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a Quotation from a W.B. work that
came out of the Library of the
Cowley (G.P.) (a deep Mystic).

"If there, too, in union with humanity
is in an inferior degree, perfection
in this world already, it must need
be that, which is perfect in the high-
fulness of perfection in the world
to come; when this mysterious
Character (S) (said to have been of

Deal of David...
And of Solomon that prince of peace
That eminent voice of wisdom
When his channel of distinction
Synoptically he distinguished
nature, is both of David's...
denoting the...
in unity, denoting the...
the kind...
warping...
in their...
not; denoting five...
harmonious union; denoting the...
fractures...
all in all, or any of whom there can
be nothing; denoting...
... ..

is of, and through it, that in a
denoting almost the whole
in space of Time & Eternity, (as
the same in our age is laid
open by S. Bohm) on which
account I may justly call the
Seal or Character propheticall
When this Character, I say, is
realized, & only with addition
of a Cross, which is not express'd
therein directly. (You wonder
that it was not in those days) shall
be the Broad Seal, not only of
the eternal King of Kings, but
also of every one of his Subjects,
not only of that whole overlast-
ing Kingdom of light & glory
but also of every individual
Inhabitant thereof; all the one
in all of the same size, but in some
broader, & in others narrower,
yet in all of them from the highest
to the lowest, the very same Seal,
its spiritual shape & figure.

D. N. Jacobs

(L. 11. 15/29)

A
NEW LIGHT
 OF
ALCHYMY:
 Taken out of the
Fountain of NATURE
 AND
MANUAL EXPERIENCE.

To which is added
A Treatise of Sulphur.

Written by *MICHEEL SANDIVOGIUS*:
i. e. Anagrammatically,
DIVILESCHI GENUS AMO.

Also *Nine Books Of the Nature of Things,*
 Written by *PARACELSUS, viz.*

Of the	}	<i>Generations</i>	}	<i>Renewing</i>	}	<i>of Na- tural Things.</i>
		<i>Growths</i>		<i>Transmutation</i>		
		<i>Conservations</i>		<i>Separation</i>		
		<i>Life, Death</i>		<i>Signatures</i>		

Also a Chymical Dictionary explaining hard
 Places and Words met withal in the Writings of
Paracelsus, and other obscure Authors.

All which are faithfully translated out of the *Latin*
 into the *English* Tongue, By *J. F. M. D.*

London, Printed by *A. Clark*, for *Tho. Williams* at the
Golden Ball in *Hosier-Lane*, 1674.

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The Ms. volume from whence
 the preceding quotation is made
 occupies nearly 500 pages^{4^{to}} & is
 an Explanation of the 3 figures
 of Man which ~~were~~ published with
 Behmers 3rd Vol. ("Mysterium Magnum")
 The Ms. is entitled "Microcosmus"
 "or the little world man in his primaval
 and fallen state to his adoption to be
 the Son of God" - 1715 written by
 Dionysius Andreas Freher.

THE
PREFACE.

The Author wisheth all health to, and prays to God for a Blessing upon all the Searchers of Alchymy, namely the true Sons of Hermes.

Courteous Reader,

WHen I considered with my self, that many adulterated Books and false Receipts (as they call them) of *Alchymists*, composed through the Fraud and Covetousness of Impostors, in which not so much as one spark of truth appears, were in request with the Searchers of Natural and mysterious Arts, by which even very many have been and still are deceived: I thought I could do no better service, than to communicate that talent, committed to my trust

The Preface.

the Father of Lights, to the Sons and Heirs of Wisdom. And to this end, that future Ages may take notice, that this singular Philosophical Blessing of God hath not been denyed to some men, not only in former ages, but also in this. It seemed good to me for some Reasons to conceal my Name, whilst I do not seek praise to my self, but endeavour to be assisting to the Lovers of Wisdom. Therefore I leave that vain desire of Honour to those that had rather seem to be, than to be indeed. What here I write by way of testimony to that undoubted Philosophical truth, comprehended in few lines, have been taken out of that manua, lexperience, which the most High hath vouchsafed to me, that they which have laid the principal and real foundations in this commendable Art, may by this encouragement not forsake

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forsake the practice of the best things, and so be secured from that wicked swarm of Smoke-sellers, whose delight is to cheat. They are not Dreams, as the ignorant vulgar call them; neither are they foolish inventions of idle men, as fools, and men void of understanding (who deride the Art) conceive them to be. It is the Philosophical truth it self, which, as I am a lover of the Truth, I ought not, nay I could not, for supporting and confirming the truth of *Alchymy*, undeservedly cryed out against, keep close, or bury in silence. Although it may be much afraid in these times (when vertue and vice are esteemed alike) by reason of the unworthiness of this age, and ingratitude and treachery of men (to say nothing of the Curses of Philosophers) to come forth upon the publick stage of the world. I could pro-

The Preface.

duce witnesses of this Chymical truth, viz. sage Authors, according to the unanimous consent of divers honourable Ancients in so many several Nations: but those things which are manifest by ocular experiment, need no further proof. Many men both of high & low condition in these last years past, have to my knowledg seen *Diana* unvailed. And although there may be found some idle and ill-employed fellows, who either out of envy or malice, or fear of having their own frauds discovered, cry out that the Soul may be extracted out of Gold, and with the specious and deceitful delusion of ostentation, say it may be put to another body; not without loss and detriment of time, pains and costs: yet let the Sons of *Hermes* know for certain, that such a kind of extraction of souls (as they call them) whether

The Preface.

ther out of Gold or out of Silver (by what vulgar way of *Alchymy* soever) is but a meer fancy : which thing indeed is not believed by many, but at length by experience, the only and true Mistris of truth is verified, and that with loss. On the contrary, he which (in a Philosophical way) can without any fraud & colourable deceit make it, that it shall really tinge the basest metal, whether with gain, or without gain, with the colour of Gold or Silver (abiding all requisite tryals whatsoever) I can justly aver hath the gates of Nature opened to him, for the enquiring into further and higher secrets, and with the blessing of God to obtain them. Moreover, I present these Treatises, composed out of my own experience, to the Sons of Art, that whilst they are busied with all their thoughts and intentiveness of mind in searching

The Preface.

into the secret operations of Nature, they may thence know, and clearly understand the truth of all things, and Nature it self: in which thing alone the perfection of the whole sacred Philosophical Art consists, so that they go on in the common high-way of Nature, which she prescribes in all her operations. Therefore I would have the Courteous Reader be here admonished, that he understand my Writings not so much from the outside of my words as from the possibility of Nature; lest afterward he bewail his time, pains and costs, all spent in vain. Let him consider that this Art is for the wise, not for the ignorant; and that the sense or meaning of Philosophers is of another nature than to be understood by vapouring *Thrafses*, or Letter-learned scoffers, or vicious against their own consciences,

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(who whilst they cannot rise by their vertues attempt it by their villainies, and malicious detractings from honest men) or ignorant Mountebanks, who most unworthily defaming the most commendable Art of *Alchymy*, have with their Whites and Reds deceived almost the whole world. For it is the gift of God, and truly it is not to be attained to, but by the alone favour of God, enlightening the understanding, together with a patient and devout humility (or by an ocular demonstration from some experienced Master :) wherefore God justly thrusts them far from his secrets that are strangers to him. Finally, My only request to the Sons of Art is this, that they would take in good part my endeavouring to deserve well of them, and when they shall have made that which is occult manifest,

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nifest, and through the good pleasure of God in a constant way of diligence shall arrive to the longed for haven of the Philosophers, that they would, according to the custom of Philosophers, debar all unworthy men from this Art; and not forgetting to love their poor neighbour in the fear of God (setting aside all vain ostentation) let them sing everlasting praises of thankfulness unto the great and good God, for so special a gift, and use it well with a silent and religious joy ----

Simplicity or plainness is the seal of truth.

TO

TO THE
READER.

Judicious Reader,

THere is abundance of Knowledge ;
yet but little Truth known. The
generality of our Knowledge is but
as Castles in the Air, or ground-
less fancies. I know but two ways that are
ordained for the getting of Wisdom, viz. the
Book of God, and of Nature ; and these also,
but as they are read with reason. Many look
upon the former as a thing below them, upon
the latter as a ground of Atheism, and there-
fore neglect both. It is my judgment, that as
to search the Scriptures is most necessary, so
without reason it is impossible, Faith without
Reason is but implicit. If I cannot understand
by Reason how every thing is, yet I will see
some reason that a thing is so, before I believe
it to be so. I will ground my believing of the
Scripture upon reason, I will improve my Rea-
son by Philosophy. How shall we convince gain-
sayers of the truth of the Scriptures, but by
principles of Reason? When God made Man
after his own Image, How was that, but by
making

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making him a rational Creature? Men therefore that lay aside Reason in the reading of sacred Mysteries, do but un-man themselves, and become further involved in a Labyrinth of errors. Hence it is that their Religion is degenerated into irrational Notions. Now to say that pure Philosophy is true Divinity will haply be a paradox, yet if any one should affirm it, he would not be heterodox. When Job had been a long time justifying himself against God, which I conceive was by reason of his ignorance of God and himself, God undertakes to convince him of his error by the principles of Nature, and to bring him to the knowledg of both: as you may see at large, Job 38. Can any deny that Hermes, Plato, Aristotle (though pure Naturalists) were not most deep Divines? Do not all grant that the two first Chapters of Gen. are true Divinity? I dare also affirm that they are the most deep and the truest Philosophy. Yea, they are the ground and sum of all Divinity and Philosophy: and if rightly understood, will teach thee more knowledg of God, and thy self, than all the Books in the world besides. Now for the better understanding of them, make use of most profound Sandivogius, the Author of the first of the ensuing Treatises, as the best Expositor of

to the Reader.

of them: in that Treatise of his thou shalt see the mystery of the Deity and Nature unfolded, even to admiration: as to see what that Light and Fire is which is the Throne of Gods Majesty. How he is in the Heaven most gloriously, and in the Creatures providentially. How he is the Life of that universal Spirit which is diffused thorough the whole world. What that Spirit of his is that moved upon the waters. What those waters are which are above the Firmament, and which are under the Firmament, what that Sperm and Seed was which God put into all Creatures, by which they should be multiplied. The true manner of Mans Creation, and his degenerating into Mortality. The true Nature of the Garden of Eden, or Paradise. Also the reason why Gold, which had a Seed put into it, as well as other Creatures, whereby it should be multiplied, doth not multiply. What the Obstruction is, and how it may be removed, that so it may be digested into the highest purity; and become the true Elixir, or Philosophers Stone; the possibility whereof is so plainly illustrated in this Book of Sandivogius, that let any judicious man read it over without all partiality and prejudice, but three or four times, and he shall nolens volens be convinced of the truth of it, and not only

The Epistle

only of this ; but of many other Mysteries as incredible as this. So that if any one should ask me, what one Book did most conduce to the knowledg of God and the Creature, and the Mysteries thereof ; I should speak contrary to my Judgment ; if I should not, next to the sacred Writ, say Sandivogius. All this I speak for thy encouragement, that thou shouldst lay aside other frivolous Books, and buy this, and read it over, and thou wilt (I question not) thank me for my advice.

And as this Book doth in general, so the second of these Treatises doth in particular illustrate the possibility of Nature, and the Mysteries thereof, as also the nature and manner of the Generation, Growth, Conservation, Life, Death, Renewing, Transmutations, Separations, and Signatures of all natural things, in the explication of which many rare experiments and excellent Mysteries are discovered and found out.

To these is added a Chymical Dictionary, explaining hard places and words met withal in obscure Authors. But this and the other I speak more sparingly in the commendations of, because if read they will speak more for themselves than I can for them: only I was willing for the English Nations sake, whose spi-
rits

to the Reader.

rits are much drawn forth after Knowledge, to translate them into the English Tongue. I did not do it to multiply Books, (for there are too many Books already; and the multitude of them is the greatest cause of our Ignorance, and in them is a great vanity) but to let thee see the Light of Nature, by which thou maist judg of Truths, and the better conceive of the God of Nature, of whom all natural things are full, and whose goings forth in the way of Nature are most wonderful, even to the conviction of the greatest Atheists.

Courteous Reader,

Thou must excuse me for not affecting Elegancies in these Translations; for if I were skilled in them, yet the Matter of the Books would not bear them. If I have sometimes used uncouth words, it was because the Sense, to which I kept me close, would not properly bear any other, or at least better came not at the present into my Mind. If any Errata's have passed through the slips of my Pen, or the Printers mistake, be thou candid, and mend them, If thou shalt not approve of what

The Epistle, &c.

*I have done, convince me of my error by
doing better; for thereby thou shalt oblige
the Lovers of Truth, and amongst the
rest, thy Friend*

J. F.

A

A
NEW LIGHT
OF
ALCHYMY.

The first Treatise.

*Of Nature, what she is, and what her
Searchers ought to be.*

MAny wise and very learned men many Ages since, yea (*Hermes* testifying the same) before the Floud, wrote many things concerning the making the Philosophers Stone; and have bequeathed so many writings unto us, that unless Nature should dayly work things credible to us, scarce any one would believe it as a truth that there were any Nature at all: because in former Ages there were not so many devisers of things, neither did our Ancestors regard any thing besides Nature it self, and the possibility of Nature. And although they were contented with the plain way alone of Nature, yet they found out those things which we now imployed about divers things could not with all our wits conceive. This is be-
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cause.

A new Light of Alchymy.

cause Nature and the Generation of things in the world is esteemed of us mean and plain. And therefore we bend our wits not to things known, and familiar, but to such things, which not at all, or very hardly can be done. Wherefore it happens that we are more dexterous in devising curious subtilties, and such which the Philosophers themselves did never think of, than to attain to the true process of Nature, and the right meaning of Philosophers. And such is the disposition of mens Natures, as to neglect those things they know, and to be always seeking after other things; such also and much more is that of mens Wits, and Fancies, to which their Nature is subjected. As for example; You see any Artificer, when he hath attained to the highest perfection of his Art, either searcheth into other Arts, or abuseth the same, which he already hath, or else leaves it off quite. So also is generous Nature always active and doing to is very Iliad (*i. e.*) utmost period, and afterward ceaseth. For there is given to Nature from the beginning a certain kind of grant, or permission still to attain to things better and better through her whole progress, and to come to her full rest, towards which she tends with all her might, and rejoyceth in her end, as a Pismire doth in her old age, at which time Nature makes her Wings. Even so our Wits have proceeded so far, especially in the Philosophical Art, or Praxis of the Stone, that now we are almost come to the Iliad it self. For the Art of Chymistry hath now found out such subtilties, that scarce greater can be invented, and differ as much from the Art of the Ancient Philosophers

as a Clock-Smith doth from a plain Black-Smith: And although both work upon Iron, yet neither understands the others Labours, although both are Masters of their Art. If *Hermes* himself, the Father of Philosophers, should now be alive; and subtil-witted *Geber*, together with most profound *Raimundus Lullius*, they would not be accounted by our Chymists for Philosophers, but rather for Scholars: They would be ignorant of those so many Distillations, so many Circulations, so many Calcinations, and so many other innumerable Operations of Artists now adays used, which men of this age devised, and found out of their Writings. There is one only thing wanting to us, that is, to know that which they effected, *viz.* the Philosophers Stone, or Physical Tincture we whilst we seek that, find out other things: and unless the Procreation of Man were so usual as it is; and Nature did in that thing still observe her own Law, and Rules we should scarce not but err. But to return to what I intended; I promised in this first Treatise to explain Nature, lest every idle fancy should turn us aside from the true and plain way. Therefore I say Nature is but one, true, plain, perfect and entire in its own being, which God made from the beginning, placing his Spirit in it: but know that the Bounds of Nature is God himself, who also is the Original of Nature. For it is certain, that every thing that is begun, ends no where but in that in which it begins. I say it is that only alone, by which God works all things: not that God cannot work without it (for truly he himself made Nature, and is omnipotent) but so it

A new Light of Alchymy.

pleaseth him to do. All things proceed from this very Nature alone; neither is there any thing in the world without Nature. And although it happens sometimes that there be Abortives; this is not Natures fault, but of the Artist, or place.

This Nature is divided into four places, in which she works all these things which appear to us under shadows; for truly things may be said rather to be shadowed out to us, than really to appear. She is changed in Male and Female, and is likened to *Mercury*, because she joyns herself to various places; and according to the goodness or the badness of the place she brings forth things; although to us there seem no bad places at all in the Earth. Now for Qualities there be only four, and these are in all things, but agree not, for one alway exceeds another. Moreover, Nature is not visible, although she acts visibly; for it is a Volatile Spirit, which executes its Office in Bodies, and is placed, and seated in the Will and Mind of God. Nature in this place serves us for no other purpose, but to understand her Places, which are more suitable, and of nearer affinity to her; that is, to understand how to joyn one thing to another, according to Nature, that we mix not Wood and Man together, or an Ox or any other living Creature and Metals together: but let every thing act upon its own like: and then for certain Nature shall perform her Office. The Place of Nature is no other than, as I said before, what is in the Will of God.

The Searchers of Nature ought to be such as Nature her self is, true, plain, patient, constant, &c. and

and that which is chiefest of all, religious, fearing God, not injurious to their Neighbour. Then let them diligently consider, whether their purpose be agreeable to Nature; whether it be possible, let them learn by clear examples, *viz.* Out of what things any thing may be made, how, and in what Vessel Nature works. For if thou wilt do any thing plainly, as Nature her self doth do it, follow Nature; but if thou wilt attempt to do a thing better than Nature hath done it, consider well in what, and by what it is bettered, and let it always be done in its own like. As for example, if thou desirest to exalt a Metal in Vertue (which is our intention) further than Nature hath done; thou must take a Metalline Nature both in Male and Female, or else thou shalt effect nothing. For if thou dost purpose to make a Metal out of Herbs, thou shalt labour in vain, as also thou shalt not bring forth Wood out of a Dog, or any other Beast.

The second Treatise.

*Of the Operation of Nature in our intention,
and in Sperme.*

I Said even now that Nature was true, but one, every where seen, constant, and is known by the things which are brought forth, as Woods, Herbs, and the like. I said also that the Searcher of Nature must be true, simple hearted, patient, constant, giving his mind but to one thing alone,

A new Light of Alchymy.

&c. Now we must begin to treat of the acting of Nature. As Nature is in the Will of God, and God created her, or put her upon every imagination; so Nature made her self a Seed, (*i.e.*) her Will, and Pleasure in the Elements. She indeed is but one, and yet brings forth divers things; but workes nothing without a Sperm: Nature works whatsoever the Sperme pleaseth, for it is as it were an Instrument of some Artificer. The Sperm therefore of every thing is better; and more advantagious to the Artificer, than Nature her self. For by Nature without Seed, you shall do as much as a Goldsmith shall without Fire, Gold, or Silver, or a Husbandman without Corn or Seed. If thou hast the Sperm, Nature is presently at hand, whether it be to bad or good. She works in Sperm, as God doth in the free will of man: and that is a great mystery, because Nature obeys the Sperm, not by compulsion, but voluntarily, even as God suffers all things which man wills, not by constraint, but out of his own free pleasure: Therefore he gave Man free will whether to bad or to good. The Sperm therefore is the Elixir of every thing, or Quintessence, or the most perfect Decoction or Digestion of a thing or the Balsom of Sulphur, which is the same as the Radical Moisture in Metals. There might truly be made a large Discourse of this Sperm; but we shall only keep to that which makes for our purpose in the Chymical Art. Four Elements beget a Sperm through the Will and Pleasure of God, and imagination of Nature: for as the Sperm of Man hath its Center or Vessel of its Seed in the Kidnies; so the four Elements by
 their

their never ceasing motion (every one according to its quality) casts forth a Sperm into the Center of the Earth, where it is digested, and by motion sent abroad. Now the Center of the Earth is a certain empty place where nothing can rest. The four Elements send forth their Qualities into ex-central parts of the Earth, or into the circumference of the Center. As a Man sends forth his Seed into the entrance of the Womb of the Woman, in which place nothing of the Seed remains, but after the Womb hath received a due proportion, casts out the rest: so also it comes to pass in the Center of the Earth, that the magnetick Virtue of the part of any place draws to it self any thing that is convenient for its self, for the bringing forth of any thing; the residue is cast forth into stones, and other excrements. For all things have their original from this Fountain, neither hath any thing in the world any beginning but by this Fountain. As for example; let there be set a vessel of Water upon a smooth even Table, and be placed in the middle thereof, and round about it let there be laid divers things, and divers Colours, also Salt, and every one apart: then let the Water be poured forth into the middle; and you shall see that Water to run abroad here and there, and when one stream is come to the red Colour, it is made red by it, if to the Salt, it takes from it the Taste of the Salt, and so of the rest. For the Water doth not change the place, but the diversity of the place changeth the Water. In like manner the Seed or Sperm being by the four Elements cast forth from the center into the circumference, passeth through divers places, and according

A new Light of Alchymy.

ding to the nature of the place it makes things : If it comes to a pure place of Earth and Water, a pure thing is made. The Seed and Sperm of all things is but one, and yet it produceth divers things, as is evident by the following example. The Seed of a Man is a noble Seed, and was created and ordained for the Generation of Man only; yet nevertheless if a man do abuse it, as is in his free will to do, there is born an Abortive. For if a Man contrary to Gods most exprefs Command should couple with a Cow, or any other Beast, the Beast would presently conceive the Seed of the Man, because Nature is but one; and then there would not be born a Man, but a Beast, and an Abortive; because the Seed did not find a place suitable to it self. By such an inhumane and detestable Copulation of Men with Beasts there would be brought forth divers Beasts like unto Men for so it is, if the Sperm goes into the Center there is made that which should be made there; but when it is come into any other place, and hath conceived, it changeth its form no more. Now whilst the Sperm is yet in the Center, there may as easily be brought forth a Tree, as a Metal from the Sperm, and as soon an Herb as a Stone, and one more pretious than another, according to the purity of the place: But how the Elements beget a Sperm is in the next place to be treated of, and it is done thus: The Elements are four: two are heavy and two are light, two dry and two moist, but one which is most dry and another which is most moist are Males and Females, &c. Every one of these of it self is most apt to produce things most like unto it self in its own sphere,

and

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and so it pleased God it should be : These four never are at rest, but are always acting one upon another ; and every one by it self sendeth forth his own thinness, and subtilty, and they all meet in the Center : now in the Center is the Archeus, the servant of Nature, which mixeth those Sperms, and sends them forth. And how that is done is to be seen more fully in the Epilogue of the twelve Treatises.

The third Treatise.

Of the true first Matter of Metals.

THe first Matter of Metals is twofold, but the one cannot make a Metal without the other. The first and principal is the humidity of the Air mixed with heat ; and this the Philosophers called *Mercury*, which is governed by the Beams of the Sun and Moon in the Philosophical Sea, the second is the dry heat of the Earth, which they called Sulphur. But because all true Philosophers chiefly concealed this, we will a little more clearly explain it ; especially the weight or poise, which being unknown, all things are spoiled. Thence it is, that many bring forth an Abortive out of that which is good ; for there be some that take the whole Body for the Matter, or Seed, or Sperm ; and some that take a piece, and all these go beside the right way. As for example ; if any one should take the Foot of a Man, and the Hand of a Woman, and would by mixing these

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these two together make a Man, it were not possible to be done. For there is in every Body a Center, and a place or the point of the Seed or Sperm, and is always the 8200th. part, yea even in every Wheat Corn; and this cannot be otherwise. For not the whole Corn or Body is turned into Seed, but only a spark, or some certain small necessary part in the Body, which is preserved by its Body from all excessive heat and cold. If thou hast ears, or any sense, mark well what is here said, and thou shalt be safe, and out of the number not only of those who are ignorant of the place of the Sperm, and endeavour to convert the whole Corn into Seed; but also of them all, who are employed in the fruitless Dissolution of Metals, and are desirous to dissolve the whole of Metals, that afterwards by their mutual Commixtion they make a new Metal. But these men, if they considered the process of Nature, should see that the case is far otherwise; for there is no Metal so pure, which hath not its impurities, yet one more or fewer than another. But thou, Friendly Reader, shalt observe the first point of Nature, as is abovesaid, and thou hast enough: but take this caution along with thee; that thou dost not seek for this Point in the Metals of the vulgar, in which it is not. For these Metals, especially the Gold of the vulgar, are dead, but ours are living, full of spirit, and these wholly must be taken: for know, that the Life of Metals is Fire whilst they are yet in their Mines; and their Death is the Fire, *viz.* of Melting. Now the first Matter of Metals is a certain Humidity mixed with warm Air, and it resembles fat Water, sticking to every thing pure

or

or impure, but in one place more abundantly than in another, by the reason the Earth is more open and porous in one place than in another, having also an attractive Power. It comes forth into the light sometimes by it self, with some kind of Covering, especially in such places where there was nothing that it could well stick to; it is known thus, because every thing is compounded of three Principles: but in reference to the Matter of Metals is but one, without any conjunction to any thing, excepting to its Covering or Shadow, viz. Sulphur, &c.

The fourth Treatise.

How Metals are generated in the Bowels of the Earth.

METALS are brought forth in this manner. After the four Elements have sent forth their Virtues into the Center of the Earth, the Archeus by way of Distillation sends them up unto the Superficies of the Earth, by vertue of the heat of its perpetual motion: for the Earth is porous, and this Wind by distilling through the Pores of the Earth, is resolved into Water, out of which all things are made. Therefore let the Sons of Wisdom know, that the Sperm of Metals doth not differ from the Sperm of all things, viz. the moist Vapour: therefore in vain do Artists look after the reducing of Metals into their first Matter, which is only a Vapour. The Philosophers meant not such a first Matter, but only the second Matter, as *Bernardus Trevisanus* learnedly discusseth it,

it though not so clearly, because he speaks of the four Elements, but yet he did say as much, but he spake only to the Sons of Art. But I, that I might the more clearly open the Theory, would have all be admonished here to take heed how they give way to so many Solutions, so many Circulations, so many Calcinations, and Reiterations of the same; for in vain is that sought for in a hard thing, when as the thing is soft of it self, and every where to be had. Let not the first, but the second Matter only be sought after, *viz.* that which as soon as it is conceived, cannot be changed into another form. But if thou inquirest how a Metal may be reduced into such a Matter, in that I keep close to the intention of the Philosophers: This thing only above all the rest I desire, that the Sons of Art would understand the Sense and not the Letter of Writings, and where Nature doth end, *viz.* in Metallick Bodies, which in our eyes seem to be perfect, there must Art begin. But to return to my purpose, (for my intention is not here to speak of the Stone only) let us now treat of the Matter of Metals. A little before I said, that all things were made of the liquid Air, or the Vapour, which the Elements by a perpetual motion distil into the Bowels of the Earth; and then the Archeus of Nature takes and sublimes it through the Pores, and according to its discretion distributes it to every place (as we have declared in the foregoing Treatises) so from the variety of places proceeds the variety of things. There be some that suppose *Saturn* to have one kind of Seed, and Gold another, and so all the rest of the Metals. But these are foolish fancies;

fancies; there is but one only Seed, the same is found in *Saturn* which is in Gold, the same in Silver which is in Iron; but the Place of the Earth is divers, if thou understandest me aright, although in Silver Nature sooner hath done its work than in Gold, and so of the rest. For when that Vapour is sublimed from the Center of the Earth, it passeth through places either cold or hot: If therefore it passeth through places that are hot and pure, where the fatness of Sulphur sticks to the Walls; I say, that Vapour which the Philosophers have called the Mercury of Philosophers applies it self to, and is joyned to that Fatness which then it sublimes with it self; and then becomes an Uinctuosity, and leaving the name of a Vapour, is called by the name of Fatness; which afterward coming by Sublimation unto other places which the foregoing Vapour hath cleansed, where the Earth is subtil, pure and moist, fills the Pores thereof, and is joyned to it, and so it is made Gold; but if that Fatness come to impure and cold places, it is made Lead; but if the Earth be cold and pure, and mixed with Sulphur, it is made Copper, &c. For by how much more a place is depurated, or cleansed, by so much the more excellent it makes the Metals: for we must know, that that Vapour goes out continually from the Center to the Superficies, and cleanseth those places through which it passeth. Thence it comes to pass, that now there may be found Mines in those places where a thousand years ago were none; for in its passage it always subtilizeth that which is crude
and

and impure, carrying it by degrees with it: And this is the Reiteration, and Circuition of Nature; it is so long sublimed in producing new things, until the place be very well purified; and by how much the more it is purified, by so much the nobler things it brings forth. Now in the Winter when the Air is cold, binding fast the Earth, that unctuous Vapour is congealed, which afterward when the Spring returns is mixed together with Earth; and Water, and so becomes a Magnesia, drawing to it self the Mercury of Air like unto it self, and gives life to all things through the concurrence of the Beams of the Sun, Moon and Stars, and so it brings forth Grass, Flowers, and such like things. For Nature is not one moment of time idle. Now Metals are thus made, the Earth by long Distillation is purified, then they are generated by the access, or coming thither of the Fatness: they are brought forth no other way; as is the foolish opinion of some that misinterpret the Writings of Philosophers.

The fifth Treatise.

Of the generation of all kinds of Stones.

THe Matter of Stones is the same as of other things; and according to the purity of places they are made in this Manner. When the four Elements distill their vapour into the Center of the Earth; and the Archeus of Nature sends forth the same and sublimes it; this whilst it passeth through places, and the pores of the Earth, takes along with it self all the impurity of the Earth unto the very Superficies, which afterward the Air congeals (for what the pure Air makes, the crude Air congeals, because Air hath ingresse into Air, and they joyn themselves together, for Nature is delighted in Nature) and so are made Rocks, and stony Mountains, according to great and little Pores. And by how much the greater are the Pores of the Earth, by so much the better is the place purified. Since therefore by such a breathing Place or Vent, a greater Heat, and a greater quantity of Water passeth, therefore the sooner is the Earth deputed: and so afterward in those places Metals are more easily brought forth. Even so very experience testifies, that Gold cannot be got or found any where but in Mountains, and seldom or never in plain and level Ground: for most commonly such places are moist, not with the Vapour, but with Elementary Water, which draws to it self that Vapour,
and

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and so they embrace one another, as that they can hardly be separated; afterwards the Sun of the Heavens digesting them, makes that fat Clay which the Potters use. But in places where there is gross Sand, and whither the Vapour doth not bring with it that Fatness, or Sulphur, it brings forth Herbs and Gráfs in Meadows. There be other kind of Stones, which are called precious Stones, as the Diamond, Rubies, Emerald, and such like Gems as these, all which are generated after this Manner. When the Vapour of Nature is sublimed by it self, without being joynd to the fatness of Sulphur, and comes to a place of pure salt Water, there are made Diamonds; and this is in cold places, whither that Fatness cannot come, because that Fatness would hinder the making of these Stones. For we must know, that the Spirit of Water is sublimed easily, and that with a small heat; but Oyl and Fatness cannot be carried up but with a great heat, and that also into hot places; for when it is come from the Center, if it meet with any little cold, it is congealed, and is at a stand, but the vapour ascends to its due places, and in pure Water is congealed into Stones by Grains. But how Colours are made in Gems; we must know that they are made by reason of the Sulphur in this Manner: if the Fatness of the Sulphur be congealed, then by that perpetual motion, the Spirit of the Water passing through, it digests and purifies it by vertue of the Salt, until it be coloured with a digested heat, red or white, which colour tending toward a further perfection, is carryed up by that Spirit, because it is subtilized and made thin by so many reiterated distillations; the Spirit after-
ward

ward hath a power to enter into imperfect things, and so brings in a Colour to them, which afterward is joynd to that Water, being then in part congealed, and so fills up the Pores thereof, & is fixed with it with an inseparable fixation. For all Water is congealed with Heat, if it be without Spirit, and congealed with Cold, if it hath a Spirit; but he that knows how to congeal Water with Heat, and to joyn a Spirit with it, shall certainly find out a thing more pretious than Gold, and every thing else. Let him therefore cause that the Spirit be separated from the Water, that it may putrifie, and be like a Grain. Afterwards the Feces being cast away, let him reduce and bring back the Spirit again from the deep into Water, and make them be joynd together again: for that Conjunction will generate a Branch of an un-like shape to its Parents.

The sixth Treatise.

*Of the second Matter and Putrefaction
of things.*

WE have spoken of the first Matter of things, and how things are produced by Nature without Seed, that is, how Nature receives Matter from the Elements, out of which she makes Seed: But now we intend to treat of the Seed it self, and things generated of Seed. For every thing that hath Seed is multiplied in it, but without the help of Nature it is not done: for the Seed is

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nothing

nothing else but the Air congealed in some Body: or it is a moist Vapour; and unless this be resolved by a warm Vapour, it is of no use. Let therefore the Searchers of the Art understand what Seed is, lest they seek after a thing that is not: and let them know that is threefold, which is brought forth by the four Elements. The first is Mineral, and is that which we now speak of; the second is Vegetable; the third Animal. The Mineral Seed is known by Philosophers alone: the Vegetable is common and vulgar, as we may see in Fruits: the Animal is known by imagination. The Vegetable doth shew to us, how Nature made it of the four Elements. For we must know that the Winter is the cause of Putrefaction, seeing it congeals the Vital Spirits in Trees; and when those by the Heat of the Sun (in which there is a magnetick Virtue, attractive of all manner of Moisture) are resolved; then the Heat of Nature, stirred up by motion, drives or forceth the subtil Vapour of the Water to the circumference, and this Vapour openeth the Pores of the Tree, and makes Drops distil, always separating the pure from the impure. Yet the pure sometimes goeth before the impure; the pure stays, and is congealed into Flowers, the impure goes into Leaves, the gross and thick into the Bark; the Bark of the Tree remains fast and firm, the Leaves fall with cold or heat, when the Pores thereof are stopt: the Flowers in congealing receive their Colour according to the Heat whereby the Colour is made, and bring with them Fruit and Seed (as an Apple, in which there is Sperm out of which a Tree is not brought forth; but in the inside of that Sperm

Sperm is Seed or Kernel, out of which even without the Sperm is brought forth a Tree, for Multiplication is, not in the Sperm, but in the Seed.) So we see with our eyes, that Nature creates a Seed out of the four Elements, lest we should labour in vain about it; for what is created already need not a Creator: Let this by way of example be sufficient for the Advertisement of the Reader; but now I return to my purpose concerning the Minerals. Nature creates the Mineral Seed, or the Seed of Metals, in the bowels of the Earth: wherefore it is not believed that there is any such Seed in *rerum naturâ*, because it is invisible. But it is no wonder if ignorant men doubt of it, seeing they cannot perceive that which is before their eyes, much less that which is hid from their eyes: but it is most true that that which is superiour is but as that which is inferiour, and so on the contrary. Also that which is brought forth above is brought forth of the same Fountain, as that beneath in the Bowels of the Earth. And what prerogative should Vegetables have before Metals, that God should put a Seed into them, and without cause withhold it from these? Are not Metals of as much esteem with God as Trees? Let this be granted for a truth, that nothing grows without Seed: for where there is no Seed the thing is dead. It is necessary therefore that four Elements should make the Seed of Metals, or bring them forth without a Seed, if they are produced without Seed, then they cannot be perfect; seeing every thing without Seed is imperfect, by the rules of Composition: he which gives no credit to this

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undoubted truth is not worthy to search into the secrets of Nature; for there is nothing made in the world that is destitute of Seed. The Seed of Metals is truly and really put into them: and the Generation of it is thus. The four Elements in the first Operation of Nature do by the help of the Archeus of Nature distil into the Center of the Earth a ponderous or heavy Vapour of Water, which is the Seed of Metals, and is called Mercury by reason of its fluxibility, and its conjunction with every thing, not for its Essence; and for its internal Heat it is likened to Sulphur, and after Congelation becomes to be the radical Moisture. And although the Body of Metals be procreated of Mercury (which is to be understood of the Mercury of Philosophers) yet they are not to be hearkened to, that think the vulgar Mercury is the Seed of Metals, and so take the Body instead of the Seed, not considering that the vulgar Mercury spoken of hath its own Seed in its self. The errors and mistakes of all these men will be made apparent by the following example. It is manifest that men have Seed, in which they are multiplied: the Body of Man is Mercury; but the Seed is hid in the Body, and in comparison to the Body is but little and light: he therefore that will beget a Man let him not take Mercury, which is the Body, but the Seed, which is the congealed Vapour of Water. So in the Regeneration of Metals, the vulgar Chymists go preposterously to work: They dissolve Metallick Bodies, whether it be Mercury, or Gold, or Lead, or Silver, and corrode them with sharp Waters, and other Hetrogeneous things not requisite

quisite to the true Art, and afterward joyn them together again, not knowing that a Man is not generated of a Mans Body cut to pieces, because by this means the Body is marred, and the Seed beforehand is destroyed. Every thing is multiplied in Male and Female, as I have already mentioned in the Treatise of the twofold Matter: The Division of the Sexes causeth or produceth nothing, but a due joyning of them together brings forth a new form: the Seeds therefore, or Spermes, not Bodies are to be taken. Take therefore a living Male and a living Female, joyn these together, that betwixt them there may be conceived a Sperm for the bringing forth of Fruit after its kind: There is no man living can believe that he can make the first Matter: The first Matter of Man is Earth, and no man can of that make a Man; only God knows how to do this; but of the second Matter, which is already made, if it be put into its due place, may easily by the operation of Nature be generated a thing of that species, or kind, which the Seed was of. The Artist here need do nothing, only to separate the thin from the thick, and to put it into its due Vessel. For this is to be considered, that as a thing is begun so it ends: Of one are made two, of two one, and then you have done. There is one God; of this one God the Son is begotten: One produceth two, two have produced one holy Spirit proceeding from both: so the world is made, and so shall be the end thereof. Consider the four former Points most exactly: thou hast in them the Father, the Father and the Son, and lastly the holy Spirit: thou hast the four

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Elements : thou hast four great Lights, two Cēstrial, and two Central : This is all that is, hath been, or shall be, that is made, plain by this fore-named similitude. If I might lay down all the mysteries that might be raised from hence, they would amount to a great volum. I return to my purpose, and I tell thee true, my Son! one is not made of one naturally, for thus to do is proper to God alone: let it suffice thee that thou art able out of two to make one, which will be profitable to thee. Know therefore that the Sperm doth multiply the second Matter, and not the first: for the first Matter of all things is not seen, but is hid either in Nature, or in the Elements; but the second Matter sometimes appears to the sons of wisdom.

The seventh Treatise.

Of the Vertue of the second Matter.

BUt that thou mayest the more easily conceive what this second Matter is, I will describe the vertues of it, by which thou maist know it. And first of all know, that Nature is divided into three Kingdoms; two of them are such that either of them can subsist of it self, if the other two were not; there is the Mineral, Vegetable, and Animal Kingdom. The Mineral can subsist of it self, although there were no Man in the World, nor Tree, or Herb. The Vegetable likewise, although there were no Metal, nor Animal, can stand

stand by it self: these two are of one made by one: but the third hath life from the other two which we have mentioned, without which it could not subsist, and is more noble and excellent then those two, as also it is the last of the three, and rules over the other: because always Vertue or Excellency ends in a third thing, and is multiplied in the second. Dost thou see in the Vegetable Kingdom? The first Matter is an Herb, or a Tree, which thou knowest not how to make, Nature alone makes it: In this Kingdom the second Matter is Seed, which thou seest, in this the Herb, or the Tree is multiplyed: In the Animal Kingdom the first Matter is a Beast, or a Man, which thou knowest not how to make; but the second Matter or the Sperm, in which they are multiplyed, thou knowest. In the Mineral thou knowest not how to make a Metal, and if thou braggest that thou canst, thou art a fool, and a lyer, Nature makes that, and although thou shouldest have the first Matter, according to the Philosophers, yet it would be impossible for thee to multiply that Central salt without Gold: Now the seed of Metals is known only to the sons of Art. In Vegetables the Seed appears outwardly; the Reins of its digestion is warm Air. In Animals the Seed appears inwardly, and outwardly; the Reins of its digestion are the Reins of a Male. Water in Minerals is the Seed in the Center of their Heart; and is their Life: the Reins of its digestion is Fire. The Receptacle of the Vegetable Seed is the Earth; the Receptacle of the Seed Animal is the Womb of the Female: the Receptacle of Water which is the Mineral Seed, is Air. And those are

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the Receptacles of Seeds, which are the Congealations of their Bodies: that is their digestion, which is their Solution: that is their putrefaction, which is their destruction. The vertue of every Seed is to joyn it self to every thing in its own Kingdom, because it is subtil, and is nothing else but Air, which by fatness is congealed in Water: It is known thus, because it doth not mix it self naturally to any thing out of its own Kingdom: it is not dissolved, but congealed, because it doth not need dissolution, but congealation. It is necessary therefore that the Pores of the Body be opened, that the Sperm may be sent forth, in whose Center the Seed lies, which is Air: that when it comes into its due Matrix, is congealed, and congeals what it finds pure, or impure mixed with what is pure. As long as the Seed is in the Body, the Body lives, when it is all consumed the Body dies; also all Bodies after the emission of Seed are weakned: experience likewise testifies that Men which give themselves over too much to venery become feeble, as Trees, that bear too much Fruit, become afterwards barren. The Seed therefore, as oftentimes hath been repeated, is a thing invisible; but the Sperm is visible, and is almost a living Soul; it is not found in things that are dead: It is drawn forth two ways, pleasantly, and by force: But because we are in this place to treat of the vertue of it only, I say that nothing is made without Seed: all things are made by vertue of Seed: and let the Sons of Art know, that Seed is in vain sought for in Trees that are cut off, or cut down, because it is found in them only that are green.

The eighth Treatise.

How by Art Nature works in Seed.

ALL Seed is nothing worth of it self, if it be not either by Art, or Nature put into its proper Matrix. And although Seed be of it self more noble then every creature, yet the Matrix is the life of it, and makes the Sperm, or Coim to putrefie, and causeth a congelation of the pure point, and also by the heat of its body nourishe it, and makes it grow, and this is done in all the foresaid Kingdoms of Nature; and is done naturally by moneths, years, and ages. But that is a witty Art, that can shorten any thing in the Mineral, and Vegetable Kingdom, but not in the Animal: in the Mineral Kingdom it perfects that, which Nature could not, by reason of the crude Air, which with its vehemency filled the Pores of every Body; not onely in the Bowels, but also in the superficies of the Earth. As I have already said in the foregoing Chapters. But that this may be the more easily understood, I will add hereunto, that the Elements striving amongst themselves send forth their Seed into the Center of the Earth, as into their Reins, but the Center by help of motion sends it into its Matrix. Now the Matrixes are innumerable, as many Matrixes, as places, one purer then other, and so almost *in infinitum*. Know therefore, that a pure Matrix will afford a pure conception in its own likeness: As for example,

ple, in Animals there are Matrixes of Women, Cows, Mares, Bitches, and the like. So in the Mineral, and Vegetable Kingdoms, there are Metals, Stones, Salts; for the Salts in these two Kingdoms are to be considered of, as also their places, according to more or less.

The ninth Treatise.

Of the Commixtion of Metals, or the drawing forth their Seed.

