of the Figure like Paul *the Apostle, cloath with a White and Yellow Robe, borde with Gold, holding a naked Sword, w a Man kneeling by his Feet, clad in a R of Orange Colour, Black and White, w his Motto.*

I. VIew 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, clothed 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 *Allego Blackness*, as you may of read in *Turba Philosophor Decoct it until it come Blackness, which will thought evil.*

III. But would you kn what is meant by this M taking the Sword into h hand? Truly it signifi that you must cut off t Head of the *Crow*, to wi of the Man clothed in d vers Colours kneeling.

IV. I have taken th Portraicture and Figure o of *Hermes Trismegistus* h Book of *the secret Art*, whe he

faith, *Take away the of this Black Man, cut Head of the Crow*; all h signifies no more these few words, *Whi- Black.*

Lambspring, that Noble an, hath also used it in Commentary of his Hi- yphicks, where he saith *Wood there is a Beast er covered with Black, one cut off his Head, he loose his blackness, and a most white Colour.*

Will you understand, h he) *what that is? blackness is called the of the Crow, the which taken away, at that in- omes the white colour*; *is as much as to say, when the Cloud appears re, this Body is said to ithout an head.* These is words.

II. In the same sense, Wise Men have also said her places, *Take the Vi- alled Derexa, and cut off ead*, &c. That is to say, *away from him all his kness.*

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 *Ixir* (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, a
Argent-Vive, or *Quick-*
which runs in the mid
the fire fearing noth
you muſt feed him a
dantly, ſo as that the *V*
Milk may encompaſs
the matter round about

XVI. The wreaths I p
ed *black*, becauſe they
nifie the *Imbibitions*, an
conſequence, the *blac*
ſes: For the *fire* with
moiſture (as I have often
you) cauſeth *blackneſs*.

XVII. And as theſe
Leaves or Rounds,
that you muſt do it
times wholly, ſo like
they let you know, that
muſt do this in five w
Months; a Month to
ry *Imbibition*.

XVIII. And now
may ſee the reaſon w
Haly Abenragel ſaid, *The*
coction of the Compoſitum
Matter is done in three t
fifty days.

XIX. It is true, tha
you count theſe little Im
bitions at the beginning

the end, there are ſeven;
ereupon one of the moſt
cure has ſaid, *Our Head*
he Crow is Leprous, and
hat would cleanſe it muſt
e it go down ſeven times
the River of Regeneration,
of Jordan, *as the Prophet*
manded Leprous Naaman,
Syrian.

XX. Hereby compre-
ding, the beginning,
ch conſiſts but of few
s; the middle, and the
, which is alſo very
t: And therefore by
Hieroglyphick, I tell
, that you muſt whiten
body, which by kneel-
begs that thing at your
ds.

XXI. For nature always
s to perfection, and this
be accompliſhed by the
of the Virgins Milk,
the decoction and di-
on of the *Compoſitum*,
ch you ſhall make with
Milk; which being dry-
upon your body, will
it into the ſame white
ow, or yellowiſh White,
ch he who takes the
rd is cloathed withall;
in which Colour you

muſt make your Corſuſle to come.

XXII. The Veſtments of the Figure of *Paul* the Apoſtle are bordred largly 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 *Demagcras, 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 signifie 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 blackness: *Jason* has po the digested Broth or quor upon the *Dragon Colchos*: and you have in your power the *Ho Amalthea*, which, tho' i white, may replenish through the whole cour Life with Riches, Hon and Glory.

XXX. But to obtain you must bestir your and pursue the Work *Hercules*, with invincibl solution: for this *Ache* this moist River, is endo with a most mighty f and often transfigures i from one shape to anot and now, in a manner, have done all, for that remains, is performed w out any difficulty.

XXXI. These transm tions, transfigurations, changes, are particularly scribed in the Book o *Seven Egyptian Seals*; wh (as also by other Auth it is said, *That the Stone fore it will wholly forsak blackness, and become w to the appearance of the* sun

g or polished Marble, and naked flaming Sword, will n all the colours that thou possibly imagine.

XXII. *And that it will melt it self, and as often late it self again; and in idst of those divers and ary Operations (which it rms by virtue of the Vege Soul which is within it and the same time it will Citrine, Green, Red (but the true Red) and be- Yellow, Blue, and O colour; even till, that wholly overcome by dri- all these various colours Vanish, and end in this ad- Citrine whiteness.*

XXIII. Which last co- is that of *Paul*'s Gar- , and will in a short become like the colour naked Sword: after- s by means of a more and long digestion, rds 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 ABRAHAM *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 Res tants, two Men and one Woman, al ther in White: Two Angels beneath, over the Angels the Figure of our L and Saviour, coming to Judge the W cloathed with a Robe, perfectly Cit 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 R *which produces all thing without whom nothing crease, Vegetate, nor ply.*

IV. The three P rising again, cloathe Sparkling White, rep the *Body*, *Soul*, and *Sp* our white stone.

V. The Philosoph commonly use these of Art to hide the from Unworthy Men

I. They call the *Body black Earth*, which is re and dark, and which make white.

II. They call the *Soul*, ther half divided from body; which by the ose of God, and work ature, gives to the bo- by its Inbibitions and entations a *Vegetable* ; *viz.* a Power and e, to bud, or spring, ase, multiply, and be- *White*, like a naked g Sword.

III. They call the *Spi-* e Tincture and dry- which as a Spirit, has r to pierce all things.

X. It would be too te- to tell you, how great n the Philosophers to say always, and in laces, *Our Stone hath rable to human kind, a a Soul, and a Spirit.*

I will only inculcate ou, that as a Man endu- ith *Body*, *Soul*, and *Spi-* is 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 conqu or vanquiſhed and come; and being *whit* they are brought into a of Life, and made the forth incorruptible.

XVIII. Behold, an up your Eyes on high, ſee the King Aſcend who being raiſed again the power of Life, Crowned with the G ous Tincture, has overc Death, the Darkneſs Moiſture.

XIX. And as our and Saviour ſhall eter unite unto him all pure clean Souls, and ſepa from him all ſuch as ar pure, unclean, and wic as being unworthy to united to his Divine ture:

XX. So alſo, our W *Elixir* will from hence inſeparably unite unto ſelf every pure Metalick ture into its own fine, p and fixed Silvery nat but reject all that is H rogeneal, or ſtrange and

XXI. Thanks be given to , who thus bountifully beſtowed his Goodneſs n us, and has given us rts fit to conſider the oſophical Myſtery of moſt pure and ſparkling e, more ſhining, and ect than any compoun- matter:

XXII. And more Noble t after the Immortal of Man) than any ſub- nce, whether having life, not having life: For it a Quinteſſence; moſt Silver, having paſſed Coupel, yea all aſſays: in the words of *David* Royal Prophet, *It is Silver, ſeven times refi-*

XXIII. What the 2 Angels playing on Inſtruments over the heads of them which are raiſed, ſignifie, is needleſs here to be declared: They are Divine Spirits, ſinging the Wonders of God in this Miraculous and Admirable Operation.

XXIV. The like may be ſaid of the three Angels over the head of the Picture, 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*: Rendring unto him Immortal Praiſe, with Eternal Thankſgiving.

CHAP. XXXIII.

The Field Violet and Blue, with the two Angels of an Orange Colour, and their Motto's.

THe Violet and Blue Field ſhews forth, that being to paſs, or to be changed from the *White*

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 dryed 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 assoon as your *Mercury* touches it, (the nature thereof rejoycing 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 Composit *viz.* The *Mercurial* and *phurous* substance; and *fixed* as well as the *Vol* which being perfectly ted together, do also together within the sel.

VI. For in this Oper on the fixed Body will tly ascend up to Hea being wholly spiritual, from thence, it will desc unto the Earth, even ther soever you please, lowing the Spirit e where, which is alw moved by the fire.

VII. Whereby at len they are made one the self same nature; *Compositum*, or Body, b made wholly spiritual; the spiritual wholly Co real; so much has it b ground, or subtilized u our Marble (*i. e.* decoc in our Fire) by the pre dent Operations.

VIII. The Natures th are here transmuted Angels, *viz.* they are m

spiritual; and so are me the true Tinctures.

Now you must reber to begin the *Ru*g, by the apposition e *Citrine Red Mercury*; ou must not pour on h, only once or twice, rding as you shall see ion.

For this Operation t to be done by a *dry* and by a dry *Sublima*and *Calcination*.

I. And now I have told a Secret, which you scarcely find, or selsee written, so far am n hiding what is necesfrom you: and I would God, that every Man w how to make Gold to own satisfaction, that might live a life of Incency, and lead forth his cks to their Pastures, hout Usurers, or going Law, in imitation of the y Patriarchs of old.

XII. Using only as our Fathers did, to exnge one thing for another: 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 representing 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

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 assistance of God) by and little perfected.

XIX. As for the M *Surgite mortui, venite dicium domini mei*, I pl it there chiefly for the ological sense, rather for any thing else.

XX. It ends in the Th of a *Lyon* all over shewing thereby, that Operation must not be continued, until you se *true Red Purple*, wholly the deep colour of the Poppy, and the *Verm* of the painted Lyon, r ved for *Multiplication*.

CHAP. XXXIV.

Of the Figure representing the Apostle Pe Cloathed in a Robe of Citrine Red, h ing a Key in his Right Hand, and la his Left upon a Woman kneeling by Feet, in an Orange Coloured Robe, w her Motto.

I. THe Woman kneeling, cloathed in an Orange coloured Garm represents *Perrenelle*, a in her Youth: She is ted in this manner of pplicant at the Feet of an with a Key in his t Hand, stretching out eft Hand upon her.

II. Would you know the pretation? This is the e, which in this Opeon requesteth two things, the *Mercury of Sol*, which e Philosophers Mercushadowed out under the of a Man.)

III. Which two things, Multiplication, and Proion: Which at this time edful for her to obtain, therefore the Man so g his hand upon her, fies, the granting of her tion.

IV. But why should I e a Woman to be pain? I could as well have ed a *Man* as a *Woman*, ather an *Angel* to be ded; for that the whole tures are now Spiritual Corporal, Masculine Feminine.

V. 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 addres 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 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 Vertue; 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 E thus brought unto a ki Infinity; one grain th falling upon a vaſt qu of melted Metal, will it, and convert it into moſt perfect Metal, to into moſt fine Silve Gold, according as it have been imbibed and mented, expelling, dri forth, and purging out the impure, and Het gene matter which joyned with it, in its Generation.

XIII. For this re therefore, I cauſed a *K* be depicted in the hand *Man*, to ſignifie that ſtone deſires to be op and ſhut for *Multiplica* and alſo to ſhew you what *Mercury* you ough do this, and when, o what time, I cauſed *Man's Garment* to be m *Citrine Red*, and the *Wom* of an *Orange Colour*.

