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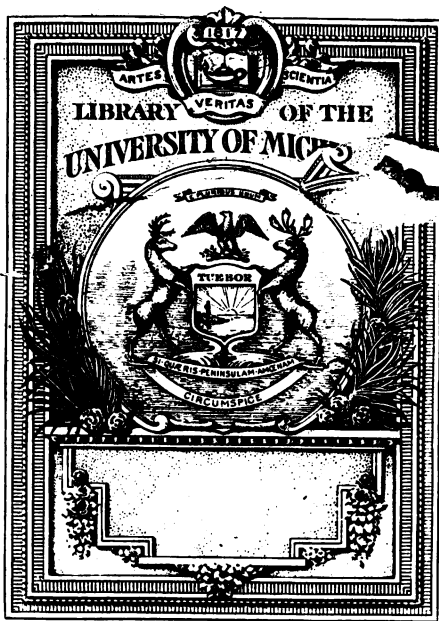
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CHYMICVS RATIONALIS:
OR, THE
Fundamental Grounds
OF THE
CHYMICAL ART

Rationally Stated and Demonstrated,

By Various

Examples in *Distillation, Rectification, and Exaltation of Vinor Spirits, Tinctures, Oyls, Salts, Powers, and Oleosums*; in such a Method as to retain the *Specific Virtue* of *Concrets* in the greatest Power and Force.

In all which

The Chymical Doctrines are Illustrated upon a new *Hypothesis* or Spagirick Course, composed agreeable to Practical Philosophy, and the best Authority of Art, for Mysteries treated of by *Cartes, Starkey, Sylvius, Glauber, Helmont, Paracelsus*, and others, are explicated and exemplarified, after a more particular and exact Manner than heretofore, and so fitted in order for the Publick Service.

In which is contained,

A Philosophical Description of the *Astrum Lunare Microcosmicum*, or *Phospheros*.

Recommended to all that desire to improve and advance profitable Truths, such as are Real and not Historical.

By W. T-WORTH, Spagirick Physician in both Medicines, and Philosopher by Fire.

London: Printed for Thomas Salusbury, at the Sign of the Temple near Temple-Bar in Fleet-street. 1692.

Y-Worth, William

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TO THE

Honoured and truly Ingenious

ROBERT BOYLE, Esq.

Honoured Sir,

That which embolden'd me to
dedicate these our Labours
to your Honour, was my
knowledge, that this Subject would
have some affinity to your Curious
and Philosophical Mind, and al-
though the Work may be too weak
to answer your excellent Parts, yet
when we consider that our design
is only to serve the Publick, we
thought none so fit to Patronize
and Encourage the same as your
A 2 self,

The Epistle Dedicatory.

self, seeing your learned Writings do manifest, that your whole design is for the same end, and indeed those many sublime Truths, that have passed from your Pen into the World, shew your great Qualifications, and have raised your *Fame* far beyond what we are able to set forth: For we can assure you, and that from experience, that 'tis spread like the *Romish Eagle*; for in our *European Travels* we have heard the same expressed from the mouth of the most learned Professors, calling you the *Phoenix of the Age*, seeing your Labours have been so profitable for Mankind; and for this reason we thought it not impertinent humbly to present this, the rough Draught of our Hard Labours unto your Correction and candid Censure, knowing there is
none

The Epistle Dedicatory.

none a more competent Judge than your self ; therefore if favour'd with your acceptance, we shall not value the Censures of those that wholly bend their Wits to search into the depth of other Mens Writings, with a design more to carp upon them, than any desire to be edified thereby ; these are the Misfortunes that we meet with in this polished Age , we mean by such that are so scholastically adorned with the *Theory of Science*, yet never design to be acquainted with the *Practice* thereof : but letting such pass, I shall address my self to your Honour ; for that we have seen your Writings are *Practical*, and that you do endeavour to uphold the *Mother of Science* by the firm Pillars of *Truth*, and always have been found ready to pro-

The Epistle Dedicatory.

promote the Labours of such, who have had any good designs in labouring for the Publick, which can in no measure be more evident than from your infallible Demonstrations; therefore, to apply it, the tendency of these our Labours is to stir up the *noble English Spirits* to promote her Manufactory, so that the *English Growths* may be exalted, and her Stores encreased, by adding thereunto good *Vinor Spirits, Oyls, Tinctures, Essences, Elixirs,* and other excellent *Specificks*, as they may be prepared from what Nature so bountifully furnishes this Island withal, which indeed will produce what is reasonably sufficient for a true *Operator in Physick*; especially if he know the Virtues of our *Sal Panaristos* and *Dalilab* of Nature in the Fermentative

The Epistle Dedicatory.

tative Operations : to which agrees the learned *Paracelsus* in his *Archidoxis*, where he says, that 'tis a meer Dotage or Carelessness in a Physician, to neglect being a perfect one in his own Nation. And we must make bold to tell your Honor, That there is ~~no~~ part of the habitable World that affords more of the *Universal Matter* than *England*, which, if exalted by a true *Spagirick*, would be very profitable to the sick, and conducive to their former sanity : we therefore heartily wish, that your Honor had not only the Knowledge, but full Possession thereof, that so you might not only live long, to possess all the Comforts and Benefits of this Life, but also passing from hence, you might have a full

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The Epistle Dedicatory.

possession of Life Eternal, and to be crowned amongst the Redeemed of the Lord. This in all plainness is the sincere and hearty Desires of him who subscribes himself your sincere Friend and Servant to command,

W. Y.

T O

TO THE
Friendly READER,

By way of

INTRODUCTION.

READER,

WE shall not make any Apology for publishing this Treatise, being presented to thee as an Introduction to the Spagirick Art, which may be said to contain two Parts, very delightful to a Philosophical Mind, *sc.* the Speculative, by which the Actions of Nature and her mysterious Operations are wonderfully represented to every true searcher; and the Practick, so highly subservient and beneficial to Mankind, not only in relieving him from his Diseases, but also by true Operation very conducive to give him a comfortable subsistence, whilst in the Vail of Misery: we mean those parts of Art, grounded upon
known

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known and practical Demonstration, and that center upon true Knowledge in the Ocean of Nature, as it streams forth into its various Rivulets, or as the vivifying Spirit thereof operates in its several Classes, and as the various and particular Signatures are known, so may various profitable Truths be propounded; amongst which, the changing of English Spirits from one thing to another, is of principal Consequence, and a very profitable Truth.

For if you know how by an Artificial Rectification from the Chaos of Mars and Venus to bereave them of their Hoge and ill Tangué, bringing them sweet and pleasant, then may you introduce a Pinor, friendly and agreeable Nature, more healthful for English Constitutions than the foreign Brandies, and the more especially if you make use of our Sal Panaristos, by which they are easily brought to mellow, and to a fragrant Balsamick Nature; we then say, if you know this, you may boldly depend on it as a Door of Entrance to many profitable Truths.

And again, Were the English but so industrious as the Germans in this Chymical Art, why might not the Poor be imployed to gather all sorts of Herbs in their prime, there-
of

to the R E A D E R.

of to make their Essential Oyls, seeing there is such great quantity of Time, Organy, Mint, Balm, Wormwood, &c. here in England? And again, What great quantity of fixed Salts might from hence be made, which would be equal in virtue to any other Alkaly whatsoever? Also Spirits might be made from these Herbs, and these united with their Oyls and Salts, and so Powers brought forth, which might be prepared in such an artificial way, as not only to be commodious for exalting Wines, but also profitable for relieving the diseased. Many things of the like nature might be proposed in the Vegetable Kingdom, which for brevity sake, we shall here omit, and proceed to that of the Mineral, because all true Art consisteth in a right Knowledge of the first Sperm or Seed thereof; and therefore (O ye brave English Hearts) look well about you, and you may find an unexpressable Treasure in this your Land, sc. not only Lead and Tin and Iron Oar, but also Mercury, Lune and Sol, and not only that, but also Diamonds, Rubies and Carbuncles; and that which is yet more to be desired, sc. an Autum Potabile curing all Diseases.

Wipe your Eyes therefore, and rouze up your

The EPISTLE

your Intentions, and give diligent heed to what is here said, seeing my Genius leads me to speak of so many sublime Truths, as they are presented to us in the Scheme of their Idea's and speculative part of Art; the which, we are well satisfied, were it put into practice by the true Spagiricks, that know the Laws of Nature, would by degrees manifest great and wonderful Truths, to the advancement and honour of this Land; in order whereunto do we labour with all our might to shew the drift and end of our good Intentions, viz. to stir up the People to a search of that, which being obtained, would give them to inherit Substance.

Accept therefore of our good Inclination, in that the greatest part of our design is to advance some steps towards the Publick Good; which ought indeed to be backed on by such who have the Staff in their hands, and can at any time erect or cause to be erected a publick place, where profitable Truths might be demonstrated, and register'd in a Book, there to remain for the good of Posterities to come: By such a Method might Art be so advanced as daily to encrease and raise some splendor to the Britannish Island, which being but as a little Garden, in comparison of the Christian World,

to the R E A D E R.

World, yet might it so become as a mighty Mountain in the midst of the Nations, shining with Beauty as Mount Hellicon; and then would her Fame spread to all the parts of the Earth, and her Glory be sounded in many Nations, that so the wise in heart may come from far, to see the verity of her Fame, and forced to say, as the Queen of Sheba did of Solomon, sc. That she had not heard the one half of what she experimentally saw.

Now with the desire of what is here said, doth my Spirit travail to the Lord, that I may live to see the fulfilling hereof, as also in bodily travail to be as serviceable as I can to the Sons of Men: In the Resolution of which I shall conclude this Introduction, and so subscribe my self a Friend to and Lover of all the Industrious Improvers of Art, under what Denomination soever,

Written in S. Pauls Shadwel, London; from the Academia Spagirica Nova, where the said Art is by the Author taught in all its Parts,

W. Y - W O R T H,
Geboortigh tot Shipham, & Borger van Rotterdam.

R E A D E R,

Reader,

WHatever Literal Faults may
pass the Press, you are
desired either to Correct or put a
favourable Construction on them.

Adver-

Chymicus Rationalis :
OR, THE
Fundamental Grounds
OF THE
CHIMICAL ART,
Rationally
STATED and DEMONSTRATED.

CHAP. I.

Treats concerning several Rational and Fundamental Rules in this Art.

IN this Chapter we shall begin to consider the *Chymical* and *Spagirical Doctrines*, and lay them down in those ways, that may seem most agreeable to the Laws of Nature ; but before we proceed to our Matter intended, we think it convenient to shew the Reader, what we mean by the words *Chymical*

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cal and *Spagirical*, which some define to be one and the same ; but the Definition we give of them is thus :

By the word [*Chymical*] thou may'st understand, all such Operations as are made in order to divide the Texture of Bodies, and to bring them into their distinct Elements or Principles, in such a manner that the true *Spagirick* may separate the pure from the impure, which (if perform'd in the most natural way) may contribute much in the hastening his Operation ; but here he must be very wary, for in this action the invisible Life is often put to flight, as we have said in the *Britannian Magazine*, chap. 2. where thou may'st see more at large.

By [*Spagirical*] thou may'st understand all such Operations, as reunite those before mentioned Principles into a radical union, or that can restore a new life into a *conflagrated* Body, according as we said in the afore cited Chapter.

So that one part may be esteemed of as for Preparation, the other for Exaltation and Perfection through the several Revolutions of Art, which cannot be perform'd, but by the help of Furnaces, and divers Utilencies, which we shall think convenient to nominate and lay down, with a general Description of a Laboratory, according as we shall erect in our *Academia Spagirica nova*, by such a Scale and Table of Proportions, as hath not been hitherto practised by ; first we shall shew their Projection,

jection, and then their Office ; as to their Projection 'tis by a Scale of equal parts, which is hung up in the *Chymical Laboratory*, and represented in the Table by the first Figure, which is here described, *A B C* is the Quadrant, and *A B* the Line of Proportion, and *F* the Table containing the divers Proportions for the heighth, length and breadth of the Furnaces, as thou may'st see in the Figure.

Now by the help of this Scale you may erect these following Furnaces, *viz.* *Balneums*, *Sand Furnaces*, *Open Fires*, and *Reverberatories*, *Wind Furnaces*, *Digesters*, *Atharors*, and the like.

Now a *Balneum* is either a large Iron *Dutch Pot*, or Copper Pan set in Brick, as will be shewn hereafter : Its uses are many, for being filled with Water, and the Vessels you put in well twisted about with Hay, and ty'd to a leaden Trifoot to sink them ; you may there dissolve all kind of *Gums*, and the best way to rectifie fine *Spirits* from their *Flegm*, and to bring over the friendly and balsamick Virtue of *Concrets fragrant*, which in Sand would burn and get an evil smell, especially if *Myrrh*, *Alloes*, *Saffron* or *Honey* be concerned in the Composition ; Now 'tis to be observ'd in the use of these *Balneums*, that the Water exhaling is to be supplied with Water of an equal heat, pour'd through a long Funnel, that will reach to the bottom, otherwise you endanger your Glafs.

Now *Ashes* are a degree hotter than a *B.* and are for the *Rectification of Vegetable Spirits.*

And *Sand* is a degree hotter than *Ashes*, and is for the *Rectification of Mineral Spirits*, as *Niter*, *Vitriol*, and the like. Now observe, that in *Sand* you may heat your *Glass* very hot, and draw *Oyl of Amber*, and force over ponderous *Spirits*, it being little short of an open *Fire*, and will serve well to *Sublime Mercury* in : we say then, that if *Iron Pots* of various sizes be so placed, that the *Fire* may play round them, they are excellent for drawing *Spirit of Hartshorn*, *Spirit of Salt*, and *Aqua Fortis*, as well as *Glauber's Furnace*, especially if you use good earthen *Caps*, double glazed within and without, and more especially if you use *Iron* ones, for there is a great Error in this Case committed by the *common Operators*; for they use *Caps* made of *Copper*, and that doth not only give the *Spirit* an ill tange, but also doth cause it to lose its clearness, and, after various *Rectifications*, to turn red, which to prevent, you may have *Iron Caps* cast very thin of various sizes to fit the *Iron Pots*, with a *Ring* above to draw it up: for in such a *Cap* you may draw any *urinous Spirit* as sweet as in any *Glass*, not only these, but you may draw *Oyl of Amber* in them in a most excellent manner, therefore recommended to the use of all *Artists*. The *Form and Manner* of these *Sand Furnaces*, *Pots* and *Caps* are described in the second Figure.

Open

Open Fires and *Reverberatories*, are for drawing *ponderous Spirits*, and *subliming Mineral Flowers*, and the *large Reverberatories* for drawing *Oyl of Vitriol* in quantity ; the Vessel requisite to be used here is a *Glass Retort* coated, or *German* or *Earthen* one.

Wind Furnace, is for the *Melting of Metals*, *Making of Regulus*, *Calcining of Metals* and *Salts*, and if 'tis made according to our *Directions* in the *Figure*, it may well serve for *Cementations*, and *Testing* and *Cuppelling*.

Atbanors and *Digesters*, are of various sorts, each to be registred to various degrees of heat, some for *Distillation*, others for *Digestion* and *Circulation*. Also, if you are curious, you may have such an heat as is meet for hatching of *Eggs* or maturing *Sperm* or *Seed*, which by the *Philosophers* was called the '*Clibannical Heat* : these are really necessary to make up a compleat *Laboratory*, with addition of those mentioned in the first part, *sc.* a *Copper Still* with its *Refrigatory*, and an *Alembick*, the Office of which is there shewn.

As we have given their *Name* and *Office*, we shall now come to shew the *Use* of the *Scale of Proportion* in *Erecting Furnaces*.

Example.

If thou design to build a *B.* or *Sand Furnace*, thou must first measure by the *Scale* of equal parts, how many equal parts the said *B.* or *Pot* is, and then look in the *Table* and see for that *Number* in the *Line A*, and look under

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der in the Line *B*, and you there have the height of the Pot, and under, in the Line *C*, you have the Distance of the Pot from the Grate, and under, in the Line *D*, you have the Distance from the Grate to the Foundation-work, and in the Line *E*, the bigness of the Foundation-work, and in the Line *F*, the bigness of the Grate, room for the Fire to play in, and bigness of the Flew, and in the Line *G*, the height of the Furnace, thus explained by Figure the second, *C* is the Pot or *B*. 14 equal parts Diameter, and 16 high, then range under to the Line *E*, and there you'll see the Foundation must be laid 26 Inches or equal parts, that is 14 for the Pot, 8 for the Brick-work, and 4 for the Fire to play round the Pot, for you are to observe, that the breadth of a Brick is thickness sufficient for any Furnace whether the Wall be square or round: Now the Foundation being laid, then look to the Line *D*, and you have the Distance from the Foundation to the Grate, which is 10 equal parts, and then you must leave an Air-hole square, half the bigness of this: and twice the bigness of your Air-hole must always be the bigness of your Grate. Your Grate being laid, then look to the Line *C* and you've the Distance of the Pot from the Grate, which is 9 Inches; these being added together with the height of the Pot, give the height of your Furnace, only adding an Inch for the Grate; so here the Ash-hole being 10 Inches, and one the Grate, and 9 from the Grate to the

the Pot, which makes 20, to which add 16, the height of the Pot, that makes up 36, the height of the Furnace, which is to be found in the Line G. Now your Door to put the Fire in must always be half the bigness of the Grate, I mean in square and regular Furnaces. Now what Distance you allow your Fire to play round the Pot, the Air-hole must be the fourth part thereof, as you may see in the Table.

This Table is of great use in projecting all kind of Furnaces, but we shall only describe three; which are represented in Figure 3^d, 4th, and 5th. The first is a *Wind Furnace*, for performing all the aforesaid Operations attributed thereunto. The second is both a *Wind Furnace* and *Reverberatory*, and serveth for *Tasting* and *Cupelling*, *Digesting*, *Distilling* and *Subliming*, and many other Operations. The third is a *Philosophical Furnace* or *Oven*, which if rightly made will serve for all the Intentions in *Chymistry*, which we will particularly describe, beginning with Figure the second: *A A*, is the Foundation-work, 26 Inches; *B*, the Ash-hole, 5 Inches; *C*, the Grate, 10 Inches; *D*, the Door or Stopper, 5; *H*, the the *Balneum* or Pot; *E E*, the Fire-place that plays round it; *A F*, the height of the Furnace; *G*, the Retort; *I*, the Mouth where he closes in the Receiver; *K*, the Receiver; *L*, the Trifoor the Receiver lies on, as may be seen in the Figure.

B 4 Figure

Figure the third described : *A A*, the Ground-work ; *B*, the Ash-hole, 6 Inches ; *G*, the Grate, 12 Inches ; *C C*, the Door or Stopper, 10 high and 8 broad ; *D D*, a hole to look in, of 4 Inches square ; *A E*, the height of the Furnace, 36 ; *E F*, the height of the Flew ; which observe in all these Wind Furnaces, the higher they be the better they draw.

Figure the Fourth described : *A A*, the Ground-work ; *B*, a vacant Arch to put under Coals or what you please ; *E*, the Air-hole ; *G*, the Grate ; *D*, the Door of the Fireplace ; *F*, the Hole that plays into the *Cupping Furnace* ; *M*, the Hole to put in the Tests ; *I*, a Hole to clean the Furnace ; *K*, the Flew to carry up the Smoak ; *L*, a large stone that covers the Furnace ; *P*, a great Iron Bar on which the Retort lies ; *Q*, the Retort ; *R*, a Fire-stone, or 14 inch Tile, that lies over it ; *S*, the Flew to carry away the Smoak when the *Testing Furnace* doth not go ; *T*, the Receiver ; *U*, the Trivet for the Receiver to lye on, as in the Figure.

The Dimensions and Descriptions of the fifth Furnace : *A A*, is the Foot of the Furnace 15 equal parts, and the height of the Foot from *A* to *B* 12 equal parts ; from *B* to *B* let it be 12 equal parts, but let the Virge come inward for a Grate 11 to rest thereon ; let there be a Door in the Foot from *A* to *S* 6 Inches square to take out the Ashes, and let the Body of the Furnace shut into the Virge,

as at *B B*, and let it be from thence 18 equal parts high, which is from *D* to *H*, and the like Diameter, that is from *I* to *H*, and let there be a Door in the Body of the Furnace from *D* to *F* 8 Inches square, to put in a considerable Crucible: opposite against it let there be a Pipe of 6 Inches diameter, and 6 long, and to convey the Fire into another Furnace, if there be occasion; and at other times let there be a Cover, as at *R*, to shut it fast; let the Body of the Furnace be of Copper, lined within with good Lute and thin Tiles, two Inches thick the better to defend it from the Fire; let there be within a Copper Pan, to take out upon occasion, and put in, the which may serve for a *B*. let there be in the Brim a Door of 4 parts or Inches, as at *e. e.* and let there be in the bottom, just above the Grate, a Pipe for the Nose of a pair of Bellows to go in at; and let the Door in the Brim be to let down, to put out the Neck of a Retort upon occasion; let there be a tapering Tower from *I H* to *P*, 36 parts high, and at *I H* let it be 18 Inches diameter, and to shut close upon the same; let it be to take off at *L K*, where let it be 10 parts diameter, and at *T U* let it be 6 parts diameter, with a Cover, as at *P*, and a Verg fill'd with Sand, by which all the heat may be kept in the small Pipe, as at *O*. The Pipe of the Wind Furnace, upon occasion, when you make of it a Test or a Cupelling Furnace, let it be to take off at *X*; the outside Work, as at *T Z*, must be of Boards, lined

ned with Lattin, with Doors in it to put in small Glasses upon several small heats : I do advise, that the inside Pipe of the Wind Furnace be made all of Iron, and the Head of the Cuppelling Furnace also, as is seen in the Figure.

This Oven thus ordered, will perform all the Operations that are needful in *Chymistry*, let it be of what Nature soever, as *Reverberation*, *Calcination*, *Sublimation*, *Violent Distillation*, even to draw the Oyl of *Vitriol*, and gentle *Distillation in Sand* and *B. Decoction* and *Digestion*, *Putrefaction*, and that by all the several degrees of heat that are requisite thereunto.

In this Oven you may also *flux Gold and Silver*, and also make the *Regulus of Mars and Venus* with *Antimony* at pleasure ; you may also *Test* and *Cuppel* with the greatest ease and exactness imaginable ; you may alter the degrees of Fire from the vitresying of the 7 Metals to the hatching of Eggs.

This *Furnace* may be wrought with *Charcoal*, *Sea-coal*, *Turf*, *Duf-coal*, and *Lamps* of various sorts, beyond all that ever have been done by any.

This *Furnace* is to be *portable* in all places, and may be wrought in a *Lady's Chamber*, without offence, and by means of an additional *Tin Box*, it will drive 10 or 12 Glasses, as you please to have it in bigness, and that for the true heat to sweat People in the *Scurvy*, *Gout* and *Pox*, beyond *Banyons*, *Stoves*, *Baths* and *Sweating-houses* of what kind soever, that is for one person or two.

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Having thus erected your *Laboratory* completely, which may easily be done by these Examples: then will these following Materials be wanted; first Shovel, Tongs for the Fire and to move out Crucibles; Poker and Rake to clean the Grate; a Cone to cast *Regulus* in; Inguts of various sizes to cast Metals in; Copper or Bell-metal Moulds for making your Test; round Irons of various sizes to cut your Glasses; Glasses of various sorts, as Bodies, Heads, Cucurbits, Bolt-heads or Egg-glasses, Retorts, and Receivers of various sizes; earthen and Iron Caps; Coolers, with large Globes; Pestles and Mortars both of Iron and Glass, and many more as the experienced Operator will see wanting: and having these he may proceed to labour, and there will represent unto him these following distinct Operations, which are called Degrees of Working.

1. *Fermentation*, is a mixing of kindly Matter for Multiplication, or the kindly seasoning or leavening of a thing.

2. *Distillation*, is an Extraction of a Liquor from a Body by heat.

3. *Digestion*, is a Dissolving of that which is thick into thin to be purified.

4. *Circulation*, is to Rectifie any thing to a higher Perfection.

5. *Sublimation*, is the lifting up of moist Matter to make it more pure and dry.

6. *Calcination*, is the bringing of any thing to Ashes.

7. *Fix-*

7. *Fixation*, is to make that which is flying to abide with its body.

To which may be added these following:

Diffolution, which is to Dissolve that which is gross.

Putrification, is the mean to Generation ; to which may be united *Exaltation*, in that things are exalted to an higher degree, by evaporating the impure humors, and congregating the pure parts.

Rectification, is a reiterated Distillation, in order to a higher degree of perfection.

Codagulation, is a Congealing of Moisture.

Cobobation, is a repeated Distillation , by which the Liquors distill'd off are poured upon the Body or Feces, and distill'd again, by which many sulphurous Bodies are often made saline.