WE have spoken of Nature, of Art, of the Body, of Sperm, and of Seed, now let us descend unto Praxis, *viz.* how Metals ought to be mixed together, and what their correspondency or agreement is one with another. Know therefore that a Woman doth not vary from a Man; both are bred of the same Seed, and in one Matrix, there was nothing besides digestion, and that the Matrix had in it purer bloud, and Salt: so Silver is made of the same Seed as Gold is, and in the same Matrix; but the Matrix had more Water in it then digested blood, according to the season of the Moon in the Heavens: But that thou maist the more easily imagine with thy self how Metals couple together, that their Seed may be sent forth, and received; behold and see the Heavens, and the Spheres of the Planets: thou seest that *Saturn* is placed the uppermost or highest, next to that *Jupiter*, then *Mars*, then *Sol*, or the Sun, then *Venus*, then *Mercury*, and last of all *Luna*, or the Moor;

Moon. Consider also that the vertues of the Pla-
 nets do not ascend, but descend: Experience
 teacheth us much, *viz.* that of *Venus*, or Copper
 not made *Mars*, or Iron, but of *Mars* is made
Venus, as being an inferiour Sphere: so also *Jupi-*
ter, or Tin is easily changed into *Mercury* or
 Quick-silver, because *Jupiter* is the second from the
 firmament, and *Mercury* the second from the
 earth: *Saturn* is the first from the Heavens, and
Luna the first from the Earth: *Sol* mixeth it self
 with all, but is never bettered by its inferiors.
 Now know that there is a great agreement betwixt
Saturn, or Lead, and *Luna*, or Silver, in midst of
 which the Sun is placed: as also betwixt *Jupiter*
 and *Mercury*, in midst of which *Sol* is also
 placed, and in the same manner betwixt *Mars*
 and *Venus*, which also have *Sol* placed in
 the midst of them. Chymists know how to
 change Iron into Copper without Gold, they
 know also to make Quick-silver out of Tin: and
 here are some that make Silver out of Lead: But
 if they knew by these mutations to give or mini-
 ster to them the Nature of Gold, they would cer-
 tainly find out a thing more precious then any trea-
 sure. Wherefore I say we must not be ignorant
 what Metals are to be joyned to each other, whose
 Nature is agreeable one to the others. Moreover
 here is granted to us one Metal, which hath a
 power to consume the rest, for it is almost as their
 Water, and Mother, yet there is one thing, and
 that alone, the radical moisture, *viz.* of the Sun,
 and Moon that withstands it, and is bettered by
 it; but that I may disclose it to you, it is called
 Chalybs or Steel. If Gold couples eleven times
 with

with it, it sends forth its Seed, and is debilitated almost unto death; the Chalybs conceives, and bears a Son, more excellent then his Father: then when the Seed of that which is now brought forth is put into its own Matrix, it purifies it, and makes it a thousand times more fit and apt to bring forth the best, and most excellent Fruits. There is another Chalybs, which is like to this, created by it self of Nature, which knows how to draw forth by vertue of the Sun beams (through a wonderful power, and vertue) that which so many Men have sought after, and is the beginning of our Work.

The tenth Treatise.

*Of the Supernatural Generation of the Son
of the Sun.*

WE have treated of things, which Nature makes, and which God hath made; that the Searchers of Art might the more easily understand the possibility of Nature. But to delay no longer, I will now enter upon the Manner, and Art how to make the Philosophers Stone. The Philosophers Stone or Tincture is nothing else, but Gold digested to the highest degree: For vulgar Gold is like an Herb without Seed, when it is ripe it brings forth Seed; so Gold when it is ripe yeilds Seed, or Tincture. But, will some ask, Why doth not Gold or any other Metal bring forth Seed? the reason given is this, because it cannot be ripe, by reason of the crudity of the Air, it hath not sufficient heat, and it happens,

that

that in some places there is found pure Gold, which Nature would have perfected, but was hindered by the crude Air. As for example we see that Orange Trees in *Polonia* do indeed flourish as other Trees in *Italy*, and elsewhere, where their natural Soil is, they yeild, and bring forth Fruit, because they have sufficient heat: but in these cold places they do otherwise, for when they begin to ripen, they are at a stand, because they are oppressed with cold; and so in these places we never have their Fruit naturally: but if at any time Nature be sweetly, and wittily helped, then Art may perfect that, which Nature could not. The same happens in Metals: Gold may yeild Fruit, and Seed, in which it multiplies it self by the industry of the skilful Artificer, who knows how to exalt Nature, but if he will attempt to do without Nature, he will be mistaken. For not only in this Art, but also in every thing else, we can do nothing but help Nature; and this by no other medium then fire, or heat. But seeing this cannot be done, since in a congealed Metallick body there appears no Spirits; it is necessary that the body be loosed, or dissolved, and the Pores thereof opened, whereby Nature may work. But what that dissolution ought to be, here I would have the Reader take notice, that there is a two fold dissolution, although there be many other dissolutions, but to little purpose, there is onely one that is truely natural, the other is violent, under which all the rest are comprehended. The natural is this, that the Pores of the body be opened in our Water, whereby the Seed, that is digested may be sent forth, and put into its proper

per Matrix: Now our Water is heavenly, not wetting the hands, not vulgar, but almost Rain water: the Body is Gold, which yields Seed; our Lune or Silver (not common Silver) is that which receives the Seed of the Gold: afterwards it is governed by our continual Fire for seven months and sometimes ten, until our Water consume three and leave one; and that in *duplo*, or a double. Then it is nourished with the Milk of the Earth or the Fatness thereof, which is bred in the Bowels of the Earth, and is governed or preserved from Putrefaction by the Salt of Nature. And thus the Infant of the second Generation is generated. Now let us pass from the Theory to the Praxis.

The eleventh Treatise.

*Of the Praxis, and making of the Stone
or Tincture by Art.*

THROUGH all these foregoing Chapters, our Discourse of things hath been scatter'd by way of Examples, that the Praxis might be the more easily understood, which must be done by imitating Nature after this manner —

Take of our Earth, through eleven Degrees, eleven Grains, of our Gold, and not of the vulgar, one Grain, of our Lune, not the vulgar, two Grains: but be thou well advised, that thou takest not common Gold and Silver for these are dead, take ours which are living: then put them
into

into our fire, and let there be made of them a dry Liquor; first of all the Earth will be resolved into Water, which is called the Mercury of Philosophers; and that Water shall resolve those Bodies of Gold and Silver, and shall consume them, so that there shall remain but the tenth part with one part; and this shall be the radical moisture of Metals. Then take Water of Salt-nitre, which comes from our Earth, in which there is a River of living Water, if thou diggest the Pit knee deep, therefore take Water out of that, but take that which is clear; upon this put that radical Moisture, and set it over the fire of Putrefaction and Generation, not on such a one as thou didst in the first Operation: govern all things with a great deal of Discretion, until Colours appear like a Peacocks Tail; govern it by digesting it, and be not weary until these Colours be ended, and there appear throughout the whole one green Colour, and so of the rest; and when thou shalt see in the bottom Ashes of a fiery Colour, and the Water almost red, open the Vessel, dip in a Pen, and smear some Iron with it; if it tinge, have in readiness that Water which afterwards I shall speak of and put in so much of that Water as the cold Air was which went in, boil it again with the former fire untill it tinge again. So far reached my experience, I can do no more, I found out no more. Now that Water must be the Menstruum of the World, out of the Sphere of the Moon, so often rectified, until it can calcine Gold: I have been willing here to discover to thee all things; and if thou shalt understand my Meaning sometimes, and not the Letter,

Letter,

I tetter, I have revealed all things; especially in the first and second work. Now it remains that we speak next of the Fire. The first Fire, or of the first Operation is a Fire of one degree, continual, which goes round the Matter; the second is a natural Fire, which digests and fixeth the Matter: I tell thee truly that I have opened to thee the Governance or Rules of the Fire, if thou understandest Nature: The Vessel remains yet to be spoken of. It must be the Vessel of Nature, and two are sufficient; the Vessel of the first work must be round; but in the second a Glass a little less, like unto a Vial, or an Egg. But in all these know that the Fire of Nature is but one, and if it works variously, it is by reason of the difference of places. The Vessel therefore of Nature is but one; but we for brevities sake use a couple: the Matter is one, but out of two Substances. If therefore thou wilt give thy mind to make things, consider first things that are already made; if thou canst not reach, or understand things presented to thy eyes, much less things that are to be made, and which thou desirest to make. For know that thou canst create nothing, for that is proper to God alone, but to make things that are not perceived, but lie hid in the shadow, to appear, and to take from them their vail, is granted to an intelligent Philosopher by God through Nature. Consider, I beseech thee, the simple Water of a Cloud: who would ever believe that that contains in it self all things in the world, hard Stones, Salts, Air, Earth, Fire, when as yet of it self it seems to be simple? What shall I say of the Earth, which contains in it Water, Fire, Salts, Air, and of it self

self seems to be but meer Earth? O wonderful Nature, which knows how to produce wonderful fruits out of Water in the Earth, and from the Air to give them life. All these are done, and the eyes of the vulgar do not see them; but the eyes of the understanding and imagination perceive them, and that with a true sight. The eyes of the wise look upon Nature otherwise than the eyes of the common men. As for example, the eyes of the vulgar see that the Sun is hot; but the eyes of Philosophers on the contrary see it rather to be cold, but its Motion to be hot. The Acts and Effects of it are understood through the distance of places. The Fire of Nature is one and the same with it: for as the Sun is the Center amongst the Spheres of the Planets; and out of this Center of the Heaven it scatters its Heat downward by its motion; so in the Center of the Earth is the Sun of the Earth, which by its perpetual motion sends its Heat or Beams upward to the Superficies of the Earth. That intrinsecal Heat is far more efficacious than this Elementary Fire; but it is allayed with an Earthy Water, which from day to day doth penetrate the Pores of the Earth, and cools it: So the Air doth temper and mitigate the heavenly Sun and its Heat, for this Air doth day after day fly round the World: and unless this were so, all things would be consumed by so great a Heat, neither would any thing be brought forth. For as that invisible Fire or Central Heat would consume all things, if the Water coming betwixt did not prevent it; so the Heat of the Sun would destroy all things; if the Air did not come betwixt.

But how these Elements work one with another, I will briefly declare. In the Center of the Earth is the Central Sun, which by its own motion, or of its firmament, doth give a great heat, which extends it self even to the superficies of the Earth. That Heat causeth Air after this manner. The Matrix of Air is Water, which bringeth forth Sons of its own nature, but unlike, and far more subtil than it self; for where the Water is denyed entrance, the Air enters: when therefore that Central Heat, which is perpetual, doth act, it makes Water distil and be heated, and so that Water by reason of the heat is turned into Air; upon this account it breaks forth to the superficies of the Earth, because it will not suffer it self to be shut in: then when it is cold it is resolved into Water. In the mean time it happens also that in opposite places not only Air but Water goes out; so you see it is when black Clouds are by violence carryed up into the Air, for which thing take this as a familiar example. Make Water hot in a Pot, and thou shalt see that a soft fire causeth gentle Vapours, and Winds: but a strong fire maketh thick Clouds appear. Just in the same manner doth the Central heat work; it lifts up the subtil Water into Air, that which is thick by reason of its Salt or Fainess it distributes to the Earth, by means of which divers things are generated, that which remains becomes Stones and Rocks. But some may object, if it were so, it would be done constantly, but often times there is no Wind at all perceived. I answer, if Water be not poured violently into a distillatory Vessel, there is no Wind, for

for little Water stirs up but little Wind: you see that Thunders are not always made, although there be Rain and Wind; but only when by force of the Air the swelling Water is carried to the sphere of the Fire; for Fire will not endure Water. Thou hast before thine eyes an example, when thou pourest cold Water into a hot furnace, from whence a thundering noise is raised. But why the Water doth not enter uniformly into those places and cavities, the reason is, because these sorts of vessels and places are many; and sometimes one cavity by blasts, or winds drives away from it self water for some days, and months, until there be a repercussion of the Water again: as we see in the Sea, whose Waves are moved and carried a thousand miles, before they find or meet with a repercussion to make them return back; but to return to our purpose. I say that Fire or Heat is the cause of the motion of the Air, and the life of all things; and the Earth is the Nurse of all these things, or their receptacle. But if there were not Water to cool our Earth, and Air, then the Earth would be dryed, for these two reasons, *viz.* by reason of the Motion of the Central Sun, and Heat of the Celestial: Nevertheless it happens sometimes in some places, when the Pores of the Earth are obstructed, that the Humidity or Water cannot penetrate; that then by reason of the correspondency of the Celestial and Central Sun (for they have a magnetick virtue betwixt themselves) the Earth is inflamed by the Sun; so that even sometimes there are made great chops or furrows in the Earth. Cause therefore that there be such an

operation in our Earth, that the Central Heat may change the Water into Air, that it may go forth into the Plaines of the world, and scatter the residue, as I said, through the Pores of the Earth; and then contrariwise the Air will be turned into Water, far more subtil than the first Water was: and this is done thus, if thou givest our old man Gold or Silver to swallow, that he may consume them, and then he also dying may be burnt, and his Atmes scattered into Water, and thou boil that Water until it be enough, and thou shalt have a Medicine to cure the Leprosie. Mark, and be sure that thou takest not cold for hot, nor hot for cold, but mix natures with natures, and if there be any thing that is contrary to Nature (for Nature alone is necessary for thee) separate it, that Nature may be like Nature. Do this by Fire, and not with thy Hand: and know that if thou dost not follow Nature all is in vain: and here I have spoken to thee through the help of God, what a Father should speak to his Son; He which hath ears let him hear, and he which hath his senses, let him set his mind upon what I say.

The twelfth Treatise.

Of the Stone, and its Virtue.

IN the foregoing Treatises it hath been sufficiently spoken concerning the Production of Natural things, concerning the Elements, the First Matter and Second Matter, Bodies, Seeds, and concerning the Use and Virtue of them: I wrote also the Praxis of making the Philosophers Stone. Now I will discover so much of the Virtue of it, as Nature hath granted to me, and experience taught me. But to comprehend the Argument of all these Treatises briefly, and in few words, that the Reader which fears God may understand my mind and meaning, the thing is this. If any man doubt of the truth of the Art, let him read the voluminous Writings of ancient Philosophers, certified by Reason and Experience; whom we may deservedly give credit to in their own Art: but if any will not give credit to them, then we know not how to dispute with them, as denying Principles: for deaf and dumb men cannot speak. What prerogative should all things in this world have before Metals? Why should these alone, by having Seed without cause denied to them, be excluded from Gods universal Blessing of Multiplication, which holy Writ affirms was put in, and bestowed on all created things presently after the World was made? Now if they have Seed, who is so sottish to think that they cannot be multiplied

plied in their Seed? The Art of Alchymy in its kind is true, Nature also is true, but the Artificer is seldom true: there is one Nature, one Art, but many Artificers. Now what things Nature makes out of the Elements, she generates them by the Will of God out of the first Matter, which God only knows: Nature makes and multiplies those things of the second Matter, which the Philosophers know. Nothing is done in the world without the Pleasure of God and Nature. Every Element is in its own sphere; but one cannot be without the other; one lives by vertue of the other, and yet being joined together they do not agree; but Water is of more worth than all the Elements, because it is the Mother of all things: upon this swims the Spirit of Fire. By reason of Fire Water is the first Matter, *viz.* by the striving together of Fire and Water, and so are generated Winds and Vapours apt and easie to be congealed with the Earth, by the help of the crude Air, which from the beginning was separated from it. And this is done without cessation, by a perpetual motion; because Fire or Heat is stirred up no otherwise than by motion, which thing you may easily conceive by a Smith filing Iron, which through vehement motion waxeth hot in that manner, as if it were heated in the Fire. Motion therefore causeth heat, heat moves the Water, the motion of the Water causeth Air, the life of all living things. Things therefore grow after this manner (as I said before) *viz.* out of Water; for out of the subtil Vapour of it subtil and light things proceed, out of the oyliness of it things that are heavy and of greater price; but of the salt things far more excellent

cellent than the former. Now because Nature is sometimes hindred, that it cannot produce pure things; seeing the Vapour, Fatness and Salt are fouled or stained, and mix themselves with the places of the Earth: Moreover experience teacheth us to separate the pure from the impure. Therefore if thou wilt have Nature be bettered or mended in her actings, dissolve what body you please, and that which was added or joyned to Nature, as heterogeneus, separate, cleanse, joyn pure things with pure, ripe to ripe, crude to crude, according to the poise of Nature, and not of Matter. And know that the Central salt Nitre doth not receive more of the Earth than it hath need of, whether it be pure or impure: but the fatness of the Water is otherwise, for it is never to be had pure; Art purifies it by a twofold Heat, and then conjoins it.

THE
EPILOGUE, or CONCLUSION
OF THESE
Twelve Treatises.

FRIENDLY READER,

I Wrote the twelve foregoing Treatises in love to the Sons of Art, that before they set their hand to the Work they may know the operation of Nature, *viz.* how she produceth things by her working; lest they should attempt to enter in at the gate without keys, or to draw water in a sieve: for he laboureth in vain, that putteth forth his hands to labour without the knowledge of Nature, in this sacred and most true Art, he lies in nocturnal darkness to whom the Sun doth not shine, and he is in thick darkness, to whom after it is night the Moon doth not appear. Nature hath her proper light, which is not obvious to our eyes; the shadow of Nature is a body before our eyes: but if the light of Nature doth enlighten any one, presently the cloud is taken away from before his eyes, and without any let he can behold the point of our loadstone, answering to each Center of the beams, *viz.* of the Sun and Earth: for so far doth the light of Nature penetrate, and discovers inward things; of which thing take this
for

for an example. Let a boy that is twelve years old, and a girl of the same age, be clothed with garments of the same fashion, and be set one by the other, no body can know which is the male, or which is the female; our eyes cannot penetrate so far, therefore our sight deceiveth us, and takes false things for true: But when their garments are taken off, and they are naked, that so it may appear what Nature made them, they are easily distinguished by their sexes. Just after the same manner doth our intellect make a shadow of the shadow of Nature; for the naked body of Man is the shadow of the Seed of Nature: As therefore mans Body is covered with a Garment, so also mans Nature is covered with the Body, which God reserves to himself to cover, or uncover. I could here discourse largely, and Philosophically of the dignity of Man, his Creation and Generation: but seeing they are impertinent to this place, I will pass them over in silence; onely I will treat a little concerning the life of Man. Man was created of the Earth, and lives by vertue of the Air; for there is in the Air a secret Food of Life, which in the night we call Dew; and in the day rarified Water, whose invisible congealed Spirit is better then the whole Earth. O holy, and wonderful Nature, who dost not suffer the Sons of Wisdome to erre, as thou dost manifest in the life of Man daily! Moreover in these twelve Treatises I have produced so many natural reasons, that he which is desirous of the Art, and fears God, may the more easily understand all things, which through Gods blessing, with my eyes I have

have seen, with mine own hands have made without any deceit of Sophistication: for without the light, and knowledg of Nature, it is impossible to attain to this Art, unless it come to any by Gods special Revelation, or some special Friend doth privately shew it. It is a thing of little account, yet most precious, which being divers times described, I do now again repeat. Take ten parts of Air, one part of living Gold, or living Silver; put all these into thy Vessel; boyl this Air first until it be Water, and then no Water. If thou art ignorant of this, and knowst not how to boyl Air, without all doubt thou shalt erre; seeing this is the matter of the ancient Philosophers. For thou must take that, which is, and is not seen, until it be the Artificers pleasure; it is the water of our Dew, out of which is extracted the Salt Petre of Philosophers, by which all things grow, and are nourished: the Matrix of it is the Center of the Sun, and Moon, both Celestial, and Terrestrial: and to speak more plainly, it is our Load-stone, which in the foregoing Treatises I called Chalybs, or Steel: The Air generates this Load-stone, and the Load-stone generates, or makes our Air to appear, and come forth. I have here entirely shewed thee the truth; Begg of God that he would prosper thine undertakings: And so in this place thou shalt have the true and right explication of *Hermes*, when he saith, that the Father of it is the Sun, and its Mother the Moon, and that which the Wind carryed in its Belly, viz. *Sal Alkali*, which the Philosophers have called *Sal Armoniacum*, and vegetable, hid in the Belly of the *Magnesia*.

The

The operation of it is this, to dissolve the congealed Air, in which thou shalt dissolve the tenth part of Gold; seal this up, and work with our fire, until the Air be turned into powders; and there appear (the Salt of the world being first had) divers colours. I would have set down the whole process in these Treatises; but because that, together with the multiplication, is sufficiently set down in the Books of *Lullius*, and other old Philosophers; it therefore sufficed me to treat only of the first, and second Matter; which is done faithfully, neither do thou ever think that any Man living hath done it more clearly, then I have done it; since I have done it not out of many Books but by the labour of my Hands, and mine own experience. If therefore thou dost not understand, or believe the truth, do not blame me, but thy self; and perswade thy self that God was unwilling to reveal this secret to thee: Be therefore earnest with him by prayer, and with serious meditation read over this Book oftentimes, especially the Epilogue of these twelve Treatises: always considering the possibility of Nature, and the actions of the Elements, and which of them is the chiefest in those actions, and especially in the rarefaction of Water, or Air, for so the Heavens are Created, as also the whole World. This I was willing to signifie to thee, as a Father to his Son. Do not wonder that I have wrote so many Treatises, for I did not make them for my own sake, seeing I lack not Books, but that I might advertise many, that Work in fruitless things, that they should not spend their costs in vain. All things indeed might have been comprehended

prehended in few lines, yea in few words: but I was willing to guide thee to the knowledge of Nature by Reasons, and exampl's; that thou mightest in the first place know, what the thing is thou seekest after, whether the first, or second Matter, also that thou mightest have Nature, her light, and shadow discovered to thee. Be not displeas'd if thou meetest sometimes with contradictions in my Treatises, it being the custome of Philosophers to use them; thou hast need of them, if thou understandest them, thou shall not find a Rose without prickles. Weigh diligently what I have said before, *viz.* how four Elements distil into the Center of the Earth a radical moisture, and how the Central Sun of the Earth, by its motion bringeth it forth, and sublimeth it to the superficies of the Earth. I have said also that the Celestial Sun hath a correspondency with the Central Sun: for the Celestial Sun, and the Moon have a peculiar power, and vertue of distilling into the Earth by vertue of their Beams: for heat is easily joyned to heat, and Salt to Salt. And as the Central Sun hath its Sea, and crude Water, that is perceptible; so the Celestial Sun hath its Sea, and subtile Water that is not perceptible. In the superficies the Beams of the one are joyned to the Beams of the other, and produce flowers, and all things. Therefore when there is Rain made, it receives from the Air that power of life, and joyns it with the Salt-nitre of the Earth (because the Salt-nitre of the Earth is like calcined Tartar, drawing to it self by reason of its dryness the Air, which in it is resolved into Water: such attractive power hath the Salt-nitre of the Earth,

which

which also was Air, and is joynd to the fatness of the Earth) and by how much the more abundantly the Beams of the Sun beat upon it, the greater quantity of Salt-nitre is made, and by consequence the greater plenty of Corn grows, and is increased, and this is done daily. Thus much I thought good to signifie to the ignorant of the correspondency, or agreement of things amongst themselves, and the efficacy of the Sun, and Moon, and Stars; for the wise need not this instruction. Our Subject is presented to the eyes of the whole World, and it is not known. O our Heaven! O our Water! O our Mercury! O our Salt-nitre abiding in the Sea of the World! O our Vegetable! O our Sulphur fixed, and volatil! O our *Caput Mortuum*, or dead Head, or feces of our Sea! Our Water that wets not our Hands, without which no mortal can live, and without which nothing grows, or is generated in the whole World! And these are the Epithites of *Hermes* his Bird, which never is at rest. It is of very small account, yet no body can be without it: and so thou hast a thing discovered to thee more precious then the whole World, which I plainly tell thee is nothing else but our Sea water, which is congealed in Silver, and Gold, and extracted out of Gold, and Silver by the help of our Chalybs, by the Art of Philosophers in a wonderful manner, by a prudent Son of Art. It was not my purpose for some reasons before mentioned in the Preface, to publish this Book, but a desire to deserve well of those that are studiously given to Liberal and Philosophical Arts, prevailed with me, that I might hold forth to them, that I bear

an honest mind; also that I might declare my self to them, that understand the Art, to be their equal and fellow, and to have attained their knowledge. I doubt not but many men of good consciences, and affections do enjoy this gift of God secretly; these being warned by my example, and dangers are made more cautious, and wise, having that commendable silence of *Harpocrates*. For as often as I would discover my self to great Men, it always turned to my loss and danger. By this my Writing I make my self known to the adopted Sons of *Hermes*, I instruct the Ignorant, and them that are misled, and bring them back into the right way. And let the Heirs of wisdom know, that they shall never have a better way; then that which is here demonstrated to them; for I have spoken all things cleerly: Only I have not so cleerly shewed the extraction of our Salt Armoniac, or the Mercury of Philosophers, out of our Sea water, and the use thereof, because I had from the Master of Nature no leave to speak any further, and this only God must reveal, who knows the hearts and minds of Men. He will haply upon thy constant, and earnest Prayers, and the frequent reading over of this Book, open the eyes of thy understanding. The vessel, as I said before, is but one from the beginning to the end, or at most two are sufficient: the Fire is continual in both operations; for the sake of which let the Ignorant read the tenth and eleventh Treatises. If thou shalt operate in a third Matter, thou shalt effect nothing: they meddle with this, whoever work not in our Salt, which is Mercury, but in Herbs, Animals, Stones; and all Minerals, except-

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ing our Gold, and Silver covered over with the Sphere of *Saturn*. And whosoever desires to attain to his desired end, let him understand the conversion of the Elements to make light things heavy, and to make Spirits no Spirits; then he shall not work in a strange thing. The Fire is the Rule, whatsoever is done, is done by Fire; as sufficiently before, so here we have spoken enough by way of Conclusion. Farewell friendly Reader! and long maist thou enjoy these labours of mine, (made good, or verified by mine own experience,) to the Glory of God, the welfare of thine own Soul, and good of thy Neighbour.

T O T H E
SONS of TRUTH:

A
P R E F A C E

T O T H E
Philosophical *Ænigma*, or *Riddle*.

SONS of WISDOM;

I Have now opened to you all things from the very first rising of the universal Fountain, that there is no more left to be discovered. For in the foregoing Treatises I have sufficiently explained Nature by way of example: I have shewed the Theory and Praxis, as plainly as it was lawful. But lest any should complain of my briefness, that by reason of it I have omitted something, I will yet further describe to thee the whole Art by way of Riddle, or *Ænigmatical* Speech; that thou maist see how far through Gods guidance I am come. The Books that treat of this Art are infinite; yet thou shalt not find in any of them the truth so much, as it is in this of mine, made known or discovered unto thee. The reason that encouraged me to make it so plain, was this,

viz. Because, when I had discoursed with many men, that thought they understood the Writings of Philosophers very well, I perceived that they did explain those Writings far more subtilly than Nature, which is simple and plain, did require; yea all my true sayings did seem to them, being profoundly wise, or favouring of high things, to be of no value and incredible. It hapned sometimes that I would intimate the Art to some from word to word, but they could by no means understand me, not believing there was any Water in our Sea, and yet they would be accounted Philosophers. Since therefore they could not understand my words, which I delivered by word of mouth, I do not fear (as other Philosophers were afraid) that any one can so easily understand what I have wrote; It is the gift, I say, of God. It is true indeed, if in the Study of Alchymy there were required subtilness and quickness of wit, and things were of that Nature as to be perceived by the eyes of the vulgar, I saw that their fancies or wits were apt enough to find out such things: but I say to you, be simple, or plain, and not too wise until you have found out the Secret, which when you have, it will of necessity require wisdom enough to use and keep it; then it will be easie for you to write many Books; because it is easier for him that is in the Center, and sees the thing, than for him that walks in the Circumference, and only hears it. You have the second Matter of all things most clearly described unto you: but let me give you this Caution, that if you would attain to this Secret, know that first of all God is to be prayed to, then your Neighbour is to be loved: and lastly,

do not fancy to your selves things that are subtil, which Nature knew nothing of; but abide, I say, abide in the plain way of Nature; because you may sooner feel the thing in plainness, or simplicity, than see it in subtilty. In reading therefore my Writings do not stick in the Letter of them, but in reading of them consider Nature, and the possibility thereof. Now before you set your selves to work, consider diligently what it is you seek, and what the scope and end of your intention is: for it is much better to learn by the Brain and Imagination than with Labour and Charges. And this I say to you, that you must seek for some hidden thing, out of which is made (after a wonderful manner) such a Moisture, or Humidity, which doth dissolve Gold without violence, or noise, yea so sweetly and naturally as Ice doth melt in warm Water: if you find out this, you have that thing, out of which Gold is produced by Nature: and although all Metals and all things have their original from hence, yet nothing is so friendly to it as Gold; for to other things there sticks fast some impurity, but to Gold none, besides it is like a Mother unto it. And so finally I conclude, if you will not be wise and wary by these my Writings and Admonitions, yet excuse me who desire to deserve well of you: I have dealt as faithfully as it was lawful for me, and as becomes a man of a good Conscience to do. If you ask who I am, I am one that can live any where: if you know me, and desire to shew your selves good and honest men, you shall hold your tongue: if you know me not, do not enquire after me, for I will reveal to no mortal man, whilst I live, more than I have done

done in this publick Writing. Believe me, if I were not a man of that rank and condition as I am, nothing would be more pleasant to me than a solitary life, or with *Diogenes* to lie hid under a Tub: for I see all things that are to be but vanity, and that Deceit and Covetousness are altogether in use, where all things are to be sold, and that Vice doth excel Virtue. I see the better things of the life to come before mine eyes. I rejoyce in these: Now I do not wonder, as before I did, why Philosophers when they have attained to this Medicine, have not cared to have their days shortned; because every Philosopher hath the Life to come set so clearly before his eyes, as thy face is seen in a glasse. And if God shall grant thee thy desired end, then thou shalt believe me, and not reveal thy self to the world.

T H E
P A R A B L E,

O R

Philosophical Riddle;

Added by way of Conclusion,
and Superaddition.

IT fell out upon a time, when I had sailed almost all my life from the Artick Pole, to the Antartick, that by the singular Providence of God I was cast upon the shore of a certain great Sea, and although I well knew and understood the passages and properties of the Sea of that Coast, yet I knew not whether in those Coasts was bread that little Fish, which was called *Remora*, which so many men of great and small Fortunes have hitherto so studiously sought after. But whilst I was beholding the sweet singing Mermaids swimming up and down with the Nymphs, and being weary with my foregoing labours, and oppressed with divers thoughts, I was with the noise of Waters overtaken with sleep; and whilst I was in a sweet sleep, there appear'd to me in my sleep a wonderful Vision, which is this. I saw *Neptune* a man of an honorable

rable old age, going forth out of our Sea with his three toothed Instrument, called *Tridens*, who after a friendly salute led me into a most pleasant Island. This goodly Island was situated towards the South, being replenished with all things respecting the necessity and delight of man: *Virgils Elysian* Field might scarce compare with it. All the Banks were round about beset with green Myrtles, Cypress Trees and Rosemary. The green Medows were covered all over with Flowers of all sorts, both fair and sweet. The Hills were set forth with Vines, Olive trees, and Cedar trees in a most wonderful manner. The Woods were filled with Orange and Lemmon-trees. The high ways were planted on both sides with Bay-trees and Pomegranate-trees, woven most artificially one within the other, and affording a most pleasant shadow to Travellers. And to be short, whatsoever is in the whole world was seen there. As I was walking, there was shewed to me by the aforesaid *Neptune* two Mines of that Island lying under a certain Rock, the one was of Gold, the other of Chalybs, or Steel. Not far from thence I was brought to a Medow in which was a peculiar Orchard with divers sorts of Trees most goodly to behold, and amongst the rest, being very many, he shewed to me seven Trees marked out by special Names; and amongst these I observed two as chiefest, more eminent than the rest, one of which did bear Fruit like the Sun most bright, and shining, and the Leaves thereof were like Gold. The other brought forth Fruit that was most white, yea, whiter than the Lillies, and the Leaves thereof were as fine Silver: Now these

A new Light of Alchymy.

Trees were called by *Neptune*, the one the Tree of the Sun, the other the Tree of the Moon. And although in this Island all things were at ones pleasure and command, and but one wanting: there was no Water to be had, but with great difficulty. There were indeed many that partly endeavoured to bring it thither by Pipes, and partly drew it out of divers things: but their endeavours were in vain; because in those places it could not be had by means or medium: and if it were at any time had, yet it was unprofitable and poisonous, unless they fetched it (as few could do) from the Beams of the Sun and Moon; and he which was fortunate in so doing could never get above ten parts; and that Water was most wonderful: and believe me, for I saw it with mine eyes, and felt it, that that Water was as white as the Snow; and whilst I was contemplating upon the Water, I was in a great wonder. Wherefore *Neptune* being in the mean while wearied vanished away from before mine eyes, and there appeared to me a great man, upon whose forehead was written the name of *Saturn*. This man taking the Vessel drew ten parts of Water, and took presently of the Tree of the Sun, and put it in; and I saw the Fruit of the Tree consumed, and resolved like Ice in warm Water. I demanded of him; Sir, I see a wonderful thing, Water to be as it were of nothing; I see the Fruit of the Tree consumed in it with a most sweet and kindly heat, and wherefore is all this? But he answered me most lovingly. My Son, it is true this is a thing to be wondred at; but do not thou wonder at it, for so it must be. For this Water is the Water of Life, having pow-

er to better the Fruit of this Tree, so that afterward neither by planting or grafting, but only by its own odour it may convert the other six Trees into its own likeness. Moreover this Water is to this Fruit as it were a Woman, the Fruit of this Tree can be putrified in nothing but in this Water, and although the Fruit of it be of it self most wonderful, and a thing of great price; yet if it be putrified in this Water it begets by this putrefaction a *Salamander* abiding in the Fire, whose Blood is more precious than any kind of Treasure or Riches in the world, being able to make those six Trees, which here thou seest, fruitful, and to bring forth their fruit sweeter than the Honey. But I asked, Sir, How is that done? I told thee (saith he) that the Fruit of that Tree is living, and sweet; but whereas one is now sufficed with it, when it is boyled in this Water, a thousand may then be satisfied with it. I demanded moreover, Sir, is it boyled with a strong fire, and how long is it in boiling? But, said he, that Water hath an intrinsecal Fire, and if it be helped with a continual Heat, it burns three parts of its body with this body of the Fruit, and there will remain but a very small part, which is scarce imaginable, but of wonderful virtue; it is boyled by the skilful Wit of the Artificer, first seven mon hs, then ten, but in the mean time there appeared divers things, and always in the fiftieth day, or thereabouts. I demanded again, Sir, cannot this Fruit be boyled in other waters, or something be put to it? He answered, there is but this one Water that is useful in this Country, or Island; and there is no other water can penetrate the pores of this Apple,

but this : and know also that the Tree of the Sun hath its original from this Water, which is extracted out of the Beams of the Sun and Moon by a magnetick virtue : Besides they have a great correspondency betwixt themselves, but if any strange thing be added to it, it cannot perform that which it can do of it self. It must therefore be left by it self, and nothing added to it but this Apple : This Fruit after boiling becomes to be immortal, having Life and Blood, which Blood makes all the Trees bring forth Fruit of the same Nature with the Apple. I asked him further, Sir, is this Water drawn any other way, or to be had every where ? And he said, it is in every place, and no man can live without it ; it is drawn divers ways, but that is the best which is extracted by virtue of our Chalybs, which is found in the Belly of *Aries*. I said, to what use is it ? He answered, before its due boiling it is the greatest Poison, but after a convenient boiling it is the greatest Medicine, and yields nine and twenty Grains of Blood ; and every Grain will yield to thee the Fruit of the Tree of the Sun in 864 fold. I asked, Can it not be made yet better ? The Philosophical Scripture being witness (saith he) it may be exalted first to ten, then to a hundred, then to a thousand, and ten thousand. I required again of him, Sir, Do many know that Water, and hath it any proper Name ? He cryed out, saying, Few know it but all have seen it, and do see it, and love it : it hath many and various Names, but its proper Name is the Water of our Sea, the Water of Life not wetting the hands. I asked yet farther, Do any use it to any other things ? Every Creature (saith he)

he) doth use it, but invisibly. Then I asked, Doth any thing grow in it? but he said, Of it are made all things in the world, and in it they live, but in it nothing properly is, but it is that thing which mixeth it self to every thing. I asked again, Is it useful for any thing without the Fruit of this Tree? To this he said, Not in this work; because it is not bettered, but in the Fruit of the Tree of the Sun alone. I began to intreat him, Sir, I pray, name it to me by such a manifest Name, that I may have no further doubt about it. But he cryed with a loud voice, so as that he awakened me from sleep: Therefore I could ask him no further, neither would he tell me any more, neither can I tell any more. Be satisfied with these, and believe me, that it is not possible to speak more clearly. For if thou dost not understand these things, thou wilt never be able to comprehend the Books of other Philosophers. After *Saturn's* unexpected and sudden departure a new sleep came upon me, and then appeared to me *Neptune* in a visible shape: He congratulated my present happiness in the Gardens of the *Hesperides*, shewing to me; a Looking-glass, in which I saw all Nature discovered. After the changing of divers words betwixt us, I gave him thanks for his courtesies shewed to me; because I not only entred into this Garden, but also came into *Saturn's* most desired Discourse. But because by reason of *Saturn's* unexpected departure some difficulties did yet remain to be inquired after, and searched into, I earnestly besought him, that by means of this happy opportunity he would resolve me my doubts. Now I importuned him with these words, Sir, I have

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have read the Books of Philosophers, and they say, that all Generation is done by Male and Female, yet I saw in my Dream *Saturn* put the Fruit alone of the Tree of the Sun into our Mercury; I believe also thee as the Master of this Sea, that thou knowest these things; answer my Question, I pray thee. But he said, It is true, my Son, all Generation is done in Male and Female, but by reason of the distinguishing of the three Kingdoms of Nature, a four footed Animal is brought forth one way, and a Worm another: Although Worms have Eyes, Sight, Hearing, and other Senses, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrified, is the Female. So in this Philosophical Work the Mother of this thing is that Water of thine so often repeated, and whatsoever is produced of that, is produced as Worms by Putrefaction. Therefore the Philosophers have created a Phenix and Salamander. For if it were done by the Conception of two Bodies, it would be a thing subject to death; but because it revives it self alone, the former Body being destroyed, it riseth up another Body incorruptible. Seeing the death of things is nothing else but the separation of the one from the other. And so it is in this Phenix, because the Life separates it self by its self from a corruptible Body. Moreover, I asked him, Sir, are there divers things, or is there a composition of things in this Work? But he said, there is only one thing, with which there is mixed nothing else but the Philosophical Water shewed to thee oftentimes in thy sleep, of which there must be ten parts to one of the Body. And strongly and undoubtedly believe,

lieve, My Son, that those things which are by me and *Saturn* shewed thee by way of Dreams, according to the custom in this Island, are not Dreams, but the very truth, which Experience the only Mistress of things will by the assistance of God discover to thee. I yet further demanded some things of him, but he without any answer, after he had took his leave of me, departing from me, being raised from sleep, into my desired Region of *Europe*. And so, friendly Reader, let this suffice thee, which hath by me thus far been fully declared.

To God alone be Praise and Glory.

A

A
DIALOGUE

BETWEEN
MERCURY, the *ALCHEMIST*,
and *NATURE*.

VPon a time there were assembled divers *Alchymists* together, and held a counsel how they should make, and prepare the Philosophers Stone, and they concluded that every one should declare his opinion with a vow. And that meeting was in the open Air, in a certain Meadow, on a fair cleer day. And many agreed that Mercury was the first Matter thereof, others that Sulphur was, and others other things. But the chiefeft opinion was of Mercury, and that especially because of the sayings of Philosophers, because they hold, that Mercury is the first true Matter of the Stone, also of Metals: For Philosophers cry out, and say, *OUR MERCURY, &c.* And so whilst they did contend amongst themselves for divers operations (every one gladly expecting a conclusion) there arose in the mean time a very great tempest, with storms, showers of rain, and an unheard of wind, which dispersed that assembly into divers Provinces, every one apart, without a conclusion. Yet every one of them fancied to himself what the conclusion of that dispute should have been. Every one there

Therefore set upon his work as before, one in this thing, another in that thing seeking the Philosophers Stone, and this is done till this day without any giving over. Now one of them remembering the disputation, that the Philosophers Stone is necessarily to be sought after in Mercury, said to himself: Although there was no conclusion made, yet I will work in Mercury, and will make a conclusion my self in making the blessed Stone; for he was a man that was alwaies wont to talk to himself, as indeed all *Alchymists* usually do. He therefore began to read the Books of Philosophers, and fell upon a Book of *Alanus*, which treats of Mercury; and so that Alchymist is made a Philosopher, but without any conclusion: And taking Mercury he began to work; he put it into a Glass, and put Fire to it, the Mercury as it is wont to do, vapoured away, the poor silly Alchymist not knowing the Nature of it, beat his Wife, saying: No body could come hither besides thee, thou tookest the Mercury out of the Glass. His Wife crying excuseth her self, and speaks softly to her Husband: Thou wilt make a fir-reverence of these. The Alchymist took Mercury again, and put it again into his Vessel, and lest his Wife should take it away, watched it. But the Mercury, as its Manner is, vapoured away again. The Alchymist remembering that the first Matter of the Philosophers Stone must be volatile, rejoyced exceedingly, altogether perswading himself that he could not now be deceived, having the first Matter: He began now to work upon Mercury boldly, he learned afterwards to sublime it, and to calcine it divers ways, as with Salt, Sulphur, and Me.

Metals, Minerals, Bloud, Hair, Corrosive waters; Herbs, Urine, Vinegar, but could find nothing for his purpose; he left nothing unassayed in the whole World, with which he did not work upon good Mercury withal. But when he could do no good at all with this, he fell upon this saying—*that it is found in the Dung-hill.* He began to work upon Mercury with divers sorts of Dung, together, and asunder: And when he was weary, and full of thoughts he fell into a sleep. And in his sleep there appeared to him a vision: there came to him an old Man, who saluted him, and said; Friend, Why art thou sad? He answered, I would willingly make the Philosophers Stone. Then said he, Friend, Of what wilt thou make the Philosophers Stone? *Alchymista.* Of Mercury, Sir. *Senex.* Of what Mercury? *Alch.* There is but one Mercury. *Sen.* It is true, there is but one Mercury, but altered variously, according to the variety of places; one is purer then another. *Alch.* O Sir, I know how to purifie it very well with Vinegar and Salt, with Nitre and Vitriol. *Sen.* I tell thee this is not the true purifying of it, neither is this, thus purified, the true Mercury: Wise men have another Mercury, and another manner of purifying it, and so he vanished away. The Alchymist being raised from sleep thought with himself what vision this should be, as also what this Mercury of Philosophers should be: he could bethink himself of no other but the vulgar Mercury. But yet he desired much that he might have had a longer discourse with the old Man: but yet he worked continually, sometimes in the Dung of living

Creatures,

Creatures, as Boyes Dung, and sometimes in his own. And every day he went to the place, where he saw the vision, that he might speak with the old Man again: sometimes he counterfeited a sleep, and lay with his eyes shut expecting the old Man. But when he would not come he thought he was afraid of him, and would not believe that he was asleep, he swore therefore saying, my good old Master be not afraid, for truly I am asleep; look upon my eyes, see if I be not: And the poor Alchymist after so many labours, and the spending of all his goods, now at last fell mad, by alwaies thinking of the old Man. And when he was in that strong imagination, there appeared to him in his sleep a false vision, in the likeness of the old Man, and said to him, do not despair, my friend, thy Mercury is good, and thy Matter, but if it will not obey thee, conjure it, that it be not volatile; Serpents are used to be conjured, and then why not Mercury? and so the old Man would leave him. But the Alchymist asked of him, saying, Sir, expect, &c. And by reason of a noise this poor Alchymist was raised from sleep, yet not without great comfort. He took then a vessel full of Mercury, and began to conjure it divers ways, as his dream taught him. And he remembered the words of the old Man, in that he said, *Serpents are conjured*, and Mercury is painted with Serpents, he thought, so it must be conjured as the Serpents. And taking a Vessel with Mercury he began to say, *Vx, Vx, Ostas, &c.* And where the name of the Serpent should be put, he put the name of Mercury, saying: And thou wicked beast Mercury, &c. At which words

Mercury

Mercury began to laugh, and to speak unto him saying, what wilt thou have, that thou thus troublest me my Master Alchymist? *Alch.* O ho, now thou callest me Master, when I touch thee to the quick, now I have found where thy bridle is, wait a little, and by and by thou shalt sing my song, and he began to speak to him, as it were angerly, Art thou that Mercury of Philosophers? *Merc.* (as if he were afraid answered) I am Mercury, my Master. *Alch.* Why therefore wilt not thou obey me? and why could not I fix thee? *Merc.* O my noble Master, I beseech thee pardon me, wretch that I am, I did not know that thou wast so great a Philosopher. *Alch.* Didst not thou perceive this by my operations, seeing I proceeded so Philosophically with thee? *Merc.* So it is my noble Master, although I would hide my self, yet I see I cannot from so honourable a Master as thou art. *Alch.* Now therefore dost thou know a Philosopher? *Merc.* Yea, my Master, I see that your worship is a most excellent Philosopher. *Alch.* (being glad at his heart saith) truly now I have found what I sought for (again he spake, to Mercury with a most terrible voice:) now go to, be now therefore obedient, or else it shall be the worse for thee. *Merc.* Willingly, my Master, if I am able, for now I am very weak. *Alch.* Why dost thou now excuse thy self? *Merc.* I do not my Master, but I am faint and feeble. *Alch.* What hurts thee? *Merc.* The Alchymist hurts me. *Alch.* What dost thou still deride me? *Merc.* O Master, no, I speak of the Alchymist, but thou art a Philosopher. *Alch.* O well, well, that is true, but what hath the Alchymist done? *Merc.* O my Master,

Master, he hath done many evil things to me, for he hath mixed me, poor wretch as I am, with things contrary to me: from whence I shall never be able to recover my strength, and I am almost dead, for I am tormented almost unto death.