XIV. I muſt ſpeak more of this matter, le tranſgreſs the *Sacred Si Philoſophical*: Only k

the *Woman*, who is *Stone*, requeſteth to have Accoutrements, like of the *Man's* with the which ſhe expreſſeth r Motto, *Chriſte, Precor Tius*;

V. As if ſhe ſhould ſay, *rd my God, be good and ous unto me, and ſuffer t to be ſpoiled and undone, not him who is come thus poil all with his too great or fire: And though it is that from henceforth, I no more fear my Enemies, aſs the moſt vehement fire, as through moſt pleaſant ick Breeze.*

VI. *Yet the Veſſel which ins me, is always brittle eaſie to be broken, and is nually ſubject to many n, 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 therefore to this your fire in this place, and manage it with much gentleneſs and patience, attend in hope upon this moſt admirable quinteſſence: And though the fire ought to be ſomething augmented, yet it muſt not be too much.

XVIII. And beſeech the Soveraign 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 Motions of this *Arcanum*, or *Quinteſſence*, yet comprehended and ſhut up within this Veſſel.

CHAP.

CHAP. XXXV.

Of the dark Violet Field, in which is a M of a Red Purple Colour, holding the P of a Lyon, red as Vermillion, hav Wings, and as it seems, would Ravish carry away the Man.

I. THis 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 Degestion (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 beautiful Scarlet Colour in G which is the true native *nabar Red*, explicates full Accomplishment of Work, according to th act and rigorous Law Nature and Art.

IV. And that she wit, the Stone, Elixir, Tincture) appears now a ravenous Lyon, dev ing and swallowing up ry pure metallick Natur Body, and changing it to its own true Subst into true and most pure Gold, exceeding in fine the Gold of *Ophir*, or of the best and rich Mines.

V. And she now removes Man out of this Vale iseries, here below, (as it were) a Sea of ness, out of the discom- ies and Unhappinesses is Life, into an im- e Ocean of Ease and ent; out of Poverty, ace and Contempt, a Kingdom, as it were, Riches, Honour and y.

I. And lastly, she re- s far from him Infir- Diseases, and Death, his Bones with Mar- and his Soul with Glad- giving him Strength, h, and a very long

II. And with her Wings glorioufly lifts him up, f the dead, and stand- Waters of *Egypt* (which he vulgar thoughts of al Men) into a Para- of Delights and Plea- ; making him despise Life, with all the Rich- lories and Magnificence of.

VIII. And causing him 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 it self can have no more Dominion or Power.

XI. Whose Glorious and Bright Shining Rays, not only seem to dazle the Eyes, but

but even to communicate to Man a Heavenly Portion, making him (when he sees and knows it) to be astonisht, 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 lo great and holy Nam by it he taught to so vast a Treasure w the encrease of our the profit of our Sou benefit of our Fellow tures, and to thy Glo Honour, now and for *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 Spiritualized, and reduce their *Sulphurous, &* *Vive* nature, which a two Sperms, compos the Elements, the one *culine*, the other *Femi*

III. The Male *Sulph* nothing but Fire and and the true Sulphur i Fire, but not the V which contains no m lick Substance.

IV. The Feminine S is *Argent Vive*, which i

but Earth and Water; two Sperms the ancient Sages, called two Dra- or Serpents, of which, one is winged, the other

Sulphur not flying the is without Wings; the ed Serpent is *Argent* born up by the Wind, fore in her certain she flies from the not having fixity gh to endure it.

I. Now if these two mes, separated from selves, be united again, owerful Nature, in the tiality of *Mercury*, h is the Metaline Fire: thus united, it is called e Philosophers the *fly- Dragon*; because the *Dra-* indled by its Fire, while lies by little and little, the Air with his Fire, poysonous Vapours.

II. The same thing doth cury; for being placed an exteriour Fire, and place in a Vessel; it on fire its inside, which lden 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 Vapour 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 Philosophers have compared this *Mercury*, with a *Flying Lion*, because a *Lion* is a devourer of other Creatures, and delights himself in his voracity 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 Operation, to spoil and devastate a Metal of its Form, and to devour it. *Mercury* being too much influenced, devours and hides Metals in its Belly; but which of them so ever it be, it is certain, 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 Metalick 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 *Argent Vive* the Mother die, and being thus rally mortified, cann dead things cannot) en it self as before.

XV. But there are proud Philosophers, in obscure words that we ought to tran both perfect and imp bodies into running *Vive*; this is the Se subtilty, and you ma danger of being bit b

XVI. It is true, th *gent Vive*, may tra an imperfect Body, a or *Tin*; and may w much labour, multip Quantity; but ther diminishes or loses it perfection, and ma more for this reason led *Argent Vive*.

XVII. But if by may be mortified, can no more Vivifie then it will be change another thing, as in *bar*, or *Sublimate* is For when it is by th

gulated, whether sooner ter, yet then its two es assume not a fixed , nor can they con- it, as we may see in bowels of the Earth.

VIII. Left any one fore should err, there in the Veins of Lead fixed Grains or Parti- of fine *Sol* and *Luna* d in its substance or ishment.

IX. The first coagula- of *Argent Vive* is the of *Saturn*; and most proper it is to bring unto perfection and on; for the Mine of is not without fixed les of Gold, which les were imparted to Nature: So in its self be multiplied, and ht to perfection, and power or strength, as tryed and therefore it.

X. So long as it is not ated from its Mine, s *Argent Vive*, but well (for every Metal 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 if 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 perfection, as Nature and E rience makes it appear if an Apple or Pear be plucked off from the it would then be a Vanity to attempt to it to the Tree again, cting it to encrease grow ripe: and exper testifies, that the mor handled, the more thereth.

XXVII. And so it with Metals: For should take the Vul and *Luna*, endeavou reduce them into *Vive*, you would play the Fool, for t no Artifice yet found, by it can be perfo Though you should n ny Waters, and Ce or other things infin that kind, yet wou continually err, an would befal you, would him that sho unripe Fruit to their

XXVIII. Yet som losophers have said That if *Sol* and *Luna* right *Mercury*, or *Arg* be rightly conjoyned

make all imperfect me- perfect: But in this most Men have erred, having these three, etables, Animals, and erals, which in one are conjoyned; for they considered not, the Philosophers speak of Vulgar *Sol*, *Luna*, *Mercury*, which are all and receive no more tance or increase from re, but remain the in their own Essence, out the possibility of ging others to perfe- n.

XIX. They are Fruits ked off from their Trees e their time, and are fore of no value or esti- on: Therefore seek Fruit in the Tree, that them streight to it, se Fruit is daily made ter with increase, so as the Tree bears it: Work is seen with joy satisfaction; and by means one may trans- t the Tree without ga- ing the Fruit, fixing it a moister, better, and ore 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; whose 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 Ele
and fruitful: For heat
moisture are the Elem
of all Earthly things,
mal, Vegetable, and
neral.

XXXV. Therefore F
of Wood and Coal prod
or help not Metals; t
are violent Fires, which
rish not as the heat of
Sun does, that conserve
Corporeal things; for
it is natural which the
low.

XXXVI. But a Ph
pher acts not what N
does: For Nature w
she rules, forms all Veg
bles, Animals, and M
rals, in their own degr
Men, do not after the
sort, by their Arts
natural things: When
ture has finished her w
about them; then by
Art they are made
perfect.

XXXVII. In this
ner the ancient Sages
Philosophers, for our i
mation, wroughr on
and *Mercury* her true

of which they made
Mercury of the Philoso-
which in its Opera-
is much stronger than
Natural Mercury: For
is serviceable only to
simple, perfect, imper-
hot and cold Metals:
our Mercury, the Philo
er's-Stone, is useful to
more than perfect, im-
ect Bodies, or Metals.

XXXVIII. Also that the
may perfect and nou-
them without diminu-
addition, or immuta-
as they were created
formed by Nature, and
aves them, not negle-
any thing.

XXXIX. I will not now
that the Philosophers
joyn the Tree, for the
ter perfecting their Mer-
y, as some unskilful in
nature of things, and
arned Chymists affirm,
take common Sol, Lu-
and Mercury, and so
aturally handle them,
they evanish in smoak:
ese Men endeavour to
ke the Philosophers Mer-
y, but they never attain-

ed it, which is the first matter of the Stone, and the first *Minera* thereof.

XL. If you would come hither and find good, and to the Mountain of the seaven, 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 triumphing, which some have called Mineral, some Vegetable, 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 Al bick, which is the Ho from whence will co forth a Chicken, wh with its Blood will free t from all Diseases, and w its Flesh will nourish th and with its Feathers cloath thee, and keep t warm from the Injuries the cold and ambient Ai

XLV. For this cau have written this pre Treatise, that you search with the greater sire, and walk in the way: And I have wri this small Book, this Sum ry, that you might the be comprehend the Sayings Writings of the Phil phers, which I believe will much better un stand 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- fect from the Original time, and compounded quaternity of Elements Natures, *viz.* Fire, Air, rth, Water, are conjoyn- by God Almighty in a fect Unity.

II. In these four Elements id the Secret of Philoso- ers: The Earth and Water give Corporeity and Visibility: The Fire and Air, the Spirit and Invisible Power, which cannot be seen or touched but in the other two.

III. When these four Elements are conjoyned, and made to exist in one, they become another thing; whence it is evident, that all things in nature are composed of the said Elements

ments, being altered and changed.

IV. So saith *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 saith *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 B Neither Salt nor Alu ters into our mystery: as *Theophrastus* saith, *Philosophers disguise Salts and Alums, the of the Elements.*

VIII. If you prud desire to make our E you must extract it fr Mineral Root: For as saith, *You must obtain perfection of the Matter the Seeds thereof.*

IX. Sulphur and Me are the Mineral Roots Natural Principles, which Nature her sel and works in the Mine Caverns of the Earth, w are Viscous Water, SubtilSpirit running th the Pores, Veins, and els of the Mountains.

X. Of them is prod a Vapour or Cloud, w is the substance and bo Metals united, ascend and reverberating upo own proper Earth, (as *ber* sheweth) even till temperate digestion thr the space of a Thou

Ye

the matter is fixed, nverted into a Mine- one, of which metals ade.

In the same manner which is our Sulphur, reduced into Mercu- Mercury, which is Viscous Water made and mixt with its Earth, by a tempe- decoction and digesti- riseth the Vapour or , agreeing in nature bstance with that in owels of the Earth.

I. This afterwards is d into most subtil wa- which is called the Spirit, and Tincture, shall hereafter shew.

II. When this Water urned into the Earth, of which it was drawn) every way spreads gh or is mixed with it, proper Womb, it be- s fixed. Thus the Wise does that by Art in a time, which Nature ot perform in less than Revolution of a Thou- Years.

XIV. Yet notwithstanding, it is not We that make the metal, but Nature her self 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 N things*: that is, with a dom searching into Roots and Natural pr ples of the matter.