Now these are the 12 various Degrees of Operation which really are necessary to be known, as an Introduction to the *Spagirick Art*, the Office of which will be shewn more at large in the succeeding Chapters, therefore we shall pass by it here, and come to treat of the *Nature and Office of Vinor Spirits* in the next Chapter.

C H A P. II.

In which we shall first treat of Vinor Spirits, and their Office in the Extraction of Tinctures, and some other Spagirick Preparations.

IN this Chapter we shall treat concerning *Vinor Spirits*, which indeed are the most principal of the two general *Classes*, sc. *Vinor* and *Urinous*; for that the *Vinor Spirits* do represent to us the Nature of the *Callidum innatum*, or the enriched Sulphur manifested in a Spiritual Form, as the Oils do in a more ponderous one, because by Fermentation the spirituality is separated from the saline, corporeal and aqueous parts, which would be very hard to be performed, was it not by the action of Fermentation; for which reason we shall now proceed to describe the Nature and Office thereof.

We therefore say, that even *common Fermentation* is a wonderful and mysterious Operation, for ripe Bodies are not only again made spiritual, but Spirits also are by it fix'd and made corporeal, therefore we shall want words fully to illustrate this Doctrine, as it might be handled both in its natural and artificial Office: We shall therefore define it thus,
That

That Fermentation is the way to Production, as is plainly manifest by the *Mechanick Demonstrations* the learned *Cartes* and his Disciples give thereof, which we shall briefly touch at and pass on to its Office, beginning first with the Artificial, and secondly touching at the Natural.

The *Artificial Office of Fermentation*, is that by which Bodies are broken and dilated, in order to separate their Spirituality from their Corporeity, and brought to a Vinor Spirit: for all *Fruits, Treacle, Sugar and Honey*, by the addition of *Herbs, Roots, Barks and Spices*, through Fermentation yield a noble Spirit, as is said in our *Britannean Magazine of Liquors*, to which I refer you for satisfaction, and (God willing) in the next Impression this Doctrine shall be there more largely treated of, and therefore omitted here.

Now *Natural Fermentation* is that which unites the Saline Mercurial Juice with the Sulphur or Form of Bodies, so as to produce or uphold the Radical Moisture, which nourishes and upholds concreted Beings, which afterwards assumes to itself by the *Archeus* of Nature those divers forms, that are sufficient to uphold the Texture of Beings, as we have said in our *general Treatise of Diseases*: wherefore *Artificial Fermentation* is a separation of Bodies, and *Natural* is a Concretion and Formation thereof: therefore 'tis said by the *Philosophers*, that *Fermentation is the Key to Generation*; the manner how we have largely treated of in

in *Doctrinâ Principium*; we shall therefore pass off from the *Natural*, and come to speak of the Office of those Spirits that are produced by the *Artificial*.

Now a *Spirit* we define to be the *most essential part of that Body, whence extracted*, and being of a sulphurous, thin and penetrating Nature; hath virtue and power to act upon other Bodies, and attract to itself that part which is most homogeneous to it, which generally is the sulphurous, whether *Vinor*, *Oleaginous*, or *Gummosus*, which are the Sulphurs in divers forms; sometimes the Tinctures are variously changed, and the sulphurous parts carry with them variety of Colours, according as the internal Digestion and Concoction of Nature is; E. G. Roses give one, Coche-nele another, Turmeric, or Saffron, another, and so various Tinctures are produced, as will be shewn.

But by the way, I think it convenient to shew the Operator a certain and profitable way to prepare *Spirit of Wine*, so as to bereave it of all its Flegm, and in a way that it may be homogeneous and the more powerful in its action for obtaining Tinctures.

Spiritus

Spiritus Vini Tartarizatus.

R Of our artificial Brandy 2 Gallons ; of the best Salt of Tartar tbiv, dried and brought to a Powder in a Crucible , and before 'tis quite cold throw it into a Still, and pour upon it the Brandy, and in *B. M.* distil off the Spirit, until an insipid Water appears , and when almost cold remove and filter the Liquor in the Still through a brown Paper, and gently evaporate the Flegm, and warm the Salt again, and put the said Spirit upon it, and rectifie a second time, and so 'twill be purely freed from its Flegm, which carefully preserve, as also the Salt, being dried, both of which being very profitable for many *Chymical* and *Spagirical* Operations, some of the which we shall now come to lay down. First, Of Tinctures in general ; Which is only any Vegetable or Mineral, that is well open'd, and put into a Glass, and pour three times its weight of the aforesaid Spirit of Wine thereon, and put on a blind Head, and set in gentle Digestion until the Spirit is rich with the Tincture, the which pour off and put on more, as before, and when highly tinged, cant it off to the former ; thus do as oft as the Spirit of Wine will be tinged, and when it remains white 'twill extract no more : This method does well for such things wherein there is a fragrance, or the light Tincture desir'd ; but for Bodies compact and virulent proceed thus :

R

R Of Hellebore, either white or black, *Asterium*, *Gustagambuga*, or any other of the most churlish Vegetables, and pound them very fine, and being sifted, mix either of them with its equal weight of the aforesaid Salt of Tartar, pound and macerate them well in an Iron Mortar, and put them then into Sugar or open mouth'd Glasses, and sprinkle them with good White-wine, tying the Glasses Mouthes up close with a Bladder, and as fast as it dries reiterate your moistening with White-wine, as before, to keep it of the consistency of Dough, close compress'd, and in six Weeks time they will be so macerated and overcome, as to lose their vomitive and purgative quality, without the loss of either taste, colour, smell, or specifick virtue, being by this Operation exalted; so that now they are only Diuretick and Diaphoretick, and therefore may be taken in a treble Dose, and will yield their pure Tinctures in the aforesaid Spirit of Wine, whence you may conclude, that the vomitive and laxative quality of the simple is not the radical and specifick Virtues thereof: These Tinctures are much enobled and graduated, when prepared with the Samech of Tartar, and brought to a cristaline Salt, as shall in our *Spagirick Philoso. Triumph* be shewn.

*To Extract the Tinctures, Gums or Rosins
from Woods and Roots.*

R Of Jallap, or Scammony, or Briony, Guajacum, or any other that is gummous, and being reduced to Powder, take *Q. V.* cover them three fingers breadths over with the aforesaid Spirit of Wine, and 'twill extract a blood red Tincture, decant and repeat till you have extracted all the Tincture, put all the Tinctures together, and by Distillation call off two thirds of the Spirit, and then with fair Water precipitate your Gum or Rosin, and wash it well, and in a gentle heat dry it, and bring it to a consistence, and keep it for use; if from Rosin or Jallap, 10 or 15 g. is a gentle Purge.

The Way to make Extracts.

Which is in a manner all one with Tinctures and Rosins; for if thou wilt make any Extract, either simple or compound, what thou desire to take must be put into a Glas; and first of all, take all the Tinctures of it out, and by distillation in *B.* abstract the Liquors from it, till that in the Glas be of the consistence of Honey, which may be dissolv'd in some proper Vehicle, or else made up into Pills.

Ans-

Another.

R Of the best Aloes succotrin. ʒvj . dissolve it in the Juice of Elder-berries; filter all through a piece of Holland, and draw all off in *B.* to the consistence of an Extract, or else let the moisture exhale in the Sun: And thus you may make the Extract of Juniper-berries or others, either with or without addition; but as for the above-mentioned Extract of Elder, make it into Pills with the Powder of Saffron, Myrrh and Cinnamon, and you'll have a good Pill, which hath these following Virtues, *powerful in the Scurvy, Dropsie, Gout, and Stone.* Its Dose is a Scruple, or Scruple and half, Mornings fasting.

To make the Balsamick Tincture of Elder-Berries.

R Of the Juice of Elder-berries, and set it in a gentle heat for three Weeks, till it comes a little acid, like Vinegar, then filter it through a Holland Cloth, pressing out all that will go through, then put it into your Body, and draw off a fourth part Flegm, and then add to the remainder a fourth part of clarified Treacle, and then digest and circulate so long until it comes of a consistence of a blood-red Balsam or Tincture, which may be in 8 or 10 Weeks, *the which is an excellent stomatick Cordial, now and then taking a lick of it.*

*To make any of the Spirits of the first
Book, Golden or Purging.*

Example on the Spirit of Scurvy-grass.

Rx Of *Guttagambuga* ʒss, *Jallop* ʒj, of the Spirit of Scurvy-grass lbj, put it into a Bolt-head, and set it in a gentle heat, and let it remain there till it hath drawn forth all its Tinctures, then cant off the clear for use; some adds to this Composition of Scamony ʒj.

Another way thus :

Rx Of *Jallop* ʒj, *Coloquint'* ʒj, *Scamony* ʒj, *Guttagambuga* ʒss, or *Saffron* ʒij, Spirit of Scurvy-grass lbj, Salt of Tartar ʒss, and operate as before directed.

Thus much for *Tinctures*.

C H A P. III.

Of Essential and Chymical Oyls.

IN this Chapter we shall treat concerning the Sulphurs of Concrets, *sc.* the Oyls which are centrally one with the Spirits, but in a more ponderous form, because the parts are not broke by Fermentation, as they are in *Vinor Spirits*. There is generally one Rule for making of *Essential Oyls*, *viz.* Maceration and Distillation; *Ex. gr.*

Rx Wormwood, or any other dry Herb, pull off all the stalks; and put it into a large Tub, and pour upon it warm Water, enough to moisten it, and two or three handfuls of decrepitated Bay-Salt, let it stand twenty four hours, and distil it with a Refrigeratory; separate the Oyl with a separating Glass, *S. A.*

Now observe, that some Herbs must not be over dry, as *Origanum*, and if its Oyl is distilled in the coldest day of the Winter, when all the Powers of Nature are congealed with cold, and that the Still be set where the cold may have power upon it, so as to keep the Worm and Water exceeding cold, your Oyls shall be congealed into a cristaline Salt, which I prize more than the Oyls.

C 3

After

After the manner aforementioned you may distil the Oyls of all Herbs and Berries.

But observe, that Glauber objects against this way, saying that abundance of it is lost in the Water and Vessels, by reason of their largeness.

Glauber's Way of Distilling Vegetable Oyls, whereby a greater quantity is acquired, than by the common Way, by a Vesica.

Fill a Gourd with Cinnamon or any other Wood or Seed, upon which pour so much Spirit of Salt, as will be sufficient to cover the Wood, then place it with its Alembick in Sand, and give it Fire by degrees, that the Spirit of Salt may boil, and all the Oyl will distil off with a little Flegm: for the Spirit of Salt doth with its acrimony penetrate the Wood, and freeth the Oyl, that it may distil off better and easier: and by this way the Oyl is not lost by the addition of that great quantity of Water, in those great and large Vessels, but is drawn in lesser Glas Vessels with addition of a little moisture. Distillation being finished, the Spirit is poured off by Inclination from the Wood, being again useful for the same work. And if it hath contracted any impurity from the Wood, it may be rectified; but the residue of the Spirit, that remains in the Wood, you may recover, if that Wood be cast in the aforesaid Furnace upon burning Coals,

Coals, by which means it may come forth again pure and clear; and by this means we lose none of the Spirit of Salt. And after this way, by help of the Spirit of Salt, are drawn forth Oyls of dearer Vegetables, together with their Fruit, which cannot be done by a Still.

To make the Oyl of Orange and Lemmon Peels.

Rx Oranges or Lemmons, and separate the Pulp from the Peel, and while 'tis fresh, cut it into bits, and put them into a Retort or low Body, and sprinkle it with the Oyl of Tartar *per deliquium*. Distil it in a boiling Bath by degrees, and you will have Oyl enough.

And thus you may distil Oyl from Cinnamon, or any other Spices of a fragrant nature.

Dr. Hill's way of Preparing Oyls from Herbs.

Rx Any Herb, and pour upon it any small Beer-Wort; set it in a very gentle heat, until the smell begin to change a little towards sour, then distil it in a Copper Still, and you shall have Oyl enough.

*To make Oyl of Gums; first of Castor :
the best way.*

Rx *Castorium*, (or any other Gum, as Mastick, Myrrh, &c) cut it all into small pieces, and pour upon them, very well rectified, Spirit of Turpentine; let it stand several days in B. to extract, afterwards distil off or evaporate the Spirit of Turpentine, and there will remain an Oyl excellently fragrant at the bottom.

The Oyl of Mastick and Frankincense, according to Glauber.

Rx Of Frankincense or Mastick, powdered small, as much as will serve to fill the third part of a Retort, (which must be coated) upon which pour a sufficient quantity of Spirit of Salt, taking heed that the Retort be not filled too full, or else the Spirit, when it boils, flows over it; then place it in Sand, and give fire by degrees, and there will first come out some Flegm, after which a clear transparent Oyl, together with the Spirit of Salt, which must be kept by it self, after this a certain yellow Oyl, which must be received by it self, and last of all, there follows a red Oyl, which altho' it is not to be cast away, yet it is very unlike to the first, serving for outward uses, and to be mixed with Oynments and Emplaisters, for it doth wonderfully consolidate, and therefore
good

good in new and old Wounds. The first being well rectifi'd, is in its subtilty and penetrating faculty not unlike to Spirit of Wine, and may profitably be used inwardly and outwardly, viz. in cold Effects, but especially in the stiffness of the Nerves, caused by cold Humors, upon which follows a Contraction; but then you must first rub the Member contracted with a Linnen Cloth, that it may be well warmed, into which then the Oyl must be chased with a warm hand. For it doth do wonderful things in such like effects of the Nerves; as you may see more at large in P. I. p. 5.

To make the Oyl of Benjamin, according to Robert Boyle, Esq;

R Benjamin, (the best is that which is most yellow, fat, unctuous and ponderous, and not that which is white, the white not being so full of the true Gum, nor yielding so much Tincture) and dissolve it in the pure ætherial Spirit of Wine; filter it exactly, and put it into a tall Retort; first draw your Spirit of Wine very gently, then the Flowers will sublime, which you must wipe out of the Neck of the Retort with a long Feather, afterwards, with a stronger Fire, there will come over an Oyl, which will smell of Em-pyream.

To

To make the Oyl of Turpentine.

R Of common Turpentine, and tye it up close in a Bag, and put your Bag into a large Still, and fill it with Water, and distil with a very strong Fire, till no more Oyl will come, and after the distillation is over, separate the Oyl, and rectifie it for use. Observe that your Turpentine being put in a Bag keeps the *Celophonia* from burning to the Still.

Then take of the prepared Oyl, and of the best *Cypress* Turpentine, and put them into a Retort, and digest two or three days in *B.* and then distil in a boiling Bath, and you'll have a Spirit come over, and an Oyl essentificated, mild of taste and pure; the which separate and rectifie for use.

Another way.

R Of the best *Venice* Turpentine and *Malaga* Sack, *ana*; digest in *B.* seven days, and afterwards distil with a strong heat of the *B.* and when distilled separate the Oyl for use: Then take of this Oyl, and fresh *Malaga* Sack, *ana*, and to every lbj of Oyl add 3j of Angelica Roots; circulate it seven days: Distil it as before, and you will have a curious fragrant Oyl.

The

The Chymical way to make Oyl of Turpentine so ætherial, as to unite with Spirit of Wine.

R^x Calcined Salt of Tartar, or decrepitated Bay-Salt, let it not touch the Air, but whilst yet hot put it into an high Cucurbit, or uncut Body, and pour upon it common Oyl of Turpentine, the breadth of four fingers; shake them well together, and with a very gentle Fire draw off, and there will be an Oyl, and a volatile Salt, take this Oyl and pour it upon new Salt: Distil as before, and repeat this Operation till it will unite with Spirit of Wine, which may be tryed every Distillation.

To make Oleum Pini, or Oyl of Pine.

R^x The Gum of the Pine in a Retort, with a little Salt, and there will by degrees come over an Oyl and Spirit, which rectifie and separate for use.

Oleum Regeneratum.

Its Preparation is shewn in pag. 22. of the *Britannean Magazine*; but, however, I shall here give it more large.

R^x Of pure Salt of Tartar cristalized from the Oyl *per Deliquium*, and pour upon it of the highest rectified Spirit of Vinegar, until
satisf

tified, digest 24 hours, and then draw off the Flegm, and again pour on fresh Spirit of Vinegar; digest and draw off as before, repeating this 7 times, until the Vinegar come off tipped, or as sharp as when you put it in; so have you a Balsamick Salt, in which is contained a *Tartarum regeneratum*, for that the Vinor Natures are concentrated: Now if this is mixed up with a third part of Bole or Potters Earth calcined, and distill'd by degrees of Fire, there will come off a noble Spirit and Oyl; which Oyl, being separated, may be rectified through Spirit of Vitriol, in the same manner we have directed concerning those of the Spirit of Salt: Now the alchalized Salt remaining in the *Cap. mort.* may be taken out with warm Water and preserv'd for the like use.

Virtues.

The Virtues of this Oyl are many, viz. for Fits, Obstructions, Agues, Feavers, and the like; the Dose is from three to ten Drops in Sugar, and drank in a glass of Wine. The many more Virtues and Uses of this Salt will be more largely shewn in that Chapter that treats of the Union of Acids and Alcalies.

Oleum Succinii : Or, The Oyl and Volatile Salt of Amber.

R Of the best white Amber, (for the yellow is not so good, and the black is inferior
to

to this) and mix it with clean Sand, being in course Powder, and put it into a large coated Retort, and distil it by degrees of fire, as long as any thing will come over. Observe, some use a little Water in their drawing of it, or rather a little of the Spirit of the Pine. Now when the Operation is ended, remove your Receiver, and there you'll find an Oyl, and an acid Water, and in the Oyl a volatile Salt, which must be precipitated from thence, and purifi'd by Sublimation, the Oyl being rectified with Spirit of Salt, or from the Cap. mort. of Vitriol, becomes very subtil; and yet more if once rectified from A. R. or Salt of Tartar.

Its Virtues are many, but seeing we do intend to speak largely of them in that Chapter that treats of Oyls and Powers, we shall omit them here.

Oyl of Soot and Stone-Coal.

R Soot of the Chimney, (wherein nothing but Wood is burned, and that which is fattest and greatest lumps is best) and put it into a coated Retort, and distil by fire of degrees, and there will come over a sharp, volatile Salt, and hot Oyl; this Salt hath adherence to others of the *Urinous Classes*, and hath the same Virtues. The Oyl, without any rectification, may be externally used very successfully for all loathsome Scabs and scald Heads, but if rectifi'd, as before directed, it may safely be used inwardly, which is now prescribed by the Doctors for *Hysterical Fits*.

R.

R The great Lump-Coal, (call'd *Scotch-Coal*, or *Stone-Coal*, which from the River of *Thames* is generally sold by weight) and fill a coated Retort half full therewith, and distill it by fire of degrees, and there will come from thence a black Oyl, the which separate from the acid Water that came over the helm with it, and rectifie it by Spirit of Salt, and so there will first of all come the clear and pure Oyl, then a yellow Oyl, not so sweet as the former, and the thick and black Oyl remains behind, *and serves to be mixed with Emplaisters; for 'tis a wonderful healer, by reason of its innate faculty: now the yellow Oyl may be yet farther once more rectifi'd by the Spirit of Salt, that it may become pure, white and fair: It may be exalted so as to be a most excellent penetrating Medicine both inwardly and outwardly, and is equal in Virtue to the Oyl of Petrazolum: It is wonderful to consider what an excellent Balsam lies hid in the Earth as an Universal Sulphur, and as Glauber says, there is contained in Sea-Coal a precious Sulphur, no whit inferior, as to its Virtues, to any of the most precious Oyls or Balsams brought us out of the Indies.*

Oyl of Hartshorn or any other of the urinous Classes.

R Hartshorn, *Cranium humanum*, Ivory, or dried Bone, or that which the Turners leave in shaving Hartshorn, call'd the Pith or Blackings, and put it into a *Glauber's Furnace*, or Iron

Iron Pot with a Copper, Earthen or rather Iron Cap, and lute fast, and distil with the fire of degrees till no more will ascend, and there will come over an Oyl and a Spirit and Volatile Salt, in various figures about the Glass, the which thou may'st rectifie and purifie, according to the Rules already laid down: the Office of the Salt and Spirit shall be shewn in the Chapter that treats of the Urinous Spirits. The way of making these Oyls being rightly understood will introduce the making any others: and as to the Mineral Oyls they shall be treated of in the respective Chapter that appertains to the Mineral Work, and therefore we desist from them here.

But by the way, we think it needful to tell the Reader, that Oyls must be bereav'd of their floating earth and external aquacity, if ever you design they should act to their highest degree of subtilty.

To make a subtil Spirit useful in dissolving Amber.

Rx Of *Venice* Turpentine, what quantity you please, and draw the Oyl and the Spirit, which rectifie apart, and let them be united with the heat of Calx vive, and by distillation brought to a very great subtilty; then take of that and the ethereal Spirit of Wine equal parts, draw and circulate, till fully united, and preserve for the use aforesaid. And thus we shall conclude this Chapter of Oyls.

C H A P.

C H A P. IV.

In which we shall treat of Salts.

SALT is the Pillar of any Body, and generally by nature is Tart, Acid, Stiptick or Astringent, but by Art is variously alter'd, according as the nature of the Agent is, that works on it; for example, We see that common Salt hath a most excellent, sublime Spirit, which preserveth Beings from putrification, yet by heterogeneous Agents is it mortifi'd, and variously changed, destroyed, or exalted, which is more largely treated of in *our Spagirick Philosophy's Triumph*, wherefore we shall omit it here, and come to the demonstrative part, by several useful Examples, and first of

Sal Mirabilis communis,

Or

Salt Polycriste, which some call the *Sal Mirabilis of Glauber*, when indeed his true Salt hath an universal Tendency, and therefore must proceed from the universal Principles of Nature, whatever to the contrary some may ungroundedly think; but however to our purpose in hand, *sc.* the Preparation, which is as follows:

Rx

Rx Common Salt and decipitate it, till done cracking, then dissolve it in clear Fountain Water, and draw off about a fourth part thereof, and then pour in of the best Oyl of Vitriol sufficient to alter the form, and in a gentle heat digest, and after cristalize it S.A. The like may be done with Spirit of Niter or Allom, &c. And again, acid Spirits upon Sal Prunell and fixed Niter doth well, and these also upon Salt of Tartar and fixed Alkalies; whose Birth we think convenient now to shew, which is indeed an artificial one.

Rx *French* or *Rhenish* Tartar (vulgarly known by the name of *Argile*) and put it in a great earthen Pot, and in a Potter's Furnace, or a Wind-Furnace, let it be calcined to Ashes, till it looks a blewith white, the which when cold dissolve in warm Water, and filter through a Cap Paper, and in a gentle heat draw off the Flegm, till a Skin appear on the top, and set it in the cold, and 'twill shoot into Cristals, the which remove, and the remaining Liquor filter as before, and shoot as long as any will come into a Salt; and again, these Ashes after they are calcined, may in the Air be run *per Deliquium*, and then you may cristalize as before directed; or else shoot in a gentle heat of Sand.

Observe, that from all Woods, Roots and Herbs, being dry and turned to Ashes, you may by warm Water extract a Salt; thus is
D made

made the Salt of Wormwood, Tobacco, and others, which are also Alkalies, little different from Tartar, only, what there is, Tartar in virtue excels any other, and therefore not undeservedly called *the Publick Family of Alkalies*.

Now these are produced by the fire of Conflagration, in which the corporality of the body fixes down with the grosser parts of the Sulphur, and so assumes a new form, yet of a caustick nature, and somewhat rough to be given as they are, as we have largely shewn in *Chap. 1. of our Spagirick Philosophy's Tryumph*.

Thus much in general concerning the Production and Nature of Alkalies, we shall now come to shew their Association with Acid Spirits, by which they are brought to a neutral Nature and made more friendly unto our Bodies : And first of

Tartarum Vitreolatum.

R^x Of the Spirit of Vitreol highly rectif'd, and put it into a very large Glas; and by drops put upon it Oyl of Tartar *per Deliquium*, and you shall have a great Ebullition; continue this pouring on by drops till the Ebullition ceaseth, which is a sign the Alkaly is satisfi'd, then separate (S. A.) the Flegm from the precipitated Matter or white cristaline Mass, which is called *Tartarum vitreolat.* it being a neutral Salt distinct from each Parent, and although this be a Preparation inferior to
some

ſome others, yet with us 'tis in great eſteem, becauſe the Alkaly hath loſt its cauſtick quality, the Acid its corroſive property, and ſo becomes an excellent Medicine: as not being liable to an alteration by any Ferment in the Body of Man.

The Doſe is from 10 or 15 Gr. to 20 each Morning. It cleanſeth the Stomach, powerfully reſolving Obſtructions in the Meſeraick Veins, and is properly given as a digeſter, abſterſive and cleaner in Fevers, Agues, Jaundies, Scurvy, Worms in Children, and for cold Crudities in the Stomach, which are the cauſe of many Diſeaſes.