Alch. O thou deservest those things, for thou art disobedient. *Merc.* I was never disobedient to any Philosopher, but it is natural to me to deride fools.

Alch. And what dost thou think of me?

Merc. O Sir, you are a great Man, a very great Philosopher, yea, greater then *Hermes* himself.

Alch. Truly so it is, I am a learned Man, but I will not commend my self, but my Wife also said to me, that I am a very learned Philosopher, she knew so much by me. *Merc.* I am apt to believe thee, for Philosophers must be so, who by reason of too much wisdom, and pains fall mad.

Alch. Go to then, tell me therefore what I shall do with thee; how I shall make the Philosophers Stone of thee.

Merc. O my Master Philosopher, I know not, thou art a Philosopher, I am a servant of the Philosophers, they make of me what they please, I obey them as much as I am able.

Alch. Thou must tell me how I must proceed with thee, and how I may make of thee the Philosophers Stone.

Merc. If thou knowest, thou shalt make it, but if thou knowest not, thou shalt do nothing, thou shalt know nothing by me, if thou knowest not already my Master Philosopher.

Alch. Thou speakest to me as to some simple Man, perhaps thou dost not know that I have worked with Princes, and was accounted a Philosopher with them.

Merc. I am apt to believe thee my Master, for I know all this very well, I am yet foul, and

unclean by reason of those mixtures that thou hast used. *Alch.* Therefore tell me, art thou the Mercury of Philosophers? *Merc.* I am Mercury, but whether or no the Philosophers, that belongs to thee to know. *Alch.* Do but tell me if thou art the true Mercury, or if there be another. *Merc.* I am Mercury but there is another; and so he vanished away. The Alchymist cries out and speaks, but no body answers him. And bethinking himself saith: surely I am an excellent Man, Mercury hath been pleased to talk with me, surely he loves me: and then he began to sublime Mercury, distil, calcine, make Turbith of him, precipitate, and dissolve him divers wayes, and with divers waters, but as he laboured in vain before, so now also he hath spent his time and costs to no purpose. Wherefore at last he begins to curse Mercury, and revile Nature because she made him. Now Nature when she heard these things called Mercury to her, and said to him: What hast thou done to this Man? Why doth he curse and revile me for thy sake? Why dost not thou do what thou oughtest to do? But Mercury modestly excuseth himself. Yet Nature commands him to be obedient to the Sons of Wisdom, that seek after him. Mercury promiseth that he will, and saith: Mother Nature, but who can satisfie fools? Nature went away smiling: but Mercury being angry with the Alchymist goes also unto his own place. After a few days it came into the Alchymists mind, that he omitted something in his operations, and again he hath recourse to Mercury, and now resolves to mix him with hogs-dung; but Mercury being angry that he had falsely accused him before his Mother Nature,

Nature,

Nature, saith to the Alchymist, what wilt thou have of me thou fool? Why hast thou thus accused me? *Alch.* Art thou he that I have longed to see? *Merc.* I am, but no Man that is blind can see me. *Alch.* I am not blind. *Merc.* Thou art very blind, for thou canst not see thy self, how then canst thou see me? *Alch.* O now thou art proud, I speak civilly to thee, and thou contemn-est me: thou dost not know perhaps that I have worked with many Princes, and was esteemed as a Philosopher amongst them. *Merc.* Fools flock to Princes Courts, for there they are honoured, and fare better then others. Wast thou also at the Court? *Alch.* O thou art a devil, and not a good Mercury, if thou wilt speak thus to Philosophers: for before thou didst also seduce me thus. *Merc.* Dost thou know Philosophers? *Alch.* I my self am a Philosopher. *Merc.* Behold our Philosopher (smiling said: and began to talk further with him saying) My Philosopher, tell me therefore what thou seekest after, and what thou wilt have, what dost thou desire to make? *Alch.* The Philosophers Stone. *Merc.* Out of what Matter therefore wilt thou make it? *Alch.* Of our Mercury. *Merc.* O my Philosopher, now I will leave you, for I am not yours. *Alch.* O thou art but a devil, and wilt seduce me. *Merc.* Truly my Philosopher thou art a devil to me, not I to thee: for thou dost deal most sordidly with me, after a devillish Manner. *Alch.* O what do I hear? this certain'y is a devil indeed, for I do all things according to the writings of Philosophers, and know very well how to work. *Merc.* Thou knowest very well, for thou dost more then thou knowest, or readest of: for

the Philosophers said, that Nature is to be mixed with Natures; and they command nothing to be done without Nature; but thou dost mix me with almost all the sordidst things that be, as Dung. *Alch.* I do nothing besides Nature: but I sow Seed into its own Earth, as the Philosophers have said. *Merc.* Thou sowest me in Dung, and in time of Harvest I do vanish away, and thou art wont to reap Dung. *Alch.* Yet so the Philosophers have wrote, that in the dunghill their Matter is to be sought for. *Mer.* It is true what they have written; but thou understandest their Letter, and not their sense, and meaning. *Alch.* Now happily I see that thou art Mercury; but thou wilt not obey me. And he began to conjure him again, saying, *Vx, Vx.* But Mercury laughing answered, thou shalt do no good, my Friend. *Alch.* They do not speak without ground, when they say thou art of a strange Nature, inconstant, and volatile. *Merc.* Dost thou say, that I am inconstant, I resolve thee thus, I am constant unto a constant Artificer; fixed to him, that is of a fixed mind, but thou, and such as thou art, are inconstant, running from one thing unto another, from one Matter unto another. *Alch.* Tell me therefore if thou art that Mercury, which the Philosophers wrote of, which they said was, together with Sulphur, and Salt the principal of all things, or must I seek after another? *Merc.* Truly the Fruit doth not fall far from the Tree, but I seek not mine own praise, I am the same as I was, but my years are differing. From the beginning I was young, so long as I was alone, but now I am older, yet the same as I was before. *Alc.*

Now

Now thou pleasest me, because now thou art older: for I always sought after such an one that was more ripe and fixed, that I might so much the more easily accord with him. *Merc.* Thou dost in vain look after me in my old age, who didst not know me in my youth. *Alch.* Did not I know thee, who have worked with thee divers ways, as thou thy self hast said? and yet I will not leave off till I have made the Philosophers Stone. *Merc.* O what a miserable case am I in! What shall I do? I must now be mixed again with Dung, and be tormented. O wretch that I am! I beseech thee, good Master Philosopher, do not mix me so much with Hogs dung; for otherwise I shall be undone; for by reason of this stink I am constrained to change my shape. And what wilt thou have me do more? Am not I tormented sufficiently by thee? Do not I obey thee? Do not I mix my self with those things thou wilt have me? Am I not sublimed? Am I not precipitated? Am I not made turbith, an Amalgama, a Past? Now what canst thou desire more of me? My Body is so scourged, so spit upon, that the very stone would pity me: By vertue of me thou hast Milk, Fleth, Blood, Butter, Oyl, Water, and which of all the Mettals or Minerals can do that which I do alone? and is there no mercy to be had towards me? O what a wretch am I! *Alch.* O ho, it doth not hurt thee, thou art wicked, although thou turnest thy self inside out, yet thou dost not change thy self, thou dost but frame to thy self a new shape, thou dost always return into thy first form again. *Merc.* I do as thou wilt have me, if thou wilt have me be a

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Body, I am a Body: if thou wilt have me be dust, I am dust, I know not how I should abase my self more than when I am Dust and a Shadow.

Alch. Tell me therefore what thou art in thy Center, and I will torment thee no more. *Merc.* Now I am constrained to tell from the very foundation. If thou wilt thou maist understand me: thou seest my shape, and of this thou needest know further. But because thou askest me of the Center, my Center is the most fixed heart of all things, immortal and penetrating; in that my Master rests, but I my self am the way and the passenger, I am a stranger, and yet live at home, I am most faithful to all my Companions, I leave not those that do accompany me, I abide with them, I perish with them. I am an immortal Body: I die indeed when I am slain, but I rise again to Judgment before a wise Judg.

Alch. Art thou therefore the Philosophers Stone? *Merc.* My Mother is such a one, of her is born artificially one certain thing, but my Brother, who dwells in the Fort, hath in his Will what the Philosophers desire.

Alch. Art thou old? *Merc.* My Mother begat me; but I am older than my Mother. *Alch.*

What devil can understand thee, when thou dost not answer to the purpose? thou always speakest Riddles. Tell me if thou art that Fountain of which *Bernard Lord Trevisan* writ? *Merc.* I am not the Fountain, but I am the Water, the Fountain compasseth me about.

Alch. Is Gold dissolved in thee, when thou art Water? *Merc.* Whatso-

ever is with me I love as a Friend; and whatsoever is brought forth with me, to that I give nourishment, and whatsoever is naked I cover with my

my

my Wings. *Alch.* I it is to no purpose to speak to thee, I ask thee one thing, and thou answerest another thing: if thou wilt not answer to my Question, truly I will go to work with thee again. *Merc.* O Master, I beseech thee, be good to me, now I will willingly do what I know. *Alch.* Tell me therefore if thou art afraid of the Fire. *Merc.* I am Fire myself. *Alch.* And why then dost thou fly from the Fire. *Merc.* My Spirit and the Spirit of the Fire love one another, and whither one goes the other goes, if he can. *Alch.* And whither dost thou go, when thou ascendest with the Fire? *Merc.* Know that every Stranger bends towards his own Countrey, and when he is returned from whence he came, he is at rest, and always returns wiser than he was when he came forth. *Alch.* Dost thou come back again sometimes. *Mercur.* I do, but in another form. *Alch.* I do not understand what this is, nor any thing of the Fire. *Mercur.* If any one knew the Fire of my Heart, he hath seen that Fire (a due Heat) is my Meat: and by how much the longer the Spirit of my Heart feeds upon Fire, it will be so much the fatter, whose Death is afterward the Life of all things, whatsoever they be in this Kingdom where I am. *Alch.* Art thou great? *Merc.* I am thus for example, of a thousand Drops I shall be one, out of one I give many thousand Drops: and as my Body is in thy sight, if thou knowest how to sport with me, thou maist divide me into as much as thou wilt, and I shall be one again: What then is my Spirit (my Heart) intrinsecally, which always can bring forth

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many thousands out of the least part? *Alch.* And how therefore must one deal with thee that thou maist be so? *Merc.* I am Fire within, Fire is my meat, but the life of the Fire is Air, without Air the Fire is extinguished; the Fire prevails over the Air, wherefore I am not at rest, neither can the crude Air constringe or bind me: add Air to Air, that both may be one, and hold weight, join it to warm Fire, and give it time. *Alch.* What shall be after that? *Merc.* The superfluous shall be taken away, the residue thou shalt burn with Fire, put it into Water, boil it, after it is boiled thou shalt give it to the sick by way of Physick. *Alch.* Thou saist nothing to my Questions. I see that thou wilt only delude me with Riddles. Wife, bring hither the Hogs dung, I will handle that Mercury some new ways, until he tell me how the Philosophers Stone is to be made of him. Mercury hearing this begins to lament over the Alchymist, and goes unto his Mother Nature: accuseth the ungrateful Operator. Nature believes her Son Mercury, who tells true, and being moved with anger comes to the Alchymist, and calls him; Ho thou, Where art thou? *Alch.* Who is that thus calls me? *Natura.* What dost thou with my Son, thou Fool thou? Why dost thou thus injure him? Why dost thou torment him, who is willing to do thee any good, if thou couldst understand so much? *Alch.* What devil reprehends me, so great a man and Philosopher? *Nat.* O Fool full of Pride, the dung of Philosophers, I know all Philosophers and wise men, and I love them, for they love me, and do all things for me at my pleasure, and whither I cannot go they help me. But you Alchymists, of whose Order

der thou also art one, without my knowledg and consent do all things contrary unto me; wherefore it falls out contrary to your expectation. You think that you deal with my Sons rationally, but you perfect nothing; and if you will consider rightly, you do not handle them, but they handle you: for you can make nothing of them, neither know you how to do it, but they of you, when they please make Fools. *Alch.* It is not true: I also am a Philosopher, and know well how to work. I have been with more than one Prince, and was esteemed a Philosopher amongst them, my Wife also knows the same, and now also I have a Manuscript, which was hid some hundreds of years in an old Wall, now I certainly know I shall make the Philosophers Stone, as also within these few days it was revealed to me in a Dream. O I am wont to have true Dreams; Wife thou knowest it! *Nat.* Thou shalt do as the rest of thy fellows have done, who in the beginning know all things, and think they are very knowing, but in conclusion know nothing. *Alch.* Yet others have made it of thee (if thou art the true Nature.) *Nat.* It is true, but only they that knew me, and they are very few. But he which knows me doth not torment my Sons, nor disturb me, but doth to me what he pleaseth, and increaseth my Goods, and heals the Bodies of my Sons. *Alch.* Even so do I. *Nat.* Thou dost all things contrary to me, and dost proceed with my Sons contrary to my Will: when thou shouldst revive, thou killest; when fix, thou sublimest; when calcine, thou distillest; especially my most observant Son Mercury, whom thou tormentest with so many corrosive Waters and so many poi-
sonous

A new Light of Alchymy.

sonous things. *Alch.* Then I will proceed with him sweetly by digestion only. *Nat.* It is well if thou knowest how to do it, but if not, thou shalt not hurt him, but thy self, and expose thy self to charges; for it is all one with him as with a Gem, which is mixed with Dung, that is always good, and the dung doth not diminish it, although it be cast upon it; for when it is washed it is the same Gem as it was before. *Alch.* But I would willingly know how to make the Philosophers Stone. *Nat.* Therefore do not handle my Son in that fashion: for know that I have many Sons and many Daughters, and I am ready at hand to them that seek mee, if they be worthy of me. *Alch.* Tell me therefore who that Mercury is? *Nat.* Know that I have but one such Son, and he is but one of seven, and he is the first; and he is all things, who was but one; he is nothing, and his number is entire, in him are the four Elements, and yet himself is no Element; he is a Spirit, and yet hath a Body; he is a Man, and yet acts the part of a Woman; he is a Child, and yet bears the Arms of a Man; he is a Beast, and yet hath the Wings of a Bird; he is Poison, yet cureth the Leprosie; he is Life, yet kills all things; he is a King, yet another possesseth his Kingdom; he flyeth from the Fire, yet Fire is made of him; he is Water, yet wets not; he is Earth, yet he is sowed; he is Air, yet lives in Water. *Alch.* Now I see that I know nothing, but I dare not say so; for then I should lose my Reputation, and my Neighbours will lay out no more Money upon me, if they should know that I know nothing: yet I will say that I do certainly know, or else no body will give me so much as Bread: for

for many of them hope for much good from me.

Nat. Although thou shouldst put them off a great while, yet what will become of thee at last? and especially if thy Neighbours should demand their Charges of thee again? *Alch.* I will feed all of them with hope as much as possible. *I can.* *Nat.* And then what wilt thou do at last?

Alch. I will try many ways privately: if either of them succeed, I will pay them; if not; I will go into some other far Country, and do the like there. *Nat.* And what will become of thee afterward?

Alch. Ha, ha, ha, there be many Countreys, also many covetous men, to whom I will promise great store of Gold, and that in a short time, and so the time shall pass away, till at last either I or they must die Kings or Asses. *Nat.* Such Philosophers deserve the Halter: fie upon thee, make hast and be hang-

ed, and put an end to thy self and thy Philosophy; for by this means thou shalt neither deceive me, thy Neighbour, or thy self.

THE END OF THE SECOND PART

And thus I have finished the second part of this
 book, which I have written for the use of
 those who are desirous to see the
 true way to the Stone of Wisdom.

And thus I have finished the second part of this
 book, which I have written for the use of
 those who are desirous to see the
 true way to the Stone of Wisdom.

And thus I have finished the second part of this
 book, which I have written for the use of
 those who are desirous to see the
 true way to the Stone of Wisdom.

A
TREATISE
OF
SULPHUR.

THE
PREFACE.

COURTEOUS READER,

Seeing I might not write more clearly than other ancient Philosophers have wrote, happily thou maist not be satisfied with my Writings: especially since thou hast so many other Books of Philosophers already in thy Hands: but believe me, neither have I any need to write Books, because I seek neither Profit nor Vain-glory by them; therefore I do not publish who I am. Those things which I have now published for thy profit and advantage seem to me to be more than enough; I purpose that other things which remain shall be referred to the Book of Harmo-

Harmony, where I have largely treated of Natural things: yet by the perswasion of some Friends I must needs also write this Treatise of Sulphur; in which whether it be needful to add any thing to what is written before, I know not. Yea, neither shall this satisfie thee, if the Writings of so many Philosophers cannot satisfie thee: And especially if the daily operation of Nature be not a sufficient example, no other examples shall do thee good. For if thou wouldst consider with a mature Judgment how Nature works, thou wouldst not have need of so many Volumes of Philosophers; because in my judgment it is better to learn of Nature, the Mistris, then of her Scholars. Thou hast enough in the Preface of the Book of the Twelve Treatises, as also in the First Treatise it self, because in this Art there be so many and so great Books to be found, that they rather hinder than help those that are studious of this Art: and so indeed it seems to be, because the Writings of Philosophers are out of that little Schedule of *Hermes* grown up unto so great and erroneous a Labyrinth, and daily do decline into obscurity: And this I believe is done only by envious Philosophers, when as the ignorant do not well know what ought to be added or left out, if haply the Authors Hand cannot well be read. If in any Science or Art it doth much help or hurt, to have one word lacking or added, then much more in this: As for example: It is written in one place: *Then mix these Waters together*, another adds *Not*, he indeed added but a little, and yet by this he turned the whole Chapter quite contrary: yet let the diligent Student

dent know, that a Bee doth gather Honey out of poisonous Herbs. But if he judgeth what he reads according to the possibility of Nature, he will easily get beyond all the Sophistry of Philosophers: yet let him not give over reading, because one Book explains another. And by this means I understood that the Books of *Geber* the Philosopher (and who could know it, but they that read other Authors?) are so wonderfully enchanted, that they cannot possibly be understood, unless they be read over a thousand times, and this also by a witty Reader; Fools must be utterly excluded from reading of them. There be indeed many that undertake to interpret him as they do other Authors; but I see their Explication is more difficult than the Text, my advice is, that thou dost persist in the Text, and whatsoever thou readest apply to the possibility of Nature; and in the first place enquire diligently what Nature is. All indeed write, that she is a thing of small account, easie, common; & indeed it is true, but it should have been added, that she is so unto wise men. The wise man knows her to be amongst Dung, and the ignorant man doth not believe her to be in Gold. And all these men, which have made such hard Books, if they were now ignorant of the Art, but must find it out of such Books (which Books indeed are very true) would with more difficulty find it out than men, that in these days search into the Art, do. I will not commend mine own Writings, he shall judg of them that shall apply them to the possibility and course of Nature: and if by my Writings, Counsel, Examples, he shall not know the Operation of Nature, and her ministring

nistring vital Spirits constringing the Air, as also the Subject of the First Matter, he will scarce understand them by *Raimundus Lullius*. It is a hard thing to believe that Spirits have such a power and force in the Belly of the Wind. This Wood I also am constrained to go through, and also I have helped to multiply it, yet in such a manner as my Plants shall be signs, a light and guides to the true Sons of Art, and Students in this sacred Science, that are willing to go through this Wood; for my Plants are as it were corporeal. Those times are now past, when Fidelity amongst Friends flourished, and this Art was communicated by word of mouth; but now it is not obtained but by the Inspiration of the most high God alone. Therefore let not him that searcheth diligently and fears God despair. If he seeks after it he shall find it. Because it is more easily obtained from God than from man: for he is a God of infinite compassion, and knows not how to forsake him that puts his trust in him; with him there is no respect of persons; the contrite & humble heart he will not despise, & he hath taken compassion upon me, the most unworthy of his creatures; whose Power, Goodness, unspeakable Compassion which he hath vouchsafed to shew me, I am not able to express: but if I am able to give no better thanks, yet I shall not cease with my Pen to set forth his Praise for ever. Be of good courage therefore, Courteous Reader, and he will also not deny this favour to thee, if thou puttest thy whole trust in him, worship him and call upon him, he will open to thee the Gate of Nature; then thou shalt see how most plainly Nature works. Know for certain
that

that Nature is most plain and simple, and delights in nothing so much as in plainness; and believe me, whatsoever in Nature is more noble, by so much also the more easie and plain it is, because all truth is plain and simple: God the most High Creator of all things put nothing that is hard or difficult in Nature. If thou wilt therefore imitate Nature, let me perswade thee to abide in the simple way of Nature; and thou shalt find all good things. But if neither my Writings nor Advice pleaseth thee, then go to other Authors. Wherefore I write not great Volumes that thou maist not lay out too much money or time upon them, but maist read them over quickly, and be at the more leisure to have recourse to other Authors: and cease not to seek, for to him that knocketh it shall be opened. Now those times are coming, in which many Secrets of Nature shall be revealed. Now that fourth Monarchy of the North is about to begin: Now the times are at hand; the Mother of Sciences will come: greater things shall be discovered than hath been done in these three last past Monarchies. Because this Monarchy (as the Ancients have foretold) God will plant by one of his Princes, being enriched with all manner of Virtues, whom haply times have already brought forth. For we have in this Northern part a most wise Prince, and most warlike, whom none of the Monarchs doth go beyond in Victories, or excel in Humanity and Piety. In this Northern Monarchy God the maker of all things will, without doubt, bring to light greater Secrets in Nature than in those times, when Pagan and Tyrant Princes reigned. But the Philosophers reckon these Mo-

narchies not according to the powerfulness of them, but according to the corners of the world : the first was Eastern, the next Southern ; this which they now possess is Western ; the last which they expect in this Northern part is Northern : but of these further in my Book of Harmony. In this Northern Monarchy, where the attractive Pole is (as the *Psalmist* speaks) Mercy and Truth are met together ; Peace and Justice shall kiss each other ; Truth shall rise out of the earth, and Justice shall look from Heaven. One Sheepfold and one Shepherd. Many Arts without Envy : All which I do earnestly expect. Do thou also, Courteous Reader, call upon, love, fear God ; read over my Writings diligently, and then thou maist foretel to thy self good things. And if thou shalt through the favour of God, and the help of Nature (whom thou must imitate) arrive to the desired haven of this Monarchy ; then thou shalt see, and say that all things that I have said to thee are good and true.

Farewel.

O F

S U L P H U R.

T H E

Second Principle.

Sulphur is not the last amongst the Principles, because it is a part of the Metal; yea and the principal part of the Philosophers Stone: and many wise men have left in writing divers and very true things of Sulphur. Yea *Geber* himself in his first Book of the *Highest Perfection*, ch. 28 saith: *Through the most high God it illuminates every body; because it is Light from Light and Tincture.* But before we treat of it, it seems good to us to first describe the original of the Principles; especially since of old Sulphur hath been accounted the chiefest of the Principles. Now very few have hitherto shewed whence the Principles arise, and it is a hard thing to judg of any of the Principles, or any thing else, whose Original and Generation is unknown: what can a blind man judg of a Colour? What our Predecessors have omitted, that have we purposed in this Treatise to supply.

Now the Principles of things, especially of Metals, according to the ancient Philosophers are two,
Sulphur

Sulphur and Mercury; but according to the latter Philosophers three, Sal, Sulphur and Mercury. Now the Original of these Principles are the four Elements; with the Original of which also we will first begin. Therefore let them that are Students in this sacred Science know that there are four Elements, and that every one of these four hath in its Center another Element, by which it is elementated: and these are the four Statues of the world, separated from the Chaos in the Creation of the World by Divine Wisdom; and these uphold the Fabrick of the World by their contrary acting in equality and proportion, and also by the inclination of Celestial Virtues, bring forth all things that are within and upon the Earth: but of these in their places: here we will return to our purpose; and first of the Element that is nearest, *viz.* the Earth.

O F T H E
E L E M E N T
O F T H E
E A R T H.

THe Earth is of great worth in its Quality and Dignity: in this Element the other three, especially the Fire rest. It is the most excellent Element to conceal and discover those things which are intrusted to it: it is gross and porous, heavy in respect of its smalness, but light in respect of its Nature; it is also the Center of the World, as also of the other Elements: through its Center passeth the Axletree of the World, and of both Poles. It is porous, as we said, as a Sponge, and brings forth nothing of it self, but all things whatsoever the other three distil and project into it, it receives, keeps all things that are to be kept, brings to light all things that are to be brought to light. It brings forth (as we said before) nothing of it self, but it is the Receptacle of other things, and it is that in which every thing that

that

that is brought forth doth abide, and by heat of Motion is putrefied in it, and is multiplied by the same, the pure being separated from the impure: That which is heavy in it is hid, and the Heat drives that which is light unto its superficies. It is the Nurse and Matrix of all Seed and Commixtion. It can indeed do nothing else than preserve the Seed, and what is made of it, till it be ripe. It is cold, dry, tempered with Water; visible without and fixed; but within invisible and volatile. It is a Virgin, and the *Caput Mortuum* left after the Creation of the World, which shall hereafter at Divine Pleasure be calcined, after Extraction of its Moisture, that of it a new Christalline Earth may be created. Also this Element is divided into a pure part and an impure. The Water makes use of the pure to bring forth things, but the impure remains in its Globe. This Element is the hiding place, and Mansion of all Treasure. In its Center is the Fire of Hell, preserving this Fabrick of the World in its Being; and this by the expression of Water into the Air. That Fire is caused and kindled by the *primum Mobile*, and the influences of the Stars: the Heat of the Sun, tempered with the Air, meets with this Heat for the ripening and drawing up of those things, which are already conceived in its Center. Moreover the Earth partakes of Fire, which is the intrinsecal part of it, neither is it purified but in the Fire: and so every Element is purified with its intrinsecal part. Now the Intrinsecal part, or inside of the Earth, or its Center is the highest Purity

mixed with Fire, where nothing can rest: It is as it were an empty place, into which all the other Elements do project their Virtues, as hath been spoken in the Book of the Twelve Treatises. And thus much of the Element of Earth, which we have called a Sponge, and the Receptacle of other things, which serveth for our purpose.

O F

OF THE
ELEMENT
OF
WATER.

Water is the heaviest Element, full of unctuous Flegm, and it is an Element more worthy in its quality than the Earth, without volatile, but within fixed, it is cold and moist, and tempered with the Air: it is the Sperm of the world, in which the Seed of all things is kept: it is the keeper of the Seed of every thing. Yet we must know that the Seed is one thing, and the Sperm another: the Earth is the receptacle of the Sperm, but Water is the receptacle of the Seed. Whatsoever the Air doth distil into the Water, by means of the Fire, the same doth the Water convey to the Earth. Sometimes the Sperm lacks sufficiency of Seed, for want of heat which should digest it; for there is always plenty of Sperm, expecting Seed, which by the imagination of Fire through the motion of the Air it carries into its Matrix: and sometimes there being lack of Seed the Sperm enters, but it goeth

forth again without fruit : but of this more at large hereafter in the third Treatise of Principles, *viz.* in that of Salt. It happens sometimes in Nature, that the Sperm enters into the Matrix with a sufficiency of Seed ; but the Matrix being indisposed, by reason of being filled with offensive, sulphureous and flegmatick vapours, doth not conceive, neither doth that come to pass that should. Also nothing is properly in this Element, but only as it is wont to be in the Sperm. It is delighted chiefly in its own motion, which is made by the Air, and it is apt to mix with things by reason of its superficial, volatile body. It is, as we said before, the receptacle of all manner of Seed : in it the Earth is easily purified and resolved, and the Air is congealed in it, and is joined with it radically. It is the Menstruum of the world, which penetrating the Air, by means of heat, draws along with it self a warm vapour, which causeth a natural Generation of those things, which the Earth as a Matrix is impregnated withal, and when the Matrix receives a due proportion of Seed, of what kind soever, it proceeds, and Nature works without intermission to the end ; but the remaining moisture or Sperm falls to the side, and by vertue of the heat in the Earth is putrified (that which is cast to the side) and of that afterwards are generated other things, as small Vermin, and Worms. The Artificer of a quick Wit may indeed see in this Element, as it were out of Sperm, divers wonders of Nature ; but it will be needful to take that Sperm, in which the Astral Seed in a certain proportion is already imagined, or conceived ; because Nature makes and produceth pure things by the first putrefaction, but by the second far more pure, worthy,

worthy, and noble; as thou hast an example in Wood, which is Vegetable, where in the first composition Nature maketh Wood, but when that is after maturity corrupted, it is putrified, and of it worms are bred, and such kind of vermin as they are, which have both life and sight: for it is manifest that a sensible thing is always more worthy than a vegetable; for to the Organs of sensible things much more subtil and purer matter is required: But to return to our purpose.

This Element is the Menstruum of the world, and is divided into three sorts, *viz.* pure, purer, and most pure. Of the most pure substance of it the Heavens are created, the purer is resolved into Air, but the pure, plain, and gross remains in its sphere, and by Divine appointmant, and operation of Nature doth preserve and keep every thing that is subtil. It makes one Globe together with the Earth: it hath also its Center in the heart of the Sea: it hath one Axel-tree and Pole with the Earth, by which all Courses and Fountains of Water issue forth, which afterward increase and grow up into great Rivers. By these issuing forth of Waters the Earth is preserved from burnings, and with this moistning the universal Seed is carried forth through the Pores of the whole Earth, which thing is caused through heat and motion. Now it is manifest that all Courses of Waters return into the heart of the Sea; but whither afterward they run is not known to every body. There be some that think that all Rivers, Water and Springs, which have their Course into the Sea, do proceed from the Stars, who, when they know no other reason why the Sea should not increase, and be fuller,
by

reason of them. say that these Waters are consumed in the heart of the Sea. But this Nature will not admit of, as we have shewed when we spake of the Rain. The Stars indeed cause but do not generate Water; seeing nothing is generated but in its own like of the same species: Now the Stars consist of Fire and Air, how then should they generate Waters? And if it were so, that some Stars should generate Waters, then necessarily also must others generate Earth, and also others other Elements; because this fabrick of the world is so upheld by the four Elements, that one may not exceed another in the least particle, but they strive one with the other in an equal ballance; for otherwise if one should exceed the other, destruction would ensue. Yet let every one persevere in what opinion he please, it is thus shewed to us by the light of Nature, that this Fabrick of the World is preserved by these four Elements, their equality being proportioned by the great God, and one doth not exceed the other in its operation. But the Waters upon the basis of the Earth are contained as it were in some vessel from the motion of the Air, and towards the Artick Pole are by it constringed, because there is no *vacuum*, or vacuity in the world: for this cause is there in the Center of the Earth the Fire of Hell, which the Archeus of Nature doth govern.

For in the beginning of the Creation of the World the great and good God out of the confused Chaos, in the first place exalted the quintessence of the Elements, & that is made the utmost bound of all things: then he lifted up the most pure substance of Fire above all things, to place his most

holy Majesty in, and set and established it in its
ground. In the Center of the Chaos (by the good
pleasure of Gods infinite Wisdom) that Fire was
kindl'd, which afterward did distil those most pure
Waters. But because now that most pure Fire hath
obtained the place of the Firmament, together with
the Throne of the most high God, the Waters are
condensed under that Fire: and that they might
be more strongly fortified and settled, the Fire that
is grosser than the former was then raised (this by
means of the Central Fire) and remained in the
sphere of Fire under the Waters: and so the Wa-
ters are congealed, and shut up betwixt two Fires
in the Heavens. But that Central Fire never cea-
seth, but distilling more Waters, and those less
pure did resolve them into Air, which also abides
under the sphere of Fire in its proper sphere, and is
enclosed by the Element of Fire, as with a sure and
strong Foundation; and as the Waters of the Hea-
vens cannot go beyond that supercelestial Fire, so
the Element of Fire cannot go beyond the Waters
of the Heavens, neither can the Air go beyond or
be exalted above the Element of Fire. As for the
Water and the Earth, they remained in one Globe,
because they have no place in the Air, except that
part of the Water which the Fire doth resolve into
Air, for the daily fortifying of this Fabrick of the
World. For if there had been a vacuity in the
Air, then all the Waters had distilled, and been
resolved into Air: but now the sphere of the Air
is full, and is always filled through the distilling
Waters, by the continual Central Heat, so that the
rest of the Waters are by the compression of the
Air rolled round the Earth, and with the Earth
make

make up the Center of the World; and this Operation is performed daily, and so also this world is fortified daily, and shall for ever be naturally preserved from Corruption, unless it be the good pleasure of the most high Creator (whose Will is absolute) that it shall be otherwise. Because that Central Fire never ceaseth to be kindled by the universal motion and influence of the heavenly Virtues, and so to warm the Waters; neither shall the Waters cease to be resolved into Air; neither shall the Air cease to compress and keep down the residue of the Waters with the Earth, and so to contain them in the Center, that they may not be moved out of their Center: thus even in a natural manner this world is made and continued through the mighty Wisdom of God; and so according to the example of this it is necessary that all things in the world be naturally made. We are willing to discover to thee further this Creation of this Fabrick of the World, that thou maist know that the four Elements have a natural sympathy with the superior, because they were made out of one and the same Chaos: but they are governed by the superior, as the more worthy; and from thence came this obedience into this sublunary place. But know that all those things were naturally found out by the Philosopher, as shall be shewed in its own place. Now to our purpose concerning the Courses of Waters, and the Ebbing and Flowing of the Sea, how by the Polary Axel-tree they are carried from one Pole to another. There are two Poles, the one is Artick, and in that part that is superior and Northern, but the other Antartick under the Earth, and in the Southern part. The

Artick

Arctic Pole hath a magnetick virtue of attracting, the Antarctic Pole hath a magnetick virtue expelling, or driving from: and this Nature holds forth to us in the example of the Loadstone. The Arctic Pole therefore draws Waters by the Axel-tree, which after they are entred in, break forth again by the Axel-tree of the Antarctic Pole: and because the Air doth not suffer an inequality, they are constrained to return to the Arctic Pole, their Center, and so continually to observe this Course. In which Course from the Arctic Pole to the Antarctic Pole by the middle, or Axel-tree of the world, they are dispersed through the pores of the Earth, and so according to more or less do springs arise, and afterward meeting together increase and become to be Rivers, and are again returned thither, from whence they came out; and this is uncessantly done through the universal motion. Some (as I said before) being ignorant of the universal motion, and the operations of the Poles say that these Waters are consumed in the heart of the Sea, and generated by the Stars, which produce and generate no material thing, impressing only virtues and spiritual influences, which cannot give any weight to things. Waters therefore are not generated; but know that they come forth from the Center of the Sea, through the pores of the Earth into the whole world. From these natural Conclusions or Principles Philosophers have found out divers instruments, and conveyances of Waters, as also fountains, since it is known that Waters cannot naturally ascend higher than that place is, from whence they come; and unless it were so in Nature,

ture,

ture, Art could never do it, because Art imitates Nature; and that which is not in Nature cannot succeed by Art; for Water, as I said before, doth not ascend higher than the place from whence it was taken: thou hast for an example that instrument with which Wine is drained out of a Barrel.

To conclude therefore, know that Springs or breakings forth of Water are not generated of Stars, but that they come from the Center of the Sea, whither they return, and that thus they observe a continual motion. For if this were not so, nothing at all either in the Earth or upon the Earth could be generated, yea the Ruin of the World would of necessity follow. But lest it may be objected, that in the Sea all Waters are salt, and that the Waters of Springs are sweet: Know that this is the reason, because the Water distills through the pores of the Earth, and passing many miles through narrow places, and through Sands, the saltness being lost, is made sweet: After the example of which Cisterns are found out. There are also in some places greater and larger pores and passages through which salt Water breaks through, where afterwards are made Salt Pits, and Fountains, as at *Halla* in *Germany*. Also in some places the Water is constricted with heat, and the Salt is left in the Sands, but the Water sweats through other pores, as in *Polonia*, at *Wie-lia* and *Bochia*: So also when Water passes through places that are hot, sulphureous, and continually burning, they are made hot, from whence Bathes arise: for there are in the bowels of the Earth places in which Nature distills and separates

rates a sulphureous Mine, where, by the Central Fire it is kindled. The VVaters running through these burning places, according to the nearness or remoteness are more or less hot, and so breaks forth into the superficies of the Earth, and retains the taste of Sulphur, as all Broth doth of the Flesh that is boiled in it: After the same manner it is, when VVater passing through places where are Minerals, as Copper, Allum, doth acquire the favour of them. Such therefore is the Distiller, the Maker of all things, in whose hands is this Distillatory, according to the example of which all Distillations have been invented by Philosophers; which thing the most High God himself out of pity, without doubt, hath inspired into the Sons of Men: and he can, when it is his holy VVill, either extinguish the Central Fire, or break the Vessel, and then there will be an end of all. But since his Goodness doth intend the bettering of all things, he will at length exalt his most sacred Majesty, and raise up higher the purest Fire of all, which is higher than the VVaters of the Heavens which are above the Firmament, and will give it a stronger degree of Heat then the Central Fire, that all the VVaters may be exhaled up into the Air, and the Earth be calcined, and so the Fire, all the impurity being consumed, will make the VVaters of the purified Earth, being circulated in the Air, to be more subtil, and will (if we may thus speak in a way of Philosophy) make a VVorld much more excellent.

Therefore let all the Searchers of this Art know that the Earth and VVater make one Globe, and being together make all things, because they are tangible

tangible Elements, in which the other two being hid do work. The Fire preserves the Earth, that it be not drowned, or dissolved: the Air preserves the Fire that it be not extinguished: the VVater preserves the Earth that it be not burnt. It seemed good to us to describe these things, as conducing to our purpose, that the studious may know in what things the Foundations of the Elements consist, and how Philosophers have observed their contrary actings; joining Fire with Earth, and Air with VVater: although when they would do any excellent thing, they have boiled Fire in VVater, considering that one Blood is purer than another, as a Tear is purer than Urine. Let that therefore suffice which we have spoken, *viz.* that the Element of VVater is the Sperm and Menstruum of the world, as also the Receptacle of the Seed.

OF THE
 ELEMENT
 OF
 AIR.

THe Air is an entire Element, most worthy of the three in its quality, without light, and invisible, but within heavy, visible, and fixed, it is hot and moist, and tempered with Fire, and more worthy then Earth, and Water. It is volatile, but may be fixed; and when it is fixed, it makes every body penetrable. Of its most pure substance the vital Spirits of living Creatures are made; that which is less pure is taken up into its proper Sphere of the Air; but the residue, *viz.* the grosser part abides in the Water, and is circulated with the Water, as Fire with Earth, because they are friendly the one to the other. It is most worthy, as we have said; and it is the true place of the Seed of all things: in it Seed is imagined, as in man, which afterward by the circulating motion is cast into its own Sperm. This Element hath the Form of entireness to distribute the Seed into Matrixes by the Sperm, and Menstruum of the World. In it also is the vital Spirit of every Creature, living in all
 H things,

things, penetrating and constringing the Seed in other Elements, as Males do in Females. It nourisheth them, makes them conceive, and preserveth them; and this daily experience teacheth, that in this Element not only Minerals, Animals, or Vegetables live, but also other Elements. For we see that all Waters become putrified, and filthy if they have not fresh Air: The Fire also is extinguished if the Air be taken from it: (Thence Chymists come to know how to dispose of their Fire into several degrees by means of the Air, and to order their registers according to the measure of the Air:) The Pores also of the Earth are preserved by Air: In brief, the whole structure of the World is preserved by Air. Also in Animals, Man dies if you take Air from him, &c. Nothing would grow in the World, if there were not a power of the Air penetrating, and altering, bringing with it self nutriment that multiplies. In this Element by vertue of the Fire is that imagined Seed, which constringeth the Menstruum of the World by its occult power, as in Trees, and Herbs, when through the Pores of the Earth, by the acting of the spiritual heat, there goeth forth a Sperm with the Seed, and the vertue of the Air in a proportion constringeth, and congeals it by drops; and so Trees by growing day after day, drop after drop, are at length raised to be great Trees; as we have treated in the Book of the Twelve Treatises. In this Element are all things entire through the imagination of Fire; and it is full of divine Vertue: for in it is concluded the Spirit of the most high, which before the Creation was carryed upon the Waters, as saith the Scripture,

ture,

ture, *And did fly upon the wings of the Wind.* If therefore it be so, as indeed it is, that the Spirit of the Lord is carryed in it, why needs thou question but that he hath left his divine vertue in it? For this Monarch is wont to adorn his dwelling places; he hath adorned this Element with the vital spirit of every Creature: for in it is the Seed of all things dispersed, in which presently after the Creation was (as we said before) by the great Maker of all things included that magnetick vertue which if it had not, it could not attract any nourishment, but so the Seed must be left in a small quantity, neither would increase, or be multiplied; but as the Load-stone draws to it self hard Iron (after the manner of the Artick pole, drawing waters to it self, as we have shewed in the Element of water) so the Air by a Vegetable magnetick power, which is in the Seed, draws to it self the nourishment of the Menstruum of the world, *i. e.* water. All these things are made by Air, for that is the leader of the waters, and the occult vertue thereof is included in all Seed for the attracting of radical moisture, and this vertue is, as we said before, always the 280th. part in all Seed, as we have shewed thee in the third of the Twelve Treatises. If therefore any one would successfully plant Trees, let him be carefull that he turn the attractive point towards the Northern part; so he shall never lose his labour: for as the Artick pole draws to it self the waters, so the verticle point draws to it self Seed; and every attractive point doth answer to them. Thou hast an example in all manner of wood, whose attractive point doth naturally tend

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to the verticle point, and is drawn by it. For let a bowl of wood, if thou wilt know which is the superior point, be put into water, and let it sink (so that the water exceed the length of the wood) thou shalt alwaies see that point rise up before the opposite part; for Nature knows not how to erre in her office: but of these we shall treat further in our Book called *Harmonia*, where we shall speak more of the magnetick vertue (although he shall be easily able to understand the Load-stone, to whom the Nature of Metals is known) Let this suffice that we have said, that this Element is the most worthy of the three in which is Seed, and vital Spirit, or dwelling place of the Soul of every Creature.

O F T H E
E L E M E N T
O F
F I R E.

Fire is the purest and most worthy Element of all, full of unctuous corrosiveness adhering to it, penetrating, digesting, corroding and wonderfully adhering, without visible, but within invisible, and most fixed; it is hot, dry, and tempered with Air. Its Substance is the purest of all, and its Essence was first of all elevated in the Creation with the Throne of Divine Majesty, when the Waters of the Heavens were established, as we have said in the Element of Water; out of the less pure part of its substance the Angels were created; out of that which was less pure than that, being mixed with the purest Air, were the Sun, Moon and Stars created. That which is less pure than that is raised up to terminate, and hold up the Heavens: but the impure and unctuous part of it is left, and included in the Center of the Earth by the wise and great Creator, for to continue the O-

peration of Motion, and this we call Hell. All these Fires are indeed divided, but they have a natural sympathy one towards another.