XIX. Yet saith he, Son, I shew thee a S though thou knowest Principles, yet therein canst not follow Natu all things. Herein have erred, in Essayi follow Nature in all he perties and differences

CHAP. XXXVIII.

Of Mercury, *the Second Principle of Work.*

I. THe 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 swallowed up of other Bodies also swallows them up.*

II. This is simply A *Vive*, which contains th sential Power, which E cates the Tincture o Elixir or Philosophers S

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.*

I. Therefore saith *Rha- ch a thing may be made of hich exceedeth the highest ction of Nature.* For it e Root of Metals, Harises with them, and is Medium that explis and conjoyns the ctures.

V. For it swallows up which is of its own ure and production; but fts what isForreign and terogene: being of an iform substance in all parts.

. Wherefore our Stone lled Natural, or Mine- Vegetable, and Animal, it is Generated in the nes, and is the Mother Womb of all Metals, and projection converts into tals: it Springs or Grows a Vegetable: and a- nds with Life like an imal, by peircing with Tincture, like Spirit and fe, every where, and ough all particles.

VI. *Morien* saith, *This*

VII. Also in *Libro Speculi Alchymiæ*, 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: ℞ *Lead, melt it six or Seven times, and quench it in Salt* Armoniac *dissolved, of which take* ℔ iij; Sal Vitrioli, ℔ j. Borax ℔ ß: *mix, and Digest Forty days in* Igne 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

CHAP. XXXIX.

Of the Purification of the Metals and Mercury for our Work.

I. THis 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 it, it is immediately co ted, and by that Cor on your Work become strate.

IV. The Citrine B (as Sol, *&c.*) you purge by Calcinatio Cementation; and it i purged or purified if fine and florid.

V. The metal being cleanse*d*, beat it into Plates or Leaves (as i Gold,) and reserve for use.

VI. The White L (as Mercury) contains Superfluities, which necessarily be removed it, *viz.* Its fœtid *Earth* which hinders its Fu and its *Humidity*, w causes its flying.

II. The Earthiness is removed. *Put it into arble or Wooden mortar, its equal weight of pure nd dry Salt, and a little gar: Grind all with the , till nothing of the mat- ppears, but the whole Salt es very black. Wash this matter with pure Wa- till the Salt is dissolved; filthy water decant, and the Mercury again as more Salt and Vinegar, ing it as before, and ing it with fair water, work so often repeat, e water comes clear from nd that the Mercury re- s pure bright and clear a Venice Looking Glass, of a Cœlestial Colour. strain it through a Linen three or four times dou- two or three times (into an Glass Vessel) till it be*

III. The proportion of parts is as 24 to 1. There 24 Hours in a Natural to which add one, it is 25. [to wit, the ng of the Sun.] To un- and this, is Wisdom, as *Geber* saith. Indeavor through the whole Wok, to over-power the *Mercury* in Commixtion.

IX. *Rhasis* saith, Those Bodies come neerest 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 firm, without any through all Essays and als: you can do noth this work without th knowledge of this whose Foundation is ral matter, purity o stance, and right or proportion.

CHAP. XL.

Of the Conjunction of the Principles in order to this great Work.

I. *Euclid* 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.

II. But yet the Gold, wanting *Mercury*, is hindred from working according to his power. Therefore that no Stone, nor Pe other Forreign thing this our Stone, belo this work.

III. You must th Labour about the Di on of the Citrine Bo reduce it into its first m for as *Rhasis* saith, *W solve Gold, that it may duced into its first Nat matter that is into M*

. For being broken made One, they have emselves the whole ture both of the *Agent* *Patient*. Wherefore *Rhasis*, make a Marri- (that is a Conjunction) en the RED *Man*, his WHITE *Wife*, you shall have the e Secret.

The same saith *Mer- If you Marry the White n to the Red Man, they e Conjoyned and Imbrace other, and become im- ted. By themselves they Dissolved, and by them- they bring forth what have conceived, where- e two are made but one*

I. And truly our Dis- on, is only the redu- he hard Body into a form, and into the re of *Argent Vive*, that altness of the *Sulphur* be diminished.

I. Without our Brass be Broken, Ground, 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 Alchymiæ* 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 Assation 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*

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 Mercurizated, 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
eaſie to draw out the
and Spiritual Sub
thereof: of which *A*
ſaith, take the things
their Mines, and Ex
Subtilize them, and
them to their Roots,
matter, which is
Luminum.

XVI. And therefo
cept you caſt out th
neſs with the *Whiten*
will never come to t
alted glory of the *R*
For *Rhaſis* ſaith, *H*
knows how to conve
into *Luna*, knows h
convert *Luna* into *Sol*

XVII. Therefore
Pandophilus in Turba P
phorum, *he that pr*
draws the Virtue or
from Sol, *and his Sh*
ſhall obtain a great Secr

XVIII. Again it i
without *Sol*, and his
dow, no Tinging
or Power is generate

XIX. And whoſoe
is that ſhall endeavo

ke a Tinging or Colour-
Tincture, without theſe
ngs, and by any other
ans, he Errs, and goes aſtray from Truth, to his own hurt, loſs and detriment.

CHAP. XLI.

the Veſſel, Lute, Cloſing, and Times of the Philoſophick Work.

THe Veſſel for our Stone is but one, in
ch the whole Magiſtery
Elixir is performed and
fected; this is a Cucur-
whoſe Bottom is round
an Egg, or an Urinal,
oth within, that it may
nd and Deſcend the
e eaſily, covered with a
beck round and ſmooth
y where, and not very
, and whoſe Bottom is
d alſo like an Egg.

I. Its largeneſs ought to
ſuch, that the Me-
ne or matter may not
above a fourth part of it,
de of ſtrong double Glaſs,
r and tranſparent, that
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 cloſed, that as nothing can go out of it, ſo nothing can enter into it; as *Lucas* ſaith, *Lute the Veſſel ſtrongly with* Lutum Sapientiæ, *that nothing 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 *Rhasis, 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 sublimes, may get out, or vanish in Vapor or Fume.*

VII. And in *Speculum Alchymiæ* 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 Philosopher in his *Brevel* saith, *as there are three in a natural Egg,* vi *Shell, the White,* an *Yolk, so likewise the three things correspond the Philosophers Stone Glass Vessel, the White and the Citrine Body.*

IX. And as of the and White, with a Heat, a Bird is made, Shell being whole, un coming forth or Hatch the Chicken:) so is the work of the Ph phers Stone. Of the C Body, and White L with a temperate or tle Heat is made the *Hermetis*, or Philos Bird.

X. The Vessel bein and perfectly closed, never so much as opened till the perfe or end of the wor that you see the Ve to be kept close, tha Spirit may not get ou evanish.

XI. Therefore saith *sis, Keep thy Vessel and i ctures close and firm, s*

servation of the Spirit. another saith, close thy sel well, and as you are to cease from the work, let it cool,] so neither you to make too much e, [neither by too great at, nor too soon open- of it.]

II. You must take spe- care that the Humidity [which is the Spirit] gets not out of the Vessel; for then you will have nothing but a Dead Body remaining, 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.

the Philosophers Fire, the kinds and Government thereof.

THE Philosophers have described [in Books a two fold Fire, *ist* and a *dry*.

I. *The moist Fire* they d the warm *Horse Belly*; e which, so long as the midity remains, the t is retained; but the Hu- ity being Consumed, Heat vanishes and es, which Heat being ll, seldom lasts above five or six days: but it may be Conserved and renewed, by casting upon it many 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 humidity; whereas other fire would be apt to consume it.*

IV. *Senior* 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 conjoyned or united.*

V. *Altudonus* the Philopher 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 [illegible] vernment of theſe Fire[s] thus:

IX. The Medicine of White ought to be put [in] the moiſt fire, until Complement of the W[hite]neſs ſhall appear in the [ve]ſel. For a gentle fire is conſervation of the Hu[mi]dity.

X. Therefore ſaith [illegible] *dolphus, You are to under[ſtand] that the Body is to be diſſ[olved] with the Spirit; with [which] they are mixed by an eaſ[y] gentle decoction, ſo that Body may be ſpiritualiz[ed] it.*

XI. *Aſcanius* alſo ſa[ith] *A gentle fire gives he[at] but too much or great a [fire] will not conſerve or unite Elements, but on the cont[rary] divide them, waſte the [hu]midity, and deſtroy the w[hole] work.*

XII. Therefore ſaith [illegible] *ſis, Be very diligent and [care]ful in the ſublimation an[d li]quefaction of the matter, [for] you increaſe not your fi[re] [illegible]*

eb, whereby the water may nd to the higheſt part of the ſel: For then wanting a ce of Refrigeration, it ſtick faſt there, where- the Sulphur of the Ele- nts will not be perfect- d.

XIII. For indeed in this ork, it is neceſſary that y be many times eleva- d, or ſublimed, and de- eſſed again.

XIV. And the gentle or mperate Fire is that only hich compleats the mix- re, makes thick, and per- fts the work.

XV. Therefore ſaith ulphus, *That gentle fire, hich is the White fire of the iloſophers, is the greateſt d moſt principal matter of Operation of the Ele- nts.*

XVI. *Rhaſis* alſo ſaith, *urn our Braſs with a Gentle re, ſuch as is that of a Hen the hatching of Eggs, until Body be broken, and the ncture extracted.*

XVII. For with an eaſie decoction, the water is congealed, and the humidity which corrupteth, drawn out; and in drying, the burning is avoided.

XVIII. The happy proſecution 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 becomes 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.]

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 loſopher ſaith, *Digeſt Digeſt again, and be no ry*: The moſt exquiſi induſtrious Artiſt, ca ver attain to perfecti too much haſte, but by a long and con Decoction and Dige (for ſo Nature works, Art muſt in ſome me imitate Nature.)

CHAP. XLIV.

Of the Various Signs Appearing in e Operation.

I. THis 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 into it.

II. And in about ſpace of Forty Days ſuperficies or upper p the Medicine will a black as melted Pitch this is the Sign, tha Citrine Body is truly verted into Mercury

III. Therefore ſaith *nellus, when you ſee the*

the Water to appear, be that the (Citrine) *is made Liquid*: The thing ſaith *Rhaſis; the tion 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-d.*

. And in another place ith, continue it upon a erate or gentle *Balneo*, ng till it be perfectly olved into Water, and impalpable, and that whole Tincture be ex-ed into the blackneſs, h is the Sign of its diſ-ion.

. *Lucas* alſo aſſureth us, when we ſee the black- of the water in all s to appear, that then Body is diſſolved, or e Liquid.

I. This blackneſs the loſophers called the firſt junction; for then the e and Female are joyn-ogether; and it is the 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 diſſolved, ever Aſcends or Riſes to the Top, above all the other undiſſolved Matter which remains yet at Bottom.