Now, by the way, we would let the Reader underſtand, that we are ſomewhat concern'd that this Doctrin is ſo little taken notice of; for by it Acid Spirits are not only made ſweet, but alſo the Alkalies by theſe and our Red Wine may be made a powerful and excellent Medicine far above any to be found in common Diſpenſatory, and altho' this Doctrin of Acid and Alkaly hath been largely treated of by that ingenious and learned *Otto Tachenius*, yet hath he not ſo clearly deliver'd the Practick Part of this, nor indeed hath any that we ever read done it ſo fully, as we wiſh it were, when we conſider the uſefulneſs of it, and therefore we ſhall be the more large in ſhewing our Experience concerning the ſame.

Again, in like manner by pouring the Oyl of Tartar *per deliquium* upon the Spirit of Niter, is made *Tartarum Nitratum*, which is a Salt

of more easie fusion than the former, of a nitrous cold taste, being an excellent Absterfive in burning and putrid Feavers, Gravel, Heat of Urine, Heat in the Back and Kidneys, Heat in the Stomach, whence a hot and harsh Breath, and many other defects, which are seated in the first and second Digestion.

Also from the Oyl of Sulphur *per Camp.* and Oyl of Tartar *per Deliquium*, is had an excellent neutral Salt.

So likewise from the strong Spirit of Salt, or the strong Spirit of Vinegar, (as was touch'd at in that Chapter that treats of Oyls) very noble Salts are made, which are yet in a higher degree if united with the purifi'd and corrected Tincture of Vegetables, in a due proportion, (the Salt being first dissolved in a little White-wine, or other convenient Liquor) by digesting the Salt and Tinctures till both become very clear, for at first mixing they will be very muddy, and precipitating a light *Facula* will at last be very clear, decant this clear Liquor, that is ting'd, and in a slow fire draw away the moisture, till the known figure appear, and in a cool place 'twill cristalize into a pure Salt tinged with the Tincture of the Vegetable, retaining its Taste, Odour, and Virtue.

Thus out of Hellebore black or white, Opium, or any other Simple, that will yield a Tincture in Spirit of Wine, a Salt may be made, which is call'd by the name of the Vegetable, with which 'tis joyned, as the Salt of Hellebore,
Opium

Opium or *Fallop*, &c. which Salts, besides their absterfivè virtue, have a super-additional and specifick one, according to that of the Concret, by which a sedulous and industrious Physician may cure many stubborn Diseases.

Thus much we observe concerning the Nobleness of these Salts, that they work in a way agreeable to Nature, and also will prepare most excellent *Menstruums* for dissolving of Mettals; and as that Famous *George Starkey*, in his *Pirotechny* asserted and illustrated, says, they are more powerful for opening metallick Bodies, than any other Preparation whatever, whereby Tartar can be volatized, as will be shewn in the Chapter wherein we treat of *Menstruums*.

Now seeing there are and have been many Conjectures, and various Opinions concerning this Author, and his Doctrines, we think it convenient to give in ours, from an experimental Knowledge of the Truth of his Labours, which is, that he had a fundamental Knowledge in Philosophy, and we assert, that no Man can be his Judge, unless a true Son of Wisdom and Child, that Nature hath got into her School, and qualify'd with her hidden *Diploma*, with which he certainly was, in that he trode so exactly in her steps, and had those parts as to *Medicinal Philosophy*, that we honour him above most of the former Writers, and had he not been a little shortsighted in some things, his Name would have had a lasting Renown, yea in Posterities and

Ages to come ; the least therefore that we can say of him in our Writings is this, *sc.* that he was a Master in *Pirotechny*, the Tryumph of which he promised to the World, which would have been a Key to open the *Helmon-tian Doctrines* for the good of the Sons of Art, doubtless this Book would long since have seen the Light, had God spared his Life, but the raging Plague, after all his Courage, took him off, by his too venturous opening of a Body whilst hot, that died of the Plague ; but, however, I hope his Soul is at rest.

But now, seeing 'tis impossible for him to perform what was there promised, we shall partly for his sake, (but more especially for Truth itself) endeavour to supply, by giving as great a light to that which hath been formerly written, as any other Son of Art, hath hitherto done, and 'tis not to be questioned, but that Truth will be more cleared up, than hitherto, because (besides the Knowledge of what they've written and set down) we have the advantage of what Dame Experience hath taught us, by exceeding hard and continued Labours in the Fire, which always was and ever will be the true Interpreter of their Writings, and that which adorns them also : and thus altho' but a Child myself, yet 'tis allowed by all, that such, being set upon other Mens shoulders, can see farther than they could ; but this by the way : We then say, that the Doctrine of *Acid* and *Alkaly* deserves a Veneration, seeing it destroys the Activity of the

the most violent Corrosive, and makes them truly Medicinal; *Ex. Gr.*

If you pour Oyl of Tartar *per Deliquium* upon *Aqua Fortis*, and distil it off, you shall have a Salt left behind, in form of a Niter, and here the *Aqua Fortis* is mortified by the Salt of Tartar and both brought to a very good Medicine.

Again, 'Tis to be observed, that one Acid will mortifie another, and form a Salt. *Ex. Gr.*

Rx Spirit of Niter, and Spirit of Vitreol, and Cohobate upon the Spirit of Niter three or four times, and you'll have a Salt left behind, which by an ingenious Man ought not to be disdained.

Wonder not (Courteous Reader) that these corrosive Spirits are thus mortified, and their venom taken off, when that they were not originally such in their own nature, but promoted by the fire to be so corrosive, which you may see by the hand of the skilful, may be again corrected; therefore we shall state it thus, that *Aq. Fort. A. R.* Spirit and Oyl of Vitreol, Spirit of Salt Peter, or common Salt, are not Poysons, but Spirits of eminent activity, which, being mingled with Salts, Wine, Beer or Water, may be taken in a greater quantity (than alone would be mortal) without the least danger, nay, rather they become wholsom and medicinal.

Thus vulgar Mercury hath been prescribed by the Ancients (being rightly prepared) as a choice *Arcanum*, but being sublimed with Salts,

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becomes

becomes a corrosive Poyson ; but we say, that these Salts are again mortified, by being sublimed with new Mercury, as you may see in the preparation of that which is call'd *Mercurius Dulcis*, which is but a frivolous Toy, yet however 'tis medicinal.

We could indeed run out a large Discourse concerning Acids and Alkalies, and their union with highly rectified Spirit of Wine, and their Office, being brought to combination, nay, a regenerated and glorifi'd *Menstruum* ; but seeing these Preparations come under the Title of *Arcana Pontiffitata*, we shall refer you thither for further satisfaction, as also to the Chapter of *Menstruums* in this Book.

And thus much shall at this time suffice concerning Salts ; but we shall hereafter shew their union with Vegetable and Mineral Sulphurs, as also with Urinous Spirits, of which we shall now come to treat.

CHAP.

C H A P. V.

Concerning Urinous Spirits in general.

URinous Spirits are to be defined, *Spirits drawn from the excrementitious part of Bodies*, and altho' they are many times us'd by nature, in making up of Compounds, yet their *Classes* are not so general, as that of Vinor : for Vinor Spirits and Sulphurs (which are indeed but the Sulphurs in another disguise, as is manifest from their central unity, in the transmutation of Form) are easily inflammable alike, being the *Callidum innatum*, or form of Beings, and spiritual part of the Body, as in *Chap. I.* describ'd, and as we have said in our *Britanean Magazine*, that all Fruits, Seeds and Roots will by Fermentation yield a Vinor Spirit ; wherefore in the foregoing Chapter we defin'd Fermentation to be an Inlet to Production ; for without it Honey or Molossus could never be brought to yield their Vinor Spirits, nor the Countryman change his Barly into Malt, &c.

Now in this Chapter we must define Putrifaction the Mother of Generation ; for that 'tis by this that Urinous Spirits are brought forth, and although not so universal as the Vinor, yet because Nature does often make use of their essential parts in composition, we shall define them to be matter spiritualized, and to be

be in degrees of purity according as they have adherence to the substantial or excremental part of Bodies ; for in these the Form is often precipitated , and the Universal Spirit is by them made into Earth ; for as *Sandivog. says in his Treatise of Sulphur, that he took two Mercuries of a different substance, but one original, which Saturn washed in his own Urin, and call'd them the Sulphur of Sulphurs*, which indeed is nothing else but the *glassy Azoth, or Vitreol of Venus Philosophical*, which is the Universal Spirit made into Earth ; but more of this in its proper place.

Now under this Head or Denomination of Urinous Spirits, are those of Blood, and the excrementitious part of the Microcosm, *sc. Urine* ; as also all kind of Bones, Horns and Hoofs , and many kind of Salts , as *Salt Gem. Sal Armoniack*, and all Volatile Salts fix'd by Acids, for all of these will give an Urinous Spirit, and a Volatile Alkalized Salt, as is easie to be demonstrated by an Acid with a Sulphurous Oyl, especially from Soot, Blood and Hartshorn , which Spirits, Salt and Sulphur do represent the three distinct Principles, that are contained in every concreted Body, and there is no being in the Universal Fabrick of Nature, whose Texture can be upheld without the union of these Principles, nay, impurity too ; for that's it, that gives durability in the Animal, Mineral , and Vegetable Kingdom.

Now

Now the Union of the three Principles generates and produces a Neutral Spirit of an Hermaphroditical Nature, that is, neither Male nor Female, Acid nor Alkaly: Now 'tis to be observed in all generations, that Sulphur acts the part of the Male, and Mercury the Female, and Sulphur is that, which gives Mercury her determinated Form and Fixation; but here first you must destroy him of his Combustible Robes, and reduce him to a saline and mercurial Nature, then you may for certain reckon yourself in the number of Natures most Ingenious Scholars; the way how this is done, I have shewed in my *Magician's Magazine*, to which we refer the Reader as soon as it comes to light; therefore omitting it here, shall pass on to our designed Task, *sc.* The Regular Progression in Urinous Spirits.

But only, by the way, we think it convenient to add a word to prevent Criticks, and such as understand not the Foundation of Bodies, who may say, that we have denied our Doctrine before asserted, *sc.* That there be three Principles in the Concretion of every individual Being, by alledging we have here made mention but of two, *sc.* Sulphur and Mercury, but by this we assent to the Salt, which is under the Mercurial Form; for the Salt is easily converted into Mercury, and Mercury into Salt, as is said in the *Cline Bore*; the truth of which we are able to maintain against all oppositions: But let us return to

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The Anatomy of Urine, and Way to be made use of in the Preparation of its Spirit.

We say then, that Urine is a Subject containing very many Properties, which may be many ways advantageous; for 'tis a wonderful *Ens*, not only that of the great World, but also that of the lesser; for Man bears a symbolizing harmony with the Universe, both in the Natural, Celestial and Intellectual World, having in his center Immortality; for we know that God's Works are uniform, and that every less bears some Analogy or Emblance with a greater, and Man being the chief of all sublunary things, we may thus define him, as a Compendium of all Forms, an Epitome of all Powers, and a comprehensive System of the Universe, &c.

After the manner of Philosophers therefore we have treated (in our second Debate of *Trifertes Soladini*) of the immortal *Dissolvent* under that Head, telling that 'twas contained in Blood and Urine, but with all have defined what that Blood and Urine is, and seeing this Subject is so largely handled there, we shall here omit it, and come to speak concerning the Urine of sound Men, of which *Helmont* gives this *Encomium*, where he compares it with the *Immortal Liquor*, saying that in the whole System of the Universe, It hath not its Fellow or Compare, neither Sea-Salt nor Fountain-

tain Salt, Salt-Petre, Sal-Gem. nor any natural Salt whatever, no nor the Salt of the Urine of Beasts, which is not in any wise comparable to it.

But as nothing is more easie to come by, so on the other hand, nothing is more hard to be worked on, for he that can from it obtain a Spirit, that is neither Acid nor Alkaly, but wholly Saline, shall have no cause to repent his time and cost bestowed on it, especially if he work upon that of *old Saturn*; and that we may contribute our Mite into the Treasures of Philosophy, we shall give our Experience in the Preparation thereof.

The first thing you are to observe is, that Urinous Spirits are prepared through putrefaction, as the Vinous are by fermentation, whereby the Atoms are unlock'd and set at liberty, that the fire may have power to bring it to a more exalted state. As for Example :

Rx The Urine of sound People, and put it into a wooden Tub, or large earthen Pots; some do it in Glasse, saying 'twill not so naturally putrifie in the Wood as Glasse, and then they set it in a gentle heat, equal to that of the Horse-belly, for the space of 6 or 7 Weeks, for in this Climate 'twill hardly putrifie sooner, then they distil a Spirit from it; others putrifie it the like time, being put three Foot deep in the Earth, and leave the Glasse mouth to come open to the Air, looking upon it as the most natural of all other ways, saying that in the
Body

Body of the Earth is that internal heat that brings all things to an alteration of Form or Maturation thereof; others are very busie with their Horse-dung, and *B. M.* and many others, which we shall here pass by, and speak of that which best pleases us, which is a Putrification in the Air; for that will attract many Heterogeneities from it, and so 'twill become more sweet in smell.

Take Urine thus truly putrif'd, and put it into a Retort, and in B. or Sand set it to work, and distil from 10 Quarts the first five, in which is contained the Spirit and volatile Salt, but that which remains in the Retort, is the Gum or Oyl, the use of which will be shewed hereafter: Now the five Quarts of Spirit must be put into a clean Retort, and you may distil from it four Quarts, which you may afterward rectifie to what heighth you please, by bringing of it to a Quart or a Pint; but in every Rectification, be sure not to diminish above six or eight Ounces at a time; and thus you obtain a Volatile Spirit and Salt, which is now way inflamable.

Observe, That some both draw and rectifie this Spirit from *Calx vive*; but others through the Salt of Tartar.

R Of this rectif'd Spirit ℥ij, of our pure *Ætherial Spirit*, rectif'd through Tartar ℥iiij, and in a short time 'twill coagulate into a Volatile Salt, and if you distil in a Body and Head, there

there will sublime in the Helm near half a Pound of dry active Salt, and some Liquor will come over in a fiery form, the rest will remain in the bottom like a stinking flat Flegm, which cast away ; to what Liquor is come over, add fresh Spirit of Wine so much as will make it up ℥iij, and put this upon your sublimed Salt, and distil and sublime as before ; and by repeating this Operation, you will have more of the fiery Liquor come over, and Salt sublime as before ; turn this Wheel with fresh Spirit of Wine twelve times, and the fiery Spirit will each time be encreased, and your Salt will be most of it reduced to this fiery Liquor, and this we call the Vinor Hermaphrodite, or a Neutral *Menstruum*, which will extract good Tinctures from the Calx of any Mettal ; but as to its Office, 'twill be treated of more at large in the Chapter of *Menstruums*.

Now follows the Preparation of the Fosperus, or the Astrum lunare Microcosmicum.

As is before shewed, take Urine well putrified in a Tub, exposed to the Air for seven Weeks, all one as you do when you're to make a Spirit of it ; the Spirit being drawn, or rather the whole being evaporated to the consistence of Honey, in which lies the *Fosperus* ; but the Art is somewhat difficult to get it from thence, in two cases, the one is in making choice of a proper Agent to be mixed there-

therewith, and the other is the exact regiment of the Fire.

Now as to the Agent, it must not (as some have said) be Sand; but one that is free from Salt, and consequently from the glass-making Faculty, or any thing that will vitrifie, for if it doth that, you shall never obtain the *Fosferus*; but that you may, we direct you to make use of a Fire within and without your Vessel, which is thus to be understood; take the Sap of Urine, as before 'tis said, or that of Dung and Urine putrified together, and incorporate it with Charcoal-dust, and put it into a *German* Retort, and lute on a Receiver, that is filled half full with Water, that when the *Fosferus* comes over, it may immediately drop into the Water and be preserved thereby.

Observe, That you are to begin with a very small Fire, but you are to increase it gradually into the highest degree that possibly can be made, and let it be in such a Furnace, that upon occasion the Bellows may be used, and that the Fire may play well about the Vessel, continuing so long at its greatest height, till no more comes over, and you'll see Flakes like Lightning, that will come over in the Receiver of two substances, the one like a thick muddy Water, which will sink to the bottom, the other swimming over it; separate by inclination these two substances, and keep each by its self in a Glass, the gummy Nature may be made into what form you please, by being dissolved in Spirit of Sal Armoniack
or

or other Urinous Spirits ; in B. 'tis thereby putrified.

Observations concerning it.

It must always be kept in Water, for the Air sets it on fire.

The thick Liqueur, if rubbed upon the Hands, Cloaths, or Hair, they will appear in the dark, as if all in fire, but will not burn, and if you open the Cork of the Glass, all its vacancy will appear like the flame of Brimstone.

If you put this thick Liqueur, hardened by digestion into a Gum in Oyl of Cloves or of Cinnamon, and let it remain there 24 hours, and pour off the Oyl from it into a Glass, the same Oyl will as you pull out the Cork, and set it in the Air, appear so bright, that in the dark, if it's in a large and clear Viol, you may see to read distinctly.

If you write upon the Palm of your Hand, or upon Paper with the said Gum, what ever you write will appear all on fire, and the Letters may be read a long time after ; but you must have a great care, that you do it softly, and to put it into Water, as soon as you have done, for if it happens to fire 'twill burn the place most dreadfully.

Cut a little piece of the said Gum, and lay it upon Paper, and rub it on with the point of a Knife, and 'twill set the Paper on fire.

Put a little piece of the said Gum to steep 24 hours in Spirit of Wine, then taking it out again, if you pour this Spirit of Wine by drops upon a Basin of Water, you will see Flashes like Lightring,

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some.

somewhat like the flame of Brimstone, and somewhat of a purplish colour.

℞ Of the aforesaid Gum 3j, and in a white earthen Vessel expose it to the Air, and the Air will set it on fire, and when it hath done burning, you will have 3iv. of a Spirit of Salt, which it attracts out of the Air.

If the Privy Parts be therewith rubb'd, they will be inflamed and burning for a good while after.

☞ There are many more Experiments made of it, which we shall here pass by, and come to consider the Nature and Texture of Urine, *sc.* Whether it contains the three Principles, Salt, Sulphur and Mercury, or not: but if you proceed to this Dissection, you must not take new Urine, but such as is stale and stinking and well putrified by nature, otherwise 'twill be very difficult to behold what is in it by a manifest separation; but being putrified you may distil and rectifie its Spirit *per se*, to a great height, and you'll find in the Receiver a volatile Salt, which will (as hath been said) be coagulated by Spirit of Wine, and therefore must be of a Mercurial Nature, proceeding from the volatile Salt of those Concrets we eat; now the Sulphur is represented by the *Fosphorus*, it being a light that burns, also by the oiliness that comes over by distillation, and after which there remaineth an Earth, which being so calcined you may with warm Water extract from it a Salt, which is the fixed Salt of Urine, in smell and taste not much different

rent from common Salt, and there's great reason it should be so, seeing there is so great quantities of Salt taken in with our Food; but however it doth represent the three Principles, *viz. Salt, Sulphur and Mercury*, as 'tis thus *Chimical*ly dissected; but lest some should bewilder themselves in this point, and say for certain, that from hence then must proceed the Universal Spirit, or *Dissolving Menstruum*, seeing Man is the chief of all sublunary things.

Altho' we allow him to be so, yet the Universal Spirit can never proceed from him, seeing what he receives thereof is only sufficient to uphold his Humane Nature, and that only by being changed into various substances; and here every Agent having obtained the end of its action is at rest, and is not as it was, but with the *Grand Medicine* 'tis not so, but always tends to a higher perfection, for the two first Principles, Sulphur and Mercury, are separated from their grand Impurities, and being united to the sublimed Salt, are all turned to a Liquor, which by the middle pure substance of *old Saturn's Urine*, will be precipitated into a cristalline Earth, which may be multiplied at pleasure; therefore 'tis a Secret to be kept in silence, with a thankful heart to God, who is the giver of all good and perfect Gifts.

Here you have that, which is superior to any thing, that may proceed from Humane Urine; for the Microcosmical or Terrestrial Fire is united with the Macro or Celestial one, by the Act of *Natura Naturarum*, which operates so

invisibly, that some call it the supernatural Fire, or Spirit congeal'd: Now these two being united in their purity, there is contained therein a double Lunar Gasse, or that cold Fire, which will not unite with the Blasse or Heat of Bodies, but displays itself like a noble Offspring, which carries with it the true marks of its Birth, for the most burning Charcoal is divided by it into its Principles, Oyl and Earth, which afterward are changed into elementary Water, nay it performs many more mighty Deeds, in that it is powerful in dissolving and conquering those Bodies, which 10000 Men could not do by any other Act, as we have plainly shew'd in our *Trisertes Soladini*; and therefore shall omit to speak any more of it here, as also of Humane Urine, and so come to the other particular *Classes*: And first,

Concerning Common Sal-Armoniack.

There are various Opinions concerning its Original; one saying, 'tis purely natural, and is digged up, as Salt Niter is, and so boiled accordingly into a Salt; and others say, 'tis artificial, prepared from Soot, Sea Salt and Camels Urine, which looks indeed much like the truth itself; and therefore we shall not regard what the variety of Opinions are concerning it: for we know by experience, that out of it is prepared noble Medicaments. We shall give you one for Example, *sc.*

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The Spirit of Sal-Armoniack.

R^x Of Sal-Armoniack ℥iij, Calx vive ℥iij, or a strong Lixivium of Pot-ashes, *Lapis calaminaris* ℥iij, or rather the Oyl of Tartar *per Deliquium*, and so distil by fire of degrees, until 'tis come over, the which rectifie; and so have you a most subtil and penetrating Spirit, much to be esteemed in many Acute Diseases: But we prefer this following before it.

Spiritus Mandus.

R^x Of *Sal Anotafier Lybianus* ℥iij, the white sulphurous Earth Chimically prepared ℥iij, of the Off-spring of *Venus* ℔ss. all well macerated together, and then add in of the form and first Matter of *Sassafrax* ℥iij, but observe that it be essentially made; and put them into a coated Retort, and distil with fire of degrees for 24 hours, till all is come over that will come, and then remove it from the Receiver, and being closely luted up, digest in a chicken heat, the longer the better; then by circulation and rectification in a Body and Head, let the whole be united and putrifi'd, which will be in two or three times. The Use of this will be shewn in the Chapter of *Oleosums*: Its Virtues are as follows:

This Spirit is of a sharp penetrating Essence, and of an airy, moist and warm Nature, and therefore
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may with credit be used in many Diseases : The Dose is from 8 to 20 Drops in Sassafras-water. It doth immediately penetrate the whole Body, causing sudden sweating : therefore excellent in Quinsies, Pleurisies, and other acute Diseases ; 'tis also prevalent in opening the Obstructions of the Spleen, and dispersing and expelling many Malignities by Sweat and Urine : It cureth the Quartan, Cholick, the Suffocation of the Matrix, and many more Diseases.

In brief, This Spirit is a safe, sure and ready Medicine for to disperse and expel all tough, gross and venomous Humours. Also this Spirit acteth his part externally, quenching all Inflammations, curing the Erysipelas and Gangrenes ; it allayeth the Pains of the Gout, cloaths being dipt in it and applied, and altho' it draw Blisters it matters not ; laid to the Pulse, 'tis good in ardent Fevers ; and it asswageth Swellings and Pains ; dissolveth congealed Blood, helpeth strained Limbs and benumbed Nerves ; only smelled unto, it cureth the Megrim and other chronical Diseases of the Head ; for it dissolveth the peccant Matter, and evacuateth it through the Nostrils ; it restoreth the lost Hearing, being externally laid on with a little Instrument fit for the purpose : Also in the Obstructions of Womens Courses, applied by a fit Instrument in a spiritual way, openeth presently, and cleanseth the Womb, and maketh Women fruitful, &c. Mingled with common Water, and held in the Mouth, asswageth the Tooth-ach, proceeding from sharp Humours fallen into the Teeth.

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A little of it applied in a Glister, killeth the Worms in the Body, and allayeth the Cholick.

This Spirit may also further be used, to many other things, especially by means thereof many precious and effectual Medicaments may be made, as will be hereafter described.

Observe, That after the first distillation, the *Cap. mort.* that remains, may be calcined in a strong Fire, and then taken out and beat into gross Powder, and let it be dissolved by α , and then filter it; then add to every \mathfrak{z} vi of this Liquor or Oyl, \mathfrak{z} iss of the strongest and best rectified Spirit of Niter, or Spirit of Niter concentricated, and that will cause the greater part of the white sulphurous Earth to separate by precipitation.