This Element is of all the most quiet, and like unto a Charriot, when it is drawed it runs, when it is not drawed it stands still. It is also in all things undiscernibly. In it are the reasons of Life and Understanding, which are distributed in the first infusion of Mans Life, and these are called the rational Soul, by which alone Man differs from other Creatures, and is like unto God. This Soul is of that most pure Elementary Fire, infused by God into the vital Spirit, by reason of which Man after the Creation of all things was created into a particular World, or Microcosm. In this Subject God the Creator of all things put his Seal and Majesty, as the purest and quietest Subject, which is governed by the Will and infinite Wisdom of God alone. Wherefore God abhors all impurity, nothing that is filthy compounded or blemished may come near him, therefore no mortal man can see God, nor come to him naturally: for that Fire which is in the circumference of the Divinity, in which is carryed the Seal and Majesty of the Most High, is so intense, that no eye can penetrate it: for Fire will not suffer any thing that is compounded to come near to it: for Fire is the death and separation of any thing that is compounded. We have said that it is the most quiet Subject (for so it is) or else it would follow (which so much as to think were absurd) that God could not rest; for it is of most quiet silence, more than any mans mind can imagine. Thou hast an ex-
ample

ample of this in the Flint, in which there is Fire, and yet is not perceived, neither doth appear, until it be stirred up by motion, and kindled in it that it may appear: so the Fire in which is placed the sacred Majesty of our Creator, is not moved, unless it be stirred up by the proper Will of the Most High, and so is carried where his holy Will is. There is made by the Will of the supreme Maker of all things a most vehement and terrible motion. Thou hast an Example of this, when any Monarch of this world sits in his pomp, what a quietness there is about him? what silence? and although some one of his Court doth move, the motion is only of some one or other particular man, which is not regarded. But when the Lord himself moves, there is an universal stir and motion, then all that attend on him move with him. What then? when that supreme Monarch, the King of Kings, and Maker of all things (after whose example the Princes of the world are established in the Earth) doth move in his own person of Majesty? what a stir? what trembling, when the whole Guard of his heavenly Army move about him? But some one may ask, How do we know these things, since heavenly things are hid from Mans understanding? To whom we answer, that they are manifest to all Philosophers; yea the incomprehensible Wisdom of God hath inspired into them, that all things are created after the example of Nature, and that Nature hath its bounds from those secret things, and accordingly works; and that nothing is done on the Earth, but according to the example of the Heavenly Monarchy, which is

managed by the divers Offices of Angels. So also there is nothing brought forth, or generated, but what is done naturally. All humane Inventions, yea and Arts, which either are or shall be, proceed not otherwise than from Natural Principles. The most High Creator was willing to manifest all Natural things unto man, wherefore he shewed to us that Celestial things themselves were naturally made, by which his absolute and incomprehensible Power and Wisdom might be so much the better known; all which things the Philosophers in the Light of Nature, as in a Looking-glass, have the clear sight of. For which cause they esteemed highly of this Art, *viz.* not so much out of Covetousness for Gold or Silver, but for Knowledg sake, not only of all Natural things, but also of the Power of the Creator, and they were willing to speak of these things sparingly, and only figuratively, lest Divine Mysteries by which Nature is illustrated, should be discovered to the unworthy, which thou, if thou knowest how to know thy self, and art not of a stiff neck, maist easily comprehend; who art created after the likeness of the great World, yea after the Image of God. Thou hast in thy Body the Anatomy of the whole World, thou hast instead of the Firmament the Quintessence of the four Elements, extracted out of the Chaos of Sperms into a Matrix, and into a Skin, which doth compass it round, thou hast most pure Blood instead of Fire, in the vital Spirit whereof is placed the Seat of the Soul (which is instead of the King;) thou hast a Heart instead of the Earth; where the Central Fire

continually works; and preserves the Fabrick of this Microcosm in its Being; thou hast thy Mouth instead of the Artick Pole; and thy Belly instead of the Antartick, and all thy Members answer to some Celestials: of which in our Book of Harmony we shall treat more fully, *viz.* in the Chapter of Astronomy, where we have wrote how that Astronomy is easie, natural, how the Aspects of Planets and Stars are efficacious, and why Prognostication is given of Rain, and other events, which would be too tedious to reckon up here, and these are linked together, and performed in a natural manner, only God doth some things extraordinary. Because the Ancients omitted it, we are willing to shew it to him that is diligently studious of this Secret, that the incomprehensible Power of the most High God, may so much the more clearly come home to his heart, and that he may love and adore him the more zealously: Let therefore the Searcher of this sacred Science know, that the Soul in a man, the lesser world, or Microcosm substituting the place of its Center, is the King, and is placed in the vital Spirit, in the purest Blood. That governs the Mind, and the Mind the Body: when the Soul conceives any thing, the Mind knows all things, and all the Members understand the Mind, and obey the Mind, and are desirous to fulfil the Will thereof. For the Body knows nothing, whatsoever strength or motion is in the Body, is caused by the Mind; the Body is to the Mind, as Instruments are to the Artificer; Now the Soul, by which Man differs from other Animals, operates in the Body;

but

but it hath a greater Operation out of the Body, because out of the Body it absolutely reigns, and by these things it differs from other Animals, who have only the Mind, not the Soul, of the Deity. So also God, the Maker of all things, our Lord and our God, works in this world those things which are necessary for the World; and in these he is included in the world; whence we believe that God is every where. But he is excluded the Body of the World by his infinite Wisdom, by which he works out of the World, and imagines much higher things than the Body of the World is able to conceive, and those things are beyond Nature, being the Secrets of God alone. You have the Soul for an example, which out of the Body imagines many most profound things, and in this it's like unto God, who out of the World works beyond Nature; although the Soul to God be as it were a Candle lighted to the light at Noonday: for the Soul imagines, but executes not but in the Mind; but God doth effect all things the same moment when he imagines them; as the Soul imagines any thing to be done at *Rome*, or elsewhere, in the twinkling of an eye, but only in the Mind; but God doth all such things essentially, who is omnipotent. God therefore is not included in the World, but as the Soul in the Body; he hath his absolute power separated from the World, so also the Soul of any Body hath its absolute power separated from the Body, to do other things than the Body can conceive; it hath a very great power therefore upon the Body, if it pleaseth, or otherwise our

Philosophy were in vain. By these therefore learn to know God, and thou shalt know in which the Creator differs from the Creature. Thou thy self shalt be able to conceive greater things, when as now thou hast the Gate opened by us. But lest this Treatise should grow too big, let us return to our purpose.

We said before that the Element of Fire is the most quiet of all, and that is stirred up by motion, which stirring up wise men knew. It is necessary that Philosophers know the Generation and Corruption of all things, to whom not only the Creation of the Heavens is manifest, but also the Composition and Mixture of all things: but although they know all things, yet they cannot do all things. We know indeed the Composition of Man in all respects, yet we cannot infuse the Soul; because this Mystery belongs only unto God: and he exceeds all things by these kind of infinite Mysteries. Seeing these are out of the course of Nature, they are not as yet in the disposition of Nature: Nature doth not work before there be Matter given unto her to work upon. The first Matter is given to her by God, the second by the Philosopher. Now in the Operation of the Philosophers Nature hath a power to stir up the Fire, which by the Creator is secretly included in the Center of every thing: This stirring up of the Fire is done by the Will of Nature, sometimes by the Will of the skilful Artificer disposing of Nature. For naturally all impurities and pollutions of things are purged by Fire: All things that are compounded are dissolved by Fire: as Water washeth and purgeth all
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all things imperfect, which are not fixed; so the Fire purgeth all things that are fixed, and by Fire they are perfected: as Water doth conjoin all things that are dissolved; so Fire separates all things that are conjoined; and what is natural and of affinity with it, it doth very well purge and augment it, not in quantity but in vertue. This Element doth several ways secretly work upon other Elements, and all things else: for as the Animal soul is of the purest of this Element, so the Vegetable is of the Elementary part of it, which is governed by Nature. This Element doth act upon the Center of every thing in this manner: Nature causeth Motion, Motion stirs up Air, the Air the Fire; now Fire separates, cleanseth, digesteth, coloureth, and maketh all Seed to ripen, and being ripe expels it by the Sperm into places, and matrixes, into places pure or impure, more or les hot, dry or moist; and according to the disposition of the matrix, or places, divers things are brought forth in the Earth, as in the Book of the Twelve Treatises concerning Matrixes mention hath been made, that there are as many Matrixes, as places. So the Builder of all things, the most High God hath determined, and ordained all things, that one shall be contrary to the other, yet so that the death of the one be the life of the other: that which produceth one, consumeth another, and another thing from this is naturally produced, and such a thing which is more noble then the former: and by this means there is preserved an equality of the Elements, and so also of the compositum. Separation is of all things, especially of living things the natural death, wherefore man must naturally die

ie because he is compounded of four Elements,
he is subject to separation, seeing every thing that
compounded is separated naturally. But
his separation of Mans composition must needs
have been done in the day of judgment, *i. e.* the
first judgment, when the Sentence of a natural
death was passed upon him: for in Paradise Man
was immortal. Which all Divines, as also Sacred
Writ doth testifie; but a sufficient reason of this
immortality no Philosopher hitherto hath shew-
ed; which it is convenient for the Searcher of this
Sacred Science to know, that he may see how all
these things are done naturally, and be most
easily understood. But it is most true, that
every compound thing in this World is subject
to corruption, and separation; which separation
in the Animal Kingdom is called death: and
Man seeing he is Created and compounded of
four Elements, how can he be immortal? It is
hard to believe that this is done naturally; but
that there is something above Nature in it. Yet
God hath inspired it into Philosophers that were
good Men many ages since, that this is so na-
turally. Which take to be thus. Paradise was,
and is such a place, which was Created by
the great Maker of all things, of true Ele-
ments, not Elementated, but most pure, tem-
perate, equally proportioned in the highest
perfection; and all things that were in Para-
dise were Created of the same Elements, and incor-
rupt; there also was Man Created and framed
of the same incorrupted Elements, proportioned
in equality, that he could in no wise be corrupted,
there-

therefore he was consecrated to immortality for without all doubt God created this Paradise for Men onely, of which and where it we have largely treated in our Book of Harmony. But when afterwards Man by his sin and disobedience had transgressed the commandment of the most High God, he was driven forth to Beasts into the corruptible world elementated which God created only for Beasts: who of necessity, seeing he cannot live without nutriment must from corrupt elementated Elements receive nutriment. By which nutriment those pure Elements of which he was created, were infected and so by little and little declined into corruption, until one quality exceeded another, and destruction, infirmity, and last of all separation, and death of the whole compound followed. So that now they are neer unto corruption and death, who are procreated in corrupt Elements, of corrupt Seed, and not in Paradise; for Seed produced out of corrupt nutriments cannot be durable; and by how much the longer it is since the driving forth of Man out of Paradise, so much the neerer Men are to corruption; and by consequence their lives are so much shorter, and it will come to this pass, that even generation it self by reason of the shortness of life shall cease. Yet there are some places, where the Air is more favourable, and the Stars more propitious, and there their Natures are not so soon corrupted, because also they live more temperately: Our Countrey-men by reason of gluttony, and inordinate living make quick hast to corruption. This experience teacheth: that they that are born of the Seed

Seed of infirm Parents do not live long. But if Man had continued in Paradise, a place suitable to his Nature, where all the Elements were as incorrupt and pure as a Virgin, he had been immortal for ever. For it is certain that when pure Elements are joyned together equally in their virtues, such a subject must be incorrupted: and such must the Philosophers Stone be: To this Creation of Man the ancient Philosophers have likened this Stone, but Modern Philosophers understanding all things according to the letter do apply it to the corrupt generation of this age.

This immortality was the chief cause that Philosophers exercised their wits to find out this Stone, for they knew that Man was Created of such Elements which were sound and pure. They therefore meditated upon that Creation, which, when they knew to be natural, began to search further into it, whether such uncorrupted Elements could be had, or if they could be joyned together, and infused into any subject; Now to these the most High God, and Maker of all things revealed, that a composition of such Elements was in Gold: For in Animals it could not be had, seeing they must preserve their lives by corrupt Elements; in Vegetables also it is not, because in them is found an inequality of the Elements. And seeing all Created things are inclined to multiplication, the Philosophers propounded to themselves that they would make tryal of the possibility of Nature in this Mineral Kingdom; which being discovered, they saw that there were innumerable other secrets in Nature, of which as of Divine secrets, they have wrote sparingly.

So

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So now thou seest how corrupt Elements come to be in a Subject, and how they are separated; when one exceeds the other, and because then Putrefaction is made by the first Separation, and by Putrefaction is made a Separation of the pure from the impure, if then there be a new Conjunction of them by vertue of Fire, it doth acquire a form much more noble than the first was. For in its first state, corruption was by reason of gross matter mixed with it, which is not purged away but by Putrefaction, the Subject thereby being bettered; and this could not be but by the vertues of the four Elements, which are in every compound thing, being joined together: for when a *Compositum* must perish, it perisheth by the Element of Water; and whilst they lie thus confusedly, the Fire, together with the Earth and Air, which it is in potentially, agree together, and by their united forces do afterward overcome the Water, which they digest, boil, and lastly congeal; and after this manner Nature helps Nature. For if the hidden Central Fire, which is the Life of all things, overcomes and works upon that which is nearer to it, and purer, as it self is most pure, and is joined with it: so it overcomes its contrary, and separates the pure from the impure, and there is a new Form generated, and if it be yet a little helped, much more excellent than the former. Sometimes by the Wit of a skilful Artificer there are made things immortal, especially in the Mineral Kingdom. So all things are done by Fire alone, and the Government of Fire, and
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are brought forth into a Being, if thou hast understood me.

Here now thou hast the original of the Elements, their Natures and Operations described unto thee very briefly, which is sufficient for our purpose in this place. For otherwise if every Element were described as it is, it would require a great Volume not necessary for our purpose. All those things as we said before, we refer to our Book of Harmony, where, God willing, if we live so long, we shall write more largely of Natural things.

I

O F

OF THE
THREE PRINCIPLES

Of all things.

THese four Elements being described, we will now descend unto the Principles of things. But how they are produced of the four Elements, take it thus. After Nature had received from the most high Creator of all things the privilege of being Princess over this Monarchy of the world, she began to distribute places, and Provinces to every thing, according to its dignity; and in the first place she made the Elements the Princes of the world; and that the will of the most High (in whose will Nature was placed) might be fulfilled, she ordained that one should continually act upon the other. The Fire therefore began to act upon the Air, and produced Sulphur, the Air also began to act upon the Water, and brought forth Mercury, the Water also began to act upon the Earth, and brought forth Salt. But the Earth, since it had nothing to work upon, brought forth nothing, but that which was brought forth continued, and abided in it: wherefore there became only three Principles, and the Earth was made the Nurse, and Mother of the rest. There were as we said, three Principles brought forth; which the ancient Philosophers

phers did not so strictly consider, but described only two actings of the Elements (or if they were willingly silent in it, who shall censure them, seeing they dedicated their writing only to the Sons of Art?) and named them Sulphur, and Mercury, which also may suffice us, to be the Matter of Metals, as also of the Philosophers Stone.

Whosoever therefore will be a true searcher of this sacred Science must of necessity know the Accidents, and an Accident it self, that he may learn to what Subject or Element he purposeth to come to, that through mediums he may apply himself to that, if otherwise he desire to fill up the number of four. For as these three Principles were produced of four, so also by diminution must these three produce two, Male and Female; and two produce one incorruptible thing, in which those four shall being equally perfect, be purified, and digested to the utmost; and so a quadrangle shall answer a quadrangle. And this is that quintessence, which is very necessary for every Artificer, being separated from many contraries. And so thou hast in these three Principles, in what natural composition soever, a Body, a Spirit, and an occult Soul; which three, if thou shalt joyn them together being separated, and well purified, as we said before, without doubt will by imitating Nature yeild most pure Fruit. For although the Soul be taken from a most noble place, yet it cannot come whither it tends but by a Spirit, which is the place, and mansion of the Soul; which if thou wilt reduce to its due place, it is necessary that it be washed from all its faults; and that the place be purified, that the Soul may

be glorified in it, and never more be separated from it. Now therefore thou hast the original of the three Principles, out of which it is thy part, by imitating Nature, to produce the Mercury of Philosophers, and their first Matter; and to bring those Principles of things, especially of Metals to thy purpose: seeing without those Principles it is impossible for thee to perfect any thing by Art, since also Nature her self can do nor produce nothing without them. These three are in all things, and without them there is nothing in the world, or ever shall be naturally. But because we said before, that the ancient Philosophers named only two Principles, lest the Searcher of the Art should erre, he must know, that although they did not describe any other but Sulphur, and Mercury, yet without Salt they could never have attained to this work, since that is the key, and beginning of this sacred Science: it is that which openeth the gates of Justice; it is that which hath the keys to the infernal Prisons, where Sulphur lies bound, as hereafter shall be more fully shewed in the Third Treatise of the Principles, of Salt.

Now to our purpose, which is that these three Principles are altogether necessary, because they are the neer Matter. For the Matter of Metals is twofold, neer and remote. The neer is Sulphur, and Mercury. The remote are the four Elements: out of which God alone is able to Create things. Leave therefore the Elements, because of them thou shalt do nothing; neither canst thou out of them produce any thing but these three Principles, seeing Nature her self can produce nothing else

out

out of them. If therefore thou canst out of the Elements produce nothing but these three Principles, wherefore then is that vain labour of thine to seek after, or to endeavour to make that which Nature hath already made to thy hands? Is it not better to go three mile then four? Let it suffice thee then to have three Principles, out of which Nature doth produce all things in the Earth, and upon the Earth; which three we find to be entirely in every thing. By the due separation, and conjunction of these, Nature produceth as well Metals, as Stones, in the Mineral Kingdom; but in the Vegetable Kingdom Trees, Herbs and all such things; also in the Animal Kingdom the Body, Spirit, and Soul, which especially doth resemble the work of the Philosophers. The Body is Earth, the Spirit is Water, the Soul is Fire, or the Sulphur of Gold: The Spirit augmenteth the quantity of the Body, but the Fire augmenteth the vertue thereof. But because there is more of the Spirit in weight, then is of the Fire; the Spirit is raised, and oppresseth the Fire, and draws it to it self: and so every one of them, encreaseth in vertue, and the Earth, which is the middle betwixt them encreaseth in weight. Let therefore every Searcher of this Art conclude in his mind what he seeks for out of these three, and let him assist it in the overcoming of its contrary; and then let him add to the weight of Nature his weight, that the defect of Nature may be made up by Art, that she may overcome what is contrary to her. We said in the Element of Earth, that the Earth was nothing else but the receptacle of other Elements, *i. e.* the subject in which those

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two, Fire and Water, do strive, the Air mediating; if the Water be predominant, it brings forth things that are corruptible, and continue but for a time; but if the Fire overcome, it produceth things that are lasting, and incorruptible. Consider therefore what is necessary for thee. Moreover know, that Fire, and Water are in every thing, but neither Fire nor Water makes any thing, because they only strive together, and contend concerning swiftness, and vertue, and this not of themselves, but by the excitation of the intrinsecal heat, which by the motion of the heavenly vertues is kindled in the Center of the Earth; without which those two could never do any thing, but would both stand still in their own bound, and weight: but Nature afterward joyned them two together proportionably, and then stirs them up by an intrinsecal heat, and so they begin to contend one with the other, and each of them will call to its help its like, and so they ascend and encrease, until the Earth can ascend no higher with them; in the mean time those two by this retaining of the Earth are subtilized; (for in that subject of the Earth the Fire, and Water ascend incessantly, and act through the Pores which are reserved, and which the Air prepares) and out of their subtiliation proceed Flowers, and Fruit, in which they become friends, as you may see in Trees; for by how much the better they are subtilized, and purified by ascending, so much the better fruit do they bring forth, especially if they end with their vertues equally joyned together.

Now then the things being purged, and cleansed, cause that the Fire, and Water be made friends, which will easily be done in their own earth, which did ascend with them; and then thou shalt in a shorter time perfect it, then Nature could, if thou shalt joyn them well together, according to the weight of Nature, not as it was before, but as Nature requires, and as is needful: Because Nature in all compositions puts more of the other Elements then of Fire: always the least part is Fire, but Nature according as she pleaseth, adds an extrinsecal Fire to stir up that intrinsecal according to more or less, in much or little time; and according to this if the Fire exceed, or be exceeded, things perfect, or imperfect are made, as well in Minerals, as in Vegetables. The extrinsecal Fire indeed doth not enter into the depth of the composition essentially, but only in vertue; for the intrinsecal material Fire is sufficient for it self, if only it hath nourishment, and the extrinsecal Fire is nourishment to it, and as it were Wood in respect of Elementary Fire, and according to such a nourishment it increaseth, and is multiplied. Yet we must take heed, that there be not too much extrinsecal Fire, for if any one eats more then he is able, he is choaked: a great Flame devours a little Fire: the extrinsecal Fire must be multiplicative, nourishing, not devouring, so things are perfected. Decoction therefore in every thing is the perfection: so Nature adds vertue, and weight, and makes perfect. But because it is hard to add to a compound, since it requires a long labour, we advise that thou take away so much of that which is superfluous, as is

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needful, and as Nature requires: The superfluities being removed mix them, then Nature will shew thee, what thou hast sought after. Thou also shalt know, if Nature hath joined the Elements well, or ill together, seeing all Elements consist in conjunction. But many practitioners sow Straw for Wheat; and some both: and many cast away that, which the Philosophers love: some begin and end, because of their inconstancy; they seek for a difficult Art, and an easie labour; they cast away the best things, and sow the worst: but as this Art is concealed in the Preface, so also is the Matter cast away in the beginning. Now we say, that this Art is nothing else, but the vertues of the Elements equally mixed: it is a naturalequality of hot, dry, cold, moist; a joining together of Male, and Female, which the same Female begot, *i. e.* a conjunction of Fire, and the radical moisture of Metals. By considering that the Mercury of Philosophers hath in it self its own good Sulphur, more or less depurated, and decocted by Nature, thou maist perfect all things out of Mercury: but if thou shalt know to add thy weights to the weights of Nature, to double Mercury, and triple Sulphur, it will quickly be terminated in good, then in better, untill into best of all: although there be but one appearing Sulphur, and two Mercuries, but of one Root; not crude, nor too much boiled, yet purged, and dissolved, if thou hast understood me.

It is not needful to describe the Matter of the Mercury of Philosophers, and the Matter of their Sulphur: no mortal Man ever could, or ever hereafter

after shall be able to describe it more openly and clearly than it hath already been described, and named by the ancient Philosophers, unless he will be an Anathema of the Art. For, it is so commonly named, that truly it is not esteemed of, therefore do Students of this Art bend their minds rather to other subtilties, than abide 'in the simplicity of Nature. We do not yet say, that Mercury of Philosophers is a common thing, and openly named, but the Matter of which Philosophers do make their Sulphur, and Mercury: for the Mercury of Philosophers is not to be had of it self upon the Earth, but it is brought forth by Art out of Sulphur and Mercury joyned together; it doth not come forth into light, for it is naked but yet is covered by Nature in a wonderful manner. To conclude, we say, with repeating Sulphur and Mercury to be the Mine of our Quick-Silver (but being joyned together) that Quick-Silver can dissolve Metals, kill them and make them alive, which power it receiveth from that sharp Sulphur, which is of its own Nature. But that thou maist yet better conceive it, hearken to me whilst I tell thee the difference which is betwixt our Quick-Silver and common Quick-Silver, or Mercury. Common Mercury doth not dissolve Gold or Silver, so that it cannot be separated from them; but our Argent vive doth dissolve Gold and Silver, and is never separated from them, but is as Water mixed with Water. Common Mercury hath combustibile evil Sulphur, with which it is made black: but our Argent vive hath in it incombustibile Sulphur,

A new Light of Alchymy.

phur, fixed, good, white and red. Common Mercury is cold and moist, our Mercury is hot and moist. Common Mercury makes Bodies black, and stains them: our Argent vive makes Bodies white as Crystal. Common Mercury is turned by Precipitation into a Citrine Powder, and an evil Sulphur: our Argent vive, by vertue of heat, into most white Sulphur, good, fixed, and fluxible. Common Mercury by how much the more it is decocted, the more fluxible it is: our Argent vive, by how much the more it is decocted, the more it is thickned. By these circumstances therefore thou maist consider how the Common Mercury differs from the Mercury of Philosophers. If thou dost not yet understand, do not expect it; for no mortal man will ever speak more plainly and clearly than we have done: but now of the Virtues of it. Our Argent vive is of such Virtue, that it is of it self sufficient for thee, and for it self, without any addition of any extraneous thing, it is dissolved and congealed by a Natural decoction only: but Philosophers, for brevities sake, add to it its own Sulphur, well digested and ripened, and so they work.

We could cite the Writings of Philosophers to confirm what we have said; but because we have wrote clearer things than are in their Writings, they need not any confirmation, he shall understand who looks into other mens Writings. If therefore thou wilt follow our advice, we advise thee, that before thou settest thy self to this Art, in the first place thou learn to hold thy tongue, and that thou inquire into the Nature

ture of Mines and Metals, as also of Vegetables; for thou shalt find our Mercury in every Subject, and from all things the Mercury of Philosophers may be extracted, although it be nearer in one Subject than in another. Know also for certain, that this Art is not placed in fortune, or casual invention, but in a real Science, and that there is but this one Matter in the World, by which, and of which the Philosophers Stone is made. It is indeed in all things, but in extracting of it a mans Life would fail, and not be sufficient. Yet without the Knowledg of Natural things, especially in the Mineral Kingdom, thou shalt be like a blind man that walketh by use. Truly such a one seeks after the Art but casually; and although, as it oftentimes falls out, that a man may by chance fall upon the Matter of our Argent vive, yet then he ends the Work when he should begin; and so as he found it out casually, he loseth it casually, because he knows not upon what he should ground his Intention. Therefore this Art is the Gift of the most high God: and unless God reveals it by means of a good Wit, or Friend, it is hardly known: for we cannot be all as *Geber*, nor as *Lullius*: And although *Lullius* was a man of a subtil Wit, yet if he had not received the Art from *Arnoldus*, certainly he had been like unto those which find the Art with difficulty: So also *Arnoldus* confesseth that he received it of a Friend. For it is easie to write what Nature dictates: It is a Proverb, *It is easie to add to things already found out.* Every Art and Science is easie to the Master, but to a young Scholar not so: and to find out this Art there is

a long time required, many Vessels, great Expence, and continual Labour, with much Meditation, although to him that knows it already all things are easie and light. To conclude therefore, we say, that this Art is the Gift of God alone, which being known, he must also be prayed to, that he would give his Blessing to the Art; for without this divine Blessing it would be of no use, and unprofitable, which we our selves have had experience of, seeing we have by reason of this Art undergone great dangers, yea we have had more mischief and misfortune by it than advantage: but there is a time when men are wise too late.

The Judgments of the Lord are a great depth. Yet I admired at Divine Providence in these my misfortunes: for I always had the Protection of our great Creator at hand, that no enemy could be too hard for me, or repress me. The Angel of the Lord of this Treasury hath always been my Keeper, into which Treasury the most High Creator hath shut close this Treasury only, which he will always defend and secure. For I have heard that my Enemies have fell into that snare which they laid for me. They which would have taken away my Life have lost their own; and some of them which would have taken away my Goods have lost Kingdoms: Moreover, I know many that would have detracted from my good Name, have perished with Disgrace. So great Preservation have I always had from the great Creator of all things, who presently took me from my Mothers Womb, put me under the shadow of his Wings,

Wings, and infused the Spirit of understanding all natural things, to whom be Praise and Glory, for ever and ever. So great Blessings have I received from the most high God our Creator, that it is impossible not only for my Pen, but my Mind to comprehend. God scarce ever conferred upon any mortal man greater things, yea scarce so great. I wish I had so much Affections, so much Spirit, Eloquence and Wisdom, that I might render meet thanks to him; for I know we have not deserved so great things, only this I believe my self to be, that in him alone I have always trusted, do trust and shall trust. For I know that there is no mortal man is able to help me, only this God, and our Creator; for it is a vain thing to trust in Princes, because they are men (as saith the *Psalmist*) and that all these have their Breath of Life from God, and this being taken away they are Dust; but it is a safe and secure thing to trust in the Lord God, from whom, as from the Fountain of Goodness, all good things do most abundantly flow. Thou therefore that desirest to attain to this Art, in the first place put thy whole trust in God thy Creator, and urge him by thy Prayers, and then assuredly believe that he will not forsake thee: for if God shall know that thy Heart is sincere, and thy whole trust is put in him, he will by one means or another shew thee a way, and assist thee in it, that thou shalt obtain thy desire. The Fear of the Lord is the beginning of Wisdom. Pray, but yet work: God indeed gives Understanding, but thou must know how and when to use it: for as a good Understanding and a good Opportunity are the Gifts of God, so also is the punishment of sin,

when

when a good Opportunity is omitted. But to return to our purpose; we say, that Argent vive is the first Matter of that Work, and truly nothing else; whatsoever is added to it ariseth from it. We have said oftentimes that all things in the world are made and generated of the three Principles; but we purge some things from their accidents, and being purged, join them together again; and by adding what is to be added, we supply what is defective, and by imitating Nature, we boil them to the highest degree of perfection, which Nature could by reason of accidents never do, and so ended where Art must begin. Moreover, if thou desirest to imitate Nature, imitate her in those things in which she works. And let it not trouble thee that our Writings seem to contradict one another in some places; for so it must be, lest the Art be too plainly disclosed: But do thou make choice of those things which agree with Nature, take the Roses, and leave the Prickles. If thou dost intend to make a Metal, let a Metal be thy ground work, because of a Dog is generated nothing but a Dog, and of Metal nothing but a Metal: for know for certain, if thou shalt not take out of Metal the radical moisture, well separated thou shalt never do any thing; without Grains of Wheat thou shalt till thy Ground in vain: there is but one thing, but one Art, but one Operation. If therefore thou wilt produce a Metal, thou shalt ferment with a Metal; and if thou wilt produce a Tree, let the Seed of the Tree be thy Ferment. There is, as we said, but one Operation, and beside it there is none other that is true. All they therefore are mistaken, that say, that any particular thing, be-

sides

sides this one way, and natural Matter is true ; for a Bough is not to be had but from the trunk of a Tree : It is an impossible and senseless thing to go about to produce a Bough ; it is easier to make the Elixir it self than any particular thing, although most simple, that will be advantageous, and abide a natural examination and tryal. Yet there be many that boast they can fix Silver, but it were better for them if they could fix Lead or Tin, seeing in my judgment it is all one labour, because they do not resist the tryal of the fire, whilst they abide in their own Nature ; but Silver is in its Nature fixed enough, and needs not any sophistical fixation. But seeing there are as many opinions as men, we will leave every one to his own opinion : Let him that will not follow our Counsel, and imitate Nature, continue in his error. Indeed particulars may easily be made, if you have a Tree, whose young Twigs may be grafted into divers Trees ; as if you have one Water, divers kinds of Flesh may be boiled in it, and according to the diversity of the Flesh the Broth hath its tast, and this from the same Foundation. We conclude therefore that there is but one Nature, as well in Metals as in other things, but her Operation is various ; also there is one universal Matter according to *Hermes*. *So from this one thing all things proceed*. Yet there be many Artificers who follow every one his own fancy : They seek a new Nature, and new Matter ; and in conclusion they find a new nothing, because they interpret the Writings of Philosophers not according to the possibility of Nature, but the Letter. But all these are of that Assembly, of which mention hath been made in
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the Dialogue of Mercury with the Alchymist ; who return home without any Conclusion ; they look after the end, without any medium, or indeed beginning ; and the reason of this is, because they endeavour not to attain to the Art out of the Principles and Grounds of Philosophers, and reading of the Books of Philosophers, but from Reports, and Receipts of Mountebanks : (although now indeed the Books of Philosophers are perhaps destroyed by the envious, by adding in some places, and detracting in others) afterwards, when things do not succeed, they betake themselves to Sophistications, and assay divers vain Operations, by making whites, by making reds, by fixing Silver, and extracting out the Soul of Gold ; which in the Preface of the Book of the Twelve Treatises hath been sufficiently denied. We do not deny, yea, we do say, that it is altogether necessary, that the Metallick Soul be extracted, but not for any Sophistical Operation, but for the Philosophical Work, which being extracted and purged, must again be restored to its own Body, that there may be a true resurrection of a glorified Body. This was never our purpose to be able to multiply Wheat without the Seed of Wheat, but that that extracted Soul be able in a sophistical way to tinge another Metal, know that it is a thing most false, and that all those that boast of doing it are Cheaters : but of that more fully in the third Principle of Salt, since here is not place for any further Discourse.

O F

SULPHUR.

THe Philosophers have not undeservedly placed Sulphur in the first place amongst the three Principles, as being the most worthy Principle, in the knowledge of which the whole Art consists. Now there is a threefold Sulphur, and that is to be chosen above the rest: a Sulphur tinging, or colouring: a Sulphur congealing Mercury: the third is essential, and ripening. Of which we ought to treat seriously; but because we have set forth one of the Principles by way of Dialogue, so also we shall conclude the rest, lest we should seem to be partial, and detract from either of them. Sulphur is more mature then any of the other Principles, and Mercury is not coagulated but by Sulphur: therefore our whole operation in this Art is nothing else but to know how to draw forth that Sulphur out of Metals, by which our Argent vive in the bowels of the Earth is congealed into Gold, and Silver: which Sulphur indeed is in this work in stead of the Male; but the Mercury in stead of the Female. Of the composition, and acting of these two are generated the Mercuries of Philosophers.

A new Light of Alchymy.

We told you in the Dialogue of Mercury with the Alchymist, of an Assembly of Alchymists that were met together to consult out of what Matter, and how the Philosophers Stone is to be made, and how that by the misfortune of a tempest they were without any conclusion dispersed almost through the whole World. For there arose a strong tempest, and very great Wind, which dispersed them all abroad, and so blowed through some of their Heads, that till this time they cannot yet recover themselves, by means of which divers sorts of Worms are bred in their brains. Now there were amongst them Men of divers opinions, and conditions, and among the rest there was this Alchymist, which in this Treatise I shall discourse of: he was otherwise a good Man, but without a conclusion, or unresolved, also of the number of those who propound to themselves to find out the Philosophers Stone casually, and he was Companion to that Philosopher who disputed with Mercury. Now this man said, If it had been my fortune to have spoke with Mercury, I should have fished him dry in few words; that other, saith he, was a foole, he knew not how to proceed with him. Mercury indeed never pleased me, neither indeed do I think there is any good in it: but I approve of Sulphur, because at that meeting we discoursed most excellently of it: if that tempest had not disturbed us, we had concluded that that had been the first Matter, for I am not wont to trouble my self with light and trivial matters, my Head is full of profound Imaginations. And so being full of confidence he resolves to work in Sulphur, he began
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therefore to distil it, to sublime, calcine, to fix it, to make Oyl *per Campanam* of it, sometimes by it self, and sometimes with Crystals, and Eggshells, and he tryed divers other Operations about it: and when he had spent much time and costs, and could find nothing to his purpose, he was sad, and being in a miserable perplexity passed over many nights without sleep; also ofentimes he went forth out of the City, to behold things, that he might the more conveniently devise something that was certain in his operation: Now it fell out upon a time, as he was walking up and down, he fell into an extasie with beholding of things, and came unto a certain green Wood, very full of all manner of things; in which were Mines of all Minerals and Metals, and all kinds of Beasts and Birds, and abundance of Trees, Herbs, and Fruit: there also were divers Conduits of Water; for in those places there was no Water to be had, but what was brought thither by divers Instruments and Pipes, and this by divers Artificers from divers places: that was the chiefest, and clearer than the rest, which was drawn by the Beams of the Moon; and this was procured only for the Nymph of the Wood. There also did feed Bulls and Rams, and the Shepherds were two young men, whom the Alchymist asking, said, Whose Wood is this? whom they answered, saying, This is the Wood and Garden of our Nymph *Venus*. The Alchymist walks up and down in it, and the place pleased him well, but yet he did still think of his Sulphur; and so being weary of walking, and in a sad condition sate by the side of the Channel, under a certain Tree, and began to

lament most miserably, bewailing his Time and Charges which he spent in vain with operating, (he could not else have deceived others, but have damnified himself only) and said, What is this? all men say it is a thing common, of small esteem, easie, and I am a learned man, & I cannot find out this wretched Stone. And so in his lamentation he began to curse Sulphur, because he had spent so much cost and labour in vain upon him: and Sulphur also was in that Wood, but this was unknown to the Alchymist. Whilst he was thus lamenting he heard this Voice as it were of some old man: Friend, Why dost thou curse Sulphur? The Alchymist looked every way round about him, and seeing no body, was afraid. But that Voice said to him again, Friend, why art thou so sad? The Alchymist taking courage said, Sir, The hungry man is always thinking upon Bread, so do I always upon the Philosophers Stone. *Vox*, And why dost thou curse Sulphur? *Alch.* Sir, I believed that that was the first Matter of the Philosophers Stone, and therefore in working upon it many years, I spent much, and could not find that Stone. *Vox.* Friend, truly I know that Sulphur is the true and principal Subject of the Philosophers Stone, but I know not thee, nor any thing of thy labour and intention: thou dost without cause curse Sulphur; because he is in cruel prisons, and cannot be at hand to every body; seeing he is put bound in a most dark dungeon, and goes not forth, but whither his Keepers carry him. *Alch.* And why is he imprisoned? *Vox*, Because he would be obedient to every Alchymist, and do what they would have him,

contrary

contrary to his Mothers will, who forbad him to obey any, but such as knew her, wherefore she put him into Prison, and commanded that his feet should be bound, and set Keepers over him, that without their knowledg and pleasure he should go no whither. *Alch.* O wretch! for this reason he could not come to me: truly his Mother doth him great wrong: and when shall he be let out of those Prisons? *Vox,* O friend! The Sulphur of Philosophers cannot go forth hence but in a long time, and with a great deal of labour. *Alch.* Sir! And who be his Keepers that keep him? *Vox,* Friend! His Keepers are of the same stock, but Tyrants. *Alch.* And who art thou, and how art thou called? *Vox.* I am Judg and Governour of the Prisons, and my Name is *Saturn.* *Alch.* Then Sulphur is kept in thy Prisons. *Vox.* Sulphur indeed is kept in my Prisons, but he hath other Keepers. *Alch.* And what doth he do in the Prisons? *Vox.* He doth whatsoever his Keepers will have him. *Alch.* And what can he do? *Vox,* He is the maker of a thousand things, and is the heart of all things; he knows how to make Metals better, and corrects Minerals, teacheth Animals understanding, knows how to make all kind of Flowers in Herbs, and Trees, and is chief over them, corrupts the Air, which he amends again: he is the Maker of all Odours, and Painter of all Colours. *Alch.* Out of what Matter doth he make Flowers? *Vox,* His Keepers afford Matter, and Vessels, but Sulphur digests the Matter, and according to the variety of his digestion, and weight, various Flowers, and Odours are produced.

A new Light of Alchymy.

ced. *Alch.* Is he old? *Vox*, Friend, Know that Sulphur is the vertue of all things, and is the second by birth, but yet older then all things, stronger, and more worthy, yet an obedient child. *Alch.* Sir, How is he known? *Vox*, Divers ways, but best by the State of the Vitals in Animals, by the colour in Metals, by the odour in Vegetables: without him his Mother works nothing. *Alch.* Is he the sole Heir, or hath he Brethren? *Vox*, His Mother hath but only one Son like him, his other Brethren are associated with evil things, he hath a Sister which he loves, and is again beloved by her, for she is as it were a Mother to him. *Alch.* Sir, is he every where uniform? *Vox*, According to his Nature, but he is changed in the Prisons; yet his heart is always pure, but his Garments are stained. *Alch.* Sir, Was he ever at liberty? *Vox*, Yea, especially in those times when there were such wise Men, betwixt whom, and his Mother there was great familiarity and friendship. *Alch.* And who were they? *Vox*, There were very many: There was *Hermes*, who was as it were one with his Mother: after him were many Kings, and Princes, as also many other wise men, in ages since, as *Aristotle*, *Avicen*, &c. who set him at liberty: These knew how to unloose his bonds. *Alch.* Sir, what did he give them for setting him at liberty? *Vox*, He gave them three Kingdoms: for when any doth unbind him, and release him, then he overcomes his Keepers, which before did govern in his Kingdome, and delivers them being bound to him that released him, for to be his Subjects, and gives him their Kingdomes to possess: but that
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which is more; in his Kingdom is a Looking-glass, in which is seen the whole World. Who-soever looks in this Glass may see, and learn in it three parts of the wisdom of the whole World, and so shall become very wise in these three Kingdoms; such were *Aristotle*, *Avicen*, and many others, who as well as they before them, saw in this Glass how the World was made: By this they learned what were the influences of the Celestial vertues upon inferiour Bodies, and how Nature by the weight of Fire compounds things; as also the motion of the Sun, and Moon: especially that universal motion, by which his Mother is governed: by this they knew the degrees of heat, cold, moisture, dryness, and the vertues of Herbs, and indeed of all things, whence they became most excellent Physitians. And truly, unless a Physitian be such an one as knows, why this Herb, or that, is hot, dry, or moist in this degree, not out of the Books of *Galen*, or *Avicen*, but out of the original of Nature, from whence they also understood these things, he cannot be a well grounded Physitian. All these things they diligently considered, and bequeathed their Writings to their Successors, that men might be stirred up to Studies of a higher Nature, and learn how to set Sulphur at liberty, and unloose his bonds: but Men of this age take their Writings for a sufficient ground, and authority, and seek no further; and it sufficeth them if they know how to say, so saith *Aristotle*, or, thus saith *Galen*. *Alch.* And what say you, Sir, can an Herb be known without an Herbal? *Pox*, Those ancient Philosophers wrote their Receipts out of the very Fountain of

Nature. *Alch.* How Sir? *Vox,* Know that all things in the Earth, and upon the Earth, are generated, and produced of three Principles; sometimes of two, to which the third is joined: he therefore that knows these three Principles; and the weight of them, how Nature joyns them together, may be easily able by decoction to understand the degree of Fire in the Subject, whether well, or ill, or indifferently decocted, and that according to more or less: For all Vegetable things are known by those, who know the three Principles. *Alch.* And how is this done? *Vox,* By sight, tast, and smell; in and from these three Senses are gathered the three Principles of things, and the degrees of their digestions. *Alch.* Sir, They say that Sulphur is a Medicine. *Vox,* Yea, and the Physician himself, and to them that set him free from Prison, by way of thankfulness he gives his Blood for a Medicine. *Alch.* Sir, the universal Medicine being had, how long may a Man preserve himself from death? *Vox,* Even to the term of death: but this Medicine must be taken cautiously, for many wise men have been destroyed by it before their time. *Alch.* And what say you Sir, Is it poison? *Vox,* Hast not thou heard that a great Fire will destroy a little one? There were many Philosophers, which received the Art from other mens experience, which did not so thoroughly search into the vertue of the Medicine; yea, by how much the more powerfull, subtiler the Medicine was, it seemed to them to be the more wholsome; and if one grain of it can pass through many thousands of metals, much more mans Body. *Alch.* Sir how then must it be used?

used? *Vox*, It must be so used, that it may strengthen the Natural heat, but not overcome it.

Alch. Sir, I know how to make such a Medicine.

Vox, Thou art happy if thou dost know. For the blood of that Sulphur is that intrinsecal vertue and ficcity that turns, and congeals Quick-silver, and all Metals into Gold, and Mens Bodies into health.

Alch. Sir I know how to make oyl of Sulphur, which is prepared with calcined Crystals; I know also another, which is done by a Bell.

Vox, Certainly then thou art a Philosopher of that Assembly; for thou dost understand, and expound my words aright, as also, unless I am deceived, of all the Philosophers.

Alch. Sir, is not this oyl the blood of Sulphur?

Vox, O Friend! the blood of Sulphur is not given to any but to those, who know how to set him free from Prison.

Alch. Sir, doth Sulphur know any thing in the Metals? *Vox*, I told thee, that he knows all things, and especially in Metals, but his Keepers know that there he could be easily set at liberty, wherefore they keep him there bound fast in most strong Prisons, so that he cannot breath, and they are afraid lest he should come into the Kings Palace.

Alch. Is he imprisoned so in all Metalls? *Vox*, In all; but not alike, in some not so strictly.

Alch. Sir, and why in Metals in such a tyrannical manner? *Vox*.

Because he would stand in awe of them no longer, when he shall once come to his Kingly Palaces, for then he can be seen, and look freely out of the windows; because there he is in his proper Kingdom, although not yet as he desires.