IX. Therefore ſaith *Avicen, 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 called 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 Braſs, Water of Sulphur*; and by many other Names.

XI.

XI. And this Blackneſs is that which conjoyneth the Body with the Spirit.

XII. Then ſaith *Rhaſis*, *The Government of the Fire being 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 blackneſs (if rightly ordered) cometh to its perfection in Forty Days ſpace.*

XIII. Of which another Philoſopher ſaith; ſo long as the obſcure blackneſs appeareth 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 humidity being conſumed, it putteth off or loſeth its blackneſs; and as the Heat encreaſeth* (or is continued) *ſo it* [illegible] *white.*

XV. Laſtly, by a [illegible] inward Heat, it is Cal[illegible] into Aſhes, as the Phi[illegible] phers teach.

XVI. In the firſt [illegible] coction (which is ca[illegible] Putrefaction) Our Sto[illegible] made all Black, to wi[illegible] Black, Earth, by the draw[illegible] out of its Humidity; [illegible] in that *Blackneſs*, the *W*[illegible] *neſs* is hidden.

XVII. And when [illegible] Humidity is reverted [illegible] the Blackneſs again, [illegible] by a continued ſoft [illegible] gentle Digeſtion is m[illegible] fixed with its Earth, [illegible] it becomes *White.*

XVIII. In this *White* [illegible] the *Redneſs* is hidden; [illegible] when it is Decocted [illegible] Digeſted by augmenta[illegible] (and continuance) of [illegible] Fire, that Earth is chan[illegible] into *Redneſs*, as we [illegible] hereafter teach.

CHA

CHAP. XLV.

the Eduction of the Whiteneſs out of the Blackneſs or Black Matter.

NOw let us revolve to the Black matter [illegible]s Veſſel, [not ſo much [illegible]nce opened, but] con[illegible]ally cloſed: Let this [illegible]ſſel I ſay, ſtand conti[illegible]lly in the moiſt fire, till [illegible] time as the White Co[illegible] appears, like to a white [illegible]ſt Salt.

II. The Colour is cal[illegible] by the Philoſophers [illegible]enick, and *Sal Armoni*[illegible]; and ſome others call *The thing without which profit is to be had in the* [illegible]*rk.*

III. But inward white[illegible]s appearing in the Work, [illegible]n is there a perfect Con[illegible]ction, and Copulation, [illegible] the Bodies in this Stone, [illegible]hich is indiſſoluble: And [illegible]n 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 dryed 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 dryed, 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 varieties which the Philosop[hers] have given various Na[mes] and almost innumerab[le] some for obscuring it, a[nd] some for envy sake.

XII. The cause of the pearance of such variet[y] Colours in the Operat[ion] of your Medicine, is fr[om] the extention of the bla[ck]ness; for as much as Bla[ck]ness and Whiteness be t[he] extream Colours, all the ther Colours are but mea[ns] between them.

XIII. Therefore as o[f] ten as any degree or porti[on] of Blackness descends, [or] often another and anoth[er] Colour appears, until comes to Whiteness.

XIV. Now concerni[ng] the Ascending and Disce[n]ding of the Medicine, *Herm[es]* saith, *It ascends from t[he] Earth into Heaven, and ag[ain] descends from Heaven to t[he] Earth, whereby it may recei[ve] both the superiour streng[th] and the inferiour.*

XV. Moreover this you e to observe, that if be- ween the Blackness and e Whiteness, there should ppear the Red or Citrine olour, you are not to look on it or esteem it, for it not fixt but will vanish a- ay.

XVI. There cannot in- ed be any perfect and t *Redness*, without it be ft *White*: Wherefore saith *basis*, no Man can come om the first to the third, t 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 White and Red, mong themselves, differ t in respect to their Es- nce: But the Red Elixir eeds more subtilization, nd longer digestion, and a otter 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 er… you continue the dry … Therefore *Rhaſis* ſaith, … *a dry fire, and a dry Calc… tion decoct the dry matter … ſuch time as it becomes in… lour, like to Vermilion o… nabar.*

VI. To the which … ſhall not afterwards put … compleat it) either Wa… or Oyl, or Vinegar, or … other thing.

VII. Decoct the … Matter, or Medicine; … more red it is, the … worth it is; and the … decocted it is, the more … it is: Therefore that w… is more decocted, is … more pretious and va… ble.

VIII. Therefore you … burn it without fear in a … fire, until ſuch time as … clothed with a moſt Gl… ous Red, or a pure Ver… lion Colour.

IX. For which cauſe … *piſtus* the Philoſopher ſa… *Decoct the White in a Red …*

…ace, until ſuch time it be … ed with a purple Glory. … not ceaſe, though the … neſs be ſomewhat long, … re it appears.

X. For as I have ſaid, … fire being augmented, … firſt Colour of White… … will change into Red: … when the Citrine ſhall … appear, among thoſe … ours, yet that Colour is … fixt.

XI. But not long after it, … Red Colour ſhall begin … ppear, 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 Citrine Colour; *and at laſt the Perfect Redneſs it ſelf.* This is the Glory and the beauty of the whole World.

CHAP. XLVII.

…he Multiplication, or Augmentation of our Medicine, by Diſſolution.

OUR Medicine, or Elixir, is multiplyed a two-fold manner, … By Diſſolution. … By Fermentation.

… By Diſſolution, it is …ented two manner of ways, Firſt, by a greater or more intenſe heat: Secondly, by Dew, or the heat of a *Balneum Roris.*

III. The Diſſolution of heat is, that you take the Medicine put into a glaſen

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 diſſoved, 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 m the oftner it is diſſolved much the more ſtrong, the more perfect it be:

VII. Therefore *Bon* ſaith, *When the Æs, Br or Laten is burned, and burning many times reite it is made better than it* and this Solution is the S tilization of the Medic and the Sublimation o Virtues thereof.

VIII. So that the of it is ſublimed and made til, ſo much the more tue it ſhall receive; the more penetrative the Tincture be made, more plentiful in quant and the more perfect the more it ſhall tr mute.

IX. In the Fourth ſtillation then, it ſhall ceive ſuch a Virtue Tincture that one part be able to tranſmute thouſand parts of the cl ſed Metal into fine Gol Silver, better than which is Generated in Mines.

X. Therefore ſaith *Rhaſis*, *goodneſs or excellency of Multiplication hereof de- ds only on the Reiteration of diſſolution and fixation of perfect Medicine.*

XI. For ſo much the oft- the work is Reiterated, uch the more fruitful it be, and ſo much the e augmented.

XII. So much the oftner ſublime it, ſo much the e you increaſe it: for y time it is augmented irtue, and Power, and ture, one more to be upon a thouſand; at a nd time upon ten thouſand; at the third time upon one hundred thonſand; 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 conjoyned and retained.*

XIV. And for this cauſe, every time the Tincture is Multiplied, after a moſt admirable and unconceiveable manner.

CHAP. XLVIII.

the Augmentation or Multiplication of Our Medicine by Fermentation.

OUr Medicine is Multiplied by Fermen- ; and the Ferment he *White* is pure *Luna*, the Ferment for the *Red*, is pure fine *Sol.*

II. Now caſt one part of

the Medicine upon twenty parts of the Ferment, and all ſhall become Medicine, Elixir, or Tincture: Put it on the Fire in a Glaſs 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 Te* *Spiritualis*, it is written, *the Elixir is figured in the dy, from whence it was ta in the beginning, when it to be diſſolved.*

VII. That is to ſay, diſpoſe, Marry or Conj that Earth revived, and its Soul purified by co mixtion of its firſt Bo from whence it took beg ning.

VIII. Alſo *in Libro G mæ Salutaris*, it is ſaid, *the* White *work* need White Ferment; w *when it is made* Whit White Ferment *alſo*: *when it is made* Red, Ferment of Redneſs.

IX. And ſo the W Earth is Ferment of ment: for when it is C joyned with *Luna*; or be made a Medicine, to caſt upon Mercury, every imperfect Met Body, to be converted *Luna*.

X. And to the *Red*, o

to be joyned; and it ll become a Medicine or ncture, to project upon rcury, or upon *Luna*.

XI. *Rhaſis* alſo ſaith, *You ſt now mix it with Argent ve, White and Red, after ir kind; and be ſo chained t it flies not away.*

XII. Wherefore we com- nd Argent Vive to be xed with Argent Vive, til one clear water be de of two Argent Vi- s Compounded toge- er.

XIII. But you muſt not ke the mixture of them, each of them apart or parately be diſſolved into ter: and in the Conjun- on of them, put a little the matter upon much the Body, *viz.* Firſt on four; and it ſhall be- me in a ſhort time a fine uder, whoſe Tincture ll be *White* or *Red*.

XIV. This Pouder is the e and perfect Elixir or ncture, and the Elixir or ncture, is truly a ſimple uder.

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 Whiteneſs or Redneſs.

XVII. For it melts quickly in the Fire, and congeals in the Air. When the fume or vapor feels the force of the fire, the fire will penetrate into the Body, and the Spirit will become fixed, and the matter made dry, becoming a Body fixt and clear or pure, and either *White* or *Red*.

XVIII. This Pouder is the compleat and perfect Elixir or Tincture; now you may ſeparate or take, if from the fire, and let it cool.

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 conjoyn 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 m
understand that the
lixir or Tincture, gives
sion like Wax: for wh
cause saith *Rhasis*, Our
dicine ought of necessity to
a subtle substance, and
pure, cleaving to Mercury
its Nature, and of most
and thin liquifaction, fu
or melting, after the ma
of water.

XXIV. Also in the Bo
called *Omne datum Optim*
it is said, *when the Elixi*
well prepared, it ought t
made liquid, that it may
as Wax upon a Plate
Fire-Hot, or upon Coals.

XXV. Now observe w
you do in the *White*,
same you must do in
Red, for the work is all o
The same Operation
is in the one, is in the ot
as well in multiplicatio
projection.

C H

CHAP. XLIX.

of the Differences of the Medicine and Proportions used in Projection.

GEBER, *the* Arabian *Prince, Alchymist, Philosopher, in* lib. 5. p. 21. saith, *That there is ee orders of Medicines.* e First Order, is of such edicines, which being cast on imperfect Bodies, takes t away their Corruption Imperfection, but only e Tincture, which in amination, flies away and nishes.

II. The Second Order, of such Medicines, which ing cast upon Imperfect dies, tinge them (in exination) with a true incture, but take not ay wholly their Corrupon.

III. The Third Order, of such Medicines, which ing 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 ferme tion was made.

VIII. Now these sec third, and fourth Medic may be so often dissol sublimed, and subtiliz till they receive far gre virtues and powers, may after the same ma be multiplyed infinitely.

IX. According to *Rh* the proportion is thus t computed. First, mult Ten by Ten, and its p duct is an Hundred: gain 100 by 10, and product is 1000; and a by 10, and the product be 10000.