And then you have a *Menstruum*, not corrosive, which easily dissolves Gold, and manifests its glorious Garments, &c. Let this at present suffice, as to *Sal Anor. Lybian.* but however under this Title of the *Urinous Spirits*, you may understand all such as are drawn and prepared from Blood, Hair, Bones, Hoofs, Horns and Skulls, as was before touched; of which we shall only give you two Examples, the one of *Hartshorn*, the other of *Cranium humanum*; from the latter of which is prepared *Goddard's Drops*.

R *Hartshorn*, or *Cranium humanum*, and let it be put in such a Furnace as is order'd for making the Oyl, and fill your Furnace three parts full, because the matter is dry and spongi-ous,

and will be compressed by the Fire, but if it were liquid, the Rules in Chymistry are not to fill the Vessels or Retorts above a third part, or at most one half full, and the Receiver being luted on, at first you must give a gentle Fire for 6 hours, increase a little higher to the second degree, and continue for 12 hours, and then for 6 more let it be kept to the highest degree you can, so as the Pot may remain red the whole time; and when the Operation is finished, you will see no more Fumes come forth, which, if you work right, will be perform'd in 24 hours: It comes thus; First a Flegm with a yellow Spirit and volatile Salt in divers figures, and a deep blackish and fetid Oyl, and your *Caput mort.* black and burned, which afterwards may be calcin'd in a Potter's Furnace to make burned Hartshorn of; and thus are the different qualities separated, which may be further thus operated upon: Let what comes over remain together for about 20 days in a convenient Vessel in a gentle heat, that so as much of the Oyl, as will, may fallifie; then separate the Oyl from the Spirit and Salt by a Funnel, the which rectifie through the Spirit of Salt, as is in the Chapter of Oyls taught; and what Salt is formed by the acid Spirit must be sublimed from its impurity, and added into the first Spirit: and then the Spirit must be rectifi'd two or three times from its Flegm by the addition of the pure Salt of Tartar, and so 'twill come exceeding pure. The Infallible Rule to know when the Flegm begins to come, is this,
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the Salt will begin to condense and fall to the bottom of the Receiver, then you may let all cool, for the Spirit is clearly off: This is the Spirit and Salt truly prepared, which may as yet receive several degrees of exaltation: *but however as 'tis, it is a subtil, penetrating and active Spirit, and operates as is said of the Spirit of Sal-Armoniack, and opens those Obstructions, that are the cause of preternatural Convulsions, and hath a specifick virtue in many Diseases, and correcteth volatile Poysons, and therefore highly to be valued; for I've known those who have gone about to poyson themselves, by taking a large quantity of Arsnick, yet this being timely discover'd, the mischief hath been prevented, by giving large and repeated Doses of the Spirit of Hartshorn: 'tis excellent also for those that are poysoned with Antimonial Fumes, &c.*

Now we say, that if this Spirit is united with its Oyl, twill be much more the highly enriched thereby: thus, Let your Oyl be drawn off from an Alkaly, and the Spirit radically united with an aromatick Spirit of Wine, and that again united with the Oyl, by Fermentation, Circulation and repeated Cohobation, until the Salt, Spirit and Oyl arise united; and so you have *an essentificated Spirit, from Hartshorn, Cranium humanum, or what you please; and 'tis observable, that here the Urinous Fætor is turned to an Aromatick Fragrancy, and this is a Medicine upon which you may rely, where refreshment is required, as also for strengthening the Brain and Stomack, and if aromatized with Cinnamon or other rich Spices, so that the specifick virtue be exalted*

exalted to the part afflicted, 'twill prove a rich Jewel in the hand of an ingenious Man ; and the more especially if the Principles are brought to a compleat harmony through the Diploma of Art, as is largely shewn in our Spagirick Philosophy's Tryumph, to which we refer you : We shall therefore conclude this Chapter with this Observation, which is, That all Urinous Spirits, none excepted, are Volatile Alkalies, as is easie to be demonstrated by their opposition to an Acid, making the same Effervescence as a fixed Alkaly doth, and also by the mortification of an Acid ; for Spirit of Urine will revive Mercury ; so all Alkalies are noble Medicines, none excepted : but there is a difference between Alkalies naturally and those that are volatilized artificially ; for these being in themselves originally fixed, can never be so far alienated from their fixed Nature, but that they retain a power to touch the root of all fixed Diseases, by passing the Digestions and dissolving all preternatural Coagulations they find in the way, &c. Concerning which we have written more largely in our Spagirick Philosophy's Tryumph, &c. to which we refer you : And so we shall end this Chapter concerning Urinous Spirits.

C H A P. VI.

Treats concerning Powers and Oleosums.

WE shall now proceed to shew the Use and Office of Vinor, Urinous and Alkalized Spirits, by various Applications, in order to the making of various Powers and Oleosums : beginning particularly with Aromatick Spirits, and how they may be prepared so as to unite with Urinous ones : And first of the Aromatick Water, called,

Aqua Anhaltina quæ & imperialis dicta est.

R^x Of Turbith, Mastick, Cloves, Nutmegs, Cinnamon, Galanga, Cubebs, Bdellium, ana ʒj, Venice Turpentine ʒij, the best white Virgin Honey ʒviij, the Roots of German Angelica, Marjoram, small leaved Sage, Lavender, Balm, and Lignum Aloes ana ʒj. Having beaten and shred them small, put them into a Gallon Retort, and pour upon them five Pints of tartarized and truly rectifi'd Spirit of Wine, and add in of yellow Amber in Powder ʒj ; digest all two or three days, and then distil, first with a gentle Fire, and towards the latter end encrease it, till all is come over ; then put this distill'd Spirit into a convenient Vessel, that you may stop it close, adding thereunto of the
Pow.

Powder of Coral and Pearl ana ʒj, of the Queen of Hungary's Water ℥ss, and after seven days, you may upon occasion give for Fits and oppression of Wind, two or three spoonfuls in a Glass of Wine; but its Office of Aromatizing will be shewn hereafter.

Aqua Aromatica Antipileptica nostra.

R Of our tartarized Spirit of Wine four Gallons, Lavender, Rosemary-flowers, *Rosa Solis*, Flowers of the Lilly of the Valley, ana Miiij, Sage, Bettony, Bugloss and Cowslip-flowers, all gather'd in their prime, ana Mj; Balm, Motherwort, Bay-leaves, Leaves and Flowers of the Orange-tree ana, Mj. or for want of them the Peel; digest these in a gentle heat, like that of the Sun, and then distil; afterwards take of Sassafrax ʒvj, Citron-seeds, Peony-seeds, ana ʒiv, Cinnamon ʒij, Nutmegs, Mace, Cardamums, Cubebs, yellow Saunders, ana, ʒss, Lignum Aloes ʒj, Jujubebs new and good stoned ℥ss. Let them be all exactly powdered and macerated, and put them into a Body with its blind Head, and pour upon them the afore distill'd Spirit, and let them digest 14 days, and then distil a second time: Then add to this distilled Water, Pearl prepared, Musk, Ambergreece, Saffron, ana ʒj, red Rose-leaves ʒj, and hang them in a Bag in the Liquor for ten days; And then, upon occasion, you may give from twenty to thirty drops in a Glass of Wine, in any Convulsive Fits whatsoever.

ever. For the Use of these Spagirically, proceed as follows :

R Of *Sal Anotafier lybianus* ℥ij, of the white sulphurous Earth, prepared as before directed, the like quantity ; pound them well together in an Iron Mortar, and put it into a Retort, and pour upon it, of the best tartarized Spirit of Wine, either ℥ij or ℥iij, as you will have it stronger or weaker of the *Sal Anot. lyb.* and distil by degrees of fire, till all is come over, and when cold, remove it from the Receiver, then rectifie it thus : Take of the Oyl of common Salt, run *per Deliquium* ℥iv, and of Cinnamon macerated therein, the like quantity, and put into a Retort, and in *B.* dissolve it off, and cohobate it again thereon, and dissolve as before. Repeat this a third time, and you'll have a neutral Spirit aromatized with the Cinnamon, and is the foundation of a true Oleum, as also *Spiritus seditivus* : Also if you dissolve in this quantity ℥ij or ℥iij of Camphire in *B.* you have a noble Cephalick Spirit; which will also serve well to bathe grieved parts. But here proceed as follows :

R Of *Aq. Aromat. Antipelipt.* ℥ij, of the *Menstruum Sedativum* ℥iis ; mix them, then add in of the common Balsamick Uniter ℥ij or iij. of the Oyl of Cinnamon, Nutmegs, Mace, *Oleum regeneratum*, ana ℥ij ; of the Oyl of Juniper, Oyl of Mints, of Balm, ana ℥j ; Oyl of Cedar ℥ss, Oyl of Oranges ℥vj, Oyl of Roses chy.

chymical 3j, shake them all together, and they will incorporate and unite, and by digestion become a noble Oleosum. *The Dose is from 10 to 30 drops in a Glass of Wine; prevalent in most Diseases incident to humane kinds.*

Sal Volatilis & Oleosus.

Rx Of the Oyl of Mints, Orange-Peel, ana gr. xx; Rosemary, Mace, and Juniper, ana gr. xij; Cloves and Anniseeds, ana gr. viij; the best rectified Spirit of Wine 3iv, Tartar 3ss.

Let your Salt and Oyls be incorporated in a Mortar for 6 or 7 hours, and then wash them out with your Spirit of Wine in a glass Body; digest gently for 24 hours, then distil and cohobate your Spirit two or three times, until the Spirit and Oyls be well united.

Then Rx of Cardamums and Cubebs ana 3iij, (or, which I like better, Cinnamon and Nutmegs) Roots of *Imperatoria*, *Daucus*, Coriander-seeds, Orange and Citron-Peel, *Lignum Sassafrag.* ana 3j, *Sal Anotaster Libianus* 3ij, Salt of Tartar 3iss; macerate and beat all together, except the *Sal Anotaster Libianus*; and then put all together and distil with a lent Fire, and there will come over a Volatile Salt and Spirit, which by often cohobation will unite together; then pour this Spirit upon Salt of Tartar, so that it may swim two fingers above it, and digest three days, until it be tinged of a Gold colour.

This

This is an excellent Spirit, and may be given at Meals, from 15 to 30 drops in a Glass of Wine.

Another.

R Of the best Salt of Tartar and Sal-Armoniack ana ℥ij, of the tartarized Spirit of Wine from ℥ij to ℥iv, as you please to have it in strength, and put it into a Body that hath a Verge, and lute an Head closely and exactly thereon with its Receiver, and distil very easily on the surface of the Sand, and there will arise a crytalline Salt of divers figures in the Head, and into the Receiver will come a Spirit, *which Spirit being mixed with some Water, and put to the place affected, will still the pain in the Teeth*; but for the Teeth ℥ij of the Spirit of Wine is the true proportion. But for the Oleosum, proceed as shall hereafter be directed; but by the way observe, that upon the *Cap. mort.* that remains after distillation, pour good Spirit of Salt, and you will have good fusible Salt, that shall tincture Spirit of Wine as red as a Ruby. I remember, I once poured a certain Spirit of Urine upon a highly rectified Oyl of Vitreol, and with addition of a little Salt of Tartar, I had a fusible ingressive Salt, flowing like Butter on the Fire: Then proceed thus, **R** of the aforesaid Spirit ℥iiij, and put it into a Retort, then take of the purest Salt of Tartar, and Oyl of Cinnamon, Oyl of Anniseeds, Oyl of Oranges, and Oyl of

of Juniper ana ʒj, grind them well together in a Glais Morter with the Salt, and then put them into the Spirit, and distil and cohobate two or three times, till all is united. The Dose is the same with the former.

Another.

Rx Of our *Aq. Anhaltina* ℥iij, *Spiritus Seditivus* ℥j, Oyl of Anniseeds, Mint, Balm, Juniper, ana ʒj, Oyl of Amber, Hartshorn, and Stone-coal, ana ʒss, the Volatile Salt of Amber and Hartshorn, ana ʒij, Spirit of Hartshorn ℥ss, Camphire ʒiij, Salt of Tartar prepared as hereafter shall be shewn, ʒiv; digest all seven days, and then distil and cohobate till all is united. The Dose is as the former.

The Salt of Tartar is thus prepared : Rx Of the Oyl of Tartar *per Deliq.* ℥j, Crystals of Tartar ℥ss; dissolve them therein, and evaporate to driness.

Sal Volatilis, Aromaticus & Oleosum.

Rx Of the Volatile Salt of Hartshorn, Amber and Sal-Armoniack ana, and sublime them together, and you have an excellent Cephalick; but it may yet be higher exalted, if you destroy the coagulating faculty of the Volatile Salt, and then enriched by Essential Oyls, such as of Juniper, Mace, Cinnamon and Anniseeds, all put upon a butterified Salt of Tartar,
and

and adding thereunto of our *Aq. Aromat. Antipilept.* and sublime and distil as you do in making the Volatile Salt of Sal-Armoniack, and you have a noble Volatile Salt, that may be smell'd to, as also a Spirit, which is such a Medicine as will never fail of raising some honour to an ingenious Practitioner; 'tis exceeding fragrant, and therefore may be drank in Wine at Meals. The Virtues of it are as the former.

Thus having run through various Examples in *Oleosums*, which are sufficient for any one to understand how to prepare others thereby, yet we think it convenient to add Dr. *Thompson's*, which Dr. *Bacon* bought of him, and is doubtless the Basis of that Treatise, which he published under the Title of a Key to *Hellmont*.

R Of our butterified Salt of Tartar ℥iv , the Essential Oyl of Amber ℥iv , Spirit of Turpentine ℥v , Oyl of Juniper-berries, (which is added by me) ℥iiij , all Philosophically prepared; then incorporate your Oyls and Salts in a Glass Morter very well, and put it into a Retort, adding thereunto of the highly rectified *Spiritus Mundus* ℥xij , of the Philosophical Spirit of the Microcosmical World, 17 times rectified this, of our tartarified Spirit of Wine, rectified till it becomes ætherial ℔viiij ; being all put together, draw them over the Helm from butterified Salt of Tartar, and spagirically unite them; and thus is it prepared. We shall
F now

now proceed to the Medicines prepared by it :
And first of the

Elixir Proprietatis.

R^x Of Myrrh, Aloes and Saffron (in fine Powder) ana ʒij; pour upon them of the *Menstruum* ℥bj, and let it in a gentle digestion nine days, then pass it through a Filter, and so is the Medicine prepared. *It hath all the Virtues, and more than can be attributed to any Elixir Propri. commune. Its Dose is from 20 to 60 drops, in Beer or Wine.*

Dr. Thompson's Stomatick Tincture, or Pepper Drops.

R^x Of this *Menstruum* one Gallon, of white Pepper ℥bj, put in whole, of Orrice-roots ʒij; gently digest and separate by filtration S. A. and reserve the Tincture for use.

Which strengthens the Stomach, destroys Thirst and abates Feavers, helps Indigestions, and cures Surfeits, and stops all kind of Fluxes, therefore of great consequence for the benefit of Mankind.

The Tincture Hemetine.

R^x Of Virginia Snake-root in gross Powder ʒiv, of the *Menstruum* ℥bj: Let this be prepared as the *Tinctura Stomatica*.

This is a great Antidote against Poyson, and prevents the effect of any Pestilential Air whatsoever.

Now

Now in the like manner may you obtain a Secret for Agues out of Jesuits Bark. *The Dose of these are as the former : but for Agues, you may give the largest Dose, and an hour before the Paroxysm.*

Thus (Reader) have we taken thee by the hand, and brought thee to the pleasant Gardens of Physick, where various excellent Specificks are, but a great business lies in the true preparation thereof ; and for the teaching of which, we'll not impose upon the World a Doctrine, which we approve not ourselves ; that is, we admit not of the gross Body of *Species*, before a previous preparation, such an one as will ripen their Crudities, and separate their Venoms, and volatilizes by its fermentative Power the Gummosities, and yet exalts their Balsamick Sulphurs, so that it may be radically united with the Saline Property, of which Nature is the *Volatile Salt of Tartar*, and more principally the *Sal Circulatum of Paracelsus*, which will prepare such Medicines, as will really overcome Diseases, and by their subtil, fragrant, and balsamick Nature, are prevalent to maintain long Life ; but since these are not to be obtain'd by every searcher, I shall lend my hand to help such by a candid Communication of the way of making

Potestates Succinii Nostræ.

Rx Amber, prepared as is prescribed in the Chapter of Oyls, and let the acid Spirit be coagulated upon the *butterifi'd Salt of Tartar*, until the Salt is assatiated therewith, and will make no more ebullition ; then add equal parts of the Oyl of Amber, rectifi'd through *Aq. R.* and a fourth part of the *Salt of Amber sublimed*, the which digest in an open Vessel in a very gentle heat for six days, and then add the double weight of all our *Aq. Aromat. Antipilept.* and lute in a Head with its Receiver, and distil off the Spirit, which carefully keep ; the Flegm must be evaporated, and then add in half its weight of our Red Wine, and circulate the Salt, till changed into Oyl, dissolvable in Water or Spirit of Wine, the which dulcifie with Aromatick Spirits ; then separate this Balsamick Sulphur, and by digestion unite it with its first Spirit ; so is the Powers prepared ; for this is the true, right, and genuine way, to make the Powers of any Body whatsoever.

Virtues.

These Powers of Amber are a most excellent Medicine, known to very few, for which reason the Oyl of Amber hath been of so high esteem so many years ; but 'tis not yet by far comparable to this Spirit, because 'tis cloathed with an evil Earth, or hetero-

heterogeneous combustible Sulphur, which hinders its union with Water or Spirit of Wine; and till Oyls are so prepared, as to unite with either, they are not truly Medicinal, and although Cures are performed by them, either by their Effluviiums, or being drop't into Sugar and taken inwardly, yet this is but from the Volatile Salts they contain; for their substantial parts are not divested so, as to unite with the Serum and circulate in the Body so, as to divide the offending matter: But this aforesaid Spirit is of such a nature as to perform both; therefore prevalent in the Diseases of the Head, Breast, Liver, Heart, Spleen, Sweetbread, &c. as Palsies, Convulsions, Falling-sickness, Vertigo's, Difficulty of Breathing, Pleurisies, Consumptions, want of Appetite, Vomiting, the Cholick and Oppressions of Wind, Rising of the Mother, Jaundice, Dropsie, Hypochondriack Melancholly, Scurvy, Obstructions, Feavers, Agues, Strangury, and Gravel in the Reins and Kidneys, either in Men or Women, so general is its Operation; and therefore published for the great service it hath for Humane Kind.

The Dose is from ten to sixty drops, in a Glass of Wine, Mornings and Evenings, or before the approach of any Fit; but if the Disease be stubborn and chronick, then must its use be continued till relief is found.

Elixir proprietatis Helmontiæ.

Rx Aloes succotrin. Myrrh, Saffron, ana ʒj,
 (for *Helmont* saith, if you take more, you will
 find it to be done in vain ; his reason for it is
 this, because before the *Species* will be mollifi'd
 at the top, the bottom part will be burnt ; but
 if you proportion your Glas (being flat at the
 bottom) that the *Species* may only lyethe thick-
 ness of a Barley-corn, you may do as large a
 quantity as your Glas in this

*The Form of the
 Glas for making the
 Elixir Proprietatis
 Helmontii is descri-
 bed in Figure 6.*

manner will contain ; for his
 whole intent was , that the
 matter might not be burn'd,
 but be wholly opened and
 dissolved, circulating in the
 form of a white Milk, which could never be
 in a small Glas.)

Let your *Myrrh*, *Aloes* and *Saffron* be ex-
 actly grounded into Powder and mixed toge-
 ther in a Morter, or else your Saffron may be
 made into round Pills, and put them into the
 Glas, being strong and capacious, and let the
 Neck be so strong, that it may be nipt ; and
 set it in digestion, in a moderate heat of Sand
 or Ashes, for 16, 18 or 20 days, keeping of
 them in a gentle circulatory heat. [*I approve
 of the adding in of the Oyl of fixed Niter, about
 ʒij.*]

Observe, not to give too strong an heat (for
 fear the Vessel should burst asunder) and when
 the matter is all grown together like a lump at
 the

the bottom, and the clear drops of Water begin to look like Oyl in the Glafs, then with an Iron cut off the Neck; for 'tis enough, when it sticks to the sides of the Glafs; being open, pour to every ℥iij , ℥ij of rich Cinnamon Water, or rather our Neutral Spirit, which is the Foundation of our *Spiritus Sedativus*, or that which is made by the Union of Spirit of Urine and Spirit of Wine, and aromatized with Cinnamon; and then for the *Sedativus*, it is put upon *Myrrh*, *Aloes* and *Saffron*, and cohobated two or three times in *B. M.* and so you may this: for the moist *B.* will bring up the Essence of the Concrets into the Spirit by fresh Distillations or reiterated Cohobations, which the volatile Salt in this *Menstruum* will perform; and when the Operation is over, and the *Feces* of little virtue, you may add to every Pint of this Liquor of Musk gr. j, and of Ambergr. gr. iv, being ground apart, and then together, and put in before your last Cohobation.

This Spirit being digested in a heat almost insensible for Months together, (the longer the better) contracts a *subtil, balsamick, fragrant Nature*, which relieves the *Archeius*, and so conquers the fury of most Diseases. For this faithful Communication be very thankful.

For that its Virtues are many, being prevalent in Fevers, Measles, Small-Pox and Swine-Pox, and many other Diseases, concerning which we could write very large, as also of the aforesaid

Preparations, but seeing we have touched at their Virtues in our general Treatise of Diseases, as also in our Medicina rationall. we shall omit them here, being not willing to fill the Book with that.

The Dose of this is from 10 to 30 drops in a Glass of Wine: Now how Wines are to be used, as proper Vehicles, you must look to my Britannean Magazine, where we treat of Grapes.

Now, we having in this Chapter treated of *Oleofums and Powers*, which being liquid things and all to be given in drops, we think it convenient for some Palates, to add something of this nature in form of a Pill.

Pilula Anodina, Specificata & Cathartica:
Or, The Friendly Balsamick Pill.

Whose Nature and Virtues are such, that it operates as Nature would have it, in order to cleanse the Body from the root of Diseases, viz, by *Sweat, Urine and Stool*, and sometimes with *Vomit*, and other times by *insensible Transpiration*, according as the occasional matter wants to be carried off.

Rx Of the *Volatile Salt of Tarter* ℥ij, or for want of that, the purified Butter of Salts; Salt of Amber ℥ss, Opium cleansed from all its filth ℥j; incorporate these, till through ingress is made into the Opium, and 'tis corrected by these *Volatile Salts*; then add of the Oyl of *Sassafrax* ℥iv, Oyl of Amber ℥ij, of *Anni-*
seeds

seeds $\mathfrak{z}\text{ij}$, and of Cinnamon $\mathfrak{z}\text{j}$, *sparitically o-*
pined, and incorporate them well; then add
 in of Mercury lbs , so prepared as not to be
 revived by the Volatile Salts, or for want of
 that, the corrected Flowers of Antimony, of
 the Narcotick Sulphur of Venus $\mathfrak{z}\text{iv}$, the Pow-
 der of Cinnamon and Ginger, ana $\mathfrak{z}\text{vj}$, the
 fine Powder of Liquorish sufficient to incorpo-
 rate it into a Mass, which as it dries may
 be moistened with Oyl of Turpentine, or ra-
 ther Juniper.

Its Virtues.

'Tis a most noble Preparation, and far above
 any that hath been hitherto extant to the World,
 for the Medicine is exalted to the true intension of
 healing, and comes but little short of our Pil. sam.
 Nepen. for such is its property, that it first works
 as an Anodine, and allays the enraged Archeius,
 and then carries off the offending and poisonous
 Matter by stool or some other most gentle way: It
 totally corrects and destroys the virulency of vege-
 table poisons, either out or in the body; and being
 taken as a Corrector, shews its effects: For if you
 are assaulted with the violent working of any Po-
 tion, vomitive or purgative, 'twill so take it off,
 as to settle Nature in her due Decorum; such is
 the nature, force and operation of this Pill as a Cor-
 rector.

For its prevalency will be seen in helping Nature
 to discharge those things that offend her; for if you
 dissolve a Pill in a Glass of Must'd Sack, and the
 Pa-

Patient put to sweat in Bed, 'twill immediately disperse it self through the Body, and fortifie the Fountain of Life, and so expels Poison in any part of the Body, carrying it off by all the Emunctories, or such a way as Nature wants to be discharged: The friendly and virtuous Nature that this Pill is indued withal, hath been for some Years demonstrated.