Alch. Sir, and what doth he eat? *Vox*, His meat

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is Wind, when he is at liberty, it is decocted; but in Prison he is constrained to eat it raw. *Alch.* Sir, Can those enmities betwixt him and his Keepers be reconciled? *Vox,* Yes, if any one were so wise. *Alch.* Why doth not he treat with them concerning a pacification? *Vox,* That he cannot do by himself, because presently he waxeth hot with anger, and rage. *Alch.* Let him do it by a Commissioner. *Vox,* Certainly he would be the most happy Man in the World, and worthy of eternal memory, who could tell how to make peace betwixt them; but this no man can do but he that is very wise, and can agree with his Mother, and have co-intelligence with her: for if they were Friends, one would not hinder the other, but joining their forces together would make things immortal. Truly he that would reconcile them together would be a man worthy to be consecrated to eternity. *Alch.* Sir, I will compose those differences betwixt them, and free him, I am in other matters a man very learned, and wise: Besides, I am very good at operations. *Vox,* Friend, I see truly that thou art big enough and thou hast a great Head, but I know not whether thou canst do those things or no. *Alch.* Sir, Perhaps thou art ignorant of what the Alchymists know, in matter of treaty they have alwayes the better of it, and truly I am not the last, so that his enemies will but treat with me, if they will treat, assure your self that they will have the worst. Sir, believe me, the Alchymists know how to treat, if they only will but treat with me, Sulphur shall presently be at liberty. *Vox,* I like your judgment well, I hear that you are approved

proved of. *Alch.* Sir, Tell me if this be the true Sulphur of the Philosophers? *Vox,* This truly is Sulphur, but whether it be the Philosopher, that belongs to thee to know. I have said enough to thee concerning Sulphur. *Alch.* Sir, If I can find his Prisons, shall I be able to set him at liberty? *Vox,* If thou knowest well, thou shalt; for it is easier to free him then find them. *Alch.* Sir, I beseech thee tell me but this, if I find him, shall I make the Philosophers stone of him? *Vox,* O Friend! It is not for me to judge, do thou look to that, yet if thou knowest his Mother, and followest her, Sulphur being at liberty, the Stone is at hand. *Alch.* Sir, in what Subject is this Sulphur? *Vox,* Know for certain that this Sulphur is of great vertue; his Mine are all things in the World, for he is in Metals, Herbs, Trees, Animals, Stones, and Minerals. *Alch.* And what Devil is able to find him out lying hid amongst so many things, and Subjects? Tell me the matter out of which the Philosophers take him. *Vox,* Friend, thou comest too neer, yet that I may satisfie thee, know that Sulphur is every where, but she hath some certain Palaces, where she is wont to give audience to the Philosophers; but the Philosophers adore him swimming in his own sea, and playing with Vulcan; when the Philosophers go to him unknown in his vile garments. *Alch.* Sir, in the Sea, why then is he not mine, since he is hid here so neer? *Vox,* I told thee that his Keepers put him into most dark Prisons, lest thou shouldst see him for he is in one subject alone, but if thou hast not found him at home, thou wilt scarce find him

him in Woods. But do not thou despare in finding of him out: I tell thee of a truth, that he is in Gold, and Silver most perfect, but in Argent vive most easy. *Alch.* Sir, I would very willingly make the Philosophers Stone. *Vox.* Thou desirest a good thing, Sulphur also would willingly be out of bonds. And so *Saturn* departed. Now a deep sleep seized upon the Alchymist, being weary, and there appeared to him this Vision, He saw in that Wood a fountain full of Water, about which walked Sal, and Sulphur, contending one with the other, until at last they began to fight; and Sal gave Sulphur an incurable wound, out of which wound, in stead of blood, there came out Water, as it were most white milk, and it became to be a great River. Then out of that Wood came forth *Diana* a most beautiful Virgin, who began to wash her self in that River: whom a certain Prince, a most stout man (and greater then his servants) passing by, and seeing, began to admire at her beauty; and because she was of a like Nature with him, he became enamoured with her, which when she perceived, she was inflamed with love towards him. Wherefore as it were falling into a swoun she began to be drowned: which that Prince seeing, commanded his Servants to help her; but they were all afraid to go to the River; to whom the Prince said, Why do you not help *Diana* that Virgin? To whom they replied, Sir, this River is indeed little, and as it were dried up, but most dangerous: Once upon a time we were willing to go into it without thy knowledg, and we hardly escaped the danger of eternal death; We
know

know also that others that were our predecessors perished in it. Then the Prince himself laying aside his thick Mantle, even as he was armed, leaped into the River, and to help fair *Diana* he stretched forth his hand to her; who being willing to save her self, drew also the Prince himself to her, and so were both drowned. A little after their Souls came out of the River, flying above the River, and said, It was well done of us, for else we could not have been freed from those bodies which are polluted, and stained.

Alch. But do you ever return into those Bodies again? *Anime,* Not into such filthy bodies, but when they be purged, and this River shall be thoroughly dryed up by the heat of the Sun, and this Province shall be often tried by the Air. *Alch.* What shall you do in the mean time. *Anim.* Here we shall fly upon the River till those Clouds and Tempests shall cease. In the mean time the Alchymist fell into a more desired dream of his Sulphur; and behold there appeared to him many Alchymists coming to that place to seek after Sulphur, and when they found the carcase of that Sulphur which was slain by Sal, by the Fountain, they divided it amongst themselves: which when the Alchymist saw he also took a part with them; and so every one of them returned home, and began to work in that Sulphur, and till this day they do not give over. But *Saturn* meets this Alchymist, and saith to him, Friend, how is it with thee? *Alch.* O Sir, I have seen many wonderful things, my Wife would scarce believe them; now also I have found Sulphur, I beseech you Sir help, let us make the
Philoso-

Philosophers Stone. *Saturnus*. With all my heart, my Friend, make ready then Argent-vive, and Sulphur, and give hither a Glafs. *Alch.* Sir, have nothing to do with Mercury, for he is naught, he hath deluded my Companion, and many others. *Sat.* Without argent-vive, in whose Kingdom Sulphur is the King, the Philosophers have done nothing, neither do I know what to do without it. *Alch.* Sir, let us make it of Sulphur alone. *Sat.* Well then, my friend, but it will succeed accordingly. Then they took that Sulphur, which the Alchymist found, and they did what the Alchymist would have done, they began to work diverswayes, and to make experiments of Sulphur in divers strange kind of Furnaces, which the Alchymist had: but in the conclusion of every operation there was brought forth nothing but Matches, such as old women usually sell to light Candles withal. Then they began a new work, and sublimed, and calcined Sulphur according to the Alchymists pleasure; but in what way soever they worked it, it succeeded as before, for still they made nothing but Matches; then said the Alchymist to Saturn, Truly Sir, I see it will not succeed according to my fancy, I beseech thee do thou work alone, what thou knowest. Then Saturn said, see then, and learn. He then took two Mercuries of a differing substance, but of one original, which Saturn washed in his own urine, and called them Sulphurs of Sulphurs, and mixed the fixed with the volatile, and the composition being made, he put it into its proper vessel, and lest the Sulphur should fly away, he set a keeper over him, and then

then put him into a bath of a most gentle heat, according as the matter required, and he made all things very well. Then they made the Philosophers Stone, because of the true matter a true thing must needs be made. The Alchymist being very glad took the Stone with the Glass, and beholding the colour thereof, which was like burnt Blood, he was amazed, and by reason of too much joy he began to leap, in which leaping the Glass fell out of his hands upon the ground, and was broken. And so Saturn vanished away. The Alchymist also being awaked out of his dream, found nothing in his hands but Matches which he made of Brimstone: but the Stone flew away, and doth still fly; whence it is called Volatile: and so that miserable Alchymist learned nothing else by that Vision but how to make Matches: who afterwards laying aside the Stone, became to be a Physitian; by searching after the Stone of the Philosophers he got the Stone of the Kidneys. Last of all he led such a life, as such kind of Alchymists are wont to do, who for the most part become Physitians, or Quacksalvers, which thing will happen to all, who betake themselves to the Art casually without any foundation, but only by hearsay, or by means of Receipts.

Some of them, when things succeed not, say: We are wise men, we hear that the grass grows, if the Art were true we should have had it before other men: And so have brazen faces, lest we should be accounted undeserving Men (as indeed they are; and also perverse) contemn, and undervalue

value the Art. This Science hates such Men; and alwayes shews them the beginning in the end. Now we grant unto the unworthy, that this Art is nothing, but to the lovers of vertue, and the true Searchers, and Sons of Wisdom, we do most highly commend it, and do affirm it not only to be true, but altogether the truest: which sometimes we have really made good before men worthy of such a sight, I say before Men of high, and low condition: (yet this Medicine was not made by us, but received from a friend, and yet most true) for the searching out of which we have sufficiently instructed the Searchers thereof; whom if our Writings do not please, let them read those of other Authors, which are easier, but with this Caution, that whatsoever they shall read, they shall alwayes compare it with the possibility of Nature, lest they assay any thing contrary to Nature. Neither let them believe, although it were written in the Books of Philosophers, that Fire burns not, because this is contrary to Nature: but if it be writ, that Fire hath a drying and heating faculty, this is to be believed, because it is according to Nature: for Nature doth alwayes agree with a sound judgment; and in Nature there is nothing difficult, all truth is plain. Then also let them learn, what things in Nature are of affinity with each other, which we conceive may be easier done by our Writings, then any other, seeing we think we have wrote sufficiently, until some other shall come, who shall set down the whole receipt so plain, as to make Cheese of Milk, which is not lawful for us to do.

But that I may not direct all things I say to the new beginner only, we shall say something to you also who now have passed over these painful labours. Have you seen that Countrey, where a man married a wife, whose nuptials were celebrated in the house of Nature? have you understood how the vulgar with you have seen this Sulphur? If therefore you will that old women should Practise your Philosophy, shew the dealbation of your Sulphurs; say unto the vulgar, Come and see, for now the water is divided, and Sulphur is come out; he will return white, and congeal the Waters. Burn therefore Sulphur from incumbustible Sulphur, then wash it, make it white, and red, until Sulphur become Mercury, and Mercury be made Sulphur, which afterwards you shall beautifie with the soul of Gold: For if you do not sublime Sulphur from Sulphur, and Mercury from Mercury, you have not yet found out the Water, which out of Sulphur, and Mercury is created by way of distillation; he doth not ascend that doth not descend. Whatsoever in this Art is remarkable, by many is lost in the Preparation, for our Mercury is quickned with Sulphur, else it would be of no use. A Prince without a People is unhappy; so is an Alchymist without Sulphur and Mercury. If thou hast understood me, I have said enough.

THE

CONCLUSION.

EVery Searcher of this Art must in the first place with a mature judgment examine the creation, operation, and vertues of the four Elements together with their actings: for if he be ignorant of the original, and Nature of these, he shall not come to the knowledg of the Principles, neither shall he know the true matter of the Stone, much less attain to any good conclusion; because every end is terminated upon its beginning. He that well knows what he begins, shall well know what shall be the end. For the original of the Elements is the Chaos, out of which God the Maker of all things created, and separated the Elements, which belongs to God alone: but out of the Elements Nature produceth the Principles of things, and this is Natures work, through the will of God alone: Out of the Principles Nature afterwards produceth Minerals, and all things: out of which the Artist also by imitating Nature can do many wonderful things. Because Nature out of these Principles, which are Salt, Sulphur and Mercury, doth produce Minerals, and Metals, and all kinds of things; and it doth not simply produce Metals out of the Elements, but by Principles, which are the medium betwixt the Elements, and Metals: There-
fore

fore if Nature doth not make those things much less shall Art. And not only in this example, but also in every natural process a middle disposition is to be observed. Wherefore here in this Treatise we have sufficiently described the Elements, their actings, and operations, as also the original of the Principles (because hitherto no Philosopher hath discovered things more cleerly) that the well minded searcher might the more easily consider in what degree the Stone differs from Metals, and Metals from Elements. For there is a difference betwixt Gold and Water, but less betwixt Water and Mercury; and least of all betwixt Mercury and Gold. For the house of Gold is Mercury, and the house of Mercury is Water: but Sulphur is that which coagulates Mercury; which Sulphur indeed is most difficultly prepared, but more difficultly found out. For in the Sulphur of Philosophers this secret consists, which also is contained in the inward rooms of Mercury, of whose preparation, without which it is unprofitable, we shall discourse hereafter in the third Principle of salt, seeing here we treat of the vertue, and original, not Praxis, of Sulphur.

Wherefore now we have not writ this Treatise that we would disprove any of the ancient Philosophers, but rather confirm their Writings, and supply those things, which they have omitted: seeing that Philosophers themselves were but men; they could not be accurate in all things, neither is one man sufficient for all things. Miracles also have seduced some men from the right way of Nature, as we read happened in *Albertus Magnus* a most witty Philosopher; who writ, that in his

times there were grains of Gold found betwixt the teeth of a dead man in his grave. He could not find out this Miracle, but judged it to be by reason of the Mineral vertue in man, being confirmed in his opinion by that saying of *Morien*: *And this Matter, O King, is extracted from thee*: but this is erroneous, for *Morien* was pleased to understand those things Philosophically. For the Mineral vertue is placed in its own Kingdom, as the Animal is in its Kingdom, as in the Book of the Twelve Treatises we have distinguished those Kingdomes, and divided them into three Kingdomes; because every one of these without the ingress of any other thing stands in it self, and is multiplied. It is true indeed that in the Animal Kingdom, Mercury is as the Matter, and Sulphur as the vertue, but the Animal is not Mineral. The vertue of the Animal Sulphur if it were not in man, it could not congeal the blood Mercury into flesh, and bones: so also if there were not a vertue of the Vegetable Sulphur in the Vegetable Kingdom, it could not coagulate Water, or the Vegetable Mercury into Herbs, and Trees. So also it is to be understood in the Mineral Kingdom. These three Mercuries do not indeed differ in vertue, nor the three Sulphurs, because every Sulphur hath a power to coagulate its own Mercury; and every Mercury hath a power to be coagulated by its own proper Sulphur; and by no other that is a stranger to it. Now the reason why Gold was found, and generated betwixt the teeth of the dead man is this, because in his life time Mercury was by some Physitian conveyed into his infirm body, either by unctiō;

or by Turbith, or some other way, as the custom, and manner was, and it was the Nature of Mercury to go up to the mouth, and through the fores thereof to be evacuated with the Flegm. If therefore in time of such a cure the sick man dyed, that Mercury not finding any egress, remained in his mouth betwixt his teeth, and that carcass became the natural vessel of Mercury, so being shut up fast for a long time was congealed into Gold by its own proper Sulphur, being purified by the natural heat of putrefaction, caused by the corrosive Flegm of the Mans body. But if Mineral Mercury had not been brought in thither, there could Gold never have been produced. And this is a most true example, that Nature in the bowels of the Earth, doth of Mercury alone produce Gold, and Silver, and other Metals, according to the disposition of the place, or matrix; for Mercury hath in its self its own proper Sulphur, with which it is coagulated into Gold, unless it be hindered by some accident, or hath not a requisite heat, or a close place. The vertue therefore of Animal Sulphur doth not congeal Mercury into Gold, but into Flesh: for if there were such a vertue in Man, it would happen to be so in all bodies; which it doth not. Many such Miracles and accidents fall out, which being not well considered by the Writers, occasion the Readers to fall into errors: yet the honest searcher must apply all things to the possibility of Nature; if they do not agree with Nature, they must be let alone, and waved.

It sufficeth the diligent Student, that he hath here heard what is the Original of the Principles

(since the beginning being unknown, the end is
alwayes doubtful) of which we have in this Trea-
tise not *Ænigmatically*, but as cleerly as we could,
and as it was lawful for us, spoken unto the sear-
cher thereof: by means of which, if God shall
enlighten any ones mind, he shall know what a
successor ows to his predecessors, seeing this Art is
always acquired by the same kind of wits, and
dispositions. Which Art we after this kind of
cleer manifestation of it, lay up into the bosom
of God the most high Creator, and our Lord,
and commend our selves together with all honest
hearted Readers to his grace, and infinite mercy.
To whom be praise, and glory, for ever and ever.

FINIS.

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FINIS.

OF THE
NATURE
OF
THINGS.

NINE BOOKS:

WRITTEN BY

Philipp Theophrastus, of Hohenheim,
CALLED

PARACELSUS.

The Titles of the Nine Books.

Of the	(<i>Generations</i>) of Natural things.
		<i>Growths</i>	
		<i>Conservations</i>	
		<i>Life</i>	
		<i>Death</i>	
		<i>Renewing</i>	
		<i>Transmutations</i>	
		<i>Separations</i>	
		(<i>Signatures</i>)	

LONDON, Printed by *Andrew Clarke*, for
Thomas Williams, at the Golden Ball in
Hosier-Lane. 1674.

ARTICLE

SECTION

CHAPTER

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NINE BOOKS
OF THE
NATURE
OF THINGS.

Written by PHILIPP THEOPHRA-
STUS, of *Hohenheim*, called PARACEL-
SUS.

To the honest and wise man, JOHN
WINCKELSTEINER of *Friburge*, his
most intimate Friend, and dear Brother,
THEOPHRASTUS PARACEL-
SUS, wisheth all Health.

 *I* is most fit that I
should (most intimate
Friend, and dear
Brother) satisfie your
friendly, and daily
requests, expressed in your frequent
Letters to me: and seeing that in
your last Letters you do earnestly,
and

The Epistle

and courteously invite me to you, if it were convenient (I cannot dissemble with you), yet by reason of many hinderances I cannot: but as for your other request; viz. that I should give you some clear Instructions, I cannot deny you, but am constrained to gratifie you therein. I know the honesty of your mind, and that you do willingly bear or see any thing that is new or wonderful in this Art. I know also that you have spent a good part of your estate and life in it. Because therefore you have expressed much good will, and Brotherly fidelity towards me, I cannot forget either, but am constrained to be thankful, and if I never see you more, to leave a Brotherly Legacy to you, and yours, as a remembrance of me. For I will not here only answer, and cleerly instruct you concerning those points only of which you have asked me; but will also

Dedicatory.

also dedicate a Book to you, which I will call, Of the Nature of Things; and will divide it into nine little Books. In this Book I will satisfie all your requests, and further then you demanded: although haply you will much wonder, and perhaps doubt whether all these things are true that I shall write. But do not so, yea believe them not to be speculations, and theories, but practica! and proceeding from experience. And although I have not tryed all of them my self, yet I have them from, and have approved them by others, and know them by that kind of experience, as also by the light of Nature. If in some places you cannot understand me what I shall say, and in some processes require of me further explication, write to me privately, and I will declare the matter more clearly, and give you sufficient instruction, and intelligence.

Although

Although I believe you cannot well misunderstand what I shall write, seeing I know you are so well qualified & gifted by God with Arts, and a good understanding. Moreover, you have known my mind and meaning, and therefore will quickly, and easily understand me. Now I hope, and do not doubt, that you will respect this present work, commended to you, and esteem of it according to its worth, and not at all divulge it, but keep it in great secrecie for your self, and yours, as indeed it is a bid and great treasure, an excellent gem, and pretious thing, which is not to be cast to swine, i. e. Sophisters, and contemners of all good natural Arts, and secrets, who are worthy neither to read them, much less to have, know or understand them. And although this book be very little, consisting of few words, yet it is full of many and great secrets.

crets. For I do not here write out of speculation, and theorie, but practically out of the light of Nature, and experience lest I should burden you, and make you weary with many words, &c, Wherefore most dear Friend, and loving Brother, seeing I have wrote this book out of love to you alone, and to no body else, I beseech you that you will keep it as a thing of value, and a great secret, and not let it go out of your hands as long as you live, and at your death, bequeath it in like manner to your children, and heirs, that they also may keep this book secretly, which also I shall particularly desire of them, that they will not let it go out of your family at any time, and be made publique, so as to come to the hands of Sophisters, and scoffers, who contemn all things, which are not agreeable to them, and indeed detract from them: these are
pleas'd

Dedicatory.

pleas'd only with what is their own, as indeed all fools are wont to be, whom their own toys only please, not any thing which is anothers, hating all kind of wisdom. Wherefore they account wisdom as folly: because nothing doth them any good, they know the use of nothing. As one workman cannot use the instruments of another, so a fool can use no weapons better then his own stick, or boughs; and there is no sound pleasanter to him then the ringing of his own bell. Wherefore most dear Brother be you faithfully admonished, as I have entreated you, and do what I have enjoined you, which I hope you will, and you shall do what is right and well. Farewell with the protection of God.

Dated at Villacum, In the Year, 1537.

OF THE
NATURE
 OF
THINGS.

The first Book.

Of the generations of Natural Things.



THe generation of all Natural Things is twofold: Natural, and without Art; and Artificial, *viz.* by Alchemy. Although in general it may be said that all things are naturally generated of the Earth by means of Putrefaction. | For Putrefaction is the chief degree, and first step to generation. Now Putrefaction is occasioned by a moist heat. For a continual moist heat causeth Putrefaction, and changeth all natural things from their first form and essence, as also their vertues, and efficacy into another thing. For as putrefaction in the Stomach changeth, and reduceth all meats into

M dung;

The generation of natural things is twofold.

All things proceed from putrefaction.

The cause of putrefaction is a moist heat.

The power and nature of putrefaction.

ding; so also putrefaction out of the Stomach in a Glafs, changeth all things from one forma into another, from one essence into another, from one colour into another, from one smell into another, from one vertue into another, from one power into another, from one property into another, and generally from one quality into another. For it is evident, and proved by daily experience, that many good things which are wholesom, and Medicinable, become after putrefaction naught, unwholsom, and meer poison. So on the contrary, there are many bad, unwholsome, poisonous, and hurtful things, which after their putrefaction become good, lose all their unwholsomness, and become wonderful medicinable: because putrefaction produceth great matters, as of this we have a most famous example in the holy Gospel, where Christ saith: unless a grain of Wheat be cast into the Eearth, and be putrified, it cannot bring forth fruit in an hundred fold. Hence also we must know, that many things are multiplied in putrefaction so as to bring forth excellent fruit. For putrefaction is the change, and death of all things, and destruction of the first essence of all Natural things; whence there ariseth a regeneration, and new generation a thousand times better, &c.

What putrefaction is.

Putrefaction is the first degree to generation. Putrefaction is manifold.

Seeing therefore putrefaction is the first degree, and step to generation; it is very necessary that we know putrefaction well. Now there are many kinds of putrefactions, and one produceth its generation in another manner, then doth another. One also sooner then another. We said also that moisture and heat were the first degree, and step to putrefaction,

putrefaction, which produceth all things, as a Hen doth her eggs. Wherefore through, and in putrefaction, all mucilaginous flegm, and matter is made living, whatsoever it prove to be at last.

An example of this you have in eggs, in which there is a mucilaginous humour, which by any kind of moderate continual heat is putrefied, and turned into a living Chicke, not only by the heat of the Hen, but any such kind of heat. For in such a degree of Fire eggs may be brought to maturity in a glass, and ashes, and become living birds: yea any man may ripen an egg in his arm-hole, and hatch a Chicke, as well as the Hen.

An artificial hatching of Chickens.

And here we must take notice of something that is greater, and more then this: *viz.* if that living Chicke be in a vessel of glasslike a gourd, and sealed up, burnt to powder, or ashes in the third degree of Fire, and afterward so closed in, be putrefied with the exactest putrefaction of Horse-dung, into a mucilaginous flegm, then that flegm may be brought to maturity, and become a renewed, and new made Chicke: to wit, if that flegm be again inclosed in its former shell, or receptacle. This is to revive the dead by regeneration, and clarification, which indeed is a great, and profound miracle of Nature. According to this process may all Birds be killed, and made alive again, and made new: and this is the highest, and greatest miracle, and mystery of God, which he ever discovered to mortal man.

The raising of a dead bird to life.

We must also know that after this manner man may be generated without natural Father, or Mother, *i. e.* not of a Woman in a natural

The artificial generation of man.

way: but by the Art, and industry of a skilful Alchymist may a Man be born, and grow, as afterwards shall be shewed.

The generation of men by brutes.

It is possible also that men may be born of beasts, according to natural causes, but yet this cannot be done without much impiety, and heresie; to wit, if a man should couple with a beast, and that beast should, as a woman doth, receive the Sperm of the man, with desire and lust into her matrix, and conceive: then the sperm doth of necessity putrefie, and by the continual heat of the body, a man, and not a beast is thence produced. For alwaies as the seed is that is sown, so also is the fruit that is brought forth; and unless it should be so, it would be contrary to the light of Nature, and to Philosophy. Wherefore as is the seed, such is the herb that springs from thence. So of the Seed of an Onyon is brought forth an Onyon, not a Rose, nor a Nut, nor a Lettuce. So of Corn, Corn is brought forth; of Barley, Barley; of Oats, Oats: and so it is with all other fruits, which have seed, and are sown, &c.

As the seed so is the fruit.

The force of womens imagination

In like manner also it is possible, and not contrary to Nature, that an irrational bruit should be produced by a woman, and a man. Neither are we to judge of, or censure the woman, as the man, (as in the former case) she therefore is not to be accounted impious, or heretical, as if she acted contrary to Nature, but it is to be imputed to her imagination. For her imagination is alwaies the cause of it. And the imagination of a breeding woman is so powerful, that in conceiving the seed into her body, she may change her infant

divers

divers wayes : because her inward Stars are so strongly bent upon the Infant , that they beget an impression, and an influence upon it. Wherefore the Infant in the Mothers Womb in its forming is put into the hand, and will of its Mother , as clay in the hand of the Potter, who thence frames, and makes what his will and pleasure is : so the Woman that is a breeding , forms the fruit in her Body , according to her Imagination, and her Stars. Therefore it often falls out, that of the Seed of a Man, Cattle, and other horrid Monsters are begot, according as the imagination of the Mother is strongly directed upon the Embryo, &c.

Now as you have heard , that by Putrefaction many, and various things are generated, and made alive, so also you must know , that of many Herbs by putrefaction divers living Creatures are bred , which they that are skilled in these things know.

Here also we must know, that all such Animals, which are bred, and made of Putrefaction, contain some poison , and are poisonous, yet one far more strong then another , and one after another manner then another : as you see in Serpents, Vipers, Toads, Frogs, Scorpions, Basilisks, Spiders, Wood-bees, Pismires, and many sorts of Worms, as Cankers, Maggots, Locusts, &c. all which are bred in, and through putrefaction. Also amongst Animals there are bred divers Monsters ; And there are Monsters also which are not bred of putrefaction of themselves, but are made by Art in a glass, as hath been said ; because they oftentimes appear in a very wonderful shape, and form, fearful to behold , as oftentimes with many feet,

All animals that are bred meerly of putrefaction are poisonous.

many Tailles, many Colours, oftentimes many Heads, Worms with the Tailles of Fishes, or Feathers, and other unusual forms, that the like have not been seen.

What Monsters are.

Wherefore not only all Animals, which have not proper Parents, and are not born of things like to themselves are Monsters, but also those which are bred of other things.

The ferret poison of the Basilisk.

So you see it is concerning a Basilisk, which also is a Monster, and indeed a Monster above all Monsters, and then which none is to be more dreaded, because he can kill any Man with his meer looks, and sight: and because his poison is above all poisons, to which nothing in the world is to be compared. He carries his poison in a most secret manner in his eyes, and it is a conceived poison, not much unlike a menstruous Woman, who also carrieth a secret poison in her eyes, so that only by her looks a Looking-glass is fouled, and tainted. So also if she look upon a wound, or an ulcer, she infects that in the like manner, and hinders the cure thereof: so also with her breath, as well as sight, she infects divers things, corrupts and weakens them; and so also with her touch. For you see if she meddle with wine in time of her menstrues, that it is suddainly changed and made thick; The Vinegar also that she meddles withal, becomes dead, and useles: so also Hot-waters lose their strength: In like manner Civet, Amber-Gryse, Musk, and such like perfumes, lose their odour by such a womans carrying or handling of them, so also Gold, and Corals lose their colour, also many Gemms and Looking-glasses are soiled therewith, &c. But to return

to

to what I proposed concerning the Basilisk, by what reason, and in what manner he carries poison in his looks, and eyes; you must know that he hath that property, and poison from menstruous Women, as is aforesaid. For the Basilisk is bred of, and proceeds from the greatest impurity of a Woman, viz. her Menstrues, and from the blood of the Sperm, if it be put into a gourd glass, and putrefied in Horse-dung, in which putrefaction a Basilisk is brought forth. But who is so courageous, and bold to make, take him out, and kill him again, unless he cover and fortifie himself well first with glasses: I should perswade none to do it, nay, I would advise them to take heed of it.

But that I may proceed in treating of Monsters, Know that Monsters amongst brutes, which are brought forth of other things, and not of their like, seldom live long, especially if they shall live neer, or amongst other brutes, because of an imbred disposition, and Gods disposing, all Monsters are odious unto brutes that are genuinely brought forth, and so also Monsters of men, which are generated by man, seldom live long. And by how much the more wonderful, and remarkable they are, so much the sooner they dy, so that non exceed the third day amongst men, unless they be presently carryed into some secret place, and kept apart from all men. Moreover you must know that God abhors these kind of Monsters, and that they are displeasing to him, and that none of them can be saved, seeing they bear not the image of God: whence we can conjecture nothing else, but that they are so form-

Monsters do
not live
long.

Monsters
come from
the Devil.

ed by the Devil, and are made for the Devils service, rather than Gods, because no good work was ever done by any Monster, but rather all manner of evil, wickedness, and devillish deceits. For as an Executioner marketh his sons in cutting off their ears, putting out their eyes, burning their cheeks, fingers, hands, and cutting off their heads: so doth the Devil mark his sons through the imagination of their Mothers, which in their conceiving they drew from evil desires, lusts, and cogitations.

Monsters
are to be
shunned.

Also all men are to be shunned, which abound with, or want any member, or have a double member. For that is a presage of the Devils, and a most certain signe of some occult wickedness, and deceit, which follows upon it. Wherefore they seldom dy without the Executioner, or at least from some mark made by him.

The artifici-
al generati-
on of Men.

But we must by no means forget the generation of Artificial men. For there is some truth in this thing, although it hath been a long time concealed, and there have been no small Doubts, and Questions, raised by some of the ancient Philosophers, Whether it were possible for Nature, or Art to beget a Man out of the body of a Woman, and natural matrix? To this I answer, that it is no way repugnant to the Art of Alchymy, and Nature; yea it is very possible: But to effect it, we must proceed thus.

Let the Sperm of a man by it self be putrefied in a gourd glass, sealed up, with the highest degree of putrefaction in Horse-dung, for the space of forty days, or so long until it begin to be alive, move, and stir, which may easily be seen. After
this

this time it will be something like a Man, yet transparent, and without a Body. Now after this, if it be every day warily and prudently nourished and fed with the *Arcanum* of Mans blood, and be for the space of forty weeks kept in a constant, equal heat of Horse-dung, it will become a true, and living Infant, having all the Members of an Infant, which is born of a Woman, but it will be far less. This we call *Homunculus*, or Artificial. And this is afterwards to be brought up with as great care, and diligence as any other Infant, until it come to riper years of understanding. Now this is one of the greatest secrets, that God ever made known to mortal sinful Man. For this is a miracle, and one of the great wonders of God, and secret above all secrets, and deservedly it ought to be kept amongst the secrets until the last times, when nothing shall be hid, but all things be made manifest.

And although hitherto it hath not been known to men, yet it hath been known to Fairies of the Woods, Nymphs, and Gyants many ages since, because they come from them. For of such Artificial men, when they come to Mans age, are made Pygmies, Gyants, and other great and monstrous Men, who are instruments of great matters, who obtain great victories against their Enemies, and know all secrets, and mysteries: because by Art they receive their lives, by Art they receive their bodies, flesh, bones, and blood: by Art they are born; wherefore Art is now incorporated with, and imbred in them, and they need not learn of any, but others are constrained to learn of them, for by Art they have their original and present existence,

Fairies,
Nymphs,
Gyants, &c.
are made of
artificial
men.

stency, as a rose, or flower in a garden, and they are called the children of Fairies, and Nymphs, by reason that in power, and vertue they are like not to Men, but Spirits, &c.

Here it is necessary that we speak something of the generation of Metals; but because we have wrote sufficiently of that in our Book of the generation of Metals, we shall very briefly treat of it here, only briefly adding what was omitted in that Book. Know that all the seven Metals are brought forth after this manner, out of a three-fold matter, *viz.* Mercury Sulphur, and Salt, yet in distinct, and peculiar colours. For this reason *Hermes* did not speak amiss, when he said, that of three substances are all the seven Metals produced, and compounded, as also the Tinctures, and Philosophers Stone. Those three substances he calls the Spirit, Soul, and Body: but he did not shew how this is to be understood, or what he did mean by this, although haply he might know the three Principles, but did not make mention of them. Wherefore we do not say, that he was here in an error, but only was silent now, that those three distinct substances may be rightly understood, *viz.* Spirit, Soul, and Body, we must know, that they signifie nothing else but the three Principles, *i. e.* Mercury, Sulphur, Salt, of which all the seven Metals are generated. For Mercury is the Spirit, Sulphur the Soul, and Salt the Body, but a Metal is the Soul betwixt the Spirit, and the Body (as *Hermes* saith) which Soul indeed is Sulphur; and unites these two contraries, the Body, and Spirit, and changeth them into one essence, &c.

Of three principles
Mercury
the Spirit
Sulphur is
the Soul,
Salt the Body.

Now

Now this is not to be understood so as that of every Mercury, every Sulphur, or of every Salt, the seven Metals may be generated, or the Tincture, or the Philosophers Stone by the Art of Alchemy, or industry, with the help of Fire; but ^{Whether Metals can be made artificially by fire.} the seven Metals must be generated in the mountains by the Archeus of the Earth. For the Alchymist shall sooner transmute Metals, then generate, or make them.

Yet nevertheless living Mercury is the Mother of all the seven Metals, and deservedly it may be called the Mother of the Metals. For it is an open Metal, and as it contains all colours, which it manifests in the Fire, so also occultly it contains all Metals in it self, but without Fire it cannot shew them, &c. ^{Living Mercury is the Mother of Metals.}

But generation, and renovation of Metals is made thus: As a man may return into the womb of his Mother, *i. e.* into the Earth, out of which he was first made a man, and shall again be raised at the last day: so also all Metals may return into living Mercury again, and become Mercury, and by Fire be regenerated, and purified, if for the space of forty weeks, they be kept in a continual heat, as an Infant is in his Mothers Womb. So that now there are brought forth not common Metals, but Tinging Metals. For if Silver be regenerated (after the manner as we have spoken) it will afterward Ting all other Metals into Silver, so will Gold into Gold, and the like is to be understood of all the other Metals. ^{The regeneration of Metals into Tinctures.}

Now forasmuch as *Hermes* said, that the Soul alone

The Soul is that medium where-with the soul is united to the body.

alone is that medium which joins the spirit to the Body, it was not without cause he said so. For seeing Sulphur is that soul, and doth like Fire ripen, and digest all Things; it can also bind the Soul with the Body, incorporating and uniting them together, so that from thence may be produced a most excellent body. Now the common combustibile Sulphur is not to be taken for the soul of metals, for the soul is another manner of thing then a combustibile, and corruptible body.

What the Soul of metals is.

Wherefore it can be destroyed by no Fire, seeing indeed it is all Fire it self: and indeed it is nothing else but the quintessence of Sulphur, which is extracted out of reverberated Sulphur by the spirit of wine, being of a red colour, and as transparent as a Rubie: and which indeed is a great, and excellent *Arcanum*, for the transmuting of white metals and to coagulate living Mercury into fixt, and true Gold, Esteem this as an enriching treasure, and thou maist be well contented with this, only secret in the Transmutation of metals.

Where is the generation of metals and minerals.

Concerning the generation of minerals, and half metals, nothing else need be known then what was at first said concerning metals, *viz.* that they are in like manner produced of the three Principles, *viz.* Mercury, Sulphur, and Salt, although not as metals of perfect but of the more imperfect, and baser Mercury, Sulphur, and Salt, and yet with their distinct colours.

Whence the generation of Gemms.

The generation of Gemms is from the subtilty of the Earth, of transparent and crystalline Mercury, Sulphur, and Salt, even according to their distinct colours.

But

But the generation of common Stones is of the subtilty of water, of mucilaginous Mercury, Sulphur, and Salt. For of the mucilaginousness of Water are produced all stones, as also sand, and gravel are thence coagulated into Stones, as we often see.

Also of common Stones.

For any stone put in the Water, doth suddenly contract a mucilaginousness to it self. Now if that mucilaginous matter be taken from this Stone, and coagulated in a glass, it becomes such a Stone, as was in that Water, but it would require a long time before it would be coagulated of it self.

An artificial generation of Stones.

OF THE NATURE OF STONES

OF THE NATURE OF STONES

OF

OF THE
NATURE
 OF
THINGS.

The second Book.

Of the growth and increase of Natural Things.

Heat and
 Moisture
 the cause of
 the growth
 of things.

IT is sufficiently manifest, and known to every one that all Natural Things grow, and are ripened through heat, and moisture; which is sufficiently demonstrated by rain, and the heat of the Sun. For no man can deny that Rain doth make the Earth fruitful, and it is granted by all, that all Fruits are ripened by the Sun.

An artificial
 ripening of
 Things.

Seeing therefore this is by divine ordination naturally possible, who can gain-say, or not believe that a man is able, through the wise, and skilful Art of Alchymy, to make that which is barren, fruitful, and that which is crude to ripen, and all Things

Things to grow, and to be increased. For the Scripture saith, that God subjected all Creatures to man, and put them into his hands as being his own, that he might use them for his necessity, and rule over the Fish of the Sea, Fowls of the Air, and all Things upon the Earth, nothing excepted. Wherefore man might well rejoyce that God should so endue him with the excellency of Nature, that all the Creatures of God should be forced to obey, and be subject to him, especially the whole Earth, and all Things which are bred, live, and move in, and upon it. Since therefore we see with our eyes, and are taught by daily experience, that by how much the oftner, and more abundantly the rain doth moisten the Earth, and the Sun doth again with its heat and warmth dry it, so much the sooner doth the Fruits of the Earth come forth and are ripened, yea all Fruits do cleerly grow, and increase, what time of the year soever it be; Let no man henceforth wonder, that the Alchymist also by a manifold imbibition, and distillation should not do the same. For what else is Rain but the imbibition of the Earth? and the heat of the Sun, but the distillation of the Sun, which draws up those humidities again? Wherefore I say it is possible by such a kind of Art, even in the middle of Winter to bring forth green Herbs, Flowers and other Fruit, through Earth, and Water, out of the Seed, and Root: If then this can be done in all Herbs, and Flowers, it may also be done in many other like things, as in all minerals, whose imperfect metals by vertue of a mineral Water may

God hath
subjected all
Things to
man.

The artificers
al generati-
on of Fruit

may be brought to maturity through the industry, and Art of a skilful Alchymist.

The ripening of minerals.

In like manner may all *Marcafites*, *Granati*, *Zineta*, *Arsenica*, *Talka*, *Cachymie*, *Bifemuta*, *Antimonies*, &c. (all which carry with them crude Gold, and Silver,) be fo ripened, that they may be equalized to the moft rich veins of Gold, and Silver, only by this Art. So alfo the Elixir, and tinctures of metals are brought to maturity, and perfected.

What the growing of the beard of a dead man fignifies.

Seeing therefore, as it hath been faid, moiſture and heat do ripen all things, and make them grow, let none wonder, that the beard, hair, and nails of a malefactor hanging on a Gibbet, or Wheel do for a long time grow, neither let it be accounted for a fign of his innocency, as the Ignorant believe; for this is natural, and from natural cauſes. For whileſt that any moiſture remains in him, his beard, haire, and nails grow, even till the ſecond year, or till he be wholly putrefied, &c.

The augmentation of ☉.

We muſt alſo know, that there are many things that grow for ever, and are increaſed in bigneſs, weight, and vertue, in the Water, and Earth, in which they continue good, and efficacious, as are Metalls, *Marcafites*, *Cachymie*, *Talka*, *Granaty*, *Antimony*, *Bifemuta*, *Gems*, *Pearles*, *Corals*, all *Stones*, and *Clay*. So alſo it may be ordered, that Gold may grow, and be increaſed in weight, and body, if only it be buried in the Earth looking towards the *Eaſt* , and be always ſoiled with the freſh urine of a man, and *Pigeons* dung.

It is possible also that Gold, through industry, and skill of an expert Alchymist may be so far exalted, that it may grow in a glass like a tree, with many wonderful boughs, and leaves, which indeed is pleasant to behold, and most wonderful.

How Gold may be generated in a glass.

The process is this. Let Gold be calcined with *Aqua Regis*, till it becomes a kind of chalk, which put into a gourd glass, and pour upon it good new *Aqua Regis*, so that it may cover it four fingers breadth, then again draw it off, with the third degree of fire, until no more ascend. The water that is distilled off, poure on again, then distill it off again. Thus do so long until thou seest the Gold to rise in the glass, and grow after the manner of a tree, having many boughes, and leaves: and so there is made of Gold a wonderful, and pleasant shrub, which the Alchymists call their Golden hearb, and the Philosophers Tree. In like manner you may proceed with Silver, and other Metalls, yet so that their calcination be made after another manner, by another *Aqua fortis*, which I leave to thine experience. If thou art skilled in Alchymy, thou shalt not erre in these things.

How the Philosophical Tree is made.

Know also that any flint taken out of River water, (and put into a gourd glass, having River water poured upon it, that the glass may be filled, which Water is again to be distilled off as long as one drop will arise, and the Stone dryed, and the Glass again filled with this Water, and again distilled off, and this done so long till the Glass be filled with this Stone) may in a few days by the Art of Alchymy be made very great, which

To make an artificial stone of any form.

the Archeus of the waters could scarce do in many years.

If then thou break the Glass, thou shalt have a Flint in the form of the Glass, as if it had been put into the Glass, and although this be not for profit, yet it is a thing that is strange, and wonderful.

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OF THE
NATURE
 OF
THINGS.

The third Book.

Of the Preservation of Natural Things.

THAT things may be preserved, and kept from harm, it is necessary in the first place to know what is an enemy to them, that so they may be preserved from that, and not be hurt, or corrupted by it either in substance, vertue, power, or any way whatsoever. Much therefore in this case depends upon the knowing of the Enemy of all Natural Things. For who can take heed of danger when he doth not know what can hurt him? Truly nobody; Wherefore it is necessary to know ones Enemy, for there are many sorts of Enemies. Wherefore it is as necessary to know evil Things as

The enemies of things are to be known
 good

N 2

good Things: For who can know what is good, without the knowing of what is evil? Truly no body. So no man can know what a blessing health is, that was never sick. Who knows what joy is, that was never heavy, or sad? And who can rightly understand what God is, who knew nothing of the Devil? Wherefore when God made known to us the Enemy of our Soul, *viz.* the Devil, he also signified to us the Enemy of our life, *viz.* Death, which is the Enemy of our body, of our health, and the Enemy of Medicinal, and all natural Things: also he made known to us how, and by which means it may be shunned. For as there is no disease against which there is not created, and found some remedy, which should cure, and expel it: so also there is always one thing ordained against another, one Water against another, one Stone against another, one Mineral against another, one Poison against another, one Metal against another: and so in many more Things, all which it is not requisite here to recite.

Death is the Enemy of Things.

There is a Contrariety found in all Things.

Now how, and by what means every thing is to be preserved, and kept from hurt, we must know, that many Things are to be preserved in the Earth, & especially all Roots do for a long time remain in the Earth without loosing their vertue, or being corrupted: in like manner Herbs, Flowers, and all Fruits continue in the water incorrupted, and green: there are also many Fruits and Apples that may be preserved in Water from all manner of putrefaction, until new Fruit come again.

So also flesh, and blood, which indeed are putrefied.

trified, and grow unfavory quickly, are preserved in cold Fountain-water, and not only so, but by the addition of new and fresh Fountain-water, may be turned into a quintessence, and be for ever preserved from putrefaction, and an ill savour, without any Balsome. And this doth not only preserve the flesh, and blood of dead Things, but also of the living, wherefore Mans body may be preserved from all manner of putrefaction, and divers diseases that proceed from putrefaction, better then common Mummy. Now that blood may be preserved of it self from putrefaction, and stinking, and not as a quintessence, and so as it may preserve the blood of the living (as we now said) thou must follow this process.