X. And this 10000 ing multiplyed by 10, p duces an 100000; and t by consequence you m augment it, till it come a number almost infinite

XI. That is to say, p upon 10, and that 10 u an 100, and that 100 u a 1000, and it shall multi to, or produce an 10000 and so forward, in the sa proportion. CH

CHAP. L.

Projection, and how it is to be performed upon the Metals.

NOW the projection is after this manner to be done: Put the dy, or Metal upon the in a Crucible, and cast reon the Elixir as afore-, moving, or stirring it ll; and when it is melted become liquid, and xed with the Body, or h the Spirit, remove it m the fire, and you shall e fine Gold or Silver, cording to what your E- was prepared from.

II. But here is to be noted, That by how much more the Metaline Body is the easier to be melted, by so much the more all the Medicine have wer to enter into, and nsmute 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.

CHAP.

CHAP. LI.

Of the Compleatment, or Perfection of the whole Work.

I. AND becauſe prolixity is not pleaſant, but induceth errour, 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 Bla then to White, thirdly, Red: and by one Proje on, by which the wh Act and Work is finiſhe

IV. From henceforth, all Pſeudo-Chymiſts, a their Followers, ceaſe fr their vain Diſtillations, S limations, Conjunctio Calcinations, Diſſolutio Contritions, and ſuch ot like Vanities.

V. Let them ceaſe fr their deceiving, prating, a pretending to any oth Gold, than our Gold; any other Sulphur than Sulphur, or any other gent Vive than ours; or ny other Ablution or wa ing than what we ha taught.

VI. Which waſhing is de by means of the black olour, and is the cauſe of White, and not a waſh- made with hands.

VII. Let them not ſay, hat there is any other Diſ- lution than ours, or other ongelation than that hich is performed with eaſie fire: or any other g than that which we ve ſpoken of by ſimili- de, and ſo called an Egg.

VIII. Or that there is y production of the Phi- ophick matter from Ve- tables, or from Mankind, from Brute Beaſts, or are's Blood, and ſuch like, hich may ſerve to this ork, leſt thereby you be ceived, and err, and fall ort of the end.

IX. But hear now what haſis ſaith, *Look not upon e multitude, or diverſity of ames, which are dark and ſcure, they are chiefly given the diverſity of Colours ap- aring 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 ſmalneſs, 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, u you become sanctifie mind, and purified in so as to be united to G and to become one S with him.

XVIII. When you appear thus before the L he shall open to you Gates of his Treasure, like of which is not to found in all the Earth.

XIX. Behold, I sh unto you the fear of t Lord, and the love of h with unfeigned obedien Nothing shall be want to them that fear God, w are cloathed with the E cellency of his Holines whom be rendred all Pra Honour, and Glory to Ages of Ages, *Amen.*

The Second Book of ROGER BACHON Called, SPECULUM ALCHIMIÆ.

CHAP. LII.

The Preface or Enterance into this Work, and the Definition of the Art.

AFter many ways and in divers manners, e Ancient Philosophers ve through all their wri- gs delivered themselves; d in Ænigmaes or Riddles, ey have wholly Clouded d left shadowed to us, the ost Noble Science, and as were under a Veil of De- peration, have wholly de- yed 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 Satisfactions.

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, throughly Tinging and fixing 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. THe Natural Principles, and first Generation of Metals and Minerals, I shall compleatly declare:

declarer: where is first to Noted, that the Mine- beginnings, or Princi- in Minerals are Argent e, and Sulphur: From se all Metals, are produ- d, and all Minerals, how nifold soever, their di- rsities or kinds may be.

II. But I say, that Na- e always proposes, and ntends, to bring them to perfection of Gold; by several Supervenient idents, the said Metals transformed or embased, you may plainly see in Books of the Philoso- ers.

III. For according to the rity or Impurity of the two, to wit, of *Argent ve*, and Sulphur, pure and pure Metals are genera- , to wit, Gold, Silver, n, Lead, Copper, Iron. ncerning the Natures of hich, *viz.* of their puri- s and impurities, or Su- rfluous corruption and fects, we have a few true ngs to say.

IV. *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 B impure and imperfect, nerated from impure *Q Silver*, too much fixed, thy, burning White Red, not clear, and like Sulphur: it is want in fusion, purity and weig and has too much of an pure fixed Sulphur, wit burning terrestreity. which things you are d gently to Note.

CHAP. LIV.

Of the neareſt Matter, out of which t Elixir *is drawn or made.*

I. IN 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 impu ties and uncleanness th are corrupted: And the fore whatsoever matter d adhere to any Metal, whi is not of its *Prima Mater* or does not belong to compositon, it is to be jected and cast away.

III. For that no Forei matter, which is not com pos

osed of the aforesaid two inciples, *viz. Argent Vive* d *Sulphur*, can either per- t a Metal, or make any w transmutation there-

IV. This is also to be won- ed at, that even some ise prudent Persons; ould lay the Foundation whole matter of the E- ir, in the Animal or Ve- able Kingdoms, which so infinitely remote from thing, whilst they may d Mineral much nearer a- to the Work and De- n.

V. It is not indeed to be ll believed, that any of Philosophers, should ce the Art, or Secret in remote things, where e is not the least con- ty or similitude of Na- s.

VI. But out off the two resaid things, (*viz. Ar- Vive*, and *Sulphur*.) all als are made: and no- g does adhere to them, is conjoyned with them, can transmute them, except that which arises from the same Root o Principles.

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 knowledg 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

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 Operating upon these things a so, you would Err.

XII. If also you shou make choice of some o of the seven Spirits by self, as alone of *Argent Vi* or of *Sulphur* alone, or *Argent Vive* and one of t two *Sulphurs*, or of *Sulph Vive*, or Auripigment, *Arsenicum Citrinum*, or the Red alone, or its co peer, you would yet do thing.

XIII. Because Natu does nothing, except the be a just or proportion mixtion of the two pr ciples; nor can we (for t same Reason) from the foresaid *Argent Vive* a *Sulphur*, as they are in th own Nature, doe any thi

XIV. Lastly, if we sho chuse even the things the selves, be they what th will, we ought to mix the according to the just & t proportion, which huma ingeny is ignorant of, & th to decoct or boyl them t gether, till they are co gulated into a solid mas

XV. And therefore we forbid the taking of those two, *viz.* *Argent Vive*, and *Sulphur*, as they are, or lie in their own proper Natures, and being also ignorant of the just proportion of 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.

CHAP. 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, it is in Order for the Elixir for the Red.

II. Silver also is a Body almost perfect, and Feminine, which if it be commixed with imperfect bodys, 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 therfore choſe it, for the near matter of the Stone for the Red Elixir; for that by reaſon it is ſimply ſo pe fect, without any artifici purification, and ſo ſtron ly Digeſted, and Decocte by a Natural Heat, we ca not ſo eaſily Operate upo it (nor upon Silver) wit our Artificial Fire.

VII. And altho Natu may do ſomething in O der to perfection, yet does not know howtrough ly to cleanſe, and is igno rant how to Purifie and per fect, becauſe it works afte a ſimple manner upon wha it hath.

VIII. Wherefore, if w chuſe Gold or Silver fo the matter of our Ston we ſhall ſcarcely, or wit difficulty find out a Fir which will work upo them.

IX. And though we know the Fire, yet we may not b able to attain to the inti mate and inward openin of their bodies, becauſ of their firm compacted nefs, or denſity of body an Natural compoſition: there fore we refuſe to take the firſt

ſt for the Red, or the ter for the White.

X. When we ſhall find me thing or body ex- acted from a pure matter, a more pure *Sulphur* and *rgent Vive*, above that hich Nature has a little in ſome ſmall Meaſure rought or brought forth; hen poſſibly, by the help our Fire, and manifold periences in this our Art, hich an Ingenious and ntinued Oporation upon e matter, through a con- uous Decoction, Purifica- n, Coloration, & Fixation, may attain and perfect e thing ſought after.

XI. Therefore that mat- r is to be choſen, in which a pure *Argent Vive*, clear, hite, and alſo Red, not t brought to its compleat- ent or perfection, but mmixed equally and pro- rtionally as it requires, ith ſuch a like pure, ean, White and Red *Sul- ur*.

XII. Which Matter is to be Coagulated into a ſolid Maſs; and with Ingenuity and Prudence, by the help of our Artificial Fire, we may be able to accompliſh, its intimate and perfect mundification, and attain the Purity of things, and to perform ſuch a work or make ſuch a body, as ſhall (after the compleatment 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 Diſcourſe I have demonſtrated plainly the matter of our Stone ſought after, by manifeſt probation, to the truely Ingenious. Here you may taſte of that which is moſt delectable, above all whatſoever the Philoſophers have told you.

CHAP. LVI.

Of the manner of Working, and of the moderating, and continuing of the Fire.

I. NOW 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.

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) and by much Pains and Industry, through the help of our art, to make it ever more than perfect.

III. If you be ignorant of the manner of doing or 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 in the Mines, by the continual heat which is in those Mineral Mountains, the grosser waters, are decocted, and so much inspissated, as there by (through length of time) to be made *Argent Vive*?

V. And from the fat of the Earth, by the same decoction 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 a 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 quæry 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 outdo Nature; and to perfect the Metals, yea, more than perfect them, by new and forreign 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.*

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
always ſpeak of a gen
fire; yet notwithſtandi
you are always to unde
ſtand it in this ſenſe, th
according to the Re
men, or mehod of the op
ration, it is by degrees,
by little and little to be a
mented and increaſed, ev
to the higheſt degree.

CHAP. LVII.

Of the Quality of the Veſſels and Fornaces.

I. THE limits, method, way and manner of working, we have even now determined; it follows, that we treat next of the Veſſel and Fornace; 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 propou
to follow Nature in decoc
ing; yet we cannot do
without a fit Veſſel for th
purpoſe.

III. Therefore let us ſe
firſt, what kind of pla
that is, where Metals a
generated. It is evident
manifeſt, that they a
produced in Mineral pla
ces, and that the genera
ing heat is in the bottom
of the Mountains, whe

s perdurable, and always
a', and whoſe nature is
ays to aſcend; which
ſcending continually de-
ates every where where
paſſes, and coagulates the
ſed or groſs water hid-
in the Bowels or Veins
the Earth or Mountains,
o *Argent Vive.*

IV. And if a mineral fat
the ſame place, from ſuch
ke Earth, ſhall be warm-
and gathered together
the Veins of the Earth,
it run through the
ountains, it becomes Sul-
ur.