In fine, therefore 'tis prevalent in most Diseases incident to the Body; but particularly by its absterfive Nature and apacative Virtue, it pacifies the enraged Archeius, and by this means insinuates it self into the languishing Fountain of Life, and performs much to the Patients content and Physicians honour, especially in Surfeits, Colds, Coughs, Fluxes, Feavers, Pleurifies, Calentures, Head-ach, Tooth-ach, the distilling of Humors, called Catarrhs, which destroys the Lungs; also 'tis prevalent in the Pains of the Breast, Tremblings of the Heart, giving the Blood a fermentation, and cleansing it from superfluities; and therefore prevalent in the Jaundice, Dropsie, Scurvy, Gout, and in inveterate Gonorrhœas, and several other Diseases, as may be seen by

Its Dose and Application.

For any of the afore-named Diseases, you must take the bigness of a large gray Pea, and drink it down with a Glass of Mull'd Sack, or hot Mace Ale, and being in Bed, dispose your self to sweat. This does excellent in the King's Evil, Measles, Small-Pox, or Swine-Pox, to bring the Venome from the Heart.

For

For Agues, you may take a Pill the bigness of the largest gray Pea, and drink it with a Pennyworth of Anniseed-water, and as much Pepper as will lye upon a Groat, an Hour before the Fit, and sweat plentifully in Bed, drinking a little Rosemary, Marigold or Carduus Posset-drink; this being continued three or four times, generally takes it off.

For Swoonings and Convulsions, it must be taken in our Spiritus Prophelact. imperialis, dilated to a Cordial; and for Virulent Obstructions, it must be taken in White-wine every Night going to Bed.

For Fluxes and such Distempers in Women, as mightily debilitates them, it must be taken in a Glass of Sack mull'd with Cinnamon, as before directed.

For the Gout and Rheumatisms of the whole Body, let it be taken in our Vinum Vitæ proprietatis, both dilated in a Glass of Rhenish Wine, sweating plentifully in Bed, and drinking now and then a little Spiritus Mundus, and bathing any griev'd part with the same; this generally eases at twice taking. It divides also the Clods of Blood, and breaks inward Imposthumes, carries off their Matter and heals them; so it doth Bruises and Squas.

Now for difficulty of making Water, the Strangury, the Stone in the Bladder, or Gravel in the Reins and Kidneys, proceed thus: R^x A Pint of White-wine wherein a black Flint hath been several times quench'd, and then dissolve gr. xx. of the Pill therein, and sweeten it with ℥ij or iv. of Marsh-mallows,

mallows, and let it be for two Draughts, with three Hours intermission, in the most violent pain; and so will the offending Matter be carried off.

Observe, That little Children of three or four Years old take somewhat more than a Barley-corn in quantity, but Children under that age, about the bigness of a Barley-corn. It may be varied in its Dose, according to the Wisdom and Discretion of the Parent.

Thus much may suffice for this Chapter, we shall now proceed to that of *Menstruums*, and Mineral Preparations.

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CHAP.

C H A P. VII.

Treats concerning Menstruums in general.

IN this Chapter we shall treat of *Menstruums*, which indeed is not so properly called, because the word [*Menstruum*] signifies that which nourishes the multiplicative Power, either in the *Animal, Vegetable or Mineral Kingdom*, and therefore must be the *Universal Spirit*, concentrated by the sulphurous Form, and seeing there is but one general Matter, whence this *Universal Spirit* is obtained, so by consequence in the *Mineral Kingdom* there can properly be but one *homogeneous Menstruum*, which dissolves by way of Multiplication: but this being spoken of in its proper place, we shall omit it here: so that this is only mentioned to prevent *Criticks*: and seeing the word is generally understood to be that, by which Bodies are dissolved, we shall therefore proceed: And first of

Menstruum Urino-acidum.

Rx Of the highest rectified *Spirit of Urine* ℥ij, and put it into a large Body with a narrow Mouth, and pour gently on it of the *highest rectified Spirit of Vinegar* you can make, until it is assatiated, and 'twill give an insipid
Flegm

Flegm, and if the Flegm is not insipid, you must pour on until it is; then very gently draw off the Flegm; and if the Salt is not well satisfied, repeat the former Operation until it is, and then distil in fire of degrees, and lastly rectifie it; *and it is not only a good Menstruum, but also an excellent Medicine for the Diseases of the Ears, and other parts of the Body.* Also if you take any of the aforesaid Volatile Salts (that are sublimed in the Chapter of Oleosums, especially that of the third prescription) ℥iv, of the best Spirit of Wine-Vinegar ℔ij, the which put in by little and little till the Salt is assatiated; and then evaporate the Flegm and put it into a Retort, and distil by degrees of fire, at last giving a very strong one, and when cold on that which remains in the bottom, cohobate the said Spirit, and concentrate it so, that it may become fiery; repeat this Operation by fresh addition four or five times, *and you have a true Dissolvent for Crabs-eyes, Pearls, Talk, and many other things.*

Another for dissolving of Talk.

Rx Of the S. Armon. next following, ℔ss, and dissolve it in ℔ij of the strongest Acet. distillatum from Wine you can get; put all into a Retort, and distil it in Sand, and give it a strong fire at the last, and then cohobate it anew on what remains in the bottom of the Retort; and then distil again, repeating until a fourth time; and lastly, rectifie it very

ry well, and by it self, and so is your *Menstruum* prepared.

To make your S. Armoniack.

Rx Of the Salt of Pot-ashes, (or for want of that, use that of Tartar) and common *S. Armoniack*, of each ℥ij, which reduce into a Powder, and put it into a Glass; and pour thereon the rectifi'd Spirit of Wine ℥iv, and lute well thereon its Head, with a little Receiver thereunto, and distil softly on the surface of the Sand; and there will arise a crystal Salt in the Head of divers forms.

Rx Of the fine sarded Powder of Talk ℥iv, the which put into a Matrix, and pour thereon of the aforesaid Dissolvent ℥viij, and digest the same for 15 days, and the whole will become like Milk, the which pour off by inclination into a little Body, and pour on that which remains in the Matrix of your fresh *Menstruum*, and digest again for 8 days, and there will arise more of the aforesaid Milk, which add unto the other, and the which evaporate on a vaporous B. as much as will rise, and you'll have a remaining Milk somewhat thick, the which pour into a Retort of Glass well luted, and distil in Sand by degrees, and there will arise an Oyl like that of Turpentine.

Observe, That Talk dissolved by the secret *S. Armoniack* of the wise, will produce an Oyl which

which will whiten Scarlet all white, and turn-
eth a black Hat into a gray.

The Use of the Oyl is thus:

Wash the Face twice a day, (*viz.*) Mornings and Evenings, with Water distill'd from Bean-flowers; then take three drops of the Oyl of Talk, and apply one drop to the Forehead, and a drop to each Cheek; you must cover the Eye-lids with a Plaister of white Roses, shutting the Eyes, and then apply a round Looking-glass polished, and after, being warmed over Wood-ashes, 'twill cause the Oyl to spread over the whole Face, and beautifie it for a considerable time.

You may also make a noble *Menstruum* from the Spirit of Urine, assatiated with the Oyl of Vitreol, and the Flegm evaporated until a *secret Sal Armoniac* is formed: the Oyl of Vitreol must be well deflegmed and rectified. *Ex. Gr.*
R. Of the aforesaid Vitreol ℥ij, on which put by degrees Spirit of Urine highly rectified, until there is no more action; from both will arise a sharp penetrating Liquor, which is the *Menstruum*.

Also from the Spirit of Urine and Spirit of Salt may be obtained a noble *Menstruum*; the like from the Spirit of Urine and Oyl of Sulphur *per Campan.* also from that and the Spirit of Niter; and more particularly from the Spirit of Urine and Spirit of Verdigrease: for seeing that Urinous Spirits are but Volatile Alka-

Alkalies, they are really fixed by the Acids. Concerning which we might fill a Treatise, but seeing these Examples are sufficient for any ingenious person to build his Operations upon, we shall desist therefrom, and shew the way of making Acid *Menstruums*: And first of

Menstruum acidum Radicale Zwelfare.

Rx Good Verdigrease of *Montpelier* lbiv, finely pulverized, put it into a Cucurbit, and pour upon it the best Spirit of Vinegar, that it may stand six Inches above the Matter, stir it often with a wooden or glass *Spatula*, when tinged with an high green, decant and pour on fresh Vinegar, and extract all you can, till there be not above $\frac{3}{4}$ of *Feces* left.

N. B. That if there remain many *Feces* after the fourth time of extracting; you may let the Spirit of Vinegar and the Matter be boiled together, until it have got all out that possibly can be got out.

All these Tinctures must be filter'd through Paper or a Fustian Bag, and what will not pass, extract with new Spirit of Vinegar. [N. B.] That all the Tinctures must be as green, and clear, as an Emerald: Put all these Tinctures together on a warm *B. M.* Evaporate to a skin, and then put your Pan into a very cold place, or in Water of *S. Armoniac*, to shoot for 24 hours, and you will find there a fair blew Vitreol; then evaporate again, and shoot as before, as long as any thing will shoot, by

G

reite-

reiterating your Evaporation and Cryſtalization.

N. B. That if your Cryſtals be foul towards the latter part of your Operation, diſſolve them in freſh Spirit, evaporate and cryſtalize as before: for they muſt be all moſt pure and tranſlucid.

Then dry the fair blew Vitreol between Papers, on a Furnace in a very gentle heat, or elſe you will hurt them very much: you may proceed to a new diſſolution with freſh Spirit of Vinegar, until you diſcern that the Vinegar in a gentle *B.* ſends over nothing but an inſipid Water.

Digeſt upon this well purified and dried Vitreol an alchaliſed *Sp. V.* three fingers high, and three times diſtilling it off moſt gently each time, and after every diſtillation adding freſh.

Pour this choice Vitreol, being very finely powdered into a well coated Retort, with a large Mouth going four Inches into a large Receiver; make all faſt with a Bladder dipt in the White of Eggs and quick Lime; but firſt mind to cleanſe well the Neck of the Retort with a Feather. [*N. B.*] That the Joynt of your Retort and Receiver be very cloſe.

Then diſtil in ſuch a Furnace, as you may command all the degrees of fire.

Firſt begin with a gentle fire for 24 Hours, to procure clear drops, ſo as you may count ſix between each drop; at the end of four Hours will come a green Spirit with Fumes; continue

nue this Distillation five Hours, with a Fire of one degree ; after this, begins to come a yellow Spirit, which by little and little turns to redness, which is the sign that the Operation is ended. The whole Operation requires fifteen Hours to compleat this Work, having had a special care all along, and it must be done in a light place, so that you may govern it by the Colour, Drops and Fumes: all being cold, with care unlute this subtil sulphurous Spirit, and pour it into a clean Body, with a Verge, to lute on its Head exactly, and put it into a gentle B. and you'll see your Spirit ascend, like Spirit of Wine ; encrease the heat, till no more will ascend, *and you have a Spirit of more virtue than Tongue can express, whether for Menstruum or Medicine, and that in a word we may speak our experience, whosoever shall have recourse to this Spirit, as a sure refuge in many Diseases, that deride and contemn the most Herculean Remedies, shall find a Medicament not to be valued by any price whatsoever.*

This Menstruum will volatilize Salt of Tartar, and dissolve Pearl, and most other Bodies.

We shall now come to the making Acid Spirits : And first of

The Spirit of Nitre.

Rx Of Salt Nitre, and twice as much Bole, Brick-dust or burn'd Clay, and frame it into little Balls, to prevent melting, and put it into an Earthen Retort, and distil by fire of degrees,

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until all is come over, and then rectifie *S. A.* Or you may prepare it as *Glauber* hath prescribed it in *Part I. pag. 23.* How it may be *concentrated* so, as to become a powerful Medicine, shall be hereafter shewn. After the same way may the Spirit of Salt also be drawn.

But we best approve of a *Spirit of Salt* made from the Liquor that runs from the Salt, after it is boiled and lies in heaps, which is by the *Salt-Boiler* called *Bittern*: 'Tis also to be had at the *Salt-Merchants* at *Billingsgate*, running away from the heaps of Salt, which they call *Brine*; 'tis of colour yellow, fat and unctious: If this have its Flegm evaporated away, and drawn over with a strong fire in a Pot and Cap, and be violently forced as long as any will come, and then rectified *S. A.* you have a most excellent Spirit of Salt.

Oyl of Vitreol.

Rx *Copperas*, *Danzick* or *Roman Vitreol*, and calcine it in an earthen Pan, then pound it into gross Powder, and put it in earthen Retorts, and set it in a Reverberatory, and lute on the Receivers, and give fire by degrees; first begin gently till all is warm, and then encrease your fire moderately for 24 hours, so as to keep the Receiver full of Fume; thus continue to encrease the fire from 24 hours to 24 hours, for three days and nights, and at last force it over with the most violent degree of heat that can be. When the Operation is over, let all cool;
re-

remove and rectifie the Oyl from its Spirit.

For the Oyl and Spirit of Vitreol, you may also work as Glauber hath laid down in pag. 17. of his second Part of Philosophick Furnaces.

Now with Allom and Nitre, after the same manner, may be made AF. which being rectified, dissolve a Penny weight of Silver in an Ounce thereof, and then casting that into lbij or iij, will give such a Ferment to it, as that 'twill act the more kindly in dissolving and separating Gold and Silver. A. R. is nothing else but S. Armoniack dissolved in the aforesaid AF. and this is for the dissolution of Gold.

The Way of Trying of Oars, and the Separating of Mettals, and to Refine, Capel and Test by Cone and Quart, will be shewed under the Title of the Separation of Mettals.

Now, seeing all Acid and Corrosive Spirits are hereunto so useful, we could not omit it here in this Chapter of *Menstruums* : Now 'tis to be observed in the Rectification of Acid Spirits, as Vinegar, Nitre, Vitreol, Sea Salt, Salt Gem, or any other that will yield an Acid Spirit by Reverberation, that their Flegm comes over first. Now seeing the true Spirit of Salt and Spirit of Nitre, are the two Acidities we mostly esteem, we shall shew the Concentration of the Spirit of Nitre, by which 'tis made more powerful in Dissolution, according to Gl. Par. II. p. 119.

Rx And dissolve in one Pound of the *Spirit* of *Nitre*, ℥iv of *Lapis Calaminaris*, put the Solution into a Glass Viol, upon a vaporous or dry B. that the Flegm may evaporate by little and little, (for the *Lapis Calaminaris* holds all the Spirits, and permits the Flegm to go off) and the *Spirit* of *Nitre* will remain in the Viol like Oyl. Take one part of this concentrated *Spirit* of *Nitre*, and half a part of *Oil* of *Tiles* or *Wax*, put them both in a Glass Retort well luted, and force them out (by a Distillation in Sand) from the concentrated Spirit into a great Receiver, and by this Operation 'twill be far more penetrative than it was before: For the *Spirit* of *Nitre* being by concentration by the *Calaminaris* freed from all its Flegm, and seeing it is thereby become the more attractive, and can find nothing else that it might attract, it associates to it self all the humidity that lyes hidden in the *Oil*, and which could not be separated by the former Distillation, and hereby brings to pass, *that the Oil doth necessarily become more subtil and efficacious, yea so penetrative, as that it performeth wonderful things, especially in the effects of the Matrix, the which nought but very subtil Spirits can heal, and which those concentrated Spirits can do more certainly and securely, than all the other Medicaments in the whole World.* After the same manner is the Concentration and Purification of the other Oils to be performed. We shall now shew their Dulcification; And first of

Spi-

Spiritus Salis dulcis.

R Of the aforesaid *Spirit of Salt* highly rectified ℥bj, of *Aethereal Spirit of Wine* ℥bj, pour your *Spirit of Wine* gently by drops on the *Spirit of Salt*, and then gently digest 24 hours, and then distil in a Retort, with a large Receiver well luted, and you shall have come over a *sweet Spirit of Salt*. After the same manner is made the *sweet Spirit of Nitre*, which are noble *Specificks* in the cure of those Diseases which are caused by Obstructions, and where the Blood is not in a due fermentation, &c.

Oleum Vitrii & Spiritus Vini : Or Rabel's Drops.

R Of highly rectifi'd Oil of *Vitreol* ℥bj, highly rectifi'd *Spirit of Wine* ℥bj, of the *Tartar of Vitreol* well dulcifi'd ℥iv, all put into a Retort and distill'd over: These are the *white Drops*, good for Wounds, Epilepsie, and Palsie. Now if you distil without the *Tartar of Vitreol*, you will have remaining a *red Balsam* in the Retort, whence you may make the *red Drops*, by adding thereunto equal parts of the *Spirit of Wine*: Digest them 14 days in a gentle heat, and then are they prepared. Or thus:

R Of the Oil of *Vitreol* ℥bj, highly rectifi'd *Spirit of Wine* ℥xij, and digest them till they become red. After the same way may be dulcified

any Acid Spirit whatever ; concerning which, we could run out a large discourse : but having given these as clear Examples, we shall conclude the rest may be understood.

Having proceeded thus far with *Acid* and *Alkaly* and their Union for the forming of a different Nature from either, as may be seen in the foregoing *Chapter of Salts*, also the Union of *Acids* and *Urinous Spirits*, as may be seen in this *Chapter of Menstruums*, also the Union of *Acids* and *Vinor Spirits* ; we shall now come to shew how *Acid Spirits* are mortified by *Alkaly*, so that both may be still'd over in a *Volatile Spirit* ; which prepared *Menstruums* come under the Title of *Arcana Pontifficata* : And thus may be made a noble tartarizated Spirit of *Vitreol*, *Nitre* or any other ; but for the performance thereof, true Art and Labour is required, as also the knowledge of a proper *Agent*, &c.

'Tis Mens short sightedness in this point, that is the cause why there is still in the World such a great complaint amongst the *Practitioners* in *Physick* for want of true and proper *Specifick Medicines* : Alas ! 'tis no wonder, seeing the fundamental Doctrins of Nature, and the right Composition of *Menstruums* and *Medicines* is so little understood, and much less practised ; we must confess 'tis not for want of Books, for there are so many that treat of this Art, that were they all put together, twenty Horses could not draw them, yet nevertheless is Truth barren enough in the World, and our lofty School.

School-men look upon it as an undervaluing to their pretended worth and gravity to be informed, altho' it be from Truth it self. Will but these Men become honest and take up the laborious part of *Chymistry*, they would quickly discern their Insufficiency: for then they would see, that they had as much need of particular Directions, Instructions and Practice, as would be required were they to undertake a Handy-craft Trade. *Ex. gr.* would you make a handsome Pair of Shooes, then must you not disdain to be instructed by one that is Master of the Trade; without disdain, the like must be in this Art, seeing 'tis so difficult, for that very often *Mental Theory* framed in the Mind proves Dorage, when it comes to the *Touchstone of Practice*: for Labour is to be made use of for the Interpretation of all true *Philosophers Writings*; this is the way that I took, and all the true Sons of Art that ever went before me.

Now the Foundation upon which every Son of Art built was a *Menstruum*, which would radically dissolve Bodies, correcting and advancing their *Medicinal Virtues*, of which number are all the *Corrosive Specificks*, as Oil of *Vitreol*, Oil of *Sulphur*, Spirit of *Nitre*, *Vinegar*, and the like; or in short, any other *Acid Spirit*: and being so prepared, they attain the Name of *Acetum fortum*, *Acetum radicale*, as *Paracelsus* often calls it: Concerning which we shall give an Example.

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Rx Of the Oil of Tartar per Deliquium crystalized, and pour upon it strong Spirit of Vitreol, or any other Acid Spirit, until the Alkaly is assatiated, which is known by the ceasing of the Ebullition; then dry it very well, and add of the aforesaid Oleum Vitrii and Spiritus Vini, distill'd over into white drops, equal weight; distil it off from the said Salt, until the Salt become very hungry, which 'twill easily be, if you add in our Reconciler, and satisfy its thirst three or four times by adding in fresh Spirit, which distil off; the Salt being dry, mix it with two parts of burn'd Clay, and distil it after the manner of Spirit of Salt, or Spirit of Nitre, and at last, give it the highest degree of fire, and so distil all that will come over: The Salt that remains in the Caput Mort. may be drawn out, and assatiate it with Oil of Vitreol as before, and repeat this Distillation with the Acid Alcalizate, till all the Salt is brought over, by which means the Salt hath lost its costive quality, and the Oil its corrosive one, and the former volatilized, as the expert Operator will find by reiterated Cohobation or rather Imbibition.

This is a most noble Menstruum, and will dissolve Metallick Bodies by Cohobation, which being dulcified, you may draw forth their Tinctures in Spirit of Wine, in which their Specifick Virtue lyes.

Reader,

Reader, We could enlarge concerning this Point, the *secret Sal Armoniack* of the *Philosophers*, and our *Sal Panaristos*, but if we should here, a Snake would lye in the Hedge, so that he might be apt to sting, for too many words would make a thing that's plain and easie, seem hard and difficult, misty and obscure: therefore having laid down what is sufficient for every true *Spagirick* to understand in our *Tryumph of that Art*, as also in our *Trifertes Soladini*, where the Office of *Menstruums* is fully handled, and therefore we shall omit it here: and so conclude this *Chapter* concerning *Menstruums*.

C H A P.

C H A P. VIII.

Treats concerning the Mineral-work, and the Office of the General Spirit, in reducing and exalting Mineral Bodies, and how they may be brought to Noble Medicaments.

IN this Chapter we shall consider the *Mineral* and *Metaline Work*, as 'tis represented to us by Nature, in its *Ferch* or first Life; also the way and method she takes in preparing and making it ready to our hands, that so we may be the better able by Art to manifest the *Medicinal* Virtues therein contained: In order hereunto we think it convenient to lay before the Reader the manner how the *seven superior Essences* were brought forth, also how these act for the Formation of the *inferior ones*: For although all things receive their Multiplication from the Power of the *Universal*, yet do they receive their living Formation from the *earthly Stars* or internal Light of Beings, as shall hereafter be more largely treated of; therefore we proceed thus:

Behold, in the Beginning God created the Heavens and the Earth, and all things visible and invisible, (as is said in the Scriptures of Truth) from the Hyle or Vapor, and Chaos or confused Moun-

Mountain of Water ; concerning which we have largely written in other Volumes, and principally in our *Ignis Astralis Adeptorum* ; but however, in short, we say thus : The Spirit of God moved upon the face of the Waters, and God said let there be light, and there was light, and the light was separated from the darkness, and the light was called day and the darkness night ; so that day sprung natively from the light, as a legitimate Heir from the Loins of his Parents, which noble Birth was illuminated with bountious Rays from the Divine Ocean, whence its Activity proceeded, and by which 'twas endued with its superior Purity and fermentative Virtue, as the first active Cause in bringing forth the first Birth of the Creation, *sc.* Day, that so by the light thereof things might be distinguished, as they really be : therefore to a true *Philosopher* is the light most desirable.

Now in this we conceive, that in the *Aurora*, or Morning thereof, the first Planet, *sc.* *Saturn*, had its original manifestation, but being not endued with the full splendor of the day, (whence Purity proceeds) Saturnal Drowsiness and polluted Defilements must consequently adhere unto him ; and altho' he is slow of motion, yet is he honourable in his House ; for that he is Father of all the rest, which by consequence must be so, for through Corruption all Generation proceeds. And that this Generation might be the more compleat and perfect, the Omnipotent God commanded

ed and created a Firmament to divide the Waters from the Waters; so that the superior and heavenly Waters (being most pure, and endued with a light, permanent and contractive Virtue) might by the beams of their purity act in the Firmament to illuminate the inferior ones, and give them life and motion, by animating and stirring up the aereal Spirit, which was no sooner performed, but *Jupiter*, the noble Son of *Saturn* comes forth, with farther degrees of Purity and aereal Splendor.

The Waters being gathered together in one place, the dry Land appeared, and the valiant *Mars* became visible, and Champion like, through the fire, ascended the Throne, next to aereal *Jupiter*, and Magnet like, attracts by the purity of his Earth, what is sufficient to make the Sperm become Seed, and so it began to corporifie, and then was the Earth able to bring forth *Trees*, *Herbs* and *Grass*, which by interpretation is the most *Universal Vegetable*; but 'twas yet too faint to bring out the permanent *Minerals*, which wanted a farther degree of Illumination, whence Purity and Permanency proceed.

Here the all-bountious Creator made two great Lights, and set them in the Firmament, to give light upon the Earth, to rule the Day and to rule the Night, to be for Signs and for Seasons for Days and for Years: And the Illustrious *Sol* being advanc'd, fills the World with the Beauty of his dazling Rays, heating and illuminating the Waters with the vivifying
Rays

Rays of Life, and the Earth being strengthened, he attracts the superfluous moisture, and casts it into the Air : This is the Office of that Potent *Monarch*, who hath no other Consort but *Lune*, whose fair Beauty (according to the *Philosophers*) equalizes his Brightness, being of the same Lineage, only borrowing her light Sulphur or heavenly Tincture from him.