How to
preserve
flesh and
blood.

Let the blood be separated from its flegm, which is separated of its self, and is driven to the upper part. This water pour gently out of the vessel, and in stead of it put as much of the water of the Salt of Blood, which water we teach to make in our Chirurgery: That water doth presently mix with the blood, and preserves it so, that it will never be putrefied, or grow unfavory, but continue many years as fresh, and very red as it was the first day: and this indeed is a great wonder. But if thou dost not know how to make this water, or hast it not in readines, then pour upon it so much of the best, and most excellent Balsom, and this will do the same. Now this blood is the Balsom of Balsoms, and is called the *Arcanum* of Blood, and it is so wonderful, and of such great vertue, that it is incredible to be spoken; wherefore thou shalt conceal it as a great secret in Physick.

How the
Arcanum of
mans blood
is to be pre-
pared.

How metals
may be pre-
served.

What are
the enemies
of metals.

In preserving of Metals, their Enemies are first to be known, that so much the better they may be preserved from harm. The chiefest Enemies of Metals are all sharp corroding Waters, all corrosive things, all Salts, crude Sulphur, Antimony, and Mercury. But that you may know particularly how they show their enmity, it is thus. Sharp Waters, and such Things as are corrosive, and Salts shew their enmity, in that they mortifie, dissolve, calcine, corrupt Metals, and reduce them to nothing.

How the
fume of
Sulphur
doth dis-
colour me-
tals.

Crude Sulphur shews its enmity in the fume thereof: for by its fume it takes away from Copper its colour, and redness, and makes it white. From white Metals, as Silver, Tin, Lead, and Iron it takes away the whiteness, and makes them red, and yellowish. From Gold it takes away that fair amiable yellowness, and golden colour, and makes it black, and so foul, that nothing can be more foul.

How Anti-
mony
spoiles and
discolours
metals.

Antimony shews its enmity in this, in that all Metals with which it is melted, or mixed, it spoils, carryeth away, and preys upon, and also not unlike to Sulphur, by its fume it takes away from Metals their true, and natural colour, and brings in another.

Quick-sil-
ver de-
stroyes me-
tals; and
how.

Quick-silver doth destroy Metals upon this account, in that it enters into Metals, with which it is joined, and dissolves them, so as that it makes an Amalgama of them; Wherefore the fume thereof, which we call common Mercury, makes all Metals brittle, that they cannot be malleated, and calcines them, also it makes all red Metals of a golden colour, to be white; but it is the great-
est

est Enemy of all to Iron, and Steel; for if common Mercury do but touch a barr of Iron, or Steel, or that be but smeared over with Mercurial oyl; that bar will afterward be broken like glass, and be bowed; which indeed is a great secret, and deserves to be kept exceeding close. In like manner must the Loadstone be kept from Mercury, for the like enmity it shews to that as to Iron. For any Loadstone that Mercury hath but touched, or which hath been smeared with Mercurial oyl, or only put into Mercury, will never draw Iron more. Let no man wonder at this, for there is a natural cause for it, and it is this, *viz.* because Mercury extracts the spirit of Iron, which was hid in the Loadstone, which spirit draws the spirit of Iron to it: and this is not only in the Loadstone, but in all natural Things else, so that always a strange spirit in a body which is not of the same Nature with it self, draws to it self a body which is of the same nature: and this we must know to be so, not only in the Loadstone, but also in all other natural things, as Minerals, Stones, Hearbs, Roots, Men, and Brutes.

How the load-stone may be spoyled.

That Metals have an enmity, and hate on the other naturally, as you see in Lead, which is naturally a very great enemy to Gold. For it breaks afunder all parts of Gold, it makes it foul, weak, spoiles and destroys it even to death, more then any other Metal.

What Antipathy there is betwixt metals themselves.

Tin also hates, and is an Enemy to all Metals: for it makes them base, immalleable, hard, unprofitable, if it be mixed with them in the fire, or in melting.

Since therefore you have now heard of the Enemies of Metals, you must next know their preservatives, which keep them from all manner of hurt, or corruption; also strengthen them in their Nature, and vertue, and exalt their colour.

Gold is preserved in boys urine.

First therefore concerning Gold, you must know, that it cannot be preserved better, and fairer then in boys Urine, in which Salt Armonick is dissolved, or in water alone of Salt Armonick. In them in time the colour is so highly exalted that it can be exalted no higher.

How Silver is preserved.

Silver cannot be better preserved then if it be boiled in common Water, or Vinegar, in which Tartar or Salt have been dissolved. So any old Silver, that is made black, and fouled, is renewed by being boiled in these waters: The best pre-

How Iron and Steel may be preserved.

servative for Iron and Steel is the lard of a Barrow-hog, not salted, which indeed preserves Iron, and Steel from rust, if once every moneth they be smeared over with it. Also if Iron be melted with fixt Arsenick, it will be so renewed and fixt, that it will like Silver never contract rust. Copper may be preserved, if it be only mixed with sublimed Mercury, or be smeared over with the oyl of Salt; and so it will never any more be grown over with verdegrease.

How Copper is preserved.

How Lead is preserved.

Lead can no wayes be better preserved then in cold Earth, and in a moist place, according to the Nature thereof. The Loadstone is preserved best of all with the filings of Iron, and Steel, for by this means it is never weakened, but daily strengthened.

How the Load stone is preserved.

The preservation of Salts.

Now concerning the preservation of Salts, and all things that are of a Saltish Nature, and may be

be comprehended under the name of Salt (of which there are more then an hundred sorts) you must know that they are to be preserved in a hot dry place, and in wooden vessels; not in Glass, Stone or Metals: for in those they are dissolved and become a Water, and an Amalgama which cannot be in Wood.

Moreover you must know how some kind of Waters, and Liquors pressed out of Hearbs, Roots, and all other Fruits, and Vegetables, which do easily contract filth, and slime, as if a skin were spread over them, may be preserved. These Waters therefore and Liquors must be put up into Glasses that are narrow towards the top, and wide below, and the Glasses be filled to the top, then add a few drops of oyl Olive, that all the Water, or Liquor may be covered: so the Oyl will swim on the top, and preserve the Liquor, or Water a long time from filth or slime. For there is no Water or Liquor if it be covered with Oyl, that will be musty, or of an ill savour.

The preservation of liquors with oils.

By this means also may two sorts of Water, of Liquors of Wine be kept apart in one vessel, that they may not be mixed: and not only two sorts, but, three, four, five, and more, if only the Oyl be put betwixt: For they are severed by the Oyl, as by a wall which will not suffer them to be joined together, and united, for oyl and Water are two contraries, and neither can be mixed with the other: For as the Oyl will not suffer the Waters to be united, so on the contrary, the Water will not suffer the Oyls to be mixed.

Now to preserve Cloath, and Garments from moths, there is no better way then with Mastick, Camphire,

How clothes are preserved.

Camphire, Amber-Gryse, and Musk, and Civet, which indeed is the best of all, which doth not only preserve them from Moths, but also drives away Moths, and all other vermine, as Fleas Lice, &c.

How all
sorts of
Wood may
be preser-
ved.

Also all manner of Woods, as in Houses, Bridges, Ships, or wheresoever they be, may be preserved so that they will never be putrefied, either in Waters, or under Waters, or out of Water in the Earth, under the Earth, or above the Earth, whether they be set in the Rain, or Wind, Air, Snow, or Ice, in Winter or Summer; also that they be not Worm-eaten, nor that any Worms may breed in them whensoever they be cut. Now this preservative is a great *Arcanum* against all kinds of putrefactions, yea so excellent a secret that none may be compared to it. And it is nothing else but Oyl of Sulphur, the process whereof is this. Let common yellow Sulphur be powdered, and put into a Gourd-glass, upon which let there be poured so much of the strongest *Aqua fortis*, that may cover it three fingers breadth: then draw it off by distillation, three or four times; and last of all till it be dry. Let the Sulphur that remains in the bottom being of a black, sad red colour, be put upon marble, or in a Glass, and it will easily be dissolved into Oyl, which is a great secret in preserving of Wood from putrefaction, and worms. For this Oyl doth so ting the Wood that is noited with it, that it can never be washed out of it again. Many more things may be preserved with this Oyl of Sulphur, from putrefaction, as ropes, cords in ships, and masts of ships, in carts, fishing-nets, and gins which Fow-
lers,

Fixed oyl of
Sulphur.

lers, and Hunters use, and such like, which are often times used in Waters, or Rain, and are otherwise easily rotted, and broken, so also linnen clothes, and many other such like things.

Also you must know how potable things are to be preserved, by which we understand Wine, Beer, Mead, Vinegar, and Milk. Now if we would preserve these from harm, and in their full vertue, it is very necessary that you know well what is an Enemy to them, and that is menstruous women: for if they do handle the foresaid things, or have any thing to do about them, or look, or breath upon them, they corrupt them. For Wine is thereby changed, and become thick Beer, and Mead grows sower, Vinegar grows dead, and looseth its sharpness: and Milk grows sower and curded.

Which are potable things, and how they are preserved.

Which is an enemy to them.

This therefore you must well know, before you come to preserve each of these in particular.

Wine is preserved chiefly by Sulphur, and the Oyl of Sulphur, by which all Wine may be preserved a long time, so that it be neither thick, nor any other way changed.

How Wine is preserved by Sulphur.

Beer is preserved with Oyl of Cloves, if some drops thereof be put into it, to every Gallon two or three drops, or, which is better, with the Oyl of the Root of *Avens*, which doth preserve Beer from sowering.

Beere is preserved with oyl of Cloves.

Mead is preserved with Oyl of Sugar, which must be used as the Oyl of Cloves above said.

Mead is preserved with oyl of Sugar.

Vinegar is preserved with Oyl of Ginger, which must be used as the Oyl of Cloves above said.

How Vinegar is preserved.

Milk is preserved with Oyl of Almonds made by expression, which must be used as the Oyl of Cloves above said.

How Milk is preserved.

Cheese

Cheefe is preserved with St. Johns wort.

Cheefe is preserved with St. Johns wort from worms, for if it doth but touch it, no worm will breed in it: and if there be any in before, it will kill them, and make them fall out of the Cheefe.

How Honey is to be preserved. What its chief Enemy is.

Honey hath no peculiar preservative, only that it may be kept from its Enemy. Now its chief Enemy is bread: for if a little bread made of Corn be but put, or saln in into it, all the Honey is turned into Emmots, and spoiled.

OF

OF THE
NATURE
 OF
THINGS.

The fourth Book.

Of the life of Natural Things.

NO man can deny that Air gives life to all Things, bodies and substances, that are produced, and generated of the Earth. Now you must know what, and what manner of thing the life of every thing in particular is; and it is nothing else then a spiritual essence, a thing that is invisible, impalpable, a spirit, and spiritual. Wherefore there is no corporeal thing, which hath not a spirit lying hid in it, as also a life, which, as I said before, is nothing but a spiritual thing. For not only that hath life which moves, and stirs, as Men, Animals, Vermine of the Earth, Birds in the

What use the Air is for, as to the life of Things.

What the life of things is. What things have life.

the Air, Fish in the Sea, but also all corporeal, and substantial things. For here we must know that God in the beginning of the Creation of all things, created no body at all without its spirit, which it secretly contains in it.

What is the difference betwixt the Spirit and the Body.

For what is the body without a spirit? Nothing at all. Wherefore the spirit contains in it secretly the vertue, and power of the thing, and not the body. For in the body there is death, and the body is the subject of death, neither is any else to be sought for in the body, but death.

The Spirit never dies.

For that may several ways be destroyed, and corrupted, but the spirit cannot. For the living spirit remains for ever, and also is the subject of life, and preserves the body alive; but in the ruine of the body it is separated from it, and leaves behind it a dead body, and returns to its place from whence it came, *viz.* into the Chaos, and the Air of the upper and lower Firmament. Hence it appears that there are divers spirits, as well as divers bodies.

The division of the Spirit according to the variety of bodies.

The Spirit is the life of Corporeal things.

For there are spirits Celestial, Infernal, Humane, Metalline, Mineral, of Salts, of Gems, of Marcasites, of Arsenicks, of Potable things, of Roots, of Juices, of Flesh, of Blood, of Bones, &c. Wherefore also know that the spirit is most truly the life and balsome of all Corporeal things. But now we will proceed to the species, and briefly describe to you in this place the life of every natural thing in particular.

What the life of man is.

The life therefore of all men is nothing else but an Astral balsome, a Balsamick impression, and a celestial invisible Fire, an included Air, and a tinging spirit of Salt. I cannot name it more plainly,

ly, although it be set out by many names. And seeing we have declared the best, and chiefest, we shall be silent in these which are less material.

The life of Metals is a secret fatness, which they have received from Sulphur, which is manifest by their flowing, for every thing that flows in the fire, flows by reason of that secret fatness that is in it: unless that were in it, no Metal could flow, as we see in Iron, and Steel, which have less Sulphur, and Fatness, than all the other Metals, wherefore they are of a dryer Nature than all the rest.

What the life of Metals is.

The Life of Mercury is nothing else but the internal heat, and external coldness, *i. e.* it makes the internal part of its Body hot, and the outward part cold, and therefore might well be compared to a Garment made of Skins, which doth even as Mercury make hot and cold. For if a man wears such a Garment it makes him warm, and keeps him from the cold: but if the smooth part of those Skins be put upon his naked Body, it makes him cold, and is good against too much heat; wherefore it was a custom in ancient time, and still is in some places, to wear Skins as well in Summer as in Winter, as against Cold in the one, so against Heat in the other: in Summer they turn the smooth side inward, and the hairy side outward; and in the Winter the hairy side inward, and the smooth side outward. As therefore you have heard of the Garment of Skins, so also it may be said of Mercury.

What the life of Mercury is. Mercury is like to a garment of skins.

The life of Sulphur is a combustible, stinking fatness, for whilst it burns, and stinks, it may be said to be alive.

What the life of Sulphur is.

Now

What the
life of Salts
is.

Now the life of all Salts is nothing else but the spirit of *Aqua fortis*: for that water being drawn from them, that which remains in the bottom, is called dead Earth.

What the
life of Gems
and Corals
is.

The life of Gems, and Corals is only their colour, which with spirit of Wine may be taken from them.

What the
life of
Pearls is.

The life of Pearls is nothing else but their splendor, which they loose in calcination.

What the
life of the
Loadstone is

The life of the Loadstone is the spirit of Iron, which may be extracted, and taken away with spirit of Wine.

The life of
Flints what.

The life of Flints is a mucilaginous Matter.

The life of
Marcasites
what.

The life of Marcasites, Cachymia, Talcum, Cobaltum, Zimri, Granata, Wismat, and of Antimony is a tinging Metalline spirit.

The life of
Arsenicks.

The life of Arsenicks, Auripigment, Operment, Realgar, and such like matters; is a Mineral, and coagulated poison.

The life of
Excrements.

The life of Excrements, *i. e.* of mans dung, or beasts dung is their stinking smell, for this being lost they are dead.

The life of
Aromatical
Things.

The life of Aromatical Things, *viz.* of Musk, Amber-Gryse, Civet, and whatsoever yeilds a strong, good, and sweet smell, is nothing else but that grateful odour: for if they loose this they are dead and of no use.

The life of
sweet
Things.

The life of sweet Things, as of Sugar, Honey, Manna, Cassia, and such like is in their tinging, and subtile sweetness, for if that sweetness be taken from them by distilling, or subliming they are dead, unprofitable and nothing worth.

The life of all Rozzens, as Amber, Turpentine,
Gumm,

Gumm, is the muciliginous shining fatness, which gives that excellent Vernish to them all: for when they will yield no more Vernish, and lose their shining, they are dead.

The life of Rozen.

The Life of Herbs, Roots, Apples, and other such like Fruit, is nothing else but the Liquor of the Earth, which they lose of their own accord, if they do but want Water and Earth.

The life of Plants.

The life of Wood is a certain Rozen, for any Wood if it want Rozen can live no longer.

The life of Wood.

The Life of Bones is the Liquor of Mummie.

The life of Bones.
The life of Flesh.

The Life of Flesh and Blood is nothing else but the Spirit of Salt, which preserves them from stinking and putrefaction, and is of it self as water separated from them.

Now concerning the Life of Elements, you must know that the Life of Water is its running. For when by the coldness of the Firmament it is congealed in Ice, it is dead, and its mischiefousness is taken from it, that no body can be drowned in it.

The life of every Element.

The Life of Fire is Air, for Air makes Fire burn with greater vehemency and heat: Also there cometh forth from all Fire a kind of Air, which will blow out a Candle, and drive up a Feather, as you may daily see before your eyes. Wherefore the Flame of Fire is choaked if it be so stopt up, that it can neither receive in Air, nor let out its own Air.

What the life of Fire is.

The Air lives by and of it self, and gives life to all other things.

What the life of Air is.

The Earth of it self is dead, but the Element of it is an invisible and secret life.

What the life of Earth is.

OF THE
NATURE
 OF
THINGS.

The fifth Book.

Of the Death or Ruin of all Things.

THe Death of all natural Things is nothing but an alteration and destruction of their Powers and Vertues, a predominancy of that which is evil, and an overcoming of what is good, an abolishing of the former Nature, and generation of a new and another Nature. For you must know that there are many things that, whilst they are alive, have in them several vertues, but when they are dead retain little or nothing of their vertue, but become unsavory, and unprofitable. So on the contrary many things, whilst they live, are bad, but after they are dead, and corrupted, manifest a manifold power and
 vertue,

vertue, and are very useful. We could bring many examples to confirm this, but that doth not belong to our purpose. But that I may not seem to write according to mine own opinion only, but out of my experience, it will be necessary that I produce one example, with which I shall silence those Sophisters, who say, that we can receive nothing from dead things, neither must we seek or expect to find any thing in them. The reason is, because they do esteem nothing of the preparations of the Alchymists, by which many such like great Secrets are found out. For look upon Mercury, crude Sulphur, and crude Antimony, as they are taken out of their Mines, *i. e.* whilst they are living, and see what little vertue there is in them, how slowly they put forth their vertues, yea they do more hurt than good, and are rather Poison than a Medicine. But if through the industry of a skilful Alchymist, they be corrupted in their first substance, and wisely prepared (*viz.* if Mercury be coagulated, precipitated, sublimed, dissolved, and turned into an Oyl; if Sulphur be sublimed, calcined, reverberated, and turned into an Oyl; also if Antimony be sublimed, calcined and reverberated, and turned into Oyl) you shall see how useful they are, how much strength and vertue they have, and how quickly they put forth, and shew their efficacy, which no man is able to speak enough in the commendation of, or to describe. For many are the Vertues, yea more than will ever be found out by any man. Wherefore let every faithful Alchymist and Physician spend their whole lives in searching into these three: For they will abundantly re-

The preparation of Mercury, Sulphur and Antimony.

compense him for all his Labour, Study, and Costs.

But to come to particulars, and to write particularly of the death and destruction of every natural thing, and what the Death of every thing is, and after what manner every thing is destroyed; you must know therefore in the first place, that the Death of Man is without doubt nothing else, but an end of his daily work, the taking away of the Air, the decaying of the natural Balsom, the extinguishing of the natural Light; and the great separation of the three Substances, *viz.* the Body, Soul and Spirit, and their return from whence they came. For because a natural Man is of the Earth, the Earth also is his Mother, into which he must return, and there must lose his natural earthly Flesh, and so be regenerated at the last day in a new celestial and purified Flesh, as Christ said to *Nicodemus* when he came to him by night. For thus must these words be understood of Regeneration.

What the Death of Man is.

What the destruction of Metals is.

The death and destruction of Metals is the disjoining of their Bodies, and sulphureous fatness, which may be done several ways, as by calcination, reverberation, dissolution, cementation, and sublimation.

Calcination of Metals is manifold.

But the Calcination of Metals is not of one sort: for one is made with Salt, another with Sulphur, another with *Aqua fortis*, and another with common sublimate, and another with Quick-silver.

What Calcination with Salt is.

Calcination with Salt is that the Metal be made into very thin Plates, and strowed with Salt, and cemented.

Calcination

Calcination with Sulphur is, that the Metal be made into thin Plates, and strowed with Sulphur, and reverberated. Calcination with Sulphur.

Calcination with *Aqua fortis*, is that the Metal be made very small, and dissolved in *Aqua fortis*, and precipitated in it. Calcination with Aqua fortis.

Calcination with sublimed Mercury is this, that the Metal be made into thin Plates, and that the Mercury be put into an earthen vessel narrow towards the top, and wide at the bottom: and then let it be set into a gentle fire made with coals, which must be blowed a little until the Mercury begin to fume, and a white cloud go forth of the mouth of the vessel, then let the Plate of the Metal be put into the top of the vessel, and so the sublimed Mercury will penetrate the Metal, and make it as brittle as a stone of coal. Calcination with Sublimat.

Calcination with Quick-silver is, that the Metal be made very small, and thin, and be amalgamated with Quick-silver, and afterward the Quick-silver be strained through Leather, and the Metal remain in the Leather like Chalk, or Sand. Calcination with Quick-silver.

Now besides these mortifications of Metals, and destructions of their lives, know also that there are yet more. For rust is the death of all Iron, and Steel, and all Vitriol, burnt Brass is mortified Copper: all precipitated, sublimated, calcined Cinnabar is mortified Mercury, all Ceruse and Minium of Lead is mortified Lead; all Lazure is mortified Silver: also all Gold from which its Tincture, Quintessence, Rozzen, Crocus, Vitriol, or Sulphur is extracted, is dead, because it hath no more the form of Gold, but is a

Divers other sorts of mortifications of metals.

white Metal like fixed Silver.

A twofold
Preparation
of Crocus
Martis.

But let us proceed to shew how Metals may be yet further mortified. First therefore of Iron, know that that is mortified, and reduced into Crocus this way. Make Steel into very thin Plates: Make these Plates red hor, and quench them in the best Wine-Vineger, do this so often till the Vineger hath contracted a considerable redness, then distil off the Vineger, till there be nothing but a dry Powder remaining. This is a most excellent Crocus Martis.

There is also another way of making Crocus Martis, which doth partly exceed the former, and is made with far less costs and pains, and it is this.

Strow upon the Plates of Steel, Sulphur, and Tartar, being both in a like quantity; then reverberate them, and this will produce a most excellent Crocus, which must be taken off from the Plates.

Also you must know, that every Plate of Iron, or Steel, if it be melted with *Aqua fortis*; will also make a fair Crocus; so also it is made with Oyl of Vitriol, Spirit of Salt, Allum-water, the water of Salt Armoniack, and of Salt Nitre; as also with sublimated Mercury, all which mortifie Iron, and bring it into a Crocus; but none of these latter ways is to be compared to the two former, for they are only used in Alchemy, and not at all in Physick, wherefore in this, use only the two former, and let alone the rest.

The mortification of Copper, viz. that it may be reduced into Vitriol, Verdegrease, may be done many ways, and there are more processes in it, yet one far better than another, and one more profitable than another. Wherefore it is most convenient here to set down the best, and most profitable, and to be silent in the rest. The best therefore, the most easie, and exactest way of reducing Copper into Vitriol is this.

The mortification of Copper.

The Vitriol of Copper is made two ways.

Let Plates of Copper be dipt in Spirit of Salt, or Salt-Peter, and let them be hanged in the Air until they begin to be green, which indeed will quickly be, wash off this greenness with clear Fountain-water, dry the Plates with some cloth, and wet them again with the Spirit of Salt, and Salt Nitre, and do again as before, so long until the Water be apparently green, or much Vitriol swim on the top: then pour away the Water, or evaporate it, and thou hast a most excellent Vitriol for Medicine. In Alchymy there is not a fairer, more excellent, and better Vitriol than what is made by *Aqua fortis*, or *Aqua Regis*, or Spirit of Salt Armoniack. And the process is this.

Let Plates of Copper be melted with one of the aforesaid Waters, and as soon as the greenness is extracted, and the Plates dried, let the greenness be taken off with the foot of a Hare, or some other way as you please, as Ceruse is taken off from Plates of Lead: let them be again wetted as before, until the Plates be wholly consumed, thereby is made a most glorious Vitriol, that thou canst not choose but wonder at it.

How water
of Salt-peter
and Salt ar-
moniack is
made.

The Water of Salt-Peter is made thus. Purifie
and powder it; afterwards dissolve it of it self in
a Bladder, put in boiling water So thou shalt have
the Water of Salt-Peter.

The Water of Salt Armoniack is made thus:
Calcine Salt Armoniack, and dissolve it in a Cellar
upon a Marble, and this is Water of Salt Armo-
niack.

Verdegrease
may be
made two
ways.

But to make Verdegrease out of Copper, there
are divers ways which it is not needful here to re-
cite. We shall describe only two, but with
a double preparation, viz. The one for Physick,
the other for Alchymy. The process therefore of
Verdegrease to be used in Physick is this.

How Verde-
grease to be
used in Phy-
sick is to be
prepared.

Take Plates of Copper, which wet over with
the following matter. Take Honey and Vine-
ger, of each a like quantity, of Salt as much as
will serve to make them up into a thick Past. Mix
them well together, then put them into a Reverbe-
ratory, or Potters furnace, so long as the Potter is
burning his Pots, and thou shalt see the matter
that sticks to the Plates to be very black, but let
not that trouble thee. For if thou settest those
Plates in the Air, all the black matter will in a few
days become green, and become a most excellent
Verdegrease, which may be called the Balsom of
Copper, and is commended by all Physicians.
But nevertheless do not thou wonder that this
Verdegrease becomes green in the Air, and that
the Air can change the black colour into so fair a
green.

The Balsom
of Copper.

Air changes
the Colours
of things
burnt.

For here thou must know that daily experience
in Alchymy doth shew, that any dead Earth, or
Caput Mortuum, as soon as it comes out of the Fire

into

into the Air, doth quickly get another colour, and leaves its own colour which it got in the fire. For the changes of those colours are various. For as the matter is, so are the colours that are made, although for the most part they flow from the blackness of the dead earth. For you that are skilful in Alchymy see that the dead earth of *Aqua fortis* comes black from the Fire, and by how many more ingredients there be in it, by so much the more variously do the colours shew themselves in the Air: sometimes they seem red, as Vitriol makes them: sometimes yellow, white, green, blew: sometimes mixt, as in the Rainbow or Peacocks tail. All those colours shew themselves after the death, and by the death of the matter. For in the death of all natural things here are seen other colours, which are changed from the first colour into other colours, every one according to its nature and property.

Now we will speak of that Verdegrease which is to be used in Alchymy. The preparation and process of that is this.

The preparation of Verdegrease to be used in Alchymy.

Make very thin Plates of Copper, strow upon them Salt, Sulphur, and Tartar ground and mixed together, of each a like quantity in a great calcining pot. Then reverberate them Twenty four hours with a strong Fire, but so that the Plates of Copper do not melt, then take them out, and break the pot, and set the Plates with the matter that sticks to them into the Air for a few days, and the matter upon the Plates will be turned into a fair Verdegrease, which in all sharp Corroding Waters, Waters of Exaltation, and in Cements, and in colouring of Gold, doth
tinge

tinge Gold and Silver with a most deep Colour.

How *Aes Ustum*, or Crocus of Copper is to be made.

Now to turn Copper into *Aes Ustum*, which is called the *Crocus* of Copper, the process is this.

Let Copper be made into thin Plates, and be smeered over with Salt made into a PASTE with the best Vineger, 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 Vineger, in which Salt Armoniack is dissolved, always half an Ounce in a Pint of Vineger: let the Plates be made red hot again, and quenched in Vineger as before, always scraping, or knocking off the scales which stick to the Plates after quenching, into the Vineger. Do this so long, until the Plates of Copper be in good part consumed by this means: then distil off the Vineger, 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 in Alchymy. Many make *Crocus* of Copper by extracting of it with the Spirit of Wine, or Vineger, as they do *Crocus Martis*: But I commend this way far above it.

The sublimation of Quick-silver

Now the mortification of Quick-silver that it may be sublimed, is made with Vitriol, and Salt, with which it is mixed, and then sublimed, so it becomes as hard as Crystal, and as white as Snow: but to bring it to a Precipitate, the process is this:

Let

How to
make a fixt
Precipitate
Diaphoretic-
cal.

Let it first be calcined with the best *Aqua fortis*, then distil off the *Aqua fortis*, and do this about five times, until the Precipitate become to be of a fair red colour: Dulcifie this Precipitate as much as thou canst: And lastly pour upon it the best rectified Spirit of Wine you can get, distil it off from it eight or nine times, or so often until it be red hot in the fire, and do not fly: then thou hast a Diaphoretical precipitated Mercury.

Moreover, you must take notice of a great secret concerning precipitated Mercury, *viz.* if after it is coloured, it be dulcified with Water of Salt of Tartar, pouring it upon it, and distilling of it off so often, until the Water riseth no more sharp from the Precipitate, but be manifestly sweet; then thou hast a Precipitate as sweet as Sugar, or Honey, which in all Wounds, Ulcers, and Venereal Disease is so excellent a Secret, that no Physician need desire a better.

How to
make a
sweet Preci-
pitate.
And the use
of it.

Besides it is a great comfort to despairing Alchymists. For it doth augment Gold, and hath ingress into Gold, and with it Gold remains stable and good. Although there is much pains and sweat required to this Precipitate, yet it will sufficiently recompense thee for thy pains and costs; and will yield thee more Gain, than can be got by any Art or Trade whatsoever: Thou maist well therefore rejoice in this, and give God and me thanks for it.

Now

How Quick-silver may be coagulated.

Now that Quick-silver may be coagulated. I said that that must be done in sharp *Aqua fortis*, which must be drawn off by Distillation, and then the Precipitate is made. But that Quick-silver may be brought into a Cinnabar; you must mortifie and melt it with Salt, and yellow Sulphur, and bring it into a white powder, then put it in a Gourd, and put upon it Aludel, or Head, and sublime it in the greatest flux you can as the manner is, so the Cinnabar will ascend into the Aludel, and stick as hard as the stone *Hematites*.

How Quick-silver may be turned to Cinnabar.

There are two kinds of Ceruse. The preparation of them.

The mortification of Lead to bring it to a Ceruse is twofold, the one for Medicine, the other for Alchymy. The preparation of Ceruse for Medicine is this.

Hang Plates of Lead in a glazed Pot over strong Wine-Vineger, the Pot being well stopped that the Spirits do not exhale: Put this Pot into warm Ashes, or in the Winter into a Furnace, then always after ten or fourteen daies, thou shalt find very good Ceruse sticking to the Plates, which strike off with the Foot of a Hare: then put the Plates over the Vineger again, until thou hast enough Ceruse.

Now the other Preparation of Ceruse for Alchymy is like the former, only that in the Vineger must be dissolved a good quantity of the best and fairest Salt Armoniack, for by this meanes thou shalt purchase a most fair and beautiful Ceruse, for the purging of Tin and Lead, and the whitening of Copper.

But

But if we would make Minium of Lead, we must first calcine it with Salt into Calx, and then burn it in a Glazed Vessel, always stirring it with an Iron Rod, until it be red. This is the best and chiefest Minium, and it is to be used as well in Physick as Alchymy: but the other, which Mercers sell in their Shops, is nothing worth. It is made onely of the Ashes, which remain of the Lead in the melting of it, which also Potters use to glaze their Vessels, and such Minium is used for Painting, but not for Physick, or Alchymy.

The preparation of Minium out of Lead

Now that Lead may be brought into Yellowness, the Preparation of it is not unlike to the Preparation of Minium. For Lead must here be calcined with Salt, and brought to a Calx, and afterwards be stirred with an Iron rod in a broad Bason, such as Tryers of Minerals use, in a gentle Fire of Coals, diligently taking heed, that there be not too much heat, nor a neglect in stirring, for else it will flow, and become a yellow Glass. And so thou hast a fair, yellow *Crocus* of Lead.

The Crocus of Lead.

The mortification of Silver, that of it may be made the Azure colour; or something like to it, is thus:

How the Azure Colour is made of silver.

Take some Plates of Silver, and mix them with Quick-silver, and hang them in a glazed Pot over the best Vineger, in which Gilt-heads have been first boiled, and afterwards Salt Armoniack, and Calcined Tartar have been dissolved; in all the rest do as hath been said of Ceruse, then always after fourteen

teen

teen days thou shalt have a most excellent and fair Azure Colour sticking to the Plates of Silver, which must be wiped off with a Hares Foot.

The mortification of Gold.

The mortification of Gold that it may be brought into its Arcana, as into a Tincture, Quintessence, Refine, Crocus, Vitriol, and Sulphur, and many other excellent Arcana, which preparations indeed are many. But because for the most part we have sufficiently treated of such Arcana in other Books, as the Extraction of the Tincture of Gold, the Quintessence of Gold, the Mercury of Gold, the Oil of Gold, Potable Gold, the Refine of Gold, the Crocus of Gold, and in the Archidoxis, and elsewhere, we conceive it needless here to repeat them. But what Arcana were there omitted, we shall here set down; as the Vitriol of Gold, Sulphur of Gold, which indeed are not the least, and ought very much to cheer up every Physician.

But to extract Vitriol out of Gold, the process is this,

How the Sulphur and the Vitriol of Gold are made.

Take of pure Gold two or three pound, which beat into thin Plates, and hanging them over Boys Urine, mixed with the Stones of Grapes, in a large Gourd Glass, well closed, which bury in a hot heap of Stones of Grapes, as they come from the press; when it hath stood fourteen days, or three weeks, then open it, and thou shalt find a most subtil Colour, which is the Vitriol of Gold sticking to the Plates of Gold, which take off with the Foot of a Hare, as thou hast heard concerning other

other Metals; as of the Plates of Iron, Crocus Martis, of the Plates of Copper, the Vitriol of Copper and Verdegrease, of the Plates of Lead, Certise, of the Plates of Silver the Azure Colour, &c. comprehended under one process, but not with one manner of preparation. When thou hast enough of the Vitriol of Gold, boil it well in Rain-water distilled, always stirring it with a Spatle, then the Sulphur of the Gold is driven up to the superficies of the Water, as Fat, which take off with a Spoon: Thus also do with more Vitriol. Now after all the Sulphur is taken off, evaporate that Rain-water til it be all dry, and there will remain the Vitriol of Gold in the bottom, which thou mayst easily dissolve of it self upon a Marble in a moist place. In these two Arcana's viz. the Vitriol of Gold, and the Sulphur of Gold, lieth the Diaphoretical Vertue. I shall not here set down their Vertues; for in the Book of Metallick Diseases, and also in other Books we have set them down at large.

The Mortification of Sulphur, that the combustible and stinking Fatness may be taken away, and it brought into a fixed substance, is thus:

Take common yellow Sulphur finely powdered, and draw from it by Distillation *Aqua fortis*, that is very sharp, and this do three times, then the Sulphur which is in the bottom of a black colour dulcifie with distilled Water, until the Water come from it sweet, and it retaineth no more the stink of Sulphur.

Then

The mortification and fixation of sulphur.

Then reverberate this Sulphur in a close Reverberatory as you do Antimony, then it will first be white, then yellow, and lastly as red as Cinnabar. And when it is so, then thou mayst rejoyce: For it is the beginning of thy Riches: This reverberated Sulphur tingeth Silver most deeply into most excellent Gold, and the Body of Man into most perfect health. This reverberated and fixed Sulphur is of more vertue than it is lawful to speak.

The mortification of Salts.

The mortification of all Salts, and whatsoever is saltish, is the taking away and distilling off the Aqnosity, and Oiliness, and of the Spirit of them. For if these be taken away, they are afterwards called the dead Earth, or *Caput Mortuum*.

The mortification of Gems.

The mortification of Gems, and Corals, is to calcine, sublime, and dissolve them into a Liquor, as Crystal.

The mortification of Pearls is to calcine them, and dissolve them in sharp Vineger into the form of Milk.

The mortification of the Load-stone.

The mortification of the Load-stone is to anoint it with the Oyl of Mercury, or to put it into Quick-silver, for afterward it will not draw Iron at all to it.

The mortification of Flints and stones.

The mortification of Flints, and Stones, is to calcine them.

The mortification of Marcasites.

The mortification of Marcasites, Chachyma's, Talke, Cobaltus, Zinri, Granuti, Zunner, Unismut, and of Antimony is their Sublimation, i. e. that they be sublimed with Salt and Vitriol, then their life, which is a Metallick Spirit, together with the Spirit of Salt, ascends.

ascends. And let whatsoever remains in the bottom of the Sublimatory be washed, that the Salt may be dissolved from it, and then thou hast a dead Earth, in which there is no Vertue.

The mortification of Arsenicks, Auripigment, Operment, Realgar, &c. is, that they flow with Salt Nitre, and be turned into an Oyl or Liquor upon a Marble, and be fixed. The mortification of Realgar.

The mortification of Excrements, is the coagulation of Air. The mortification of excrements.

The mortification of Aromatical things is the taking away of their good smell. The mortification of Aromatical things.

The mortification of sweet things, is to sublime and distil them with corrosive things. Of sweet things.

The mortification of Ambers, Resines, Turpentine, Gum, and such like, is to turn them into Oil and Vernish. Of Resines.

The mortification of Herbs, Roots, and such like, is to distil off from them their Oil and Water, and press out their Liquor with a Press, and also to make their Alkali. Of Hearbs and Roots.

The mortification of Wood, is to turn it into Coals, and Ashes. Of Wood.

The mortification of Bones, is their Calcination. Of Bones.

The mortification of Flesh and Blood, is the taking away of the Spirit of Salt. Of Flesh.

The mortification of Water is by Fire, for all heat dries up and consumes Water. Of Water.

The mortification of Fire is by Water, for all Water quencheth Fire, and takes from it its power and force. Of Fire.

So now you are sufficiently instructed in few words how Death lies hid in all Natural things, and how they may be mortified, and be brought into another form and nature, and what Vertues flow from them. Whatsoever should have been said further, we put in the following Book, of the Resurrection of Natural things.

OF

OF THE
NATURE
 OF
THINGS.

The sixth Book.

Of the Resurrection of Natural Things.

THE Resurrection and renewing of Natural things is not the least, but a profound and great secret in the Nature of things, and rather Divine, and Angelical, than Humane and Natural. The raising again of Natural things.

I desire to be here understood with great distinction, and no otherwise than my opinion is, and Nature doth daily and manifestly shew, and experience make good, lest I should be expos'd to the Lies and Slanders of Mountebanks, my enemies (which do construe all that I do in the worst sense) as if I would usurp the Divine Power, and

Death is
twofold.

What things
may be rai-
sed again.

attribute this to Nature, which she was never able to perform: Wherefore we must cautiously consider that there is a twofold Death, *viz.* violent and voluntary. The one can raise a thing against the other not. Wherefore, do not believe those Sophisters that say, that a thing that is once dead or mortified, can never be raised again, and that make no account of resuscitation, and restoration of things, which error indeed of theirs is not the least. And indeed it is true, that whatsoever dyeth, or perisheth with a natural death, and what Nature mortifies by reason of her predestination God alone can raise again, or must of necessity be done by his command: so whatsoever Nature destroys, Man cannot restore again. But whatsoever Man destroys he can restore again, and being restored spoil again; and Man hath no further power of himself, and if he should attempt to do any thing more, he would arrogate the power of God to himself, and yet he would labour in vain, and be confounded, unless God did assist him, or he had so much faith as to remove mountains: Even to such a man this is possible, and greater things than this. Because the Scripture saith, and Christ himself spake it. If thou hast faith as a grain of Mustard-seed, and saist unto this Mountain, Go and be removed thither, and it shall be removed, and all things be possible to thee, and nothing impossible.

But to return to our purpose, what difference then there is betwixt dying, and being mortified, and which of these may be raised again, so these are to be understood. Whatsoever naturally dies hath its end by predestination, and so the Will
and

and Ordination of God permits. Yet it happens that this is also done by divers Diseases, and various Casualties, and this can never be raised again, neither is there any preservative to be used against predestination, and the natural term of life. But that which is mortified may be both raised again and revived, which may be proved by divers arguments, which we shall set down in the end of this Book.

What things cannot be raised again.

Wherefore there is a great difference betwixt dying and being mortified, neither must they be taken for one and the same thing, under the same name. For in every example they are far different. For look upon a man that dies a natural and predestinated death, what further good or profit is there in him? Nothing, he is only cast into the Earth to worms. For he is a stinking carcass, and due to the earth.

It is one thing to die and another thing to be mortified.

But the same is not to be understood of a man that is slain with a Sword, or dies by some such like violent death. For his whole Body is profitable and good, and may be prepared into a most precious Mummie. For although the Spirit of Life went out of such a Body, yet the Balsome, in which lies the Life, remains, which indeed doth as Balsome preserve other mens Bodies.

So you may see in Metals, when a Metal is about to die, it begins to be overcome with rust, and as much as is thus overcome, is dead: and when all the Metal is devoured with rust, it is all dead; and such a rust can never be reduced into true Metal again, but it becomes only Dross, and not Metal. For it is dead, and Death is in it, neither hath it any more Balsome of

Life, but is quite destroyed in it self.

Now the Calx of Metals, and their ashes are two things: And there is a great difference betwixt these two, for one may be revived, and brought back again into a Metal, but the other not: the one is volatile, the other fixed, the one died, the other mortified.

The Ashes is volatile, and cannot be brought back into a Metal, only into Glass and Dross: but the Calx of Metals is fixed, and may be brought back into its own Metal.

But to understand the difference, and the cause, know, that in the Ashes there is less Fatness, and more dryness than in the Calx, which indeed makes it fluxil: but the Calx is fatter and moister than the Ashes, and doth still retain its Refine, and Fluxibleness, and especially the Salt, which naturally is fluxil, and makes Metals flow, and reduceth them. Hence now it follows, that the Salt must be extracted out of the Ashes of Metals, that they may not be brought back into a Metal, then they are perfectly volatile; and this difference and this clause is chiefly to be taken notice of, for much depends upon it.

For amongst Mountebanks this is no small error, who in stead of potable Gold, the Quintessence of Gold, Tincture of Gold, &c. have given to men an impure Calx of Gold, not considering the difference, and evil that follows upon it. For there are two remarkable and necessary things to be taken notice of here, *viz.*

First, that Gold calcined, or powdered, if it be given to Men, is gathered into one heap in the stomach, or goeth forth again with the dung, and so

it

The difference betwixt the Calx of Metals and their Ashes.

What the Ashes of Metals is.

What the Calx of Metals is.

The errors of Mountebanks concerning Gold.

it is taken in vain, without doing any good: or that which is reduced by the great inward heat in mans Body, it gilds over, and makes hard in a crust, both the Bowels and Stomach, by reason of which the concoction of the Stomach is hindered, whence many and various Sicknesſes follow, and at length death it self.

As you have heard of Gold, so also must it be understood of all the other Metals, viz. that you take not any Metallick *Arcanum*, or Medicine into your Body, unless it be first made volatile, and it be reduced into no Metal.

Wherefore the first degree, and beginning to prepare potable Gold is this: so may such a volatile be afterwards dissolved in Spirit of Wine, that both may ascend together, be made volatile, inseparable. And as you prepare Gold, so may you also prepare potable ☽ ♀ ♂ ♃ ♄ and ♀.

But to return to our purpose, let us prove by examples and sufficient reasons, that things mortified are not dead, and forced to abide in death, but may be reduced, raised again, and revived, and this truly by Man, and according to the course of Nature. You see Lions how all of them are brought forth dead, and first of all are made alive by the roaring of their Parents, as one that is asleep is raised with a noise, so also are Lions raised, not that they are thus asleep, (for they which sleep a natural sleep must of necessity rise again, which the Lions of themselves do not.) For if they were not raised by this roaring, they would remain dead, and Life would never be perceived in them, Wherefore it is apparent, that by this roaring they receive their life.

When metallick Arcana are to be taken inwardly.

How to make metals potable and irreducible.

The raising again of things is proved by the Wheeps of a Lyon.

How Lyons are made alive again.

The re-
viving of dead
Flies.

So also you see in all Animals which are not ingendered, but proceed from putrefaction, as Flies, which if they be drowned in water, that no Life at all is perceived in them, and if they were so left, they would continue dead, and never return to life of themselves any more. But if thou cast Salt upon them, and put them in the warm Sun, or behind a warm Furnace, they will recover their former life, and this truly is a raising of them up again. For if this were not done, they would continue dead for ever.