V. And as you may ſee
he ſaid veins of the ſaid
ce, that Sulphur genera-
(as is ſaid) of the fat of
Earth, doth meet alſo
h the *Argent Vive* (as a-
ſaid) in the ſaid veins of
Earth, ſo alſo it produ-
a thickning, or inſpiſſa-
of that Mineral Wa-

VI. Alſo, there, by the
heat in the bottoms, or
vels of the Mountains,
al, 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 Glaſs, or ſome certain Earth, like in nature or cloſeneſs of body to Glaſs: 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 immediately to touch the Ve containing in it ſelf, matters aforeſaid of Stone: But in another ſed Veſſel in like man *that* is to be put; that ſo temperate heat may be and more convenie touch both above and low, and every where, matter of our Stone.

XIII. Upon which count *Ariſtotle* ſaith, *Mercury, in the Light Lights is to be decocted threefold Veſſel*: and the Veſſel be made of moſt firm and pure G or, which is better, of Ea having in it ſelf the na of Glaſs. [*Of which kin our late* China *and* Po lane *Ware, brought to u of* Perſia, China, *and places of the* Eaſt-Indies.]

CHA

CHAP. LVIII.

of the Colours, Accidental and Eſſential, appearing in the Work.

WE have now taught you what the exiſite matter of the Stone and alſo the true manr of working; by what ethod, and with what or- the decoction of the one is to be performed, hence oftentimes ariſes diers and various colours in Philoſophick matter.

II. Concerning which olours, a certain Wiſe an ſaith: *Quot colores, tot mina; ſo many Colours as has, ſo many Names*: Acrding to the diverſity of olours appearing in the eration, the Philoſophers ve given it ſeveral ames.

III. For which Reaſon, the firſt operation of this r 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 ſaith: *Decoct 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, ſaith 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 ſaith: *But when the pure Stone is decocted, 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 int roundneſs.*

IX. Another alſo ſa *When you ſhall find the W neſs, ſupereminent in the ſel; be certain, that in Whiteneſs the Redneſs is den; and then it behoves to extract it.*

X. Notwithſtanding, coct till the whole Red be brought forth and p fected.

XI. For it is between true Whiteneſs and the Redneſs, that a certain *colour* appears, of which have ſpoken: after *Whiteneſs* appears you not err, for by augment the fire you come to *Aſh-colour.*

XII. Of which anot ſaith: *Slight or underv not the Aſhes; for God return them to thee liquid: then at laſt the King ſha crowned with his red Diad* Nutu Dei, *by the good p ſure of God.*

CHAP. LIX.

the manner of projection upon any of the Imperfect Metals.

I Have perfectly compleated the end of promiſed Work, *viz.* ur great Magiſtery, for making the moſt excel- Elixir, as well Red as ite: It now remains, we ſhew the method, way of Projection, which e compleatment of the k, the long expected, much deſired cauſe of ycing.

I. Now the true Red ir, tinges a pure and Citrine or Yellow, to ity of parts, and it tran- es all Metals into moſt Gold.

II. The true White E- alſo, whitens to Infini- kewiſe; and it makes, nges every Metal into erfect 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 Alchymiæ*, 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, made all things naked plain to us, when t say,

IX. *Nature contains* ture: *Nature exceeds Na and Nature overcoming* ture *does rejoyce, and is t muted or changed into an Nature.* And in ano place, *every like doth re in its like; for that the* nes*s between things is fa be the cause of Sympath Frindship*: of which m Philosophers have wri notable things.

X. *Know then that the doth soon enter into its own dy; but with a Forreig Strange Body, it can nev joyned or United.* In ther place: *If you sha deavour to joyn it w Forreign or Heterogene you shall wholly Labo Vain.* Also: *The nearn the Body to perfection t a Transmutation the Glorious.*

XI. For the Corpo by the Power of the peration of Nature, is m

rporeal; and contrari- the Incorporeal is made rporeal; and in the com- tment, the spiritual y is made wholly fix-

XII. And because it is dently manifest that the *xir* is Spiritual, and so y much exalted beyond own Nature, as well for *White*, as for the *Red*: no wonder, that it is to be mixed with dies.

XIII. The Method, or of Projection then is, the Body of the Metal be transmuted, beliquifi- or melted; and then that Medicine or Elixir, be jected or cast upon the ted Metal.

XIV. Moreover you must te, that this our Elixir, of a mighty strong Pow- and of great Force, for part being projected on a Million, or Ten ndred Thousand parts, more, of the prepa- Body, it does incontinently penetrate it, transfuse 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, inclosing it firmly; and then put it into a Furnace of Fixation, first with a very gentle fire, and then always augmenting 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 upon a Thousand parts of another Body or Metal, (the nearer to perfection the better,) so the whole will be a most fine and perfect Body, according to the kind, and according to your intended work, whether 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 and Ever.

CHAP. LX.

A Short Recapitulation of the whole Wor

I. OUR Tincture then, is only generated out of the Mercury of the wise, which is called the *Prima Materia, Aqua permanens, Acetum Philosophorum*, & *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 El is sublimation, which is thing else, but the subtil tion of the matter of Stone, by which it is cle sed from all its super ties.

V. The fixed and Vo tile parts are not separa one from another, but th remain United, and fixed together, till they bo may have an easie fusion t gether, in the fire.

VI. Take therefore o aforesaid *Mercury*, which, a Sealed Glass, put into hot bed, for one who Philosophick month, whi is 40 days, till it begins its own body to putrifie an

e Coagulated, and all its Humidity be Consumed in s self, and also converted nto a black Earth.

VII. In this Sublimation s compleated the true se- aration of the four Ele- ents.

VIII. Because the cold nd watery Elements is hanged into a hot and dry arth, which is the head of e Crow, the Mother of e remaining Elements.

IX. Thus our work is no- ing else but a transmuta- on of Nature, and a Con- ersion of the Elements.

X. The Spiritual is made orporal, the Liquid is ade thick, and the water made Fire.

XI. Moreover the black arth is imbibed with its wn water, and dryed so ng till it is sufficiently eansed and brought on Whiteness.

XII. Which then is called e 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 moistned 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 *Crocus*.

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, reduced into a ſubtle Ca and of the water ther two parts; theſe three m ſubtilly, till they beco one Inſeparable Matte theſe then digeſt in a p per Fornace, till they b come a Red Stone.

Operis Rogerij Bachonis Alchymici

FINIS.

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. I Shall endeavour Sir, to explicate, open, and make plain to you, the Secrets of *Alchymie*, which I have attained to, by my Travels through *Italy*, and other Countries and Kingdoms for the ſpace of Nine

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 higher 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, in 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 I 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 have handled with my Hands and

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.

VI. 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.

VII. 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 send you in this little Book, may not be prostituted, or bestowed upon unworthy men, who are naughty, or swoln 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 unfixt 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 fixt 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 Resolubile Seed, or dissolved *Menstrum*, 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 *Menstrum* is made not only *Raymund* seems to shew, but *Roger Bacon* in like manner in his *Speculum Alchymiæ*, where he saith put the Body which is most weighty, into a *Distillatory*, and draw forth thereof, a 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*

it be well putrefied before and, will then yield the more, d Issue out forcibly, as if it ere Wild-Fire out of a Trunk, ecially when the Red Fume mes.] Thus have you ne of our *Argent Vives.*

XII. To the same thing *aymundus* assents, where faith, then have you at *Argent Vive*, which is lled Ours; and so it is deed one of Our *Argent ive*; altho' the intent of e same Philosopher in *ibro Animæ Artis Transmutoriæ*, Cap. 2. was touching another more noble and ore excellent Water [*supposed by some, to be Our urning-Water, drawn out the Gum of Vitriol,*] y the Virtue of which oft Noble and Excellent, ractive Water, he did ot only often dissolve the ody of *Sol* [*not as he doth with the aforesaid* Argent ive *commonly dissolved*] ut also the same solar Boly, by force of that attractive Virtue, is disposed a more noble manner; s I my self have seen done, ot only in the Metalline Elixir, but also in the Elixir of Life, as hereafter shall be declared, Chap. 71, 72. Sect.

XIII. It is fansied 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 Philosophers; and therefore he that can joyn me after that I am dissolved, and made the pure clear and Silver like Water, called *Lac Virginis*, 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 somewhat thick.*]

CHAP. LXII.

A farther Diſcourſe of the Philoſopher Mercury.

I. OF 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 to confirm this, *Raymund* 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 we do Ferment it with Vulgar Gold*: He calls it Vile, becauſe he ſaith it is ſometimes found in Vile places, as in 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.

IV. [*Here is to be Noted*, that Raymundus *commands his Tincture to be drawn out the Body of* Venus, *which Tincture he does Ferment with the prepared* Calx *of common Vulgar Gold.*]

V. And therefore ſaith *Avicen*, 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*, or as others read it, to convince or over-come *Mercury*, in commixing and conjoyning; for he that cannot deſtroy *Mercury*, or undoe it in its compoſure, cannot repair or reſtore it: nor may you work with it as *Raymund* 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 *Raymund* 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. dissolved Mercury. And herein is hidden a great secret, for* Mercury *being dissolved, 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 *dissolved, which is not Crude, but Decocted* Mercury. *So that in Crude* Mercury *dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoyned, fixed.*]

IX. This Alchymick Body is called *Leprous Gold*, wherein Gold and Silver, are in Essence and Powe[r] but not in sight or appe[a]rance; in its Profundity Depth, it is Airous or S[pi]ritual Gold, which no[t] can obtain, unless the [fa]r Body be first made cle[a]r and pure. The which i[s] pure Body after mundifi[ca]tion, is a thousand tim[es] better than are the Bod[ies] of common *Sol* and *Lu[na]* Decocted by natural hea[t].

X. [*This* Leprous Go[ld] *the Philosophers call*, Adro[p] or Adrup, *which Gold is t[he] Philosophers Lead. This A[l]chymick Body* (*in his Concor[d]*) *he calls* Venus *in the le[ss] Work, both for Gold and S[il]ver, because it is a Neut[er] Body, and very easie to changed to either: and by t[his] the sense of Sect. 4. and aforegoing may be more eas[ily] understood. The Earth, t[he] uncleansed Body, is to be p[u]rified with its own Wat[er] and afterwards nourished wi[th] its Mothers Milk, which called the Sulphur of Nature.*

XI. The first Matter [of] this unclean Alchymic[k] Bod[y] is a *Viscous* Water, [w]hich is thickened in the [bo]wels of the Earth. And [th]erefore of this Impure [Bo]dy (as *Vincent* saith) is [ma]de the great Elixir of [the] Red and White, whose [na]me is *Adrop*, or *Adrup*, [or] the Philosophers *Lead*. [Fr]om the which *Raymundus* [co]mmands an Oyl to be [dr]awn: from the *Lead* of [the] Philosophers (saith he) [if] there be an Oyl drawn [of] a Golden Colour; if you [can] separate this Oyl [*where-is Our second Tincture and [Fi]re of Nature*] from its [Ph]legm, which is it watrish-[ne]ss, and wisely search out [the] Secret thereof, you may [in] the space of thirty days [pe]rform the Work of the [Ph]ilosophers Stone.