Now here the inferior Waters being animated and endued with Tincture, the glorious and half-tinged *Venus* became visible ; and therefore hath some right to Heaven, altho' the Daughter of the Ocean ; and in her resides much goodness ; for here the blessing of Multiplication was given, and *Mercury* produced, by whose Spirit all things grow, encrease and multiply ; therefore is he stiled, *The Universal Intelligencer and Lover of Metals and Minerals* ; as also, *The Communicator to Vegetables*.

Now for the whole, a *Store-house* is provided, *sc. in the Chambers of the Moon*, who being *Sol's* Compere, might with her cold and feminine *Ens* moderate the heat of his masculine Rays, and so temper the Gum of the Sperm in those Orbs, that are superior to Elements : This faithful Empress always communicates to the inferior Beings what she receives from the superior Orbs ; so by a vivifying action, Beings are kept living and virtuous.

Now

Now the *superior Essences*, being all formed and strengthened by the *active Light*, became visible Stars, shining in degrees of splendor, and were placed in the Heavens to give light upon the Earth, and to dart their Virtue to the Centre of the same; for (as the *Philosophers* say) all their Rays meet there: for what end, will be seen anon.

Here the *inferior ones* had their original; for the spiritual Forms being elevated to the superior Orbs, and there being set to communicate Virtue to inferior Beings; the first Rays they cast forth were endued with such vital strength, as to form *Terrestrial living Astrums*; for the Earth, as then empty of Form, could not alter those noble ones; and here the earthly Stars of *Saturn, Jupiter and Mars* had their original; the heat of which, with a perpetual influx of Rays, kindles in the Centre the *Archæus* or *Terrestrial Sun*, which by his heat began the work of a vivifying *Sublimation*, and so from the *Iliastes* were *Venus, Mercury and Lune* produced; and thus the Powers of *Demogorgon* were busied in *subliming* the Vapour, and separating it from all Impurities; and on this did the *superior Essences* stamp their own Forms, and so came the *inferior Stars* to shine with beauty, and to have an unalterable and determinated form; this is that which animates the *metallick Earth* with life, and still stamps it Progenitors impression in the Act of Multiplication, and is in the Earth in their divers Spheres or Orbs, being the Life of *Metals*, as the *Anima* is in Man's

Man's Body : Thus were the *Celestial* and *Terrestrial Stars* formed, and the *Fabrick* of the *great World* finished.

Now the Almighty God created a *Microcosmical World*, from the purity of Superior and Inferior Beings, and stamped thereon a Divine Seal, leaving it as a Transcript of the original Copy, wherein Life and Dominion stood to rule over Beings ; and thus was the great Work of Creation finished, the seventh day being celebrated as a day of rest for Man and Beast, that so the Lord our God might therein be ador'd, honor'd, worship'd and prais'd for these and all other of his mighty Works, *Amen*.

Now these *superior* and *inferior Effences* stood in harmony, the one to be active, the other to be passive ; the one to command, the other to obey : and so the great World formed a Seed, representing that of which it was created, and is that *Chaos* of which all *Philosophers* write, in which is contained the Virtue of superior and inferior Beings ; because 'tis a Vapor or Airy Nature, standing in a *Medium* between the *Celestial* and *Terrestrial Stars*, and therefore unites the Power of the one unto the determined Form of the other, being the life of the *Ferch*, and without which it cannot encrease nor multiply ; therefore we say, that this is that spiritual Life that feeds the *Metalline Spirit* or *Ferch* in the *Metalline Shop*, both with *Celestial* and *Terrestrial Rays*, for by the one it is prepared, and by the other fixed.

By this 'tis clear to be discerned, that Seed had its original Birth from the *heavenly Stars*, and its determinated Form from the *earthly ones* ; therefore by consequence, the original Life or Seed of *Mettals* must be first spiritual, and in that state 'twill receive the universal and multiplicative Power, and so is alter'd and purifi'd, before 'tis brought to any bodily state, and that this is really so is plain, or else *Metals* could never be brought to a *Plusquam perfection*, by a multiplication of the Light without having as yet any determinated Form thereon, so that the *Grand Essence* in the *Metalline Monarchy* is rather a *Genus* than a *Species*, and so acts by a virtuous Power for the preservation of Beings ; for which reason the *Philosophers* called it *their Heaven, their Earth*, because it contains the Virtues of both ; for as the *Cabalists* say, 'tis a *Mercurial Spirit*, carrying all things on its wings, for it ascendeth to Heaven, and descends to Hell, and dies for the Redemption of his defiled Brethren. *Hermes* wonderfully describes this *Universal Matter*, saying, *That which is superior, is as that which is inferior for the miracle of one thing, so vice versa, That which is brought forth above is brought out of the Fountain, as that beneath in the Bowels of the Earth* : He also says, *the Sun is its Father, the Moon its Mother, and the Wind carries it in its Belly* ; but we say, not only the *Sun and Moon*, and the five other *Celestial Essences*, but also the *Sun and Moon terrestrial and light of the inferior Stars* are therein represented according to their multiplicative power, as 'tis given forth

forth in the *aireal* and general Spirit without any determination of Form, but what is purely universal; and therefore must pass through the seven Spheres or Orbs of the wise Men to come to that *Essence*, which stands in a septenary Number; for that this contains Mysteries superior to others, as we have laid down in our *Preface to the Doctrine of Principles*: This is that *Universal Matter* which the *Philosophers* direct all to, that from it they may learn to know the Nature and Condition of the *Mineral* and *Metallic Spirit*, which congealeth and forms Beings, also dissolves and opens them again; therefore the *Philosophers* say, that it *shuts and opens, and opens and shuts again, and contains in it self what is sufficient for its own perfection*; therefore we advise every Practitioner to seek the Knowledge of this Matter, (seeing so many Mysteries are therein contained) and therefrom to prepare a *Menstruum*, which by the help of a true Artift will make a Musical Harmony: for would you, *Cartes*-like, have the Mechanical Reason in the *Chymical* and *Spagirik Art*, here it may be given; or would you understand what *Starkey's Diploma* is, or *Sylvius's Oleosum*, or *Glauber's Sal Mirabilis*, having this, you have what will not only shew you these, but all whatsoever hath been written by *Helmont*, *Paracelsus*, *Basilius*, and others; even the *Liquor Alchabest* and *Mercury of Philosophers*, their *Aurum Potabile*, and many others too tedious here to cite: Therefore we omit it at present, (only recommending you to our

several other Volumes as they pass the Press) and proceed to our intended Task, *sc.* The Manuals in the *Mineral-work* : And first,

Of Saturn, or Lead.

Lead is thus calcined or reduced to Ashes: Put on a Cuppel under a Muffle lbj, ij, or iij of *Lead*; let it be red-hot; then cast into it ℥ss, 3j, 3iss of *Tin*, and you'll see the *Tin* mount above the *Lead*, and burn to yellow Ashes, which must be taken off with an Iron Instrument, as long as any Ashes amount or appear on the surface of the *Lead*; when no more Ashes appear, then cast in a fresh quantity of *Tin*, as before, turning the same to Ashes till no more arise; continue so long with this Incineration of fresh *Tin*, until the *Lead* and *Tin* be turned into Ashes: from which Ashes, if you distil off the subtil and penetrating *Sal Armoniack* of the Wise, there will form a *Regulus*, which by several reiterations being brought to the Test, will leave behind it ☉ and ☾.

Saturn being calcined and brought into *Minium*, you may with *distilled Vinegar* extract his Salt, which being cleansed and shot in a leaden Pan, you have the *Saccarum* or Sugar thereof: *Good for Wounds, Ulcers and virulent Gonorrhæa's.*

Glau.

Glauber's white Precipitate of Lead.

R Of *Lead-ashes* ℥j, ij, iij or more, which put in a strong well glazed earthen Pot, then pour thereon some *Wine* or *Ale Vinegar*, or *Vinegar of Honey*, as much as may over-top it an hand's breadth. Set your Pot upon the Coals, and make the Vinegar boil.

N. B. The Ashes are to be unceſſantly ſtirred in the boiling with a wooden *Spatula*, left they gather into one entire ſolid Maſs; after that the Vinegar hath boil'd for about half an hour, and is become yellow, and as ſweet as Sugar, you muſt decant it from the *Aſhes*, and pour on more, and again boil it, and extract more ſweetneſs; and this labour muſt you repeat ſo often, until the Vinegar can extract no more ſweetneſs: then having put all theſe *Vinegars* together, pour them gently off from the *Feces*, that ſettle in the bottom of the Veſſel; and being thus ſeparated, filter the ſame through Cap Paper, or by a Filter, that ſo the Liquors may be very clear, and may give you by ſeparation, that ſweetneſs of the Lead which they hold up in them.

Into theſe clear Vinegars, therefore being put in a Glaſs Veſſel, pour thereinto (by little and little) as much rectified Spirit of Salt, that ſo the yellow Vinegar may be turned into a white Milk, and may by little and little ſettle to the bottom like curdled Cheeſe, from which the Vinegar, being now become clear again, is to

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be

be removed by decanting ; then put the *Saturnine* Cheese in some strong Linnen Cloth, and tye it hard up, and squeeze out the residue of the moisture, and so dry it and lay it by for use. It is a most tender Powder, of a bright snowy colour, and void of all taste : for in the Precipitation, all the sweetness being introverted by the Spirit of Salt, hath hidden it self within, which doth again by this following Operation discover its former taste.

Buy some *Steel Filings* at the Needle makers, and take thereof as much as you please, dissolve them in rectified Spirit of Salt, which Solution will be green, and be of a sweetish taste ; abstract the insipid Flegm, insipid I say, for altho' it be a very strong Spirit of Salt, that is poured upon the Iron, yet nevertheless no Spirit comes off, but only an insipid Flegm, in the abstraction and distillation, and the Iron retains all the acidity of the Salt, and remains a red, sweetish, astringent Juyce.

Take of *this*, and of the *Saturnine Powder*, which we taught you the making of but now, of each a like weight, and put them into a well coated Retort, and the *Saccharum Saturni*, will presently drink up the Juyce of the Steel. Put the Retort in a Vessel fill'd with Sand, and augment the fire by little and little, that all the insipid Flegm may be wholly drawn off. When 'tis all come off, and acid drops begin to come, then must you apply thereunto a Glass Receiver, and the fire is to be encreas'd by degrees, until the Retort be thoroughly red
hor,

hot, which must continue so about an hour, or half an hour at least: by this means the Spirits of the Salt which were in the Steel, do almost wholly come over into the Receiver, and do carry over with them [the Spirits] of the *Saccharum Saturni*, and Oyl of *Mars*, in the form of a red Sublimate, which settles itself in the Neck of the Retort, which sublimate; when the Retort is cold and broken, you must take out of its Neck, and keep it from the Air; for in the Air 'twill dissolve into a red, sweet and astringent Oyl, of no small Virtues in *Medicine* and *Alchimy*. Furthermore, as *Basilins* saith, if from calcined Saturn you extract the crystalline Salt with *distill'd Vinegar*; and afterward, with *Spirit of Wine*, and distil it into a red Oyl. This Oyl cureth Melancholly, fiery Pox, old Ulcers, and many other Infirmities besides. This Oyl coagulateth and fixeth *Mercury*, being first precipitated with Oyl of *Vitreol*, for all Powders and Medicaments, which are to make *Sol* and *Lune*, must be made fix, holding in all fiery tryals.

But here you must understand the difference of the Analogy between the *Magical Saturn*, and *Saturn vulgar*.

Now as to the molten Mass in the bottom of the Retort, resembling *Lapis Hematidis*, which being separated from all defilements, will give you a red, brittle, fusile Stone, and in some sort astringent, of great Virtues in *Medicine*, and without doubt in *Alchimy* too, if it were but first made constantly to abide in the fire. And

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ever

even this too, must you keep from the Air, for it is still impregnated with the Salts, and therefore is easily dissolv'd.

Now when you would make use of this Stone in *Medicina*, break a little bit thereof into small Powder (for 'tis no harder than other Salt, and therefore doth easily admit of grinding to Powder.) *This Powder heals both internal and external Wounds and Ulcers, being administered in the quantity of two, three, four, five, six, or more Grains, according to the age and condition of the sick, and being taken in a convenient and proper Vehicle, is highly sanative and a stopper of Blood. Being applied externally to Wounds, it wonderfully forwards healing; binds all Symptoms, and fundamentally dries and cures all Ulcers and Fistulæ's, if used outwardly and inwardly too.*

It doth most safely and most certainly help all the overflowing of the Menses in Women, and is so excellent a Medicament in the Dysentery, Lientery, and other Fluxes of the Belly, that its like is not to be found.

Thus have we that true and genuine *Hematis* of the ancient Physicians, of which we have many great Mysteries yet to write; but, however, brevity being design'd, we must omit them; for we had not been so large, had we not highly esteemed of the Process, and therefore what we have further to say is, that the sublimate in the Neck, is more powerful in virtue, than the Stone: Now we say, that from this Preparation proceeds *Arcanum Minerale Nostrum,*

strum, or the Sulphur of the Blood-stone, which being *spagirically* exalted so as to dilate in Oil of Turpentine, stops bleeding either internally or externally to a Miracle; the exact Preparation of which is shewn in the fifth Debate of our *Spagirical Philosophy's Triumph*, where also the Office of the *Circulatum minimum* is shewn in separating the Sulphur from the Mercury of Bodies, and principally of Saturn, how his Sulphur is embibed, and his Body reduced to a running *Argent. vive*; for which also we refer you to the use of our *Sal Panaristus* in *Trifertes Saladini*: And so conclude concerning Saturn in this profitable Way of Calcination, Distillation and Sublimation, &c.

Of Antimony.

Antimony is indeed esteemed Lord in Medicine, therefore as *Basilus* says, in c. 41. of his *Elucidations*, Saturn and *Antimony* have promised to each other a sociable Brotherhood, because Saturn's qualities do rest in some sort on the qualities of *Antimony*, in an equal concordance, therefore do we treat of them thus: First of

Species Antimonii Russilii.

℞ Of the best *Antimony* ℔50, of the cold Earth Salt ℔iiij, mix them well together, then flux them; being thus compounded, and having had a middle fusion, pour them forth into a Tub of Water, wherein some of the afore-said Earth Salt is dissolved, or its Spirit cast:
now

now having fluxed and projected all the above-said quantity of *Antimony* into the Water, then trouble and move it, and the light parts, which is the *Species*, will swim in the Water, which must be poured off into another Tub, to stand and settle, and after a small settling, you will, by gently casting off the clear Water, find your *Species* in the bottom. Note, That you add fresh Water, in the room of every Water you cast off, to the crude *Antimony*, and so do till no more *Species* may be had: Observe, The crude *Antimony*, remaining, when dried, serves for fluxing again, but you must add the cold *Earth Salt*, as before.

This is a very effectual Medicine, working by the four Emunctories; 'tis very safe, in that it on no wise works violently, neither does it work upon all alike; for it works on every one such ways as Nature requires to have the Disease thrown off; 'tis prevalent in Feavers and Agues and many other Diseases, and is an excellent Antidote against the pestilential one. It's Dose is from ten to forty Grains, in Wine or any other proper Vehicle.

Observe, That it was the Opinion of Dr. Collance, High-Dutcher, that the great Secret in the Preparation of this Powder, was to flux the *Antimony* without the *Earth Salt*, which is performed by the sifted Powder of *Charcoal* added in place thereof.

To

To draw the Salt of Antimony.

Rx Antimony, and reduce it into a subtil Powder like Meal, and calcine it on a small fire of Charcoal, stirring it constantly with an Iron Rod, until it becomes white, and that it smoaketh no more, and that it may endure a good heat; then put it into a Crucible, and run it down that it appears like to a clear Glass; then take and grind it with distilled Vinegar, that is good, and set it on an easie fire, and your Vinegar will draw therefrom the Tincture, which will be of a high colour: after having drawn all your Tincture, and that your *Acet. distillatum* tinge no more; dry the remaining Powder, which will become black, and grind with the same, *ana*, of common Sulphur, and put it into a Crucible well luted into a good fire, and leave it there till all the Sulphur is consumed; after grind the remaining matter very fine, and again pour thereon fresh distill'd *Acet. distillatum*; out of all which draw the *Sal Communis*, and draw off your *Acet. distillatum* by distillation; then sweeten the *Sal Communis* with distilled Water by reiterated Distillations, and clarify the Salt through *Sp. V.* until the *Sal Communis* becomes very white. *This Sal Communis accomplisheth almost all the same effects as that of Sol, taking thereof but Gr. ij. at the most, it purifieth both the Body and the whole Mass of Blood, and destroys all prejudicial Flegm and Humours, which cause dangerous*

rons Ulcers, curing the Distempers of Venus, taking thereof at the most Gr. iij. with 3j of the Extract of Guajacum and Sassafras-water distilled, then sweat thereon, in Bed.

The Liver of Antimony and Antimony Diaphoretick.

Rx Antimony and Salt Petre, ana lbj, pulverize them severally, then mix and put them into an earthen Pot, narrow at the bottom, or a great Crucible; and with a red-hot Charcoal, fire it; and when 'tis cold, separate it; the red shining in the bottom is *Crocus*, and the rest save for *Antimonium Diaphoreticum*: when the *Crocus* is separated, pulverize the remainder, and weigh it, and take as much Salt Petre as it doth weigh, pulverize it, and then put in by degrees into a Crucible placed in the fire, and let it remain glowing hot; about an hour and half after detonation, take and pulverize it very fine, whil't hot, and then sweetening it, by washing it well with Water, for two or three days; then cant off the Water, and add fresh, until 'tis sweet; then filter it, and dry it on white Paper, and keep it for use.

Anti-

Antimonial. Lapis Prunella.

Filter and Evaporate the first two Waters, and you've a fine *Lapis Prunella Antimonialis*, good in Feavers; it may be made purer by Calcination and reiterated Filtrations.

* *To make Vitreum Antimonii.*

Rx Antimony and Salt of Tartar ana, and melt them till they run to a Glass. You may also calcine Antimony *per se*, as directed in making its Salts, and then flux it into a Glass. Also from the Flowers, (according to *Glauber*, pag. 14. Par. I. of his Philosophical Furnaces) where he says, they are to be melted into yellow transparent Glass; neither is there taught an easier way of reducing Antimony of it self into a yellow transparent Glass, than crude Antimony being first sublimed, and being sublimed is melted into Glass. This Sublimation serves instead of Calcination; by the help whereof 20 Pound is more easily sublimed, than by the help of the other one Pound is brought into a Calx. He commends this way both for safeness and quickness, above any other: The Way of Making the Flowers is faithfully and exactly there set out; together with their Office and Use.

The

The Antimonial Cup.

Rx Of *Antimony* lbs, *Sal Nitre* and *white Tartar* ana ℥iv*, melt them till they run to a *Regulus*, and so fashion it into a Cup, S. A. The most exact and best way of forming this into a Cup, is set down by *Glauber*, in pag. 92. Par. V. of *Philosophical Furnaces*; and in pag. 93. he gives the Proportion, which something differs from ours, therefore make choice of which you will: for some desire them most like a *Regulus*, others of nearer adherence to the *Crocus*; the Use of it also being there given, we shall here omit it.

To make the Regulus of Antimony, and to separate the superfluous Antimonial Sulphur.

Rx Of *Antimony* lbs, of *Nitre* and *Tartar* ana ℥xij, of the tops of *Filings* of *Steel Needles* ℥iv, put them into a Crucible, and melt them all very well, till they flow in the Crucible like Water; the which pour forth into a Cone, and give the Cone a twist half about, and there will form a Star very glorious; the *Regulus* may be purified by being two or three times melted with fresh *Niter*; the *Regulus* being the Mercurial part, save all the *Scories*, for therein is the glorious Sulphur of Antimony; the farther Preparation and Use of which will be shewn more in the following Lines.

Glauber.

Glauber's way, in Part II. pag. 59. R^x Of crude *Antimony*, *Tartar*, and *Niter*, of each a like, powder them each apart, commix the Powders; being mixt, put them in a Melting-Pot or Crucible, and kindle them with a live Coal, that by this kindling they may fly up, and go into a reddish kind of coloured Mass. Your Pot being yet hot, set it into your Wind-Furnace, and melt it, that all your Matter may flow in the Crucible, like Water; then pour it out into your Cone, and, being cold, take it out, and separate the *Regulus* therefrom, and lay it by for other uses, because 'tis not serviceable for the Operation here minded. Now out of one Pound of *Antimony*, you'll have eight Lots, or ʒiv , of *Regulus*, so that of your one Pound you'll get a *Regulus* of ʒiv , or the fourth part of a Pound. The *Scoria's*, which will be of a reddish colour, and of a fiery taste upon the Tongue, must be again melted in the same Pot they were melted in, if it be whole, or in some new Pot, and when they flow, put a live Coal into the Pot. The *Salt Petre* will seize upon the Coal, and being occupied about, corroding the same, will let fall the remainder of the *Regulus* it as yet held up. Then the Matters being poured out into your Cone, and cool, strike off the *Regulus* at the bottom with the stroak of an Hammer, and beat the *Scoria's*, which will be of a red colour and fiery taste, into Powder, and being thus powdered, let the Salts be extracted [or dissolved] in the heat with common fair Water; the which hold-

holding in them the most pure Sulphur of *Antimony*, do turn the Water into a red *Lixivium*, in which is hidden the *Medicine* we seek after; and is to be gotten thence, by the following way: For after that the Sulphur is dissolved, by dissolving all that will be separated by the Salts or Lye, the reliques or remainder are good for nothing.

Having so done, dissolve white and purifi'd *Tartar* in fair Water, in some glazed Pot, and you'll have an acid Solution; being thus hot as it is, (for when 'tis cold, the *Tartar* will again shoot in it) pour it by little and little into the *Antimonial Lixivium*, and 'twill debilitate the same, so that the Sulphur of the *Antimony* will fall down to the bottom, in the form of a yellowish or reddish Powder. When all the Sulphur is settled, separate the clear Water of the Salt, from the Sulphur, by canting it off; then pour on some warm Water, and wash it so often till all the Salt be gone off. Then filter it, that all the Water may be separated, and the Powder stay in the Filter, which you shall put upon new and dry Cap Paper, thereby to remove all the watriness, and then dry it in the heat of the Sun.

This is an universal purging Medicament, which drives out all the malignant Humours by all the Emmenories, sc. by Vomit, Stool, Sweat, Urine, and Spittle, and may be very safely administred in any Disease whatever in young or old. The Dose is from one to six Grains.

'Tis

'Tis no wonder there should be so many Virtues in *Antimony*, if you do but rightly consider its formation and universal Nature; for were it not so, why should *Basilus Valentine* write a *Triumphant Chariot* thereof; and in another place say, that it deserves to be placed as a third Pillar of *Medicine*? Have not also *Paracelsus*, and *Alexander Suchten*, *Glauber*, and *Van Helmont*, written many great Mysteries concerning it? For, as *Helmont* saith, The Flowers of *Antimony* sublimed with *Sal Armoniack*, and the Salt again washed off, and from those Flowers, the *Liquor Alchabest* being distilled, you've a *Medicine* that infallibly cures all kind of *Dropsies*. And our *Sal Panaristos* produces the same effect: But what need we to elevate our selves so high, seeing *Starkey's Febrifuge* is the *Sulphur* of *Antimony*, corrected by the *Circulatum minimum*, or *Volatile Spirit of Tartar*, which brings it to a white Powder; 10 Grains whereof cures all Feavers and Agues; and our *Species Mineralis* is the aforesaid *Regulus of Antimony* 3 or 4 times melted and refined, and then finely powdered, and the *Menstruum* made from the cold Fire of the Eagle, distilled off from thence, or its Body precipitated therein; and so being dulcified, you've an excellent *Medicine* against *Plagues*, *Feavers*, and other *Diseases*, that are to be expelled by sweat; which also operates by all the *Emunctories*, and cleanses the Body and Blood from the Reliques of old *Diseases*, as *Epilepsies*; also an excellent *Purge* in the *Gout*, *Leprosie*, *French Pox*, and other most grievous *Diseases*, and likewise in

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exter-

external new Wounds, Fistula's and old Ulcers, what name soever they are called by, if it be but used inwardly to purge them. Briefly, This Medicine hath scarce its fellow: So that we have no reason at all to regard such Men as out of meer ignofance, oppose and slander *Antimony* in their learned Bawlings, and say that 'tis nothing else but Poison, and therefore no ways profitable. But let no body believe their Barking, but first try the same, and he will clearly find the contrary. For we say, that the *crude solar Antimony* is corrected and dissolved by the aforelaid fire, and being dulcified and brought to a Pink-coloured Species or Powder, two Grains thereof is a certain Emetick and Cathartick, and will with pleasantness perform all whatever is said of the former. And thus we shall conclude concerning *Antimony*, at this time, seeing we have written largely thereof in our *Spagirick Philosophy's Triumph*; where the Reader may discern, that we have demonstrated him as Lord of Medicine.