The genera-
tion of ma-
ny Serpents
of one.

So also you see in a Serpent, if he be cut into pieces, and these pieces put into a gourd Glass, and be putrefied in Horse-dung, the whole Serpent will become living again in the Glass, in the form either of Worms or Spawn of Fishes. And if those Worms be in a fitting manner brought out of putrefaction, and nourished, many hundred Serpents will be brought out of one Serpent, whereof every one will be as big as the first; which is done only by putrefaction. And as it is said of the Serpent, so also many other Animals may be raised, and restored a gain.

Hermes and
Virgil en-
deavour to
raise them-
selves after
Death.

According to this process *Hermes* and *Virgil* have attempted (by the assistance of Necromancy) to renew, and raise themselves after Death, and to be born again, as Infants, but it succeeded not according to their purpose.

The resusci-
tation of
Metals is
twofold.

But to omit examples, and fall upon the Praxis of Resurrection and Restauration, it is necessary and most convenient to begin with Metals, foras-
much

much as Metalline bodies do oftentimes resemble mens bodies.

We must know therefore, that the Resurrection and Restauration of Metals is twofold. The one which doth reduce calcined Metals into their first Metallick body: the other which doth reduce Metals into their first matter, *i. e.* into Quick-silver.

The reducing of Metals into Quicksilver.

The process of the latter is this: Calcine a Metal with common Quick-silver, put this Calx, and as much Quick-silver into a Sublimatory, and let them stand so long till both be coagulated into an Amalgama; then sublime the Mercury from the Calx, then grind it again with the Metallick Calx, and sublime it as before, this do so often, till the Metallick Calx shall over a Candle melt like Wax, or Ice, and then it is well done. Put this Metal in digestion for a time, and it will all be turned into Quicksilver, *i. e.* into its first matter, which Mercury of Metals is indeed called the Mercury of Philosophers, which many Alchymists have sought after, but few have found. Now after this manner may Quick-silver be prepared out of all Metals, *viz.*
 ♀ auri, ♂ ♀ ♂ ♀ ♀.

Now the raising again, or restoring of coagulated Mercury is done by Distillation in a Retort: for Quick-silver alone ascends into cold Water, the Ashes of ♀ or Sulphur being left behind.

The reduction of sublimate, & the highest purging of it.

Now the raising again, or Restauration of Mercury sublimed is done in seething hot Water: but it must first be ground very small, so the hot Water will separate from it the Spirit of Salt
 and

and Vitriol, which it carries up with it, the Quick-silver running in the bottom of the Water. Now if this Quick-silver shall be again sublimed with Salt and Vitriol, and revived again in hot Water, and this done seven or eight times, it can never be better purged, and renewed.

And this may be kept for a great secret in Alchymy and Physick, and be much-rejoiced in. For by this means all impurity, blackness, and poisonousness is taken away.

The reduction of calcined and precipitated Mercury.

Mercury calcined can never be restored again without sublimation; for unless it be sublimed after calcination, it will never be revived, wherefore thou shalt first sublime it, and then reduce it as other Sublimate.

The Resuscitation of Azure Cinnabar, *Aurum vita*, also of Precipitate, that they may be reduced into Quick-silver is thus:

Take either of these, grind it small upon a marble, make it up into a Past with the White of an Egg and Sope, then make Pills of the bigness of Filbeards, which put into a strong earthen gourd, upon the mouth of it put a plate of Iron, with many little holes in it, and lute it on, and distil it *per descensum* with a strong fire, so that it may fall into cold Water, and thou shalt have the Quick-silver again.

The renewing of wood that is burnt

Now the Resuscitation, and restoring of Wood is hard and difficult, yet possible to Nature, but without much skilfulness and industry it can never be done: But to revive it the process is this:

Take

Take Wood which must first be a Coal, then Ashes, which put into a gourd together with the Refine, Liquor and Oyl of that Tree, of each a like weight, mingle them, and melt them with a soft heat, and there will be a mucilaginous matter, and so thou hast the three Principles, of which all things are produced, and generated, *viz.* Flegm, Fatness and Ashes.

The Flegm is Mercury, the Fat is Sulphur, the Ashes is Salt. For whatsoever fumes and evaporates in the Fire is Mercury: whatsoever flames, and is burnt, is Sulphur, and all Ashes is Salt.

The Flegm of Wood is its Mercury, the Fat its Sulphur, the Ashes its Salt.

Now seeing thou hast these three Principles together, put them in Horse-dung, and putrefie them for a time. If afterward that matter be put in, and buried in fat ground, thou shalt see it live again, and a little Tree spring from thence, which truly in vertue is far more excellent than the former. This Tree or Wood is and is called Regenerate Wood, renewed and restored, which from the beginning was Wood, but mortified, destroyed, and brought into Coals, Ashes, and almost to nothing, and yet out of that nothing is made and renewed. This truly in the Light of Nature is a great Mystery, *viz.* that a thing which had utterly lost its form, and was reduced to nothing, should recover its form, and of nothing be made something, which afterward becomes much more excellent in vertue and efficacy than it was at first.

But to speak generally of the Resurrection and Restauration of Natural things, you must know, that the chiefest foundation here, is, that that be restored.

A general rule for raising of things again.

restored to every thing, and made to agree with it, which was taken from it in mortification, and separated from it, which is hard to be here specifically explained. Wherefore we shall conclude this Book, and shall speak of these things more at large in the next Book, Concerning the transmutations of Natural things.

OF

OF THE
NATURE
 OF
THINGS:

The seventh Book.

Of the Transmutation of Natural Things.

IF we write of the Transmutation of all Natural things, it is fit and necessary that in the first place we shew what Transmutation is. Secondly, what be the Degrees to it. Thirdly, by what Mediums, and how it is done.

Transmutation therefore is, when a thing loseth its form, and is so altered, that it is altogether unlike to its former substance and form, but assumes another form, another essence, another colour, another vertue, another nature, or property, as if a Metal be made glass, or stone: if a stone be made a coal: if Wood be made a Coal: Clay
 be

What transmutation is,

be made a stone, or a brick: a skin be made
glew: cloth be made paper, and many such like
things. All these are Transmutations of Na-
tural things.

There are
seven princi-
pal degrees
of Transmu-
tation.

After this, it is very necessary also to know
the degrees to Transmutation, and how many
they be. And they are no more then seven. For
although many do recon more, yet there are no
more but seven, which are principal, and the
rest may be reckoned betwixt the degrees, being
comprehended under those seven: And they
are these,

*Calcination, Solution, Sublima-
tion, Putrefaction, Distillation,
Coagulation, Tincture.*

If any one will climbe that Ladder, he shall
come into a most wonderful place, that he shall
see, and have experience of many secrets in the
Transmutation of Natural things.

What Calci-
nation is,
and its kinds
are.

The first degree therefore is Calcination, under
which also are comprehended Reverberation,
and Cementation. For betwixt these there is
but little difference as for matter of Calci-
nation: Wherefore it is here the chiefest degree.
For by Reverberation, and Cementation, many
corporeal things are calcined, and brought into
Ashes, and especially Metals. Now what is
calcined is not any further reverberated, or
cemented.

By Calcination therefore all Metals, Mine-
rals, Stones, Glâs, &c. and all corporeal things
are made a Coal, and Ashes, and this is done
by

by a naked strong Fire with blowing, by which all tenacious, soft, and fat earth is hardened into a stone, Also all stones are brought into a Calx, as we see in a Potters furnace of lime, and bricks.

Sublimation is the second degree, and one of the most principal for the Transmutation of many Natural things: under which is contained Exaltation, Elevation, and Fixation; and it is not much unlike Distillation. For as in Distillation the water ascends from all flegmatick, and wattery things, and is separated from its body; so in Sublimation, that which is spiritual is raised from what is corporeal, and is subtilized, volatile from fixed, and that in dry things, as are all Minerals, and the pure is separated from the impure.

What Sublimation is, and its kinds.

Besides Sublimation, many good vertues, and wonderful things are found out in Minerals, and many things are made fixed, and become constant, so as to abide in the Fire, and that in this manner.

Let that which is sublimed be ground, and mixed with its feces, and be again sublimed as before, which must be done so long, till it will no longer sublime, but all will remain together in the bottom, and be fixed.

So there will be afterward a stone, and oyl when and as oft as thou pleasest, viz. if thou puttest it again into a cold place, or in the aire in a Glass. For there it will presently be dissolved into an Oyle. And if thou puttest it again into the fire, it will again be coagulated into a Stone of wonderful, and great vertue.

The fixation of Minerals into a stone.

Keep

Keep this as a great secret, and mystery of Nature, neither discover it to Sophisters. Moreover, as in Sublimation many Corrosive things are made sweet in the conjunction of two matters, so on the contrary, many sweet things are made Corrosive: many sweet things are made lowre, harsh, or bitter; and on the contrary, many bitter things as sweet as Sugar.

Rules concerning Salt Armoniack.

Here also we must take notice that every Metal which is brought into Sublimation by Salt Armoniack, may afterward in the cold, or in the air be brought into an oyle, and again be coagulated into a Stone in the Fire, which indeed is one of the chiefest, and greatest Transmutations in all natural things, viz. to Transmute Metal into a Stone.

What Solution is, and its kinds.

The third degree is Solution, under which are to be understood Dissolution, and Resolution, and this degree doth most commonly follow Sublimation, and Distillation, viz. that the matter be resolved which remains in the bottom.

Now Solution is twofold: the one of Cold, the other of Heat; the one without Fires the other in Fire.

A cold dissolution dissolves all Salts all Corrosive things, and all calcined things. Whatsoever is of a Salt, and Corrosive quality, is by it dissolved into Oyle, Liquor, or Water. And this is in a moist, cold cellar, or else in the Aire on a marble, or in a glass. For whatsoever is dissolved in the cold, contains an Airy spirit of Salt, which oftentimes it gets, and assumes in Sublimation, or Distillation. And whatsoever

is dissolved in the cold, or in the Air, may again by the heat of the fire be coagulated into powder, or a stone.

But a hot Solution dissolves all fat and sulphurous things: And whatsoever the heat of the fire dissolves, the same doth coldness congeal into a Mass.

What things a hot Solution dissolves.

And whatsoever heat coagulates is again dissolved by cold, or in the Air. Here also we must know that whatsoever Air or the Cellar doth resolve, is of a very great dryness, and hath a secret corrosive Fire hid in it: so whatsoever is dissolved in Fire, or in the heat thereof, hath a sweetish frigidty out of the Fire. Thus, and no otherwise is Solution to be understood.

A double Solution, viz. of Heat and Cold.

Putrefaction is the fourth degree, under which is comprehended Digestion and Circulation.

Putrefaction what it is, and its kind.

Now then Putrefaction is one of the principal degrees, which indeed might deservedly have been the first of all, but that it would be against the true Order and Mystery, which is here hid, and known to few: For those degrees must, as hath been already said, so follow one another, as Links in a Chain, or steps in a Ladder.

For if one of the Links should be taken away, the Chain is discontinued and broken, and the Prisoners would be at liberty and run away. So in a Ladder, if one step be taken away in the middle, and be put in the upper or lower part, the Ladder would be broken, and many would fall down headlong by it with the hazzard of their bodies, and lives.

The afore-said order of Degrees is to be observed in making tinctures.

So you must understand the matter here, that those degrees follow one the other in a just order,

or else the whole work of our mystery would be marr'd, and our labour and pains would be in vain, and fruitless.

The force of putrefaction

Now putrefaction is of such efficacy, that it abolisheth the old Nature, and brings in a new one. All living things are killed in it, all dead things putrefied in it, and all dead things recover life in it.

Putrefaction takes from all corrosive Spirits, the sharpness of the Salt, and makes them mild, and sweet, changeth the Colours, and separates the pure from the impure, it places the pure above, and the impure beneath

What Distillation is, and its kinds are.

Distillation is the first degree to the Transmutation of all Natural things, Under it are understood Ascension, Lavation, and Fixation.

By Distillation all Waters, Liquors and Oyls are subtilized, out of all fat things Oyl is extracted, out of all Liquors, Water, and out of all Flegmatick things Water and Oyl are separated.

Cohobation
Fixation by
Distillation

Besides there are many things in Distillation fixed by Cohobation, and especially if the things to be fixed contain in them Water, as Vitriol doth, which if it be fixed is called *Colcothar*.

Allum, if it be fixed with its proper Water, is called the Sugar of Allum, which also is resolved into a Liquor, which Liquor if it be putrefied a month, produceth a Water of the sweetness of Sugar, which is of great vertue, and an excellent secret in Physick, to extinguish any Metalline heat in Man, as we have wrote more at large in our Book of Metalline Diseases.

And

And as you have heard of Vitriol, and Allum,
 also Salt nitre, and other Watery Minerals
 may be fixed by Cohobation.

Now Cohobation is, that the dead head be
 oftentimes imbibed with its own water, and that
 again be drawn off by Distillation.

What Co-
 hobation is.

Moreover, in Distillation many bitter, harsh,
 and sharp things become as sweet as Honey, Su-
 gar, or Manna; and on the contrary, many sweet
 things, as Sugar, Honey, or Manna, may be
 made as harsh as Oyle of Vitriol, or Vineger, or
 as bitter as Gall, or Gentian, as Eager as a Corro-
 sive.

The force of
 Distillation
 in things to
 be Trans-
 muted.

Many Excrementious things lose their great
 stink in Distillation, which indeed goeth forth in
 the water.

Many Aromatical things lose their good fa-
 vour.

And as Sublimation alters things in their
 Quality, and Nature, so also doth Distilla-
 tion.

Coagulation is the sixth degree: Now there
 is a twofold Coagulation, the one by Cold,
 the other by Heat, *i. e.* one of the Aire, the
 other of the Fire: and each of these again
 is twofold, so that there are four sorts of Coagu-
 lations, two of Cold, and two of Fire.

What Coa-
 gulation is,
 and its
 kinds.

The Coagulations of Fire are fixed, the other
 of Cold are not.

The one is done only by common Aire, or
 without Fire. The other by the superiour Firma-
 ment of Winter stars, all which coagulate Wa-
 ters into snow, and ice.

But the Coagulation of Fire, which alone is here to be taken notice of, is made by an Artificial, and Gradual Fire of the Alchymists and it is fixed, and permanent. For whatsoever such a Fire doth Coagulate, the same abides so.

The other Coagulation is done by the Ætherean, and Mineral Fire in Mountains, which indeed the Archeus of the Earth governs, and graduates not unlike to the Alchymists, and whatsoever is Coagulated by such a Fire, is also fixed, and constant; as you see in Minerals, and Metals, which indeed at the beginning are mucilaginous matter, and are coagulated into Metals, Stones, Flints, Salts, and other bodies, by the Ætherean fire in Mountains through the Archeus of Earth, and Operator of Nature.

What things cannot be Coagulated.

Also we must know that Fire can coagulate no water, or moisture, but only the Liquors and Juices of all Natural things.

Besides also there can no flegm be coagulated unless in the beginning it was a corporeal matter into which by the industry of a skilful Alchymist it may return.

So also any mucilaginous matter, or spermaticke slimyness may by the heat of Fire be coagulated into a body and corporeal matter, but never be resolved into water again.

And as you have heard of Coagulation, so all know concerning Solution, viz. that no corporeal matter can be dissolved into Water, unless at the beginning it was water: and so it is in all Minerals.

Tincture is the seventh and last degree, which concludes the whole work of our mystery for transmutation, making all imperfect things perfect, and transmuted them into a most excellent essence, and into a most perfect soundness, and alters them into another colour.

What Tincture's, and its kinds.

Tincture therefore is a most excellent matter, herewith all mineral and human bodies are tinged, and are changed into a better and more noble essence, and into the highest perfection and purity.

For Tincture colours all things according to its own nature and colour.

Now there are many Tinctures, and not only for Metalline but Humane bodies, because every thing which penetrates another matter, or tincture it with another colour or essence, so that it be no more like the former, may be called a Tincture.

All things that are to be tinged must be fluid

Wherefore there are many and various sorts of Tinctures, viz. of Metals, Minerals, Mens bodies, Waters, Liquors, Oyls, Salts, all fat things, and indeed of all things which may be brought to flux out of the fire or in the fire.

For if a Tincture must tinge, it is necessary that the body or matter which is to be tinged, be opened, and continue in flux, and unless this should be so, the Tincture could not operate. But it would be, as if any one should cast saffron, or any colour upon coagulated Water, or Ice: for so it would not so suddenly tinge the Ice with its colour, as if it were cast into other Water. And although it should tinge, yet it would at the same time resolve the Ice into Water. Wherefore those Metals that we would tinge must first

be melted in the fire, and be freed from Coagulation.

And here we must know, that by how much the stronger fire is requisite for the melting, so much the sooner the Tincture runs through them, as Leaven penetrates, and infects the whole mass with sourness; and by how much better the mass is covered, and kept warm, so much the better it is fermented, and makes the better Bread: for Ferment is the Tincture of Dowe and Bread.

Feces are of a more fixed nature than their Flegm.

We must also note, that all Feces are of a more fixed substance than the Liquor of it is; also of a sharper and more penetrating nature: as you see in the Spirit of Wine, which is made of the Feces of Wine, and of *Aqua Vita*, which is distilled out of the Grounds of Beer, and burns like Spirit of Wine, and is inflamed as Sulphur.

The preparation and Nature of distilled Vineger.

Also if of the Feces of Vineger another Vineger be distilled, as commonly Spirit of Wine is distilled, there will be thereby made a Vineger of so fiery and sharp a nature, that it consumes all Metals, Stones, and other things, as *Aqua fortis*.

How the Tinctures of Metals must be made:

Moreover, it is necessary that Tinctures be of a fixed, fluxil, and incombustible Nature, so that if a little of a Plate of any Metal red hot be cast into them, they will presently flow like Wax, without any manner of fume at all, and they penetrate the Metals, as Oyl doth Paper, or Water a Sponge, and tinge all Metals into white and red, that is, into Silver or Gold.

Now

Now these are the Tinctures of Metals, which it is necessary must be turned into an Alcohol, by the first degree of Calcination, then by the second degree of Sublimation must get an easie and light Flux. And lastly, by the degree of Putrefaction, and Distillation, are made a fixt and incombustible Tincture, and of an unchangeable colour.

Now the Tinctures of Mens bodies are, that they be tinged into the highest perfection of health, and all Diseases be expelled from them, that their lost strength and colour be restored and renewed, and they are these, *viz.* Gold, Pearls, Antimony, Sulphur, Vitriol and such like, whose preparation we have diversly taught in other Books, wherefore it doth not seem to us necessary here to repeat them.

The Tinctures of Men.

We shall write no more of Tinctures, seeing every extracted colour may be called a Tincture, which doth indeed tinge things with a permanent colour, which do not go into the fire, or preserve colours fixed in the fire.

Of Dying and Painting.

All these are in the hand and power of the Dyer, and Painter, who prepares them according to his pleasure.

It is very necessary in this Book to know the degrees of Fire, which many ways may be graduated, and intended, and every degree hath a peculiar operation, and one produceth the same effect, as another, as every expert Alchymist, by the daily experience, and exercise of the Art knows.

How many degrees of the Alchymists Fire there be.

For one is as living, and flaming Fire, which reverberates and calcines all bodies: Another is

the Fire of a Candle, or Lamp, which fixeth all volatile bodies: Another is a Fire of Coals, which cements, colours, and purgeth Metals from their Dross, exalts Gold and Silver to a higher purity, whitens Copper, and in brief renews all Metals.

Another Fire is of an Iron plate made red hot, in which the Tinctures of Metals are proved, which also is profitable for other things.

The Filings of Iron heat after one fashion, Sand after another, Ashes after another, a *Balneum Mariae* after another, in which manifold Distillations, Sublimations, and Coagulations are done.

Balneum roris after another, in which there are made many Solutions of corporeal things.

Horse-dung after another, in which the chiefest putrefactions and digestions are made.

The Celestial Fire.

And after another fashion works the invisible Fire, by which we understand the rays of the Sun, and that which is manifested by a Glais, or Crystal, and shews its operations and effects, of which Fire the Ancients wrote nothing at all; and by this Fire the three principles of every corporeal thing may be separated.

This Fire is of such wonderful force, that by it Metals may be melted, and all fat and fluxible things, may upon the table without any Fire be together with all combustible things, reduced into Coals and Ashes.

Therefore after I have proposed, and opened to you the degrees of the Art of Alchymy, and the degrees of the Alchymists Fire: I will yet further shew, and declare to you in general, vari-

ous

ous Transmutations of natural things: of Metals first, secondly of Stones, and thirdly of divers things in general. The Transmutation of Metals therefore is a great secret in Nature, and it can hardly be done by reason of many impediments and repugnancies. Yet it is not against Nature, nor Gods Ordination, as many falsely affirm.

But that the five lesser and impurer Metals, *viz.* ♀ ♁ ♃ ♄ and ♅ may be transmuted into the greater, purest, and most perfect Metals, *viz.* into ☉ and ☽ it cannot be done without the Tincture, or Philosophers stone.

The Transmutation of Metals into Silver and Gold.

Now seeing we have before sufficiently opened the secrets of Tinctures in their seven degrees, and described them there, it is not necessary that we spend any further Labour in this, but rather be satisfied with those things which we have wrote in other Books concerning the Transmutations of Metals.

Now there are other Transmutations of imperfect and impure Metals, as the Transmutation of ♂ into ♀ , which may be done divers ways.

The Transmutation of Iron into Copper.

If Plates of Iron be boiled in water of Vitriol, or be cemented with calcined Vitriol, or being red hot be quenched in Oyl of Vitriol.

These three ways Iron may be transmuted into very good and ponderous Copper, which indeed flows well, and hath its weight as well as any natural Copper.

Plates of Iron may be as it were reduced, and transmuted into Lead, so that it be as soft as natural Lead, but doth not flow so easily: and the process is this.

The Transmutation of Iron into Lead.

Take

Take Filings of ♂, and so much of the powder of Borax, mingle them well together, put them in a crucible, and into a wind Furnace, let there be made a strong Fire, but so that the ♂ do not flow, but stand as it were in a Cement for a whole hour, then encrease the Fire, that it may be red hot, and flow: then let the crucible cool of it self; and thou shalt find the regulus of Lead in the bottom of the crucible, soft, and malleable, as natural Lead can be.

The Transmutation of Copper into Lead.

But to transmute ♀ into ♂ the process is this. First of all bring Copper with ♀ sublimate, and fixt Arsenick to be white, yea as white as ☾, then beat it small. Take this and the powder of Borax, of each a like quantity, and first cement it, then let it be melted into a regulus, and thou hast a true regulus of Lead.

The Transmutation of Lead into Copper.

Now on the contrary, it is easie to transmute Lead into Copper, neither doth it require much pains, and it is done thus.

Take Plates of Lead, strow them over with calcined Vitriol, or Crocus of Venus, cement them, and then melt them, and thou shalt see natural Lead, transmuted into good ponderous and malleable Copper.

A metalline mixture like Gold.

Now if this Copper, or any other Copper, be beaten into plates, and strowed over with Tutia, or Capri Celaminaris, and be cemented, and lastly melted, it will be transmuted into an excellent reddish *Electrum* like to Gold.

To make English Tin out of Lead.

If thou wilt turn ♂ into ♀ make plates of ♂, strow them with Salt Armoniack, cement, and melt them, as abovesaid, so will all the blackness, and darkness be taken away from the Lead,

Lead and it will be in whiteness like fair English Tin.

Now as you have in brief heard of some Mutations of Metals, so also know, that there are Transmutations of Gems, which indeed are various, and in no wise like.

For you see how great Transmutations of Gems there lies in Oyl of Sulphur. For any Crystal may be tinged, and transmuted in it, and in time be exalted with divers colours, as to be made like to the Hyacinth, Granat, or Rubie.

Oyl of Sulphur transmutes Gems

Know also that the Load-stone may be transmuted into a tenfold greater power and vertue, and it is done thus:

To transmute the Load-stone into great strength.

Take the Load-stone and heat it very hot in Coals, but so that it be not fired, which presently quench in the Oyl of *Crocus Martis*, made of the best Carinthian Steel, that it may imbibe as much as it can.

Thou shalt by this means make the Load-stone so powerful, that thou maist pull out Nails out of a Wall with it, and do such like wonderful things with it, that the common Load-stone can never do.

Moreover, in transmutation of Gems you must know that the world is placed in two degrees of Tincture and Coagulation.

For as the white of an Egg may be tinged with Saffron, and then be coagulated into a fair yellow Amber: with the smoke of a Pine-tree into black Amber: with Verdegrease into green, like *Lapis Armenius*: with green Juice into Amber like the Emerald: and with the Azure stone,

To transmute the white of an Egg into Amber of any colour.

stone, into blew Amber, like a Saphir: with the Wood called Red Wood, into red, like a Granat, or Rubie: with a purple colour, like to an Amethyst: with Ceruse, like to Alabaster.

So all Liquors, especially Metals, and Minerals, may be tinged with fixed colours, and afterwards be coagulated and transmuted into Gems.

How counterfeit
Pearls are
made.

So also may Pearls be made like true Pearls in form, so that for splendor and beauty they can hardly be discerned from the true: And they are made thus:

Cleanse the White of Eggs through a sponge, as purely as may be, then mingle with it the fairest white Talk, or Mother of Pearl, or Mercury coagulated with Tin, and brought into an Alcohol, then grind them all together on a Marble, so that they become a thick Amalgama, which must be dryed in the Sun, or behind a Furnace so long, until it be like Cheese, or a Liver.

Then of this mass make Pearls as big as thou wilt, which hang upon the bristles of a Hog, and being thus boared through, dry them as Amber, and then thou hast finished them.

If they are not beautiful enough, anoint them over with the White of an Egg, and dry them again, and they will be most goodly Pearls, in form like the natural, but not in vertue.

In the like manner are Corals made, with which men endeavour to deceive one the other as with Pearl. The process is:

Take

Take Cinnabar, grind on a Marble, with the White of an Egg, for the space of an hour, then dry it, as Potters do their Earth, then make it into what form thou pleasest: Afterwards dry them as much as may be, and noint them over with the White of an Egg, as thou didst Pearl, and dry them by themselves again.

How counterfeit Corals may be made.

So thou shalt have Coral like to the natural in form, but not in vertue.

Thou must also know, that the White of an Egg may be of it self coagulated into most clear Vernish, in the coagulation of which Silver or Gold may be strewed.

A golden or silver vernish.

There are also many other and various Transmutations of natural things: Whereof those which I know, and have had experience of, I will by the way set down, and briefly declare to you.

And first of all know, that any Wood, if it be put for a certain time into the Water of Salt Gem, is turned with much admiration into a Stone.

How Wood is made a Stone.

Also Stones in the Ætnean Fire are transmuted into Coals, which are called Stony Coals.

Coals of Stones.

Also Glew is boiled out of Skins.

Glew of Skins.

Of Linen Cloth is made Paper.

Paper of Linnen cloth.

Of Flax boiled in sharp Lie made of the Ashes of Wood is Silk made.

Silk of Flax.

Also the feathery parts pulled off from Quills, and boiled in that Lie, may be spun and weaved like Cotten.

Feathers may be spun.

Any Oyl or Spermatick mucilage may be coagulated into Vernish.

Any Liquor into Gum, &c.

All these are Transmutations of Natural things, of which Science we have spoken enough, and therefore we shall here make an end.

OF

OF THE

NATURE

OF

THINGS.

The eighth Book.

Of the Separation of Natural Things.

IN the Creation of the World, the first separation began from the four Elements, seeing the first matter of the World was one Chaos.

The Chaos
the Matter
of the
World.

Of this Chaos God made the greater World, being divided into four distinct Elements, *viz.* Fire, Air, Water, and Earth. Fire is the hot part, Air the moist, Water the cold, and Earth the dry part of the greater World.

But that you may in brief understand the reason of our purpose in this eighth Book, you must know, that we do not purpose to treat here of the Elements of all Natural things, seeing we

What separation shall
be here
spoken of.

have

have sufficiently discoursed of those Arcana in the Archidoxis of the separation of Natural things: whereby every one of them is a part, and distinctly separated, and divided materially, and substantially, *viz.* seeing that two, three, or four, or more things are mixed into one body, and yet there is seen but one matter. Where it often falls out, that the corporeal matter of that thing cannot be known by any, or signified by any express name, until there be a separation made. Then sometimes two, three, four, five or more things come forth out of one matter: as is manifest by daily experience, in the Art of Alchymie.

What Ele-
ctrum is.

As for Example, you have an *Electrum*, which of it self is no Metal, but yet it hides all Metals in one Metal. That if it be anatomized by the industry of Alchymy, and separated: all the seven Metals, *viz.* Gold, Silver, Copper, Tinne, Lead, Iron, and *Quicksilver* come out of it, and that pure, and perfect.

What Sepa-
ration is.

But that you may understand what Separation is, note, that it is nothing else then the severing of one thing from another, whether of two, three, four, or more things mixed together: I say a separation of the three Principles, as of Mercury, Sulphur, and Salt, and the extraction of pure out of the impure, or the pure, excellent spirit, and quintessence, from a gross, and elementary body; and the preparation of two, three, four, or more out of one: or the dissolution, and setting at liberty things that are bound, and compact, which are of a contrary nature, acting one against the other, until they destroy one the other.

Now

Now there are many kinds of Separation, many of which are unknown to us; those which we have experienced out of elementary, dissoluble natural things, shall in this place, according to their kinds, be described.

How many kinds of Separation.

The first Separation of which we speak, must begin from man, because he is the Macrocosm, or little World, for whose sake the Microcosm or greater World was made, viz. that he might be the separator of it.

The separation of the Microcosm.

Now the Separation of the Microcosm begins at his Death. For in Death the two Bodies of Man are separated the one from the other, viz. his Celestial and Terrestrial Body; i. e. Sacramental and Elementary: one of which ascends on high like an Eagle, the other falls downward to the Earth like Lead.

The body of man after death is twofold.

The Elementary is putrefied, consumed, and becomes a putrid stinking carcass, which being buried in the Earth, never comes forth, or appears more.

What the Elementary Body is.

But the Sacramental, i. e. Syderial, or Celestial, is never putrefied, or buried, neither doth it possess any place. This Body appears to Men, and also after death is seen.

What a Sacramental Body is.

Hence *Ghosts, Visions, and supernatural Apparitions.*

Hence by the ancient Magicians, the *Cabalistical Art* took its beginning, of which we shall treat more at large in the Books of Cabalie.

Whence the Cabalistical Arts.

After this Separation is made, then after the death of the Man three substances, viz. *Body, Soul and Spirit* are divided the one from the other, every one going to its own place, viz. its own foun-

tain, from whence it had its original, *viz.* the body to the Earth, to the first matter of the Elements: the Soul into the first matter of the Sacraments, and lastly, the Spirit into the first matter of the Airy Chaos.

The separation of the Macrocosm.

What now hath been spoken of the Separation of the Microcosm, the same also may be understood in the greater world which the great Ocean hath divided into three parts, so that the universal World is severed into three parts, *viz.* *Euripe, Asia* and *Africa*, which separation is a certain representation of three Principles, which can be separated from any Terene, or Elementary thing. These three Principles are Mercury, Sulphur and Salt, of which three the World was made and composed.

Three parts of the World.

The separation of Metals.

The next thing to be known is the separation of Metals from their Mountains, *i. e.* the separation of Metals and Minerals.

By vertue of this separation many things come forth out of one matter, as you see out of Minerals come forth, *The Dress of Metals, Glass, Sand, Pii-pitis, Marcasite, Granatus, Cobaltum, Talke, Cachinna, Zinctum, Bisemutum, Antimony, Litharge, Sulphur, Vitriol, Verdegrease, Chryscolla, the Azure Stone, Auripigmentum, Arsenick, Realgar, Cinnabar, Clay of Iron, Spathus, Gyphus, Ocree,* and many more like to these, as also the *Waters, Oyls, Resines, Calxes, Mercury, Sulphur, and Salt, &c.*

Of Vegetables.

Vegetables in their separation yield *Waters, Oyls, Juices, Resines, Gums, Electuaries, Powders, Ashes, Mercury, Sulphur and Salt.*

Of Animals.

Animals in their Separation yield *Water, Blood, Flesh,*

Flesh, Fat, Bones, Skin, Body, Hairs, Mercury, Sulphur and Salt.

He therefore that boasts himself to be able to separate all natural things after this manner, must of necessity have long experience, and perfect knowledge of all natural things.

What a good Separator ought to be.

Moreover, he must be a skilful and well practised Alchymist, that he may know what is combustible, and what not; what is fixt, and what not; what will flow, and what not; and what things are more ponderous one than another: also he must be experienced in the natural colour, smell, acidity, harshness, sowness, bitterness, sweetness, the degree, complexion and quality of every thing.

Also he must know the degrees of Separation, as of Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Reduction, Coagulation, Powdering and Washing.

The degrees of Separation. What and how many there be.

By Distillation is separated Water, Oyl from all corporeal things.

What Distillation separates.

By Resolution are separated Metals from Minerals, and one Metal from another, and Salt from the other Principles, and fat, and that which is light from that which is heavy.

What Resolution.

By Putrefaction is separated fat from lean, pure from impure, putrid from not putrid.

Putrefaction.

By Extraction is separated pure from impure, and Spirit and Quintessence from Body, and thin from thick.

Extraction.

By Calcination is separated watery moisture, fat, natural heat, odour, and whatsoever else is combustible.

Calcination.

Reverberation.

By Reverberation is separated colour, odour, what is combustible, all humidity, aqnosity, fat, and whatsoever is inconstant, or fluxil, in any thing, &c.

Sublimation

By sublimation is separated the fixed from the volatile, spiritual from the corporeal, pure from impure, Sulphur from Salt, Mercury from Salt, &c.

Reduction.

By Reduction is separated what is fluxil from what is solid, a Metal from its Mineral, and one Metal from another, a Metal from its Drofs, fat from what is not fat.

Coagulation

By Coagulation is separated waterishness from humidity, Water from Earth.

Powdering.

By Powdering are separated Powder and Sand, Ashes and Calx, Mineral, Vegetable and Animal one from the other, and all Powders which are of unequal weight are separated, and by winnowing, as Chaff from Corn.

Washing.

By Washing are separated Ashes and Sand, a Mineral from its Metal, that which is heavy from what is light, a Vegetable and Animal from what is Mineral, Sulphur from Mercury and Salt, Salt from Mercury.

The Preparation of Metal is manifold.

But passing by the Theory, we will now fall upon the Practice, and come to particulars.

You must therefore note, that the Separation of Metals is the first by right, and we shall therefore treat of it after this method and manner.

Of the Separation of Metals from their
Mines.

THE Separation of Metals from their Mines is done divers ways, viz by boiling and melting with fluxing Powders, such as are salt Alkali, Litharge, salt fluxil, the dross of Glass, salt Gem, Salt Petre, &c. Let them be put in a Crucible, and melted in a Furnace; so will the Metal or Regulus fall to the bottom of the Crucible; but the other matter will swim above, and become Dross. Thou shalt boil this Metalline *regulus* in a reverberating Furnace so long, till all the Metal become pure, and freed from all its Dross; by this means the Metal is well digested, and as I may say refined from all its Dross.

Many times one Mine contains more than one Metal, as Copper and Silver, Copper and Gold, Lead and Silver, Tin and Silver, you shall know it by this, if the metalline Regulus in a reverberation in a melting pot be sufficiently after the true manner dissolved. For in it are all imperfect Metals separated, as are Iron, Copper, Tin and Lead, and so with a double quantity of Lead to the Regulus being put to it, they all go into a fume, and only fine Silver or Gold are left behind in the pot.

Also two or three Metals mixed together may be separated in *Aqua fortis*, and extracted the one from the other. If two Metals or one be resolved, the other will fall to the bottom like Sand, and

be precipitated: and be after this manner separated. Also Metals may be separated by flowing after this process: Make metals flow, and when they are in flux, cast into them the best flower of Sulphur that you can get, *viz.* an ounce to every pound of the metal, and let it burn, and by that means it will draw up the lightest metal to the top, the heavy falling to the bottom. Then let them stand together till they be cold. And so in one Regulus two metals are found, not as before mutually mixed, but one separated from the other by the Sulphur, as by a partition, as Oyle divides two waters, that they cannot be joined together or mixed: Sulphur therefore is a singular Arcanum worthy of great commendations.

By Sulphur.

A wonderful power of Sulphur in separation.

By Quicksilver.

Fixt metals, as Gold and Silver, because they cannot well be extracted with Fire or *Aqua fortis*, must be amalgamated with Quicksilver, and so separated and extracted, the Quicksilver being afterwards extracted and separated by a certain degree of Distillation from the Calx of the metals, *viz.* Gold, and Silver.

After this manner also many other metals, not only Gold, and Silver, but Copper, Iron, Tin, Lead, &c. as also whatsoever are prepared out of them, as red Electrum, the white Magnesia, Aurichalcum, calcined Lead, Laton, Brass of Cauldrons, and whatsoever metals of this kind are transmuted, be with Quicksilver, but first being powdered, abstracted, and separated from what is heterogeneous, For the nature, and condition of Quicksilver is this, that it will be united and amalgamated with metals, but yet with one
sooner

sooner then with another, according as the metal is of greater or less affinity to it.

In this consideration fine Gold is the chiefest, then fine Silver, then Lead, then Tin, then Copper, and lastly Iron.

So amongst transmuted metals, the first is part with part, then Ash coloured Lead, then Laton, then Brass of Caldrons, then red, and the newest white. Although for the first course Mercury may take no more then one metal, with which it is amalgamated: yet that Amalgama is to be strained hard through Leather, or Cotton cloath. For by this means nothing but the Quick-silver will pass through the Leather, or Cloath: and that metal which it did attract remains in the Leather, or Cloth like Calx, which afterwards thou maist with salt Alkali, or some other salt reduce into a metallin body by melting.

Now by this Art Quick-silver is much sooner separated from all manner of Metals than by Distillation, &c.

By this process with Mercury all Metals may after calcination and powdering be by a skilful and industrious Alchymist extracted and separated one from the other.

In the same manner, and that easily, may Tin and Lead be separated from Copper, or Copper vessels, from Iron and Steel overlaid with Tin without any fire or water, by the Amalgama of Quick-silver alone.

Also beaten Gold, or Leaf-Gold, or Silver, as also any other Metal beaten, or ground, being written, or laid over with a Pencil or Quill upon Cloth, Parchment, Paper, Leather, Wood, Stones,

or any thing else, may be resolv'd by Quick-silver, and so, that the Quick-silver may be afterward separated again from those Metals.

By corrosive
waters.

Now the separation of Metals in *Aqua fortis*, *Aqua Regis*, and like corrosive Waters, is after this manner.

Let a Metal that is mixed and joined with another be taken and beaten into thin plates, or brought into powder. Put it into a separating vessel, and pour upon it common *Aqua fortis* as much as is sufficient, let them stand and be macerated, until all the Metal be resolv'd into a clear water. If it be Silver, and contain any Gold in it, all the Silver will be resolv'd into water, and the Gold will also be calcined, and settle in the bottom like black Sand. And after this manner Gold and Silver are separated. If now thou wilt separate the Silver from the *Aqua fortis* without Distillation, put a plate of Copper into the water, and the Silver will presently settle in the bottom of the water like Snow, and the Copper plate will begin to be consumed by little and little.

The separation of Silver and Copper by common *Aqua fortis* is done after this manner. Let the Copper which contains Silver or the Silver which contains Copper be brought to thin plates or powder, and put into a Glass vessel, upon which pour as much common *Aqua fortis* as is sufficient; and by this means the Silver will be calcined, and settle to the bottom like white chalk: but the Copper will be dissolved, and turned into a clear water. If this water, together with the dissolved Copper, be by a Glass funnel separated from the silver Calx into another Glass; then the Copper that is dissolved

ved

ved in the water may be so precipitated with common water, or rain water, or any other water, that it will settle to the bottom of the Glass like Sand.

Now the separation of hid Gold from any Metal is by the degree of Extraction in *Aqua Regis*. For this kind of water will attempt to dissolve no Metal, but only pure, fine Gold, &c.

The same *Aqua Regis* doth separate also fine Gold from gilded Plate. For if that be washed over with it, the Gold will be separated from it, &c.

Moreover also with Cement by the degree of Reverberation two Metals mixed together may be separated the one from the other, but especially if they are not in the like degree of Fixation, as Iron and Copper. For that Metal which is but little fixed, as Tin and Lead, is all of it consumed by the degree of Reverberation in Cement. For by how much the more a Metal is fixed, so much the less is it consumed by Cement.

You must know therefore that fine Gold is the most fixt and perfect Metal, which can be destroyed or consumed by no Cement. Next to this is fine Silver. If then Gold and Silver be mixed together in one body, which is wont to be called part with part, or if Silver contain Gold, or Gold Silver: I say, these being thus mixt, if they be reverberated into Cement, then the Gold remains entire, and not at all injured, but the Silver is consumed by the Cement, and so is extracted from fine Gold: so also is Copper from Silver, and Iron and Tin from Copper, and Iron or Lead from Tin, and so forth.

Of the Separation of Minerals.

After that we have explained (as hitherto we have done) the separation of Metals from their Earth and Matter, as also of one Metal from another, and how it is done, having passed through it with as much brevity as might be: it will in the next place be necessary that we treat also of those things out of which Metals grow, and are generated as are the three Principles, Mercury, Sulphur and Salt, as also all Minerals, in which the first being of Metals, *i. e.* the Spirit of Metals is found, as is manifest in Marcasites, Granats, Cachymies, red Talke, the Azure stone, and the like, in which the first being of Gold is found by the degree of Sublimation. So in white Marcasite, white Talke, Auripigmentum, Arsenick, Litharge, &c. the first being of Silver is found: In Cobaltus, Zinetus, &c. the first being of Iron: In Zinetus, Vitriol, Verdegale, &c. the first being of Copper: In Zinetus, Bisemutus, &c. the first being of Tin: In Antimony, Minium, &c. the first being of Lead: In Cinnabar the first being of Quick-silver is found.

Concerning this first beginning you must know that it is a volatile Spirit, as yet consisting in volatility, as an Infant lies in the Womb of its mother, which sometimes is made like to Liquor, sometimes to Alcohol.

Whosoever therefore desires to busie himself about the getting of the first being of any such body, or to separate it, must of necessity have much experi-

experience and knowledg in the Art of Alchymy.

For if he shall not diligently and skilfully work in Alchimy, he shall attempt many things in vain, and accomplish nothing.

But after what manner the first being is to be separated out of any mineral, is sufficiently explained in the Book called *Archidoxis*, and need not here tediously be repeated.

But as concerning the separation of minerals, you must note, that many of them are to be separated by the degree of Sublimation, as fixed from those which are not fixed, spiritual and volatile bodies from fixt bodies, and so accordingly of all the members, as is declared concerning metals. For of all minerals there is one and the like process through all degrees, as the Art of Alchymy teacheth, &c.

Of the Separation of Vegetables.

THe separation of those things which grow out of the Earth, and are combustibile, as fruits, herbs, flowers, leaves, grasse, roots, woods, &c. is made many ways.

How Vegetables are separated.

For first by Distillation the Flegm is separated from them, then the Mercury, then the Oyl, then the Resine, then the Sulphur, and lastly the Salt.

All these Separations being made according to the Spagirical Art, many notable and excellent medicines come from thence, which are to be used as well within as without the body.

But now seeing idleness is so much in request amongst

mongst Physicians, and all labour and study is turned only to insolency; truly I do not wonder, that all such preparations are every where neglected, and Coals sold at so low a price, that if Smiths could be so easily without Coals in forging, and working their Metals, as Physicians are in preparing their Medicines, certainly Colliers would long since have been brought to extream want.

A reprehension of Physicians.

In the mean time I will give to Spagirical Physicians their due praise. For they are not given to idleness and sloth, nor go in a proud habit, or Plush & Velvet Garments, often shewing their Rings upon their fingers, or wearing Swords with silver hilts by their sides, or fine and gay Gloves upon their hands, but diligently follow their labours, sweating whole nights and days by their Furnaces.

The commendation of Chymists, and how they differ from other Physicians.