XII. This Oyl does not [on]ly make the Medicine [pe]netrable, being amicable [an]d conjoynable to all Bo-[di]es or Corporeal things, [bu]t it is also the hidden or [Se]cret fire of Nature; [wh]ich does so augment the [Ex]cellencies 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 *Alchymiæ*, 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 Mi-

neral

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 no ignorant, *viz.* 1. The wherewith: [*The fire of ture, Innatural, Elemental, which is against Nature, stroying the special form of that is dissolved therein.*] The Water whereby: *in the Compound Water.*] And the thing whereof: *made the congealed Earth, White as Snow.*] Of all wh in their proper order.

CHAP. LXIII.

Of the Mineral Stone, and Philosophi Fires.

I. ON 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 th Secret. I know saith h the Regiments of the Fir When they had heard wh he could say, they all as mazed held their peace f a while.

II. At lenght, one of th Company made answer If this be true which tho hast said, thou art Maste

us all, and thereupon h one consent, they gave the Right Hand of Fel- ship. Whereupon they ered, that the Secret of wonderful Tincture lay fly in the Fire.

II. But the Fire differs r several manners; one ural, another innatural preternatural, another mental, another against ure. The Natural Fire s come from the Influ- e of *Sol*, and *Luna*, and Asterisms, or the *Sun*, n and *Stars*, of the ich are Ingendred, not y the burning Waters, potential Vapours of nerals, but also the ural Virtues of living ngs.

IV. The Innatural or ternatural Fire, is a g accidental, as Heat an Ague, being made ficially, and called by Philosophers a moist e, Our generating Water, fire of the first Degree; for the temperature of Heat is called a Bath, a Stew, a Dunghil, in which Dunghil is made the putre- faction 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, Cal- cine and Burn, and is nou- rished by Combustible things.

VI. The fire against Na- ture [*which is a violent, strong, Corrosive, destroying the spe- cial form of that which is dis- solved 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, At- tractive, and special Form, and is called *Fire against Nature*, (as *Raymundus* saith) from its Operation: for that which Nature does make, this fire against Na- ture 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 rence between the Elixir, and the Vege and the Animal. F theſe three ſeveral are made of three Waters, *viz.* Minera getable, and Animal, ſerve for the Work ways.

X. And Firſt we Treat of the Mineral then of the other in The Fire againſt Nat a Mineral Water, [*Humour or Tincture out of Body of* Venus *in its Mineral Spirit* ſtrong and Mortal, ing only to the Elixir.

XI. This Mineral ter, or Fire againſt N is drawn with fire Ele tal, from a certain ing *Menſtruum*, as *mundus* ſaith, and is of four things. It i ſtrongeſt Water in World, whoſe only S (ſaith he) does wonde ly increaſe and mult the Tincture of the ment: for here *Sol* or *G*

ged with the Mineral rit, the which Mineral rit is the ſtrength of the ſt ſimple *Sulphur* with- much Earthineſs.

XII. [*Thin Mineral Water the dropping of* Adrop *or* lrup, Venus, *which is the le Tincture called the natu- Roman Vitriol, and which the abundance of its noble cture, is called* Roman old.]

XIII. This ſome do call e Spirit of the *Green Lyon*, hers the blood of the *een Lyon*: wherein almoſt Err, and are deceived: *the Green Lyon of the hiloſophers*, is *that Lyon*, by hoſe Virtue attractive, all ings are lifted up from the owels of the Earth, and e Winter-like Caverns, aking them to Wax green nd flouriſh: whoſe Child for all the Elixirs are to e had from it) is to us oſt 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 Burning 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 *Aquafortis*, 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 vulgarly sublimed in the fo of Snowy Whiteness. *R mundus* in the end of Epistle of his Abridgm saith, feed *Argent Vive* w this Oyl, *viz.* with Oyl wherewith the Sp of the Quintessence is thic ened, *&c.*

XIX. For want of suc Natural Vitriol, the tr and natural Principle, Artificial, (as *Vincent* sait made of Salts, Sulphu and Alums, which cut a gnaw Metals, is to be chos left in the end of yo work you fail of your fire. [*The Philosophers w you to Calcine* Sol *with* Me cury *Crude, till it be brou into a* Calx *Red as Blo Here comes in the work of S and* Mercury *together brought into a dry Red Po der and fixed, but whet it is to be done with* Me cury *or* Sulphur, *the Wa of him, is doubtful.*]

CHA

CHAP. LXIV.

The manner of Elixiration with the Fire against Nature.

TAke the first *Sol*, Calcined 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 Calination cannot be so profitable, as it would be, unless *Sol* be first Mercurializ'd into such a thinness, as it may cleave together to that to which it must be joyned in a 24 fold proportion, (*viz.* as 1. to 24.) strained through a clean Linnen Cloth, without any remaining substance of the Gold.

II. I my self have seen it so ordered and done; and then 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 Pouder, like *Cinnaber*, (all which I have seen performed.) Every particle of this Pouder 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 Pouder 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 Pouder 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 Pouder.

IV. [*This Work is not to be done all at once, but by*

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, whereseever 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 *against Nature* upon the same Pouder Ten times, and it will be dryed up no more into Pouder, but remain a thick Oyl, the which will turn *Argent Vive*, and Bodies into pure Alchymic Gold, sufficiently good all works of the *Goldsmi* but not for Medicine Man's Body.

VII. A Second way, G is much more wonderful Elixirated by the said *against Nature*, compou ed with the *Fire Natur* after this manner. Let triol of the Fire of Nat made of the most sharp midity, or moisture *Grapes*, and *Sericon*, jo ed together in a Mass, w the Natural Mineral Vi (*called the Gum of* Adrop *Vitriol Azoth*,) made so what dry, and with Nitre, be dissolved.

VIII. First Ascends Fair, Weak, Flegma Water, which cast av Then a White Fume, king the Vessel ap W

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, his Water is made of four things*: 1. *The Composition of* Sal Amarum. 2. Menstruum Fœtens. 3. Argent Vive, *which is a common substance in every Corruptible Body.* 4. Mineral Vitriol.

X. This *compounded Water Mineral*, and *Water Vegetable*, being mixed together, and made one Water as aforesaid, 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 destroys 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 Compounded Water aforeſaid, does Congeal as much as it does Diſſolve, and lifts it up into a glorious Cryſtalline Earth. This is our Secret diſſolution of the Stone, which is always done with the Congelation of its Water. The Fire of Nature is here put to the Fire againſt Natu therefore as much as Stone has loſt of its form the power and ſtrength the *Water*, or *Fire* aga *Nature*; ſo much has it g ten and recovered again its form, by the Virtue the *Water*, or *Fire of Nat* But the Fire againſt Natu by the means of the F of Nature, cannot be ſtroyed.

CHAP. LXV.

The Practice with the ſaid Compounded Wate upon the Calx *of the Body Diſſolved.*

I. THE Practice with the ſaid Compounded 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 Compounded Water as may cover the ſame Calx* (i. e. *Our prepared* Calx *with Our Vegetable* Menſtruum) *by the depth of half an Inch.* The Water will preſently boil over the *Calx* without e ternal diſſolving the Ston and lifting it up into t form of *Ice*, with the dr ing up alſo of the ſa Water.

II. The ſaid *Calx* bei ſo diſſolved and ſublime into the form of *Ice*, yo muſt take away; after t is done, the reſidue of t *Calx* remaining in the Veſſ u

diſſolved, ſhall again be ell dryed by the Fire, up- which put ſo much of ſaid Compounded Wa- as you did before, diſ- lving, ſubliming and dry- g, till the *Calx* is wholly iſſolved.

III. The ſubſtance thus iſſolved, ſubtily ſeparated nd brought into a Pouder, uſt be put (as hereafter all be ſhewed) into a good uantity of the *Fire of Na- ure* (*which is a Quinteſcence*) he ſame being firſt well ctified, and the Veſſel ell ſtopp'd, to the end, hat the means of the heat utwardly adminiſtred unto , procuring the inward eat to work, it may be iſſolved into an Oyl; the hich will ſoon be done, y reaſon of the ſimplicity f the Water, or ſimple *Fire of Nature*.

IV. And therefore when you have brought the ſaid Pouder ſo diſſolved, ſub- imed, and prepared with he ſaid Compounded Wa- er into an Oyl (then is our *Menſtruum* Viſible unto ſight) by putting thereto a good quantity of the aforeſaid 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* aforeſaid, till that by the *Inceration* of the ſaid ſubtil and thin Oyl of *Sol* and *Luna*, the ſaid ſubſtances o

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* aforesaid.

VIII. And this thin and subtil Oyl, being put into *Kemia* 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 Quintescence, 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,

Fishes, then may you know that Summer is near at hand, after which *Autumn* or *Harvest* will happily follow with ripe fruit, which is the long looked for Redness: This is after the Pale, Ashy, and *Citrine* Color.

XIII. First the *Sun* does perfectly Descend by its due Course, from its Meridional height and Glory, through its gross and natural solution into an imperfect Pale, and Ashy Color, shining in the Occidental parts of the West, which is somewhat of a yellowish or Brick dust Color: from thence it goes to the Septentrional parts of the Earth, being of a Variable watrish blackness, of a dark, cloudy, alterable, putrefactive watrishness.

XIV. Then it Ascends up to the Oriental parts, shining with a more perfect Crystalline, Summer-like, and Paradisical White: Lastly, he Ascends his *Fiery Chariot*, directing his Course up 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 Redness.

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*, *Sulphur* and *Mercury*: *Male* and *Female*; *Heat* and *Cold*. And therefore (to be more short) when all the parts of our Stone, are thus gathered 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 *Dragons*, Our *Fires*, and Our *Egg*, in which is both

the Whiteneſs and the Redneſs.

XVII. As alſo what is Man's Blood, Our *Aquæ 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 Aerealneſs for the Spirit, and in them both a Natural Unctuoſity 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 without it, it cannot be mad

XX. It is the peculiar pr perty of *Sol* and *Luna*, (t which property appertai to the Stone it ſelf) to gi the form of Gold and Silve And therefore the Elixi whether it be White Red, may be Infinitely au mented with the Ferment Oyl: if you do caſt th ſame upon Mercury, it ſha tranſmute it into the Elixi which Elixir muſt be ca afterwards upon the Imper fect Bodies.

XXI. Moreover the ſai White Elixir is augmente with Mercurial Water, an the Red Elixir with th Mercurial Oyl; the whic two, *viz.* the Mercuria Water and Mercurial Oy can only be had of Mercury diſſolved of it ſelf.

XXII. See what the Scripture ſaith, *He ſtroke the Stone and Water flowed out, an he brought forth Oyl out of th Flinty Rock.* We may Note the whole compoſition o the Elixir in theſe fou Verſes following.