Of Jupiter, or Tin.

Tin being calcined as *Saturn* is, you may with the *Spirit of Vinegar* extract its Salt; but the way we best like, is that prescribed by *Basilus*, thus:

Re *Pumice-stones*, sold in Shops, Neal them, quench them in old good Wine; Neal them again, and quench as before; let this nealing
be

be iterated a third time; the stronger the Wine you quench withal, the better it is; after that dry them gently; thus are they prepared for that purpose. Pulverize these *Pumice-stones* subtilly, then take good *Tin*, laminate it, stratifie it in a cementing way, in a reverberating Furnace, reverberate this matter for five days and nights in a flaming fire, and it draws the Tincture of the Metall, then grind it small, first scraping the *Tin-Lamins*; put it in a glass Body; pour on it good distilled *Vinegar*; set it in digestion; the *Vinegar* draweth the Tincture, which is red-yellow; abstract this *Vinegar* in *B.* edulcorate the *anima* of *Jupiter* with distilled *Water*; exicate gently, and bring it to a dry *Calx*, which being gently reverberated, becomes a subtil Powder, on which depends many Mysteries. This *Calx* may be again sublimed with *Sal Armoniack*, and the *Regulus* being preserved, the *Sal Armoniack* dulcified therefrom, the Sulphur may be separated by the *volatile Spirit of Tartar*, and so distill'd over into an *Oyl*, endued with all the Powers of *Jove*. And thus you have the Calcination, Sublimation and Distillation of *Jupiter*; and if you desire to understand more, we refer you to *Glauber's Works*, where, in *Part I. pag. 323.* he shews his Calcination and Fixation by *AF.* and how he may be purg'd from superfluous Sulphur, *Part I. pag. 130.* also the Preparation and Making the *Fulmen of Jove*, in *Part I. pag. 201, 202.* and he farther saith, in *Part I. pag. 180.* that *Tin* or *Pewter* may be

hardened, and brought to a delicate whiteness, so that 'twill resemble Silver both in colour and sound, &c. which is by its often being melted with fixed *Nitre*: But we say, If *Tin* is melted with the *Regulus* of *Antimony*, wherein ♂ and ♀ are, 'twill acquire a hardness and beauty, little inferior to Silver, especially if the Block-Tin is good.

Thus much for the noble *Jupiter*, whose superior Star is the Son of *Saturn*, who let down *Juno* in a shower of Gold, himself being clothed with the Thunderbolt, who astonishes such as do not understand his Power, Virtue and Operation; therefore omitting to speak any farther of him, (lest we should offend his Kingly Dignity, by extending the *Pythagorean* Rules) we shall proceed to that

Of Mars, or Iron.

Mars, that noble Champion or God of Battle, that conquers *Alcides*, and is not to be conquer'd by any but *Venus*, and that in the pleasant Beds of Delight; he therefore that deals the most gently by him, shall get the most from him: One way by which he is to be calcined, is as follows.

R. A Bar of Steel or Iron, and heat it red-hot, and clap it into a great Lump of Brimstone that stands over the Water, and what melts and runs into the Water, you must preserve. Continue this Operation, until you've
as

as much of the calcined *Mars* as you please the which being powdered and dulcified, is proper for the *Obstruction of the Menses in Women*. The Dose is ten Grains in any proper Vehicle; but how this *Calx* may be farther exalted, will be shewn by and by.

Salt of ♂ made per se.

R Four or five Bars of ♂, put them in a Smith's Forge, and quench it in distilled Rain-water; do this so often till the Bars are wore out, the which Operation will be very tedious, but very profitable. Now this said Water gently evaporate in a Glass Bason, and a brownish Salt will remain in the bottom, which as you've a quantity of, you may purifie by Calcination, Solution, Filtration, and Congelation. 'Tis excellent for sore Eyes, and being mixt with Empl. Mellif. for cancerated Breasts; the Salt it self is also excellent for the *Obstructions in Women*.

♂ may also be dissolved with the *Liquor* of fixed Niter, or with the *Spirit of Niter*, and more principally with the *Spirit of Salt*, according to the example you have in the white Precipitate of η ; which Dissolution being dulcified, and the Tincture taken out in tartarized Sp. V. as long as any will be extracted, you have a noble *Balsamick Tincture*, fully endued with the *Virtues of ♂*.

Flores Martis, or ♂ sublimed.

R. Of the ♂, calcined by Brimstone, as before prescribed lbj, or *Lapis Hematitidis communis* lbj, *Sal Armoniack* lbj; beat and mix them exceeding well together; then put them into an Earthen Retort, and close a large Receiver, and give fire, but gently at first, but encreasing it from three hours to three hours, until it is sublimed; the last three hours you must observe to give it the strongest degree of fire you possibly can, that so what remains, may be well calcined: It being cold, remove and break the Retort, and you shall have in the Neck a noble Martial Sublimate; and from the *Caput mort.* in the bottom, you may extract with a warm Water a Volatile Salt, the both which have many Virtues, having some adherence to the *Lapis Hematitidis*, but not so powerful.

The Anima of ♂.

R. Of the red *Vitreol Oyl*, or *Oyl of Sulphur*, one part, and two parts of *ordinary Well-water*; put those together, dissolve therein *Filings of Steel*; this Dissolution must be filtred: being warmed, let it gently evaporate a third part of it; then set the Glass in a cool place, and there will shoot Crystals as sweet as Sugar, which is the *true Vitriol of ♂*; cant off the Water, let it evaporate more, and set it again in a cold place,

place, and more Cryftals will fhoot; Neal them gently under a Muffle, ftirring it ftill with an Iron Wier, then you get a fair Purple coloured Powder; on this Powder caft diftilled *Vinegar*; Extract the *Anima* of δ in a gentle *B.* abfttract again the *Vinegar*, and dulcorate the *Anima*. This is the *Anima* of δ , which hath many Virtues.

Sal Calybis magifterialis.

Rx *Steel-duft*, or *filings*, lbj, and let them be diffolved by *Spirit of Salt*, as before directed, which muft again be dulcified well therefrom, and the Powder gently calcined under a Muffle, and then being put into a Retort, pour upon it of the *Volatile Spirit of Tartar* lbij, and put in the fecond degree of heat and the whole will be diffolved, and then draw off what Spirit will come over, and carefully deflegm; put on the Spirit again, and repeat this Operation, until it fhoot into a noble cryftalline Salt, the which dulcifie, and then will it give forth its Sulphur in Spirit of Wine, or by a higher Exaltation may be brought over the Helm in form of an Oyl: All of which are noble Medicaments and far exceeding any Preparation of *Steel*, that hath hitherto been published to the World, as we know by large experience; and although fome would fain imitate this Preparation, by fprinkling the *Filings* of *Steel* with the *Liquor* of fixed *Niter*, or Oyl of *Tartar per deliquium*, and fo bring it to

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Dust

Dust or Powder by means of the Air, and then prescribe it as a great *Arcanum*; yet we have no such value of it, because the body of the Steel is not by such a Preparation macerated, or overcome, as by the former, that being a way succedaneous to the *Alchæst*, and so commands its *Balsamick* and *Herculean* Virtues.

Prevalant in Feavers and Agues, and for opening the Obstructions of the Pancreas, Liver, Spleen, and Mesentery, and also the Urinous Passages; therefore excellent for the Scurvey, Dropsie, and Stone, and also for the Diarrhea and Dysentery. 'Tis also powerful in Womens Diseases, both in opening their Obstructions, and likewise to stop their Overflowings: In fine, 'twill cure those Diseases, that are not to be touch'd by any other Preparation of Steel whatsoever: We have therefore faithfully communicated it to the World, which cannot fail of doing it service; and the more especially in an Age wherein Steel is so much made use of, and esteemed as a principal Pillar in Medicine.

And thus much for the Calcination, Sublimation and Distillation of *Mars*, we shall only add how a Bar of Iron may be broke: Thus,

Rx Of ʒ sublimed and Sal Armoniack ana lbj, red Arsenick lbss, reduce all into a Powder, and sublime it three times, and you will have an Oyl in the Sublimatory, which condenses like Wax in the cold; pulverize, and set

set it in a Cellar to dissolve *per deliquium* ; unto which Water add as much ordinary *AF.* which being done, take some Cotton and moisten it therein, and apply it round the Bar of Steel or Iron for twelve hours, and you may easily break it, tho' as thick as a Man's Arm, by giving it a blow at the place the Cotton was applied to.

Of Sol, or Gold.

First of its Calcination or being reduced to *Calx*, thus: R^x Of *Hungarian Vitreol* two parts, *Sal Nitre* one part, and distil therefrom an *AF.* in an earthen Retort. *S. A.* Then take two parts of this Water, and one part of *Acet. destillatum*, and distil them together in a Retort in *MB.* or in Sand, with a very gentle fire, until all the Water comes off, and there remain a dry *Menstruum* or Powder in the bottom: Then take of the best *Antimony* well powdered lbs, and pour thereon the afore-said Spirit, covering the *Antimony* two or three fingers breadth therewith ; distil this in a Retort in Sand, with a very gentle fire, until all the Water that comes out from it, by often pouring back upon the *Menstruum* and repeated Distillation, hath lost its sharpness, and becomes like common Water ; and this weak Water you must separate from that which comes forth first, which yet hath a sharpness, and as much as hath been of this weak Water add so much of the first *Menstruum* to the Water,

ter, which yet hath a sharpness; and pour it back into the Retort again, and do as before, till you apprehend that your Liquor coming forth is full of the virtue and substance of your *Antimony*, which may be perceived by its weight and whiteness, and your Work is to be carried on as before, till the whole substance of *Antimony* is come forth into a white Matter.

The Preparation of the Gold.

Rx Of the *AF.* before spoken of lbiv, *Sal Armoniack* lbj, make thereof an *AR.* then take of pure *Gold* 3j, and pour the *AR.* about eight or nine fingers thickness over your *Gold*; and distil this in a Retort, and pour back the Water that comes from it, and distil it again, repeating this so long, as till your Liquor hath lost its taste, and becomes as weak as Water: Then take the same quantity of *AR.* and do the same several times, the oftener the better; and there will remain in the bottom a *Calx* of Gold.

Rx Of this *Calx* one part, and of the afore-said Water of *Antimony* five parts; set them in a digesting heat, for seven or eight days, close covered; afterward let it be precipitated in its own proper Water of *Antimony*, which became so weak, as before spoken of; then let your Powder be sweetened, and well dried, and kept for use.

Ob-

Observe, that in the Preparation of the *Antimony*, it must be beaten and sifted very fine, through any Hair Cieve.

This is prevalent in the King's Evil, Grand Pox, Cancers, Ulcers, and Buboes, with Malignant Feavers. Its Dose is four or five Grains at a time, given in this following Decoction.

R^x Bark of Guajacum, Sarsaparilla, ana ℥iv, Tartar ℥ss, common Water twelve Pints; boil all till the third part is consumed; then put thereunto of German Ground-Pine ℥iv, of the Flowers of French Lavender, Marigolds ana Mj, Saffron ℥ij; make thereof a Decoction for the use predicted.

Another.

R^x Of Gold-dust ℥j, of Salt-Petre lbj, of Roch-Allom lbss, of Salt ℥vj; put them into a Retort, and add thereunto four Quarts of Water; set it in a Sand-Furnace, and put to it a Receiver; encrease the fire, and let it boil till it be dry; put away the yellow part of it, and beat the other in a Glass Mortar, into Powder; put it into a Glass Body with a broad Mouth; put in three Quarts of Water, being warm; stir it well, and let it settle two hours; then pour off that Water, and take care that no thick Matter go off in the Water; repeat more Water to it, and do as before, till no more Water comes that is yellow; save the Water that is yellow, and take a good large Bolt-

Bolt-head, with a long Neck, that will hold about three Quarts; pour in three Pints or two Quarts of the yellow Water, and put in ℥v of crude *Mercury*; stop it up, and shake them one hour together, and let it settle two hours; then filter it off, and put to it more of the yellow Water, shaking it as before, and let it settle; and thus do till all your yellow Water is ended, then put all in to filter, and take care that it lose not any of the black Matter; put all the Matter into a Crucible, putting on the Crucible a little Cover, and over the same a Charcoal-fire; calcine it till it smoak not; then take out your Matter, and test it: This is the Powder to be exalted further by several Cohobations in a true *Sp. V.* and 'tis then a *Medicine for the Scurvey, Pox, and Gout.*

To draw the \ominus of Mettals, called Sal Sapientia.

Rx Fine Gold (as being the noblest of Mettals) in *Calx* ℥j , dissolve it in our *AR.* when dissolved, evaporate the Water, till driness appear; then pour upon the *Calx* of Gold distilled Water, and boil it for two hours; cant off your Water, and put on more; repeat this with fresh Water, till it becomes sweet, and the Water insipid; then pour thereon more of the said Water, and evaporate the same: Then put your *Calx* of Gold into a Glass, and put it into the Water of Calcination for one hour, keep-

keeping your Water to one degree of heat ; then grind well your *Calx* of Gold in a Marble, pouring thereon good distill'd Wine Vinegar, putting the same into an Urinal in *MB.* until all the said *Acet. distillatum* be evaporated away, and you will find in the bottom of your Glass a white Salt of Gold, like Snow ; and on the remaining Gold pour fresh distill'd Vinegar, and operate as before, so long as your *Acet. distillatum* leaves any Salt ; for you will find them always whiter : Repeat this Operation until the *Acet. distillatum* will draw no more Salt ; and upon the remainder pour Rain-water, in which dissolve the same three or four times, and have a care that there remain no more Salts, and when there remain no more Salts, 'tis enough clarifi'd. This is the *Essential Sublimate*, and the Salt is the *Sal Sapientiae* : When you have thus passed it through the Rain-water, distil your said Water into driness, and keep that Salt in a Vessel well stoppt, For 'tis a most excellent good Medicine in all desperate Distempers and Diseases : This Salt leaves nothing in the Body to offend or prejudice the same, and all Distempers are thereby cured in three or four Weeks. Its Dose is Gr. iij, which put into a Viol, and add thereunto one Glass of Wine, and set it in boiling Water to dissolve in the Wine ; and when dissolv'd, the Patient may drink it, covering himself in his Bed, and he will sweat abundantly through the whole Body.

To make an Oyl of the Salt of Mettals.

Rx Of the Salt of Gold, or what Mettal you please, and put it into a Matrix, and seal it up Hermetically, and set it in Sand in a moderate heat, like that of the Sun, for eight days; after encrease your fire the space of eight more, until it becomes yellow; continue thus until 'tis quite yellow; then encrease your fire more until it becomes brown, and continue it in that degree eight days, until it become red; and when 'tis red, continue the same fire for eight days, until it becomes of an high red, and after you may encrease your fire without fear, to what heighth you please; for your greatest fire cannot wrong the same, for 'tis fixt; then let it cool: after that, take and grind it into an impalpable Powder, the which put into a Body, pouring thereon distilled Vinegar, and set it *MB.* and stir it every day, covering well your Vessel, and do thus for four days; then cant off your Vinegar by inclination, being grown cold: Reiterate your Operation three times, and that which remains in the bottom of your Vessel cast away, for 'tis useless for this your said work; then put all your Vinegar into an Alimbeck, and distil unto driness, and thus you will have your Matter more beautiful than before; you may set it again into digestion with fresh Vinegar, until there remain no more *Feces*; then 'tis enough for to draw out its Oyl, when dry, which put
into

into a great Glass well stoppt, and apply thereunto a large Receiver, all well luted, and let the bottom thereof rest in a Vessel of Water, and give it a soft fire for four hours, and continue your encreasing of the fire by degrees, until you see the yellow Spirits rise; then keep your fire in the same degree of heat until the Head becomes red, and encrease your fire by little and little, till the Head becomes red like Blood; continue the same degree of fire, until redness begin to decline; encrease your fire anew, that your Vessel may be red like a glowing Coal, and keep that degree of fire for an hour, and your Head will become white like Snow; and then encrease your fire high as you can, till your Head becomes clear like to the first; then let it cool, and you'll find in your Receiver your Oyl, which is not to be got without pains.

'Tis not only good for the Scurvey, but also for most desperate Diseases incident to the Body of Man, be they internal or external without exceptions, but especially prevalent in the Distemper of Venus, Pitsick, Dropsie, Gout, &c.

Its Dose is ℥j, diffused in a Pint of White wine, to be given the Patient in a Morning fasting, letting him sleep in his Bed, and you'll see Wonders in its Operation: The said Medicine works by Stool, Urine, Sweat and insensible Transpiration, according as Nature is disposed, till its sharp malignant Humor is expelled, strengthening the Patient as much as if he had eaten a good Meal, and when you find that your Medicine operates no more by Stool,

Stool, you shall not need to give him any more than three times: For Cancers and Wols, you must anoint the same with a little Oyl, applying a Colwort or Cabbage-leaf, and a Linnen-cloth above it; and the said Medicine will produce wonderful Effects.

The Preparation of ☉ for an Arcanum.

Rx Of Gold in Calx or Powder ʒj, the which put into a Realgar, to make it red-hot in the fire, which then cast into another Realgar, in which you have heated ʒviiij of Mercury, and this will amalgama together, the which Realgar set on the fire, to exhale the said Mercury, which ought to be converted with a purifi'd Realgar on the top; and your Mercury being exhaled, dissolve the Gold in AR. the which filter through a gray Paper, and dry the same; burn it in a Realgar, and wash your Ashes in warm Water, and your Gold will remain in the bottom, the which dry in a glazed Vessel, and pour thereon four fingers breadth in height of the rectifi'd Sp. V. to which give fire, and being consumed, your Gold will remain thickish in the bottom, which put into a Glass Vessel, and pour thereon fair Water, to take off some Salts, which cant off, and pour on more for three times, and your Gold will be in subtil Atoms, the which dry of it self without fire, and the Gold is prepared.

Then

Then put this Gold into a Bolt-head, and put thereon of the forementioned \circ° ℥vj , and stopping the Matrix, set it in digestion for 24 hours, and then gently deflegm it till it is a little acid; then in a Vessel well closed, give it degrees of digestion, till it comes to a red *Antimony*, then imbibe it with more of the aforesaid \circ° ; deflegm and increase your fire one degree higher, until a redness appear, as before: and thus repeat this Operation, till the Medicine is penetrant; after sweeten it with a true Philosophical *Sp. V.* and then you've a Medicine prevalent in the Diseases of the Pancreas; purifying the corrupted Mass of Blood in the Pox, Leprosie, Ulcers, and all other evils: The Dose is twenty drops dilated in Spirit of Wine.

Panchymagogen or Catholicon, purging all Humors in the Body of Man.

R Of *Regulus* of *Antimony* ℥iv , of *Gold* ℥ij , of *Silver* ℥ss , of ♀ ℥vj , of ♂ and ♀ ana ℥iij ; melt them in a Crucible during one hour, adding by little and little ℥j of *Tartar* and *Salt Petre* pulverized together, and when the whole is in a good melting heat, cast it into an Ingot, and you will have a very beautiful *Regulus*. Take and pulverize this *Regulus* in a Mortar, and add thereunto of the *Mercury* prepared as underneath ℥iv , and grind and amalgamate them during two hours, that they may be well united together; wash and take off all that

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which

which is black, until the *Amalgama* becomes clear like a Star ; then take your *Amalgama* and put it into a Retort well luted, and distil it in an open fire, into a Receiver half full of Water, and you'll have your *Mercury* come over, of the same weight you put it in. Then take the *Regulus* which remains in the bottom, and melt it in a Crucible with a like quantity of fresh *Regulus* , which reduce into a fine Powder, and joyn thereunto the *Mercury* past ; then distil again as before , and the *Mercury* will come over qualified with a double Virtue. Then distil a third time with fresh *Regulus*, as before , and there will remain no more of the *Mettals*, than the Dross, which you may taste, to try and if any *Gold* remain therein ; then take of your best sublimate lbs, and sublime it three times with the like quantity of decrepitated Salt ; then take of Sublimate ℥ij, and of the prepared *Mercury* ℥vi, and grind it for three hours with the *Regulus*, that the *Mercury* be no more seen, [N. B. That is, what comes from the first joyning.] Now this must be sublimed for twelve hours by fire of degrees, and there will arise in the Neck of the Subliming-Glass a foolish Flower, (which is Poison) which you must separate and cast away ; then joyn that which is in the Crown with that which is in the bottom, and sublime again anew in a fresh Subliming Glass for six hours, and you will have a Sublimation, which begins to come like a Crystal ;
throw

throw away your Dross, and sublime again for five, six, or seven times, and you'll have a *sweet Mercury, impregnated with the virtue of all the Planets, and an excellent Purge to expel all the Humours peccant in Man's Body. The Dose is from thirteen to fifteen or twenty Grains in Pil. Cochiz, or Rosin of Fallop, &c. made into Pills.*

How to Prepare the Mercury.

R Of the Filings of Needles lbs, of Mercury drawn from Cinnabar lbs, and amalgamate them well together in a Mortar, and then put the same into a Retort well luted, and distil in an open fire into a Receiver half full of Water, and your Mercury will come over into the Receiver; which revived Mercury, being prepared, is for that first Preparation with the *Regulus*.

Aurum Fulmineum.

R Leaves of Gold, or pure Filings of Gold, and dissolve them in a strong AR. after perfect dissolution, precipitate with Oyl of Tartar *per deliq.* and then fulminate upon a fulminating Vessel made of Copper for that purpose; put on Gr. j. with a small scope for that purpose, and be sure you put on but one Gr. at a time, and give fire from above, and you will have a bounce, like that of a great Gun; but be sure you stand at a distance, that it touch you not,

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for

for if it should, 'twould hurt you ; and after the bounce is over, it strikes through the Copper downwards, where you will find it in a purple colour ; so do it Grain by Grain, until you have done all, which reserve for use : Upon which circulate our Aereal *Sp. V.* till it hath drawn out all the Tincture ; which is a good *Aurum Potabile*.

Aurum Potabile.

Rx Of the *Regulus* of Antimony ʒj, fine Gold-dust ʒij, and flux them together with Niter and Tartar, and reduce the Gold several times, till it all comes to a Scory ; the which dulcifie in Water or Spirit of Wine, then make this following *Menstruum*.

Rx Oyſter-shells and wash them very clean, and then calcine them in an open fire, to an exceeding whiteness : then take of them lbj, in fine Pulp, and mix them very well with Sal-Armoniack, or an Urinous Spirit redeemed and vindicated from its Fœtor ; and then distil off the Spirit, and rectifie it ; then take Nutmegs, Cloves, Cinnamon, ana ʒiv, Mace and Cardamums ana ʒiij ; then distil this Spirit two or three times from it ; then is it prepared.

Put lbj of this upon the aforesaid *Calx*, and digest in *B.* 21 days, to draw out all the
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Tincture, and cant it off; and so have you a true Medicine, and a Specifick prevalent in many stubborn Diseases, fortifying the Parts afflicted, &c.

Half an Aurum Potabile.

R A Lemon, and make it hollow, by taking away the Seeds and Pulp, and put therein Leaves of Gold, not driven to the utmost thinness, upon which pour the Juice of another Lemon or Orange, and let the Body be covered with his Cap very close; set it in a hot place, or by a Furnace; for seven or eight days, so that thereby the Gold may be brought into an Oyl; let the Juice be separated from the Oyl, and the Oyl mix'd together with the strongest *Aqua Vitæ*, which must sometimes be separated again from the Oyls by Distillation: and to know when 'tis perfect, let a little of the Oyl be anointed upon a piece of Flesh, upon which if it glides not, but pierces into the deep parts thereof, then is the distillation and working thereof well done.

Aurum Potabile nostrum.

R The Calx of Gold $\mathfrak{z}\text{j}$, of the Volatile Spirit of our *Sal Panaristos* $\mathfrak{z}\text{vj}$, and in a small Retort, close stopt; digest in Sand six days, till it is dissolved; then draw off the *Menstruum*, which preserve for the like occasion; the Calx

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will

will be left solvable as Wax, the which dulce-
 fie; then take of our *Volatile Spirit of Tartar*,
 ℥bj, and cohobate so long thereon, till it gives
 forth all its Flegm, and the Salt is coagulated
 upon the golden Oyl, and both become one :
 then with true Spirit of Wine extract all the
 Tincture, and then draw off two thirds of the
 Spirit of Wine, and what remains in the bot-
 tom is the *Aurum Potabile*. [N. B.] The white
 Body that remains, after you have drawn forth
 your Tincture carefully preserve, whose use
 shall be shewn in our *Spagirick Philosophy's Tri-
 umph*, and how the beauty of *Venus* shall allure
 it to that of *Sol*.

This *Aurum Potabile* hath the Virtues of all
 the aforesaid Preparations of Gold ; It cures
*Diseases, and fortifies the Heart ; its general inten-
 tions are in working and operating, in order to pre-
 serve the Body of Man in sanity. Its Dose is from
 two to ten drops, in a Glaß of Muscadine.*

Of Venus, or Copper.

To calcine Copper, let it be made into thin
 Plates, and lineered over with Salt made into
 a Paste with the best Vinegar ; then let it be
 put into a great Crucible, and set in a Wind-
 Furnace, and be burnt in a strong fire for a
 quarter of an hour, but so that the Plates melt
 not ; let these Plates, being red-hot, be quenched
 in Vinegar, in which *Sal Armoniack* is dis-
 solved, always ℥ss in a Pint of Vinegar ; let
 the Plates be made red-hot again, and quenched
 ed

ed in Vinegar, as before, always scraping or knocking off the Scales, that sticks to the Plates after quenching, into the Vinegar. Do this so long, till the Plates of Copper be in good part consumed by this means: then distil off the Vinegar, or let it vapour away in an open Vessel, and be coagulated into a most hard stone. So thou hast the best *Crocus* of Copper, the use whereof is great both in *Medicine* and *Alchymy*. Many make *Crocus* of Copper, by extracting of it with the Spirit of Wine, or Vinegar, as they do *Crocus Martis*: but we commend this way far above it.

The Tincture of Venus.

Rx Filings of Copper, and pour thereon good distill'd Wine-Vinegar, and set it in digestion for thirty days, in a circulatory Vessel; then pour off the distill'd Vinegar, which is coloured, and add fresh, and so repeat until 'twill draw out no more Tincture; then filter, and draw off the Flegm with an easie fire, or evaporate in a low Preserving-Glass, until it shoots into Crystals. On which Crystals pour fresh distill'd Vinegar made warm, and then pour off by Inclination into another Glass, and by Evaporation separate the corrosive Crystals from a red Earth, that will remain under, which is the Sulphur: Continue this Operation so long with fresh Spirit of Vinegar, until no more Sulphur falls. If you burn off Spirit

of Wine seven or eight times from the corrosive Crystals, until they become sweet: *Then have you a Medicine good in Feavers, Prisick, Consumption, Gravel, Gout, Epilepsie, and divers other Distempers. The Dose is five or six Grains in a Glass of Wine.*

Of the Vitriol of Venus made into a Noble Medicament.

The signs of good Vitriol are, when there appears like little Diamonds, whereof some are in form of a Pyramid, and when you break them, you will see small bright Veins, and of the colour of a Saphir, and variable colours, and if you dissolve it in Water, 'twill cause a residence, like sweet Cream mixt with small Diamonds and Marcasites; 'twill also, being rubbed upon a Knife, tinge it of a Copper colour,

R Of the best Vitriol lbxiij, dissolve it in Rain-water, in Ashes; being dissolved, filter and evaporate easily, until there arise a Pellicle; then take it off, and set it for three or four days to crystalize in a cool place; then put it into a Glass of 4 or 5 fingers high, the which set on Ashes to dry, until the Crystals come into white Powder; then dissolve it in fresh Rain-water, on Ashes for 24 hours, and the Water will become more green and beautiful than before, and there will precipitate
more

more *Feces*, which you must throw away ; as at the first, filter and evaporate into a Pellicle, and crystalize as before, and reiterate this Operation, until the Vitriol have no more *Feces*, and that it begins to come sweet, and you find it strong on the tongue, and it becomes more beautiful in colour than the Sky, or any other colour in the World : then keep the same close stopt in a Glass, that no dust fall therein. [N. B.] That you lose not the greenness, for then you lose the strength and liveliness of your Medicine.

Rx The Vitriol thus prepared, and put it into a Matrix well luted, and put it naked into your secret Furnace, and give it a proportionable fire, encreasing of it by little and little, from ten days to ten days ; and you will see, that your white Powder will be converted into a yellow Powder, in colour like to Gold ; then encrease your fire by little and little, until it comes to a reddish colour, at last like a Ruby : Then put this Matter into a Matrix, and pour thereon the *Aireal Spirit of Wine*, and digest it four or five days, and pour off the Spirit by Inclination ; and thus do so long as any Tincture will be obtained, and what remains is of no worth.

Then take all the Tinctures with Spirit of Wine, and put them into a Glass, and distil off in *MB.* till your Matter is become dry ; then dissolve it in fresh Spirit of Wine, and
again

again separate the *Feces*, and distil as before ; repeat this three times, each time throwing away the *Feces* ; so is it well cleansed.

Pour on this dry Matter Rain-water distilled, and stir it with a wooden *Spatula*, and ferment on warm Ashes four or five days, and thus continue with fresh Water, till all the Tinctures are drawn out ; then filter, and coagulate in *MB.* and dry it by degrees in Sand ; and so you have the beautiful and exalted *Sulphur of Venus*, proper against many Distempers incident to Man's Body, as well as those of the *Pancreas*.

The Sublimations of ♀, or Ens Veneris.

Rx The Colcothar of *Dantzick-Vitriol*, and dulcifie it with warm Water, from all its Salt, till no more sharpness come forth ; then dry it over the fire very well : thus you may do by the *Cap. mort.* of *AF.* made from the best *Dantzick-Vitriol* and *Indian-Niter* ; then take either of these so serv'd toij, of the best *Sak-Armoniack* toij, and grind them well together in an Iron Mortar ; then put them in an earthen Retort with a large great and long Neck, and set them in an open fire ; put on a great Receiver, lute fast, and give fire gently by degrees, till all is warm, and then sublime it from three hours to three hours, till all is come up, which will be in twelve or fifteen hours time ; observing the last three hours, to give

give it the most violent degree of fire: when all is cold, break the Retort and take the Sublimate out of the Neck, which may again be ground with fresh Colcothar, and repeated a second time, and so a third, until it comes from a golden to a rubi'd Colour.

'Tis as a general Absterfive in the Body of Man, powerful therefore in opening Obstructions, curing Rickets in Children; 'tis also prevalent in Agues, Feavers, Pleurifies, Calentures, Measles and Purples, or any other acute Disease, wherein the Life is eminently threatned. The Dose is from six to twelve Grains, Mornings and Evenings.

Species Veneris gradus Aureosa.

Rx Of the best *Dantzick-Vitriol* ℥iij, and make a Solution in distill'd Rain-water, and filter the Solution very exactly, or take the *Chaos of Vitriol* and *Sab-Armoniack*, and extract its Salt, the which digest and vapoarate off to an aurifi'd Powder, the which preserve: Either of these may be precipitated into a Sulphur by the well decocted *Salt of Tartar*, the which dry very carefully; and then put them into a Retort, adding thereunto equal weight of the best *Spirit of Vitriol*, but unrectifi'd, and digest it till the *Spirit* give off all its Flegm; then put on half the quantity of the said *Spirit of Vitriol*, and digest as before, and so do as long as Flegm will come; then will true *Spirit of Wine* force it through a Retort by Cohobations,

tions, till all is elivated; then fix it down again upon the aurifi'd Powder, so long as it will drink in Spirit, and send off Flegm; then dulcifie, and so is the Noble Medicament prepared.

Which is prevalent in Feavers, Agues, Dropsies, Gout and Stone, having an Anodine and pacative Virtue with it, by which the fury of the enraged Archeus is allayed, working in a way only succedaneous to our Narcotick Sulphur of Venus, or Ens vitæ Mettallorum, whose Preparations are shewn in our Spagirick Philosophy asserted; to which you are referred. The Dose is from five to ten Grains, Mornings and Evenings, in a proper Vehicle.

Of Mercury, or Quick-silver.

First the Magnet of Mercury.

Rx Of Mercury sublimate ℥iv , put it into a Cucurbit of Glass, pour thereon the best Spirit of Urine (vindicated from its filter, that coagulates Spirit of Wine, by its high rectification) enough to swim four fingers breadth over it, give it two days digestion, and in a lent heat distil, and most of the Spirit will come over in Flegm, and the Animal Spirits of the Urine will unite themselves with the Mineral Spirits of the sublimate Mercury: put new Spirit of Urine upon what remains in the Cucurbit, digest and distil, as before, repeating this with new Spirit of Urine,

rise, till it comes off as strong as you put it on. Then pour upon it four fingers breadth of pure *Essential Oyl*, or rather the *Mineral Oyl*, which is essentificated with being open'd by the *Circulatum Minimum*; and digest them two days, then distil with a very lent heat, and an *Aqua-city* will come off insipid; pour upon the remaining Matter new *Oyl* or *Sulphur*; digest and distil, as before, and repeat this, as you did the *Spirit of Urine*, till the *Sulphur of Mercury*, or what other *Oyl* or *Sulphur* you think best, come off, as strong as it went on, [*& hoc est pondus Naturæ*] having distill'd it to a driness: then encrease the fire to sublime what will arise, and *Terra foliata* will ascend, and the remaining *Feces* throw away.

R Of this *Terra foliata* 3x, of Gold 3j, give them a strong fire, and the Salt working on the Gold will come into a viscous and heavy Water, and will reduce all the *Mercury of Sol* and of all other Mettals: *The Sulphurs being taken in true Spirit of Wine, is prevalent in the Pox, Gout and Stone. The Dose is from 15 to 30 drops, and sweat thereon.*

The white Precipitate of Mercury.

R Of *Mercury* 3j, and dissolve it in *A. F.* 3ij, with Water and Salt twenty four hours; precipitate it into a white Powder, decant the Water, and reiterate this Work three times,
or

or you may filter it, then wash the Precipitate in fair Water, till it be sweet, and dry it or burn it with Spirit of Wine, to make it sweet.
S. A.

Mercurius Dulcis Diaphoretic. & Cathartic.

Rx Of *Mercurius Sublimat.* ℥ij, *Argent. vive* ℥xij, grind them very fine in a Glass Mortar, until the Quick-silver appear not; then put it in an Urinal or Subliming-glass, and place it in a Sand-Furnace; make a gentle fire under it, for an hour or two; then encrease the fire, for the space of five or six hours, or until 'tis sublimed; then take it out, and separate the black Matter in the Neck of the Glass or Viol, and cast it away; and when cold, grind again, and sublime as before; then take it out, and keep it for use, if sweet on the Tongue, or else do it the third time. Observe to stop the mouth of the Subliming-glass with Cotton.

To make Mercurius Præcipitat. per se.

Rx Of *Mercury* ℥ij, and put it in a Bolt-head, and gently close the mouth for two or three days, to let out the Gas; then nip it up, and give it fire by degrees, and cover the body of the Bolt-head with Sand, and 'twill daily be more and more used to the fire, so must the
the

the fire be gradually encreased for five or six Months time, till it comes to a red Precipitate. *A Dose of which is from five to ten Grains, to be taken in the Scurvy, Pox and Gout.*

Observe, that if this *Precipitate* is sweetened in *Spirit of Wine*, it may be higher advanced, by cohobating on it the spiritualized *Sulphur of Venus*, until they embrace each other; and then it becomes succedaneous to our *Arcanum specificat. Metall.* of which we have written largely of in our *Spagirick Phil. Assers.*

The sweet Oyl of Mercury.

R. Of red *Precipitate* lbs, and wash it well in Cordial Waters, as *Suebin* or *Carduus Benedict.* then dry the Powder, and put it into a Bolt-head, and pour thereon of the radical Vinegar under mentioned two fingers in height, cause it to boil, and 'twill all dissolve into Water, and if it be not all dissolved, put on more of the said Vinegar, and boil it as before, until all be dissolved, except the *Feces*, which remains in the bottom, which is the *Feces* of the *Mercury*; then pour off the Vinegar by inclination, or filter it; put it into an Alembick, and distil it off in *MB.* and then will you have in the bottom a pure white Salt, the which dissolve in distilled Vinegar, and evaporate away with a moderate heat, until a Pellicle arises, the which cause to crystalize.

Then

Then take those Cryftals, and dry them easily, and put them into a Glafs, and pour thereon of our *Aireal Spirit of Wine* four fingers above it; then fet it in *MB.* or in Horfe-dung, for twenty five days, and 'twill come into a Mucilage, the which put into a Retort, and diftil eafily, and you'l have an infipid Water; encrease the fire, and there will arise white Fumes, and fomewhat will sublime into the Neck of the Retort, the which return into the Retort, and diftil as before; repeat the fame three times, and the whole will turn into a clear Oyl; *Prevalent in the Distempers of Venus, Dropsies, Quartans, &c.* The Dose is from four to fix drops in Canary, Conſerves, or Syrupe, every other day, until a perfect Cure.

The radical Vinegar, that diffolves this Mercury.

Rx Of Honey and decrepitated Salt ana ℥ij, mix them, and cauſe them eaſily to boil to drineſs, the which reduce into a Powder, and put it into a Retort, and pour thereon of good diſtilled Wine-Vinegar, and diſtil and cohobate three or four times, and 'tis prepared.

Ano-

Another sweet Oyl of Mercury.

R Of *Mercury sublimat.* ℥ss, and dissolve it in ℥ij of *Aireal Spirit of Wine*, adding thereunto of the *Spirit of Salt* ʒij; digest it for eight days, then distil on Sand, giving a strong fire, towards the last, and keep that which passeth or cometh over; then add fresh *Wine-Spirit*, and *Spirit of Salt*, as much as is needful for dissolving the Matter, and digest as before for eight days, and repeat the said Operation for four or five times. [N. B. That there will remain a black *Feces*: Then take all the Liquors that are past, and digest them in a double Pellican fifteen days; then distil on a vaporous B. all that may ascend, which will be only Flegms, and there will remain in the bottom an Oyl, which is scented like Amber, the which put into a Retort, and give a good fire of digestion, and there will come over an Oyl as clear as Crystal, and of a sweeter smell than that of Civer.

Its Dose and Virtue. *For the Stone and Gravel, take Gr. iv. or v. in Sassafras-water, in the time of the most violent pain: For a Clap or inveterate Gonorrhœa and Pox, with Ulcers, whether inward or outward, in any part of the Body or Face; take it in a Glass of Sack, drinking after it a good draught of that Decoction, prescribed with the Preparation of Antimony and Gold.*

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Mercurius Præcipitat. & Diaphoretic

Rx Of *Vitriol* and *Niter* ana ℥j, *Spiritus* ni ℥j, *Verdigrease* ℥iv ; mix the whole, and put it into a Retort, and distil it off easily to a dryness ; then take of that Water ℥j , and add thereunto of *Mercury* drawn from *Cinnabar* ℥℥ and put it into a luted Matrix, and set it on an hot fire of digestion, to boil four days ; then put it into a Retort, and distil to a dryness and return the *Mercury* into the same matter again, and pour thereon of the fresh *Menstruum*, and boil as before for four days ; and repeat this four times, and the last time distil with a strong fire, and you will have a *Mercury* precipitate as red as Blood, the which wash and edulcerate with Cordial Water, *sc. Suebins* or *Cardus Benedictus*, and being dry, circulate in Spirit of Wine, and then draw off your Spirit of Wine by distillation, and reverberate it in a Reverberatory.

The Dose thereof is from 3 to 5 or 7 Grains, in Conserve or Cordial Water, and drinking a Glass of Canary after it : Prevalent in the Scurvy, Pox, &c.

Arcanum Mercuriale & Catharticum.

Rx Of well purged *Mercury* ℥j, of our concentrated cold Fire of the Eagle ℥iij, put them into a very high Retort, and distil off the *Menstruum*, and the *Mercury* will become fixed and very red, far beyond what may be performed by *A.F.* or Spirit

Spirit or Oyl of Vitriol, Oyl of Sulphur, or any other Acid whatever: This *Arcanum* may be dulcified from its saltiness by distill'd Water, and then it becomes an excellent Medicament, prevalent in the Pox, Kings-Evil, Cancers, Ulcers, and all such loathsome Diseases. The Dose is 1, 2, 3, or 4 Grains at the most. [Observe, That this is inferior to our *Arcanum Specificat. Metall.* that having a Mineral Sulphur introduced, as you may see at large in our *Spagirick Philosophy asserted*, where its Virtues are largely treated of.]

Of Lune, or Silver.

Lune (as you've before heard) is the Wife of *Sol*, and is endued with the perfect purity of the four Elements, only wanting the Sulphur of *Sol* for her perfection, which is that indeed wherein the Medicinal Virtue mostly resides; but seeing that she is attributed to the Head and cold and moist Diseases, we shall prescribe this Preparation of her as follows.

Pillula Lunaris, or ☾ of ☾.

℞ Of the best burnt Silver Lace, or such like, as much as you please, and of the cleansed Spirit of Niter four times as much, and put them into a Glass Body, and let it remain there till all the Silver be dissolved; and when dissolved, evaporate all the superfluous moi-

L 2 sture,

sture, till it hath a good Cream on the top; then set it by to cool, that the Crystals may shoot; then put the Crystals into an open-mouthed Glass, and dry them in a Sand Furnace, till all the stinking Spirit of the *Materia* be dried away, always keeping it stirring with a stick, but let it not stand too long for that will make the Crystals to flow: then make them up into Pills with Crumbs of White-bread, when dry. Then dissolve Aloes succotrina in the Juice of Roses, or Senna water, and when the Pills are too dry, dip them into it, and lay them thus dipped in a Glass again to dry, and keep them in a Dish in a dry place, in the Powder of Liquorish, and in a well-stopt Glass, that they may not dissolve.

Virtues.

Good for all Pains in the Head, sore Eyes, foul Stomach; Dropsie, Palsie, and many other stubborn Diseases. The Dose is from six to nine Grains.

The Sublimations of Lune.

Rx Of the Calx of Lune ℥iv , of the Volatile Spirit of Tartar ℔ij ; distil in a Retort, and the Spirit that first comes, carefully save; deflegm the remainder, and again pour on more Spirit, and operate as before; and thus do, till the sign appears; and then sublime with a
very

very strong degree of heat, and the Sulphur of the *Lune* will pass up with the *Volatile Salt* of *Tartar*, into one Noble Medicament, which is prevalent in all Diseases whereunto *Lune* can be attributed. [Observe, The *Caput mort.* white Body or Mercury that remains in the Retort, carefully to save,

The Distillation of Lune, or Luna Potabilis.

Rx *Lune*, and calcine it into fine Atoms, or laminate it into thin Plates, and in a Crucible take off the Metallick lustre, and put it into a Retort, and pour thereon three times its weight of the *Volatile Spirit* of our *Sal Panaristos*, and stop it close, and set it in the heat of a *B.* and in few days the *Lune* will be dissolved in the Liquor without any sediment; the Liquor being then distilled therefrom, leaves it in form of a fusible Salt; upon which often cohobate the Liquor, and 'twill be made volatile and come over in distinct colours: Now the Liquor may be separated from it, being putrified for a Month in *B.* and then distil in fire of the second degree, and the *Lune* will come over, leaving the Liquor behind: The *Mercurial* Body may be separated, and the *Sulphur* is that *Fifth Essence*, which cures all *Lunaticks*.

Let thus much suffice for the Preparation of *Minerals* at this time, seeing the more high

Specifick Medicines are largely treated of in *Our Spagirick Philosophy Asserted*; as also in *Our Spagirick Philosophy's Triumph*; and the *Arcana* in *Our Trifertes Soladini*: so that we love not fruitless repetitions, this only being design'd as a general Course or Compendium of the many voluminous Writings, and those that are desirous to be satisfied in the *Practick Part* of *Chymical Operations*, whether in the *Schroderian Pharmacopœia*, or in the *Cartesian Mechanical Demonstrations*, or in the *Helmontian Doctrines*, may apply themselves to us, where they may be instructed in any, or every one of these, being three distinct Courses.

Chymical

Chymical Observations and Recollections, by way of Conclusion.

WE have in this Treatise *first* laid down necessary Rules in this Art: *2dly*, The Way of advancing *Vinor Spirits*, and their various Uses. *3dly*, Concerning *Oyls*, and how they are to be purifi'd. *4thly*, Concerning *Salts*. Now, by the way, 'tis requisite to observe, that in the *Oyls* and *Salts* is the *Medicinal* Virtue of any Concret, and therefore in the *fifth* place have we proceeded to the *Anatomy* of *Urine*, and so to the Reconciling of these, in order to prepare *Powers* or *Oleosums*; then to the preparing of *Menstruums* and *Metallick Medicines*.

Now you are to observe, that the Excellency of their Virtues lyes in their Saline and more principally in their Sulphurous Qualities, for the *Central Mercury* of Bodies is a peerless *Ens*, and will not stoop to any thing, but the *Grand Elixir*, by which 'tis better'd, and that only by means of the *Universal Sulphur*, which is a *Dismissal* of *Light*, having its original from the *Fire*, and therefore the *Rays* of *Light* shine there, as also in every true *Specifick*, wherein *Sulphur* is exalted [*by it.*] These (in the *Me-*

dicinal Monarchy) are the true *Aurum Regina* in comparifon to others, the which every true experiencer will find by undeniable Demonftrations; we could indeed lay down many and particular Observations concerning both, but we are afraid if our Light fhould really appear, that the Momes and Carpers of the Age would howl againft it, as the Wolves of *Affyria* againft the Moon; but fuch we advife to feek amongft the Vulgar Slops for a Dish to appeafe their greedy Appetite; for ours is designed only for the true lovers of Art, to whom the *Afteria* will fhine, as long as the heavenly *Phæbe* doth, even from Generation to Generation: for as he comes to be darkened, ſhe ſhall be turned into Blood, the fulneſs of whole Tincture is aurified, and fixed in all tryals, that greedy *Saturn* can no more make prey on it; for we ſay 'tis an Emblance of the Divine Paradife, in the Center of which is the Tree of Life, whoſe Leaves are for Healing the Nations, without Money or Price: This we are now ſpeaking of, is that part of Art which is grounded upon true Knowledge of Created Beings, and the Manner how the Tranſmutation of Form will come about; for we ſay, that Mortality muſt put on Immortality, both in the leſſer and greater World; and here all the ſwelling Notions of Man's Wiſdom, as it ſtands in the Corruption and Elementary Nature, muſt be deſtroyed and burnt up with the Fire of

of Regeneration, as all things at the last day by the general Fire of Conflagration; and as Man must come into the Innocency, that thinks no guile, so will the World into Purity; and then the Glory of Light will appear in its lustre, which no Man now can behold, and live, and therefore says the Text, in *Exodus*, Ch. 20. ver. 21. *That Moses drew near to the thick darkness, where God was.* Thus is it plainly evident from Scripture, that the very Fountain of Light hath made use of the Vails of Darkness, in order to hide the unspeakable Glory of his Light: For 'tis said in the *Psalms*, *He hath made darkness his biding-place.* Why then may not the highest and most perfect of all Medicines be veiled over with black Garments, seeing Light it self is so covered; which, that it is really so, is well known to the Sons of the *Cabalistical* Wisdom, as we shall more largely shew in other Volumes; and although our Philosophy is but as a Mite, yet will it encrease the Treasury, being a good Coin and bearing the Stamp of the Great and Famous *Hermes*; therefore (ye Sons of Art) in the mean while accept thereof, until we can have while to tender our larger Coin, and then we know, that many will give us a free discharge, for performing our Duty in that Discipleship, where the People wait for the restoration of all things, that true Art may shine on the mighty Mount *Helicon* in the midst of Nations, that her Sons may
come

come from far, and her Daughters from the ends of the Earth, to sit down at Wisdom's Gate, in the Temple of which is the Ministration of Life, where the Unity of Spirit and Bond of Peace is known, in the Frame of which are Prayers offered to the living God, that he will hasten what was promised by the Prophet *Zephaniab*, Ch. 3. ver. 9. *sc. An universal turning of the People to a pure Language, or Lip, and in that day a consent therein: when the Lord shall be King over all the Earth, one Lord and his Name one, Zechariah 14. and the 9th.* And in the mean while we travel with a desire of seeing the same fulfilled.

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CHAP. III.

Treats of Essential and Chymical Oyls.

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CHAP. V.

Concerning Urinous Spirits in General.

CHAP. VI.

Treats concerning Powers and Oleosums.

CHAP. VII.

Treats concerning Menstruums in General.

CHAP. VIII.

Treats concerning the Mineral-work, and the Office of the General Spirit, in reducing and exalting Mineral Bodies, and how they may be brought to Noble Medicaments.

Cata-

Catalogus Medicinarum Chymicarum & Spagiricarum :

O R,

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ADVERTISEMENT.

IF any Person is desirous to be furnished with these, or any other of the Authors Medicines, whether Chymical or Spagirical, let them apply themselves to him or *Tho. Newton, Chymico-Medicus*, at the *Academia Spagirica Nova*, in *St. Paul's Shadwell, London*. Or *John Spire, Chymical Physician*, at *Horsly-down, Southwark*.

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