XXIII

XXIII. *He ſtretched forth he Heavens as a Curtain. he Water ſtood above the Mountains*: This is the Water which does cover Our Matter, and performs the diſſolution thereof, cauſing a cloudy Aſcenſion. *That does walk upon the Wings of he Wind.* This figures forth he ſublimation of our Stone.

XXIV. *Who makes his Angels Spirits, and his Miniſters a flame of Fire.* By this is ſhadowed forth the rectification, ſeparation, and diſpoſition of the Elements. *Who has founded the Earth upon its Baſis; ſo fixt, that it ſhall not be moved for ever.* Under which is deſcribed the fixation of the Elements, and the perfection of the Philoſophick Stone.

CHAP. LXVI.

Another way of Elixirating Gold by the Fire againſt Nature.

I. 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 Nature*, the ſame fire being well rectified *Arſenick* [*Mercury ſublimate*] as the manner is; from which Gold being ſo diſſolved into a Citrine, clear and ſhining Water, without any Heterogenity or Sand remaining, let the water be abſtracted, till the Body does remain 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 *Balneation* 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 *Sol* 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

Body by the *Fire againſt Nature.*

VII. Put the Tinctures thus decanted off into a Glaſs Stillatory, and with ſoft or eaſie Fire abſtract the Water or Fire of Nature 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 repeated 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 nothing 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 *Kemia*, or its proper Veſſel, and firmly ſealed up, may by the aforeſaid Regiments be changed into the great Elixir, as it is ſhewed before with the other ſimple Oyl, made with the Compounded Water, in the former practice, at Sect. 8. Chap. 65. aforegoing.

X. But to proceed: ſublime *Quick-Silver* with *Roman* 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 Pouder, put this ſublimate Pouder into a fixatory Veſſel, and put thereto a certain quantity of your aforeſaid Oyl of Gold, but ſo much only, as may ſcarcely cover the ſublimate: firmly cloſe the Veſſel, and ſet it in a ſoft Fire, till the Natures are perfectly joyned together.

XI. This done, grind it upon a Marble, and Incerate it again with your ſaid Oyl of Gold, and after put it again into its Fixatory 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 certainty, one Inceration more of the said Oyl, which set 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 dry with an easie fire, and then let it be Calcined with a 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 in the fire like melted Wax. This Medicine will transmute Silver substantially and perfectly into fine and pure *Alchymick Gold*, perfect to all the works of *Goldsmiths*, but not to Medicine for Man.

CHAP.

CHAP. LXVII.

Two other Mineral Elixirs, or *Two other Processes of Mercury.*

I. THere 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. 13. *aforegoing.*]

II. 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 so 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 Fæces 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 Whitened, 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 humour, 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 in 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 a proper Vessel, which firmly close up with a Philosophick Seal. Then with a continual and easie or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dryed up) there appears in

in the Matter a bright shining substance, like to the Eyes of the Fishes.

X. For by this Operation, if you keep your Temperate 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 dryed 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 dryed up, and the dry Ground appeared in the midst of the Sea: for so says *David*, *He Rebuked the Red Sea, and it was dryed up; he led them through the Depths as through the Wilderness.*

XI. 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 plainess of Speech, the Elixiration of *Mercury per se*, or *Argent Vive* alone.

CHAP.

CHAP. LXVIII.

The second of the former Elixirs, with Mercury *and the Body* Alchymick.

I. TO 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, b so much less there is pu of the Spirit, and more o the Body; by so much th sooner and better shall th Solution be made; th which Solution is made b the Congelation of its wa ter.

IV. And therefore as th *Rosary* saith, you must be ware that the Belly be no made over moist, for if i be, the water shall not re ceive or attain to its dry nes.

V. This manner of Im bibition must be Observ ed and continued so long till the whole water by se veral Imbibitions shall be dryed up into a Body.

VI.

VI. This done, let the Vessel be firmly and Philosophically Sealed up, and placed in its proper Fornace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the same into the Fornace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it e made to Descend by litle and little without Vionce, the fire being Artically made or set over it; which done, let it be again blimed as before.

VIII. And so let the Soul the *Sun* of the Vulgar he which Soul is Our unean Oyntment, the Spit not yet conjoyned with e Body) Ascend from the arth to the Heaven; and ain make it to Descend om Heaven to the Earth, all becomes Earth, hich before was Heaven.

IX. To the end there y 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.

CHAP. LXIX.

Of the Vegetable Stone.

I. THe 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 this water of Mercury is hotter: for it is able to diſſolve all Bodies, to putrefie, and alſo to divide the Elements, which neither common Fire nor Wine can do.*]

III. Some think that this 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 is wholly abſtracted, which hinders its Heat, Virtue, 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 will it be weak and ineffectual to Our purpoſe, for Diſſolution, Conſervation, *&c.*

IV. [*The true and* Pure Spirit *is Our Silveriſh Spirit of 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 its 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 neareſt 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* II. *Cap. of* Raymundus, *that Our Mercurial and Radical moiſture*

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 Sulphurity, 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* dryed only in the Sun, there are certain Mercurial Qualities ſhining and giving of light to the Eye, but the kind of Metals is a 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 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 multiplyed 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 Claws 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 Unctuosity 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 Faeces till it be like an Oyl, and this is the Soul of Mercury, which is Air and Fire, separate from its two extreams; 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 Faeces 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. HItherto 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 resoluble,

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 extreams, *Sulphur* and *Argent Vive*.

IV. And so indeed after this sort, Our water is a Metalline water, which because it does savour of the Nature of either extream, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Unctuous, 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 being Distilled, dissolve the Body, well Calcin'd into Redness, into a Cyrstalline 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. [*Fresher 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 dryed 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 dryed 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

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 *Kemia* 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 marvelous thing, more to b wondred at, than any Mi racle of Nature, for ther the self same White, ha fully the Nature of Whit *Sulphur*, not Burning [*or Si ver,*] and is the very *Sulphu* of Nature and *Argent Viv*

XI. Let some quantity o *Luna* be added to it in th manner of an Amalgama then it brings forth, by Ope ration, or generation o White into White; and th same thing worketh it int Red, and is made complea into Red, by a greater Di gestion in the Fire.

XII. Then, as the Philo sophers 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 Quintescence 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 o Metals into the most pure and fine Gold and Silver.

CHAP.

CHAP. LXXII.

The Reserved Secret Explicated.

I. 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 *Ænigma*'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 Vaporous 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 abscondite 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 subsistance; O most Gratious, through daily Dangers and Perils which thou suffers us to undergo, and through this Vexatious vail 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 betime O Lord, hear thou my Prayer by the Virtue of thy Grace, hel forward my desires, and enabl me I beseech thee to perform th Holy Will.*

XII. O *most excellent Foun tain, boundless in Treasures thou scattereſt thy good thing without measure amongst th Sons of Men, and thou make every other Creature to partak of thine especial kindness.*

XIII. *Thou art worthy O Lord, to behold the Works o thy Hand and to defend wha thy Right Hand has planted that we may not live un profitably, nor spend the cours of our Years in Vanities.*

XIV. *Grant therefore w beseech thee, that we may liv without falshood and deceit that avoiding the Great dan ger of a sinful course of Life we may escape the Snares o Sin.*

XV. *And as I Renounc the Loves of the things o this Life, and the Concupiscence or Lusts thereof, so accept o me*

e thy Servant, as a true nd Spontaneous Votary, who holly depends on thy goodness, ith all Confidence, possessing thing more.

XVI. *We submit our selves thee, for so it is fit; vouchfe thy Light to discover to the Immortal Treasures of ife; shew us thy hidden things, and be merciful and good unto us.*

XVII. *Among the rest of thy Servants who profes 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.

ipley's *Philosophical Axioms out of the Theatrum Chymicum.*

OUr Stone is called the *Microcosm*; One nd Three; *Magnesia* and *lphur* and *Mercury*, all proortioned by Nature her lf. Now understand that at there are three *Mercus*, which being the Key the whole Science, *Rayndus* calls his Menstrums, without which, noing is to be done in this rt: but the Essential *Mery* of the Bodies is the ief 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. 1. *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 rejoyces in seed of its own kind: and every Spirit is fixed with a *Calx* of its own kind or Nature.

VIII. The Philosophers make an Unctuous *Calx*, both White and Red, of 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 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 is 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 into 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, shinning 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, that contrary to Nature, and the Elemental, which burns Wood: These are the fires we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionaly 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

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 burn 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; or 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 rejoyces 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 Horse-Dung, *viz.* in a moist heat for ninty days Natural: but the Putrefaction is not compleatly 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. Takeheed 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 matter; 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 hardning 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 revivify 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.

XXXII. Understand also that our fiery Water thus situated 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 administred 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 aud fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities; and its Sulphurous Salt may be dimi-

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 Vitæ*; then let the Earth be ſubtiliated by a Natural rectification of all the Elements; ſo ſhall it be more pretious 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 kindly 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 Pouder, and make a frequent Coagulation thereof, you will augment it, and ſo you may Multiply it, till it increaſes in your Glaſ into the form of a Tree, and whic *Hermes* calls a Tree, moſt Beaut ful in Aſpect. Of which one Grai may be Multiplied to an hundred if you know how wiſely to mak your Projection.

XLVII. Our Elixir, the mor fine and ſubtle it is made, ſo muc the more compleatly it tinges, an diſperſes its Tincture. Let you Fire be kept equally cloſe, Evenin and Morning; ſo much the longe you keep the Fire, ſo much th more profitable it will be; an Multiply more and more in you Glaſs, nouriſhing your Mercury i its encloſure, whereby you wi have a greater Treaſure than yo could deſire.

XLVIII. 13. *De Projectione.* your Tincture be true and not Va riable, you may prove it in a ſma quantity thereof, either in Meta or Mercury: It cleaves thereto a Pitch, and ſo Tinges in Projection that it is able to endure the ſtrong eſt Fire: But many through Igno rance deſtroy their work, by ma king Projection upon an impur Metal.

XLIX. See that you Projec your Medicine upon your Fermen ſo will that Ferment be Brittle a Glaſs: Project that Brittle Medicin upon pure Bodies, ſo have you Si ver or Gold, enduring the ſevereſ Teſt.

L. Give not liberty to the Rein leſt you ſin, but Religiouſly Fea and ſerve the Lord your God; thin your ſelf always before the Tribu nal of the moſt high, the grea Judge and Rewarder of Mankind who will return to every Man ac cording to his works.

LI. 14. *Recapitulatio.* Take hee dil

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, conjoyned and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water, are joyned 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 Col. &c. afterwards the Blood Red, unchangable for ever, will be 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 *Mineræ*, *viz.* those of *Sol* and *Luna*, as *Raymundus* wisely Notes; The Splendor of *Luna*, and the Light of shining *Sol*. In these two *Mineræ*, 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.

FINIS.

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