These do not spend their time abroad for recreation, but take delight in their Laboratory. They wear Leather Garments with a Pouch, and Apron wherewith they wipe their hands. They put their fingers amongst coals, into clay and dung, not into Gold Rings. They are sooty and black like Smiths, or Colliers, and do not pride themselves with clean and beautiful Faces. They are not talkative when they come to the Sick, neither do they extol their Medicines: seeing they well know that the Artificer must not commend his Work, but the Work the Artificer; and that the Sick cannot be cured with fine words.

How many degrees of Alchymy there be.

Therefore laying aside all these kinds of vanities they delight to be busied about the fire, and to learn the degrees of the Science of Alchymy: Of this Order are *Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation,*

mation, Fixation, Separation, Reduction, Coagulation, Tincture, &c.

But how these separations may be done by the help of distinct degrees according to the Art of Alchymy, hath been in general spoken of already. Wherefore it is needless here to make repetition.

But to proceed to particulars, and briefly to explain the Practice, you must know that *Water, Spirit, Liquor, Oyl, &c.* cannot be separated after one and the same process, out of Flowers, Herbs, Seeds, Leaves, Roots, Trees, Fruits, Woods, by the degree of Distillation.

For Herbs require one process, Flowers another, Seeds another, Leaves another, Roots another, Trees another, the Stalks another, the Fruit another, Woods another.

And in this degree of Distillation, there are also four distinct degrees of Fire to be considered.

The degrees of fire in Distillation.

The first degree of Fire in Distillation is *Balneum Mariae*, this Distillation is made in Water.

Another degree of Fire is Distillation made in Ashes.

The third in Sand.

The fourth in a naked Fire: as also Distillation may be made by *Aqua fortis*, and other sharp Waters.

To the first degree of Fire belong, Herbs, Flowers, Seeds, and such like.

With what degrees of fire every Vegetable is to be distilled.

To the second, Leaves, Fruits, &c.

To the third, Roots and Boughs of Trees, &c.

To the fourth Wood, and such like.

Note, that every one of these must be beaten small, and bruised before they be put into the Still.

And thus much be spoken concerning the Distillation

stillation of Waters out of the Vegetable substances.

As concerning the Separation and Distillation of Oyls, the process is the same as that of Water, only some of them are to be distilled *per descensum*, and cannot ascend as Waters, the process of these in this case is to be changed.

But Liquors are not separated in Distillation as Waters, or Oyls, but are expressed from their corporeal substances with a Press.

And here we must know, that there are some Oyls that are pressed out, and separated after the same manner, by a Press as Liquors are, and that for this reason, because they should not contract an ill odour from the Fire, as otherwise they would do.

Of this Order is the Oyl of Almonds, Nuts, hard Eggs, and the like.

Also we must note, that all Oyls, if they be prepared and coagulated according to the Spagirical Art, yield a kind of Vernish, Gum, Amber, or Refine, which may be also called Sulphur, and that which remains in the bottom of the Still may be calcined and brought to Ashes, and from it may be with warm water alone the Alkali extracted and separated from it.

The Ashes which is left behind is called the Dead Earth, out of which never any else can be extracted.

Of the Separation of Animals.

IT is necessary that Anatomy go before the Separation of Animals, that the Blood maybe apart, the Flesh apart, the Bones apart, the Skin apart, the Bowels apart, the Tendons apart, &c. and after this must every one of these be separated by it self by the help of the Spagirical Art.

Therefore the Separations in this place are chiefly four :

The first draws forth a watery and flegmatick Humidity from the Blood. For from the Blood, beeing after this manner, according to the process shewed in the Book of Conservations, prepared, there comes forth a most excellent Mummy, and so excellent a *Specificum*, that any fresh Wound may be cured, and consolidated in the space of twenty four hours, only with one binding up.

Four degrees
of the separation
of Animals.

Mummy,
&c.

The second is the separation of Fat from Flesh ; for that being separated from Mans Flesh is a most excellent Balsom allaying the pains of the Gout, and Cramp, and such like pains, if any part affected be anointed with it warm. It helps also the Tendons of the Hands or Feet, being drawn together, if they be daily anointed with it. It cures also the Scab, and all kinds of Leprosie.

Balsom, &c.

Therefore it is the chiefest Chirurgical Specificum, and in all cases, as in Wounds and the like, most profitable, &c.

The third is the separation of watery and flegmatick moisture, together with the Fat extracted

out

out of Bones. For if these two be carefully by the Art of Alchymy separated from mens Bones by the degree of Distillation, and the Bones be reduced, or burnt into most white Ashes by the degree of Calcination; and then these three be again after a right manner joyned together, so that they resemble Butter, they become a most wonderful specificall *Arcanum*, with which thou maist soundly cure any fracture of Bones without any pain at three bindings up, so that thou dost handle and set the Fracture according to the rules of Chirurgery, and then apply that Specificum by way of Plaister, &c.

This also doth most speedily cure the Wounds of the Skull, and any other Contusion of Bones whatsoever.

The fourth and the last is the separation of Resines and Gums from the Skin, Bowels and Tendons. For this Resine being extracted and separated out of them by the degree of Extraction, according to the Spagirical Art, and coagulated by the Beams of the Sun, becomes a cleer transparent Grew. Out of this Grew, being prepared, extracted and separated out of Mans body, as is prescribed, a most excellent *Arcanum* and specificall Stiptick comes forth, wherewith Wounds and Ulcers may speedily be consolidated, and their Lips be brought together: (even as two Boards are glewed together with glew put betwixt them) so that you put two or three drops of it being resolved into the Wound. This also is a singular *Arcanum* for Burns, Falling of the Nails, Scabs, &c. if the place affected be noynted with it. For the Skin will presently be brought over the raw flesh.

There

There might many other separations of these and other things be reckoned up. But seeing we have mentioned them in other places, it would be but lost labour here to repeat them. It will be necessary that we speak of those things here, of which we have made no mention elsewhere.

And lastly in the end of all things shall be the last separation, in the third generation, the great day when the Son of God shall come in majesty, and glory, before whom shall be carried not swords, garlands, diadems, scepters, &c: and Kingly jewels, with which Princes, Kings, Cæsars, &c. do pompously set forth themselves; but his Cross, his crown of thorns, and nails thrust through his hands, and feet, and spear with which his side was pierced, and the reed, and sponge in which they gave him vinegar to drink; and the whips wherwith he was scourged, and beaten. He comes not accompanied with troopes of Horse, and beating of Drums, but four Trumpets shall be sounded by the Angels towards the four parts of the world, killing all that are then alive with their horrible noise, in one moment, and then presently raising these again, together with them that are dead, and buried.

The last Separation is the last judgment.

The manner of the last judgment.

For the voice shall be heard: *Arise yee dead,* Matth. 25. *and come to judgment.* Then shall the twelve Apostles sit down, their Seats being prepared in the Clouds, and shall judg the twelve Tribes of *Israel*. In that place the holy Angels shall separate the bad from the good, the cursed from the blessed, the Goats from the Sheep. Then the cursed shall like Stones and Lead be thrown downward: but the blessed shall like Eagles fly on high. Then from the

Tribunal of God shall go forth this Voice to them that stand on his left hand: *Go ye Cursed into everlasting fire prepared for the Devil and his Angels from all eternity: For I was an hungry, and ye fed me not; thirsty, and you gave me no drink; sick, in prison and naked, and you visited me not, freed me not, cloathed me not, and you shewed no pity towards me; therefore shall you expect no pity from me.* On the contrary, he shall speak to them on his right hand: *Come ye blessed, and chosen of my Fathers Kingdom which hath been prepared for you and his Angels from the foundation of the World. For I was hungry, and you gave me meat; thirsty, and you gave me drink; I was a stranger, and you took me in; naked, and you covered me; sick, and you visited me; in prison, and you came unto me. Therefore I will receive you into my Fathers Kingdom, where are provided many mansions for the Saints. You took pity on me, therefore will I take pity on you.*

All these being finished and dispatched, all Elementary things will return to the first matter of the Elements, and be tormented to eternity, and never be consumed, &c. and on the contrary, all holy things shall return to the first matter of Sacraments: *i. e.* shall be purified, and in eternal joy glorifie God their Creator, and worship him from age to age, from eternity to eternity, *Amen.*

OF THE
NATURE
 OF
THINGS.

The ninth Book.

Of the Signature of Natural Things.

IN this Book it is convenient for us, speaking of the Signature of things in the first place, to declare by whom things are signed, and who the Signator is, and how many things there be that be signed. You must therefore know, that things that are signed are of three sorts. The first sort of them, Man signs: the second, the Archeus: the third, the Stars of supernatural things. Therefore upon this account there are three Signators; Man, the Archeus and Stars.

Moreover, you must note, that impressions signed by men do bring with them a perfect knowledg

and judgment of hid things, and impart the knowledg of their hid vertues and faculties.

The marks of the Stars cause Prophecies and Presages, and declare the supernatural vertues of things, and take out the true judgments and signs in Geomancy, Chiromancy, Physiognomy, Hydromancy, Pyromancy, Necromancy, Astronomy, the Berillistical Art, and other Astral Sciences.

But that we may explain briefly and truly all the signs or marks, it will be necessary in the first place, that we speak of those signs of which Man is the Signer. Those being understood, you may the more rightly understand the rest, whether natural or supernatural. It is therefore known, that the *Jews* carry about them, upon their Cloak, or Coat a yellow sign. And this is nothing else but that mark, by which they would have you, when you meet them, to know that they are *Jews*. So a Serjeant is known by his divers coloured Coat, or Sleeve. So every Magistrate apparels his Servants with his own Colours and Liveries.

Every Mechanick marks his Work with a certain sign, that every One may know whose Work it is.

For which end Carriers wear the Livery of their Master, or City, that it may be known whom they serve and from whence they travel, that thereby they may go the safer.

So every Souldier wears a mark, or badg, as colours, black, white, yellow, green, blew or red, &c. that he may be distinguished from the enemy. Hence it may be known that this is *Cesars* Souldier, that the *Kings*, this an *Italian*, this a *French* Souldier, &c.

These

These are signs which belong to Order or Office, of which many more may be reckoned up. But yet because we have intended to describe the signs of natural and supernatural things, we shall not fill up this Book with other signs.

As concerning those signs which Man makes, which do not only respect Order, Office or Name, but conduce to the knowing of his knowledge, age, Dignity, Degree, &c. You must know, concerning Money, that every kind thereof hath its peculiar trial, and mark, by which it is known how much it is valued at, who is the Master of it, and in what place it is usually currant. Hence is that *German* Proverb, Money is no where more in request than where it was coined.

The same also is to be understood of things that are looked upon and examined by men sworn and appointed for that purpose before they be signed; as Cloth which is marked with peculiar marks, by which it may be known, that in examining they were found good, and proved. Why is a Seal put upon Letters but that there is a certain Bond, which it is lawful for no man to violate? For a Seal is a confirmation of Letters, whence they are of all men accounted ratified. Without a Seal an Acquittance is void, and of no force.

After the same manner many things are marked with few Letters, Names or Words, as Books, which being writ upon the outside but with one word, do presently shew what is contained within.

The same rule also there is for Glasses and Boxes in Apothecaries Shops, all which are discerned by peculiar Names or Papers put upon them. Unless that were done, who could discern so many Wa-

ters, Lixours, Syraps, Oyls, Powders, Seeds, Unguents, &c. and all Simples? After the same manner doth the Alchymist in his Elaboratory mark with names and papers all Waters, Liquors, Spirits, Oyls, Flegms, Crocus, Alkali, and all Species, that thereby he may when there is occasion make use of any of them, and know them: without the help of which his memory could never bear them.

So also may all Houses and Buildings be marked with numbers or figures, that the age of every one of them by the first sight of the number may presently be known.

These and other things that are marked I was willing to shew you, that these being comprehended, I might be the better understood by you in the rest, and so the signification of every thing might be the more plain and clear.

Of the Monstrous Signs of Men.

Divers monstrous Signs or Marks.

MAny men are brought forth deformed with monstrous Marks or Signs: so one abounds with one Finger or Toe, another wants one. The Fingers of some grow all together in the Mothers Womb, another hath a wry Foot, Arm or Neck, &c. and brings it with him out of the Womb. Another hath a bunch in his Back: so also are Hermaphrodites born, *i. e.* they which are both male and female, and have the members both of Man and Woman, or else want both. I have observed many of these monstrous Signs, as well in Males as in Females, all which are to be accounted for

for monstrous signes of secret evil ascendants. Whence that proverb is made good ; The more crooked, the more wicked : Lame members, lame deeds. For they are signes of vices, seldom signifying any good.

What monstrous signs shew.

As the Executioner marks his sons with infamous marks : so the evil Ascendants impress upon their young, supernatural mischievous marks, that they may be the better taken heed of, which shew some marks, in their forehead, cheeks, ears, fingers, hands, eyes, tongues, &c. being short, or cutted. Every one of these infamous signs denotes a peculiar vice. So a mark burnt upon the face of a Woman, or the cutting off her ears, for the most part signifies theft : the cutting off the fingers, cheating Dicers : the cutting off the hand, breakers of the peace : the cutting off two of the fingers perjured : the pulling out the eye, cunning, and subtille villains : the cutting out of the tongue, blasphemers, slanderers, &c. So also you may know them that deny the Christian Religion by a cross burnt in the soles of their feet, because *viz.* they have denyed their Redeemer.

But that passing by these we may proceed to the monstrous signs of Malignants ascending, you must know, that all monstrous signs do not arise from an Ascendent only, but oftentimes also from the stars of Mens minds, which continually and every moment ascend, and descend with the fancy, estimation, or imagination, no otherwise then in the superiour firmament. Hence either from fear, or terrour of breeding Women, many monsters, or children marked with monstrous signs in the womb, are born. The primary cause of these

is fear, terror, appetite, from which is raised the imagination. If a Woman with child begin to imagine; then her heaven by its motion is carried round, no otherwise than the superiour firmament every moment, with Ascendents, or Risings, or Settings. For according to the example of the greater firmament, the Stars of the Microcosm also are moved by Imagination, until there be an assault, whereby the Stars of the Imagination convey an influence and impression upon the Woman that is breeding, just as if any one should impress a Seal, or stamp Money. Whence these signs and genial marks are called Impressions of inferiour Stars, of which many Philosophers have wrote many things, and men have endeavoured much to give a full and rational account of, which could never yet be done. Yet they do adhere, and are impressed on the Infants, as the Stars of the Mother, whether frequent or violent, do rest upon the Infants, or the Mothers longing is not satisfied: For if the Mother long for this or that meat, and cannot have it, the Stars are suffocated as it were in themselves, and die; and that longing doth follow the Infant all its life time, that it can never be well satisfied. The like reason is there of other things, of which we shall not here discourse any further.

Of the Astral Signs of Physiognomy in Man.

The Original of Physiognomy.

THE Signs of Physiognomy receive their original from the superior Stars; this Art of Physiognomy was greatly esteemed of by our Ancestors,

stors, and especially by Heathens, Tartars, Turks, &c. and other people, amongst whom it was the custom to sell men for slaves, and it is not yet altogether laid aside amongst Christians. Yet together with it many errors crept in, not yet taken notice of by any, whilst every blockish ignorant fellow would take upon him without any manner of Judgment to judg of any one. Where it is worthy of admiration that those errors should never be taken notice of from the works, deeds and abilities of the men.

Now if any one shall in this place argue against us, saying, that the signs of Physiognomy are from the Stars, and that the Stars have no power to compel any one, or stir him up; he indeed doth not speak amiss: but yet there is some difference in it which must be taken notice of, because the Stars compel some, and others they do not compel.

For here we must know who can rule or constrain the Stars, and who can be governed by them. Therefore, for this you must note, that a wise man can rule the Stars, and not be subject to them. The Stars are subject to a wise man, and are forced to obey him, and not he the Stars. But the Stars compel an Animal man, that whither they lead him he must follow, just as a Thief doth the Gallows, and a High-way Robber the Wheel, the Fisher the Fishes, the Fowler the Birds, the Hunter the Wild-beasts. And what here is the cause of this, but that such a kind of man doth neither know himself nor his own strength, never considers or thinks that he is the lesser World, and that he hath the universal Firmament with the Powers thereof in him? Wherefore he is called
an

Man is the
Lord of all
other Crea-
tures.

How a man
may with-
draw him-
self from
one Star,
and bring
himself un-
der another.

an Animal, an ignorant man, and a slave to any base service, and all earthly matters: yet whereas he received that priviledg from God in Paradise, that he should rule and reign over all other Creatures of the Universe, and should not be obedient to them; therefore God created him last of all, all the rest being made before him. This priviledg man afterwards lost by his fall: but yet the Wisdom of man was not made servile, nor did he let that liberty go out of his hands. Whence it is requisite that the Stars should follow him, and obey him, and not he the Stars. And although he indeed be the Son of Saturn, and Saturn his Ascendent; yet he can remove himself from him, and so overcome him that he can be the offspring of the Sun; and bring himself under any other Planet, and make himself its Son. And it is the same case here as with a Digger, who for a time hath spent his pains with the Master of the Mines, and with the hazzard of his life hath performed his service faithfully, at length reasons and discourseth with himself thus.

What will become of thee at last, if thou spendest all thy life under the earth, and by thy continual labours dost also bring thy body and life into danger? I will get a release from my Master, and I will serve another Master, where my life may be made sweeter, where I may have plenty of meat and drink, where I may wear better Clothes, have little work and much wages, where there shall be no danger of the mountain hanging over me, and ready to fall upon me, &c. After this manner he would be at liberty, when as otherwise he must remain a Mercenary servant and slave,
pining

ping away with much labour and low feeding,
 &c.

Now you see how a wise man commands the Stars, and can remove himself from any malignant Planet, and bring himself under another better, how he can bring himself out of slavery into liberty, and can free himself out of the prison of an ill Planet.

So also an Animal man, who is the Son of the Sun, of Jupiter, Venus and Mercury, may remove himself from a benigne Planet, and subject himself to Saturn or Mars: such a man is like to a man, who runs from a religious Colledg, and being impatient of an easie life becomes a Souldier, or else a man of no repute, who afterwards spends all his life in sorrow and misery.

Such an one also is a rich man, who, being given to levity, spends and wasts all his goods in Dicing, Feasting, Whoring, &c. which he gives himself to so long until all be spent, then he comes to want, and being miserably afflicted with infamous want, becomes deservedly a laughter and scorn to all men, yea even to the very boys in the streets, whom you may hear saying; Behold a beggarly man worth nothing, who when he was a Master disdain'd his Mastership, and had rather be a slave, a Beggar, a slave to servants, seeing he can never come to his priviledg again.

And hither doth a malignant Star or Ascendent drive him. Unless he had been a fool, and dishonest, he had not left so certain a Dominion, which he had over the Stars, but had strove against it: And although of himself he knew not how to resist the Stars; yet he might have bent his mind

to the example of others; thinking thus with himself: See how rich that man was, but foolishly and shamefully hath brought himself to poverty. Also he lived gallantly, without much labour, had so much meat, such wages, that he could not live better. Now he lives sparingly and sordidly, and instead of Wine he must drink Water, his labours daily increase, his wages decrease.

Now how often doth such a kind of Man talk after this manner with himself. What have I done? Whither am I running headlong, so basely spending my Goods that I got? who will repair my Estate? If ever I shall receive what hath been thus spent, I will take a far other course of life, and will by my harms learn to be wise, and will make amends for my evil deeds.

No man is
wise by his
own harms,
but by ano-
thers.

But it is convenient to know, that no man can be wise by his own harm. For it is a foolish and senseless thing to be wise by ones own harm. Let him that will be wise, be wise by another mans example, not by his own. For he that hath once spent his Estate, would spend it again if he should have it, and he that once perisheth, perisheth for ever. He which once hath cast a Dice, casts it again. He which once stole, and escaped the Gallows, will endeavour to steal the second time also. For he thinks thus with himself. My enterprizes have succeeded once, and again: and why not the third or fourth time? If God should once restore what I have lost, he would restore it the second and third time, &c. If he did not forsake me in my first misery, he will not in the second or third, &c.

All these doth an Animal man do, the servant and slave of the Stars, who is turned ever
wher

where, and moved by the Stars, as a Reed in water.

And this is the reason why his life is spent in misery, and he dies in infamy.

Who therefore will sustain such servitude, and not deliver himself from such a nasty prison? For any one may by his own wisdom, together with the help of his Star, deliver and free himself from thence. Consider the matter thus :

A Fowler by his prudence, and help of his Star, overcoming another Star, needs not go after Birds, for they will come after him flying to unusual places, contrary to their nature.

So a Fisherman can by making use of the wisdom which God hath given him make fishes swim to him of their own accord, so that he may take them up with his hands.

A Hunter improving his Wisdom, doth by his Star so compel the wild Beasts, that he need not follow them, but they will follow him without any impulse of nature. So also of the rest of living Creatures.

Now for the better understanding of these things, you must know, that Stars are twofold, terrestrial and celestial, these of wisdom, the other of folly.

Stars are twofold.

And as there are two worlds, the greater and the lesser, and the greater governs the lesser: so also the Stars of the Microcosm do rule and overcome the celestial.

Neither did God create the Planets, and other Stars of the Heaven, that they should rule over man, but that they, as all other creatures, should obey and serve him. And although the superiour

The end of of the Stars is to serve, not command man.

Stars

Stars do incline men, and sign them, as also all other terrestrial bodies, with natural signs, according to the manner of their generation; yet that is no power or sovereignty, but only a predestinated Command, and Office, whereby nothing may remain hid or concealed, but the inward force and power may be brought forth by exterior signs.

Signs are
twofold.

But to return to our purpose of the Physiognomical signs of Men, you must know, that they are twofold, in external shape indeed alike, but in power and effect unlike.

Some are from supernatural Stars of the Heaven, the other from the inferiour Stars, *viz.* of the Microcosm.

Whatsoever the superiour Star signs according to generation, even to the middle age, that thing signed is predestinated, not wanting peculiar powers. For it doth testifie of the nature and condition of Man. Whatsoever therefore the inferiour Star of the Microcosm doth sign in generation hath its original from the Father and the Mother, *viz.* as oft as the Mother by her Imagination or Appetite, Fear or Terror, hath by contact affected her Infant in her Womb with supernatural signs, which are called the Mothers Marks, or the Womb Marks, of which, since we have spoke already, we shall now save the labour of iteration; seeing our purpose is only to treat of Physiognomical Signs, where we shall speak only of the predestinated signs of the Stars, under which we understand those Signs of Men, which neither their Father or Mother had any likeness of in their body.

What are
Physiognomical signs.

Of this sort are black, gray, little, or great Eyes, long, crooked, sharp Nose, pits in their Cheeks, the Cheek-bone being raised up, a flat or broad Nose, small or great Ears, long Neck, long Face, wide or little Mouth, thick or small, many or few, black, yellow and red Hairs, &c.

If one or more of these signs appear in Man, you must know, that they do not want their signification.

But it is necessary that you consider them according to the Physiognomical Art, and that you have certain knowledg of the Art of Signatures, whereby you may know through the external signs the internal man.

But to proceed to the Practice of what we intended, and to reckon up some of the Signs of Men, and their signification in part. What black Eyes signifie.

You must know, that black Eyes, besides a healthful constitution, also many times signifie a constant mind, not wavering, or fearful, but lusty, hearty, true and loving vertue.

Gray eyes are a sign of a deceitful and change-able man. What Gray.

Weak Eyes signifie good Judgment, witty and ofound deliberation. Weak Eyes.

Purblind Eyes, and such as turn upward and downward, and to both sides, signifie a false man, and crafty, that cannot easily be deceived, treacherous, hating labour, slothful, getting his living slothfully, by Dice, Usury, Whoring, Robbery, &c. Purblind.

Small and deep Eyes do for the most part signifie weak and feeble Eyes, and Blindness ensuing Small and deep.

ensuing in old age, as also strong men, warlike, bold, deceitful, nimble, factious, patiently undergoing their condition, yet the end of whose life is for the most part tragical, &c.

Great. Great Eyes, a covetous, ravenous man, especially if they hang out of the head.

Always Winking. Eyes that are always winking declare a weak sight, and a man to be fearful and solicitous.

Rolling. Rolling Eyes shew an amorous affection, and a prudent man, and a man of quick intention.

Continually dejected. Eyes continually dejected shew a bashful, modest man, &c.

Red. Eyes that are red signifie a bold and strong man, &c.

Clear. Clear Eyes, and not easily moveable, shew an heroick, magnanimous, strong, chearful, and a man formidable to his Enemies, &c.

Ears great. Great Ears shew a good hearing, a good Memory, Attention, Diligence, a sound Brain and Head, &c.

Low Ears are an ill omen. For the most part they signifie a man to be malicious, fraudulent, unjust, and a bad hearing, a bad memory, a bold man, and easily exposing himself to dangers.

A long nose. A long Nose and crooked downwards is a good sign, it signifies a man to be valiant, prudent, close, rigorous, and yet just, &c.

A flat Nose. A flat Nose signifies a man to be malicious, lustful, given to lying, inconstant, &c.

Sharp. A sharp Nose, a man to be a Turn-coat, a Mocker, &c.

Long. A long Nose, a man to be slow in all his actions, and to be of a very quick smell.

The Cheeks with pits in them signifie a man to be talkative, a Scornor, contentious, &c. Hollow Cheeks.

A long Chin, with a long Face, signifie a man to be given to anger, and slow to labour, &c. A long chin.

A divided Chin signifies a man to be faithful, officious, subtle, and various in his words speaking one thing and meaning another, angry, yet sorry for his anger, ingenious, and given to inventions. A divided Chin.

A great and large Mouth signifies a man to be a great devourer, silly, foolish, imprudent, daring, &c. A little Mouth signifies the contrary. A great Mouth.

Lips drawn to, where the upper is greater than the lower, signifie a man to be angry, warlike, courageous, yet for the most part of rude and uncivil behaviour, and manners like to a swine. Lips drawn to.

Lips great beneath, signifie a man to be dull, foolish and blockish, &c. Lips great beneath.

Judgment by the Hairs, either of the Head or Bread, is not very certain, because use teacheth that they can be divers ways varied, as to be made black, or yellow, or red, or white, and hoary, or curled, soft or hard, as any one desires to have them. Hair signifies nothing by Art.

Hence it will come to pass, that many who are otherwise skilful enough in the Art of Physiognomy, would be most shamefully deceived, whilst they should rashly judg by the Hairs, imputing that to the Stars, which should rather be ascribed to men themselves.

Yet it cannot be denied, but that Hairs firmly fastened on the Head do signifie a good health

health of the Head, as also of the whole Body.

And this is the reason why they that buy Horses pull their tails, that by this means they may judg of their soundness.

So Hogs are tryed by their Bristles, Fish by their Shells, and Scales, a Bird by his Feathers, &c.

Long Necks.

The Neck, if it be too long, signifies a man to be sollicitous, prudent, and attent, &c.

Broad shoulders and Backs.

Broad Shoulders, and Back, signifie a man to be strong, and able for carrying or removing, &c.

Musculous Arms.

Arms that are musculous, signifie a man to be strong and able for any exercise, as beating, pounding, shooting, &c.

Hard hands.

Hands that be hard signifie a man to be laborious, and an Hireling, &c. Soft Hands the contrary.

A short Body.

A short Body and long Legs signifie a man to be a good Runner, to be easily satisfied with meat and drink, and for the most part to be of a short life.

Great and clear Veins under the middle age of man signifie a man to be full of Blood and Juice, but above the middle of his age to be commonly sick, yet long lived.

Nothing can be judged by the manners and behaviour of men.

As much as concerns the Manners and Gestures of men, nothing can be so easily known and judged by them.

For experience teacheth that these can every moment be changed, as to deceive the Signator, and make him erroneous in his Judgment: And because it hath not been observed hitherto so accurately

Lib. 9. Of the Nature of Things.

curately by all Astronomers: It is therefore the Signators part not always to look to the Manners and Actions of men, but rather to other signs of the Body, which are fixed, and can by no Art be counterfeited or changed.

For if red Hairs, moving the forehead, and eye-lids, a chearful, raised, and unmoveable countenance, a frequent agitation of the Mouth, a stout mused walking, and a light mind, should necessarily declare a man to be a gallant Souldier and stout, every one could by his industry and art make himself seem to be such an one; that he might by his looks be the better approved of, and obtain greater pay.

The like also may be judged of other kinds of behaviour, which pretend to wisdom, folly, truth, lying, fortune, victory, &c.

Of the Astral Signs of Chiromancy.

CONCERNING the Signs of Chiromancy, we must hold that they do arise from the superiour stars of the seven planets; and that we must know and judge of them by the seven planers.

What Chiromancy is.

Now Chiromancy is an Art, which doth not only look into the hands of men, and make judgement by their lines and wrinkles, but also considers all hearbs, woods, hard stones, earths, and rivers, and whatsoever hath lines, veins, or wrinkles.

Neither doth this Art want its errours, which those Astronomers were guilty of.

For they assigned the fingers of both hands to the planets, and chiefeft stars, whereas there are but five fingers in one hand, and in both ten, yet the planets are reckoned but seven.

How then can these things agree amongst themselves?

Now if there were seven fingers on each hand, it then might be granted, that every finger might be ascribed to several planets.

Whether the fingers be assigned to the Planets.

But yet it falls out many times, that some men may have but seven fingers on both hands, the rest being casually cut off: but seeing that they were cut off, and just seven were not at their birth, this matter cannot be related hither.

And

And if it should be so, that a man should be born with seven Fingers, whether on one Hand, or on both; yet that were monstrous, and beside the usual order of Nature, and not subject to the Stars. Therefore this also cannot belong to this place.

But if there must be but five fingers on each hand, and seven Planets, and these mutually be compared amongst themselves, it would then be convenient that the Lots of the Planets should be put into a Box, to know which two Planets must give place, and be left out.

Yet because this cannot be, and the Planets have neither Dice nor Lots in the Firmament; it would be worth wondering at, if any one should usurp this power to himself, as to allot by the name of the Planet and Sign, the thumb to *Venus*, the fore finger to *Jupiter*, the middle-finger to *Saturn*, the ring-finger to the *Sun*, and the little finger to *Mercury*, in the mean time casting out *Mars* and the *Moon*, as it were out of their tribe and liberty.

Which things being so; who can wonder that *Mars* doth stir up his Sons with just indignation to kill that caster of lots, or to bear a perpetual hatred against him? Who can wonder why the *Moon* should enfeeble the Brain of that player, or take away his reason?

And this is their first error, which, as we have said, they have committed in Chiromancy:

The second error in it is this:

It oftentimes happens that the original and natural lines of the hands are changed by hurts and

casualties, or are made greater or lesser, or do appear in other places.

For as if there be a High-way obstructed by any thing, or be stopt up by the fall of a mountain, or be spoiled by the overflowing of waters, men go about in another way near to it: so it happens in the old lines of the hands, that sometimes after the curing of Wounds or Ulcers, together with new Flesh, also new lines do grow out, and the old are quite abolished.

In the same manner also by reason of hard labours the Lines are defaced, or they which were original grow great; as it is in Trees: For if a young Tree send forth many Branches on all sides, these being cut off, the Tree it self becomes bigger.

But that we may at length proceed to the Practice of the Art of Chiromancy, and briefly declare our opinion; I would have you know, that I will indeed change nothing of what concerns the hands, but acquiesce, and be satisfied with the observations and descriptions of the Ancients. Yet I purpose in this practice of Chiromancy to write of those things, of which the Ancients have made no mention, as of the Chiromancy of Herbs, Woods, Stones, and the like.

And it must first be noted, that all Herbs which are of one kind must be of one and the same Chiromancy.

But if their Lines be unlike, and appear greater or lesser in some of them: that is, by reason of their age. We do therefore clearly profess, that the Chiromancy of Herbs conduceth to nothing else but to know and understand the age of any Herb or Root.

The Chiromancy of Herbs and Woods.

What use is of them.

But

But by way of arguing any may here object, that there is no Herb as long as it grows is older than another, four or five months at the most, if the supputation begins from May till Autumn, at which time Herbs die, and fall from their Root.

To this I answer, that from God there is but one vertue in a Root, which is the first being and spirit of the Herb, by reason of which the Herb grows and is supported until the predestinated time, and until it be exalted to the production of Seed. And this is a sign, and a mark, that the vertue returns back to the Root, and so the Herb is dried. As long as that spirit which is the chiefest vertue of the Herb remains in the Root, the Herb every year is renewed; unless it be, that that spirit together with the Herb be taken away, and decays. Then the Herb is not renewed. For the Root is dead, and hath no more life remaining in it.

The condition of the spirit of the Herb.

But after what manner that spirit together with the Herb is taken from the Root, or with the Root from the Earth, that the vertue thereof cannot go back into the Root, or from the Root into the Earth, is not to be considered in this place. For that is a sublime Mystery of Nature, and not to be openly discovered by reason of ignorant Physicians, who do not only scoff at but contemn such Secrets. Therefore what here we have omitted, we shall set down in our Herbal.

Moreover, by how much the younger Herbs are, so much the more do they excel in power and vertue.

As by Age a Man is weakened, and fails in strength, so also do Herbs.

But to know what the Chiromancy and Age of

Herbs, and such like things is, daily experience is required, seeing the number of their years is not written upon them, but it must be divined, as I have said, by Chiromancy only.

Now Chiromancy doth not consider Numbers, Letters or Characters, but Lines, Veins and Wrinkles only, &c. according to the Age of any thing. For by how much the older a thing is, so much the greater and easier to be seen are the Lines, and the vertue and operation of the thing so much the duller.

Young Herbs
must be ap-
plied to old
Diseases, &
so on the
contrary.

For as a Disease of one month or year is more easily cured than that which is of two, three, four or five months and years: So an Herb doth sooner cure a Disease of one month, or year, than that which is of two, three or four months, or years. And for this cause young Herbs must be applied to old Grievs, and old Herbs or Medicines to young or new Diseases. For if an old Herb should be applied to an old Disease, the blind would lead the blind, and both would fall into the ditch.

This is the reason why many Medicines do not work, but are taken into the body, and possess the members, as dirt sticks to the shoes, whence Diseases are afterward doubled, &c.

Now ignorant Physicians never considered this, but by their Ignorance have destroyed more than ever they cured.

In the first place therefore, you that are Physicians must know, that the Medicine must be younger than the Disease, that it may be stronger to expel it. For if the Medicine be more powerful than the Disease, the Disease will be overcome, as fire

fire is quenched with water. But if the Disease be stronger than the Medicine, it turns the Medicine into Poison, whence Diseases are afterward doubled and increased.

So if a Disease be like Iron, it must be cured with a Chalybeat Medicine. For Steel cannot be overcome by Iron. The more powerful doth always overcome, and the weaker is overcome.

Although therefore it was not our purpose in the beginning to write in this place of Physick, yet for the sake of true and genuine Physicians I could not pass over these things in silence.

Of Mineral Signs.

Minerals also, and Metals before they come to the fire, have their true Signs and Significations, which they have received from the Archæus, and the superiour Stars, every one of them resembling some kind of them by distinct colours, and differences of the earth. For the Mineral of Gold is distinct from the Mineral of Silver; so also is the Mineral of Silver from that of Copper; and the Mineral of Copper from that of Iron: so the Mineral of Iron from that of Tin and Lead, and so of the rest.

How Minerals differ.

No man can deny, but that the Mineral, and all Metallick bodies of Mines, which lie hid in the earth, may be known by art of Chiromancy by their exteriour signs. That is, the Chiromancy of Mines, Veins and Conduits, &c. by which not only those things, which being hid within them, are

brought forth, but also a certain depth and richness of the Mine, and plenty of Metal is manifested. And in this Chiromancy three things are necessary to be known, *viz.* the age, depth and breadth of the Veins, as hath been said a little before of Herbs. For by how much the older the Veins are, by so much the richer and more augmented are the Mines.

Concerning this we must know thus much, that all Metals which as yet lie hid in their matrix do constantly grow.

Whence also it is manifest, that every thing that grows, although it be placed out of its matrix cannot be made less, but forthwith grows, (*i. e.*) is multiplied, and according to its substance, measure and weight, grows until the predestinated time. Now this predestinated time is the third part of the appointed age of all minerals, vegetables and Animals, which are the three chief heads of all earthly things.

Now whatsoever doth yet remain in its matrix doth grow so long until the matrix dies. For the matrix hath its appointed time to live and die, especially if it be subject to external Elements.

That which is not subject to them, hath no other time or term than the Elements themselves have, with which it also shall die and perish in the day of Renovation (which is their term.)

Hence it follows, that all things which are within the earth, are not subjected to the external Elements, neither are they sensible of cold or moisture, or dryness, or wind, or air, by which they may be destroyed. Such kind of bodies therefore cannot be putrified, or contract any filthiness, or stink,

There are three chief heads of all things.

What is the term of Elements.

stink, or die, as long as they continue within the earth, in their Chaos.

So much be spoken of Metals, and as of them, so also it may be said of many men, who in the caves of mountains live some hundreds of years, as if they were Giants or Pigmies, of which we have wrote a particular Book.

But to descend to the practice of the Chiromancy of Mines, which we shall give you to understand in few words; you must know that the Veins by how much the deeper, and broader they are, so much the older. For where the course of the Veins is a great way extended, and at length decay, and are not hidden, it is a bad sign. For as the courses of the Veins do decay, so also do the Mines themselves decay, which they signifie by their depth. Although sometimes there are good Mines found, yet by how much the deeper they go, they do more and more decay, so that it is not worth while to work in them. But when the Veins are enlarged with other additions, or oftentimes cut off, it is a good sign, shewing that the Mines are good not only in the top, but that the same also are increased and multiplied in depth and length for the most part, the Mines being made more rich, afford pure Gold, and so a most large treasure.

It is without ground, that many Miners commend those Veins only which go directly downward, and incline from the East to the West. For the nature of the Mines and experience teacheth, that Veins oftentimes which bend from the West to the East, or from the South to the North, and so contrarily from the North to the South, are not less

less rich than others are. Therefore there is no Vein to be esteemed before another. But we think it convenient to discourse of this no longer.

By what
signs Mines
are discove-
red.

Now concerning the other signs of the internal Earth, as also the Colours of Minerals, we shall briefly discourse of them thus.

As oft as Miners fall upon a fat Earth, which doth signifie a Vein of a pure and new Metal, that is a very good sign, assuring that that Metal, of which it is a Vein, is not far off.

So also if the Earth that is digged have no Metal in it, but be fat, of a white colour, or black, or like clay, or green, or blue, &c. then that also is a good sign of some good Metal that is hid under it. Therefore you must continue digging, and not give over.

Miners in the first place have respect to the excellent, beautiful and chiefeft Colours, as are green Earth, or Chryfocol, Verdegrease, Azure, Cinnabar, Sandarachia, Auripigmentum, Litharge of Gold and Silver, &c. every one of these almost do for the most part signifie a peculiar Metal, or Mineral.

So Verdegrease, Chryfocolla, green Earth, for most part signifie Copper.

So Azure, or white Arsenick, or Litharge of Silver, signifie the Metal of Copper.

So Cinnabar and Sandaracha do sometimes signifie Gold, sometimes Silver, and sometimes a mixture of both.

So Auripigmentum, red Sulphur and Litharge of Gold for the most part signifie Gold.

So when Chryfocol is found mixt with the Azure,

zure, or the Azure with Chrysolocol and Auripigment, for the most part they signifie an excellent and rich Mineral.

Where Stones or Earth are found of an Iron colour, they do certainly betoken an Iron Mine.

You must note, that sometimes it comes to pass that the Archeus of the Earth doth by some secret passage cast up some Metal from the more inward part of the Earth. And that is a good sign.

Miners therefore must not be discouraged when they see such certain signs, and hope of some excellent Mine lying under. And if thin leaves of Metals, like Talk, do adhere to Rocks or Stones, that is a most sure sign.

Now concerning Coruscations they must be diligently and studiously observed, for they are most certain signs, of Metals lying hid under them, as also of the same extent, and same kind. Where yet we must note, that those Metals are not yet come to perfection, but are as yet in their first being. And whithersoever the Coruscation reacheth, so far also reacheth the course of Metals,

What Coruscations signifie in Mines.

Moreover you must know, that Coruscation is of a threefold colour, as White, Yellow and Red, whereby all Metals are discovered to us. For a white Coruscation signifies white Metals, as Tin, Lead, Silver, &c. a red Coruscation signifies red Metals, as Copper and Iron, &c. a yellow Coruscation signifies Golden Metals.

Coruscations are of three colours.

Add moreover, that a thin and subtil Coruscation is the best sign.

For as you see it is in trees, that by how much the fewer flowers there are, so much the better, greater,

greater, and more savory are the Fruit: so also small and subtil Coruscations signifie subtil and excellent Metals, as the contrary do the contrary.

Moreover you must know, that as long as those Coruscations appear, whether they be great or small, or of this or that colour, the Metals in those Mines have not yet attained to perfection, but are yet in their first being as the Sperm of a Man in the Matrix of a Woman.

What Coruscation is.

But now what Coruscation is, we must consider in this place: and we must know, that it appears in the Mines by night like a sparkling fire, no otherwise than Gunpowder that is laid in a long train, and being kindled at one end makes a long flashing.

After the same manner is Coruscation carried along, from the East to the West, or from the West to the East, from the South to the North, or contrarily.

All these Coruscations, however they appear, are a certain sign of Courses of Metals, that by them they may be known, and Metals as certain Gifts of God may be brought forth out of the Earth. For what God created for Mans use, he put that nature into it that it should not be hid: and although it were hid, yet he made peculiar external signs which conduce to the finding of it out, by which the wonderful predestination of it may be known.

In the same manner if men hide Treasures, they mark the place with some certain marks, and bury them by some bound, Statue or Fountain, or any other thing, that when there is occasion they may find and dig them up again.

The ancient *Chaldeans* and *Grecians*, if in times of War fearing to be driven away, or banished, they would hide their Treasure, would mark the place no otherwise than propose to themselves a certain day, hour and minute of the year, and did observe in what place the Sun or Moon should cast their shadow, and there did bury and hide their Treasure.

How Chal-
deans and
Grecians
hide their
Treasure.

This Art they call *Sciomancy*, i. e. the Art of Shadowing. By these Shadowings many Arts have had their ground, and many hid things have been revealed, and all Spirits and Astral bodies are known.

What Sci-
omancy is.

These are Cabalistical signs, that cannot deceive, and therefore diligently to be taken notice of.

You must therefore take heed, that you suffer not your selves to be seduced by the divinations of uncertain Arts; for they are vain and fruitless, especially Divining Rods, which have deceived many Miners. For if they shew a thing truly once, they fail ten times.

Divining
Rods un-
certain.

Also we must not trust other fraudulent signs of the Devil, which are made, and appear in the night, and at some inconvenient times preternaturally, such as are Ghosts and Visions. For I would have you know, that the Devil can shew and cause signs, but out of meer fraud and deceit.

So there is no Church built, but the Devil hath his Chappel there. There is no Chappel built, but he sets up his Altar. There is no good Seed, but he sows amongst it his tares. The same is the nature of Visions, and supernatural Apparitions, in
Crystals,

Crystals, Berils, Looking-glasses and Waters; as they are by ceremonial Negromancers, contrary to Gods Command, and the power of the Light of Nature, basely abused.

Visions indeed are not absolutely to be rejected; for they have their place, but then they must be done after another process. For now we are not any longer in the first Generation, but the second. Ceremonies therefore, and Conjurations are not any longer to be used by us Christians in the Regeneration, as the Ancients in the Old Testament, who lived in the first Generation used them. For those Prefigurations were for us who were to live in the New Testament.

Whatsoever things therefore the Ancients that were under the Old Testament, and in the first Generation, did do by Ceremonies, Conjurations, &c. we Christians of the second Generation, and in the New Testament must do by Prayer, knocking, and seeking, and procure by Faith.

In these three chief points consists all the foundation of the Magical and Cabalistical Art, by which we may obtain whatsoever we desire; so that to us Christians nothing is impossible.

But we shall desist to treat here of more things concerning these and other Monuments of Cabalistical spoken of sufficiently in the book of *Visions*. I refer you thither, that you may see how wonderfully Christ the Son of God works by his Angels in us Christians, and the faithful, and how brotherly he his conversant with us. Whence we are the true Angels and Members of Christ, as he is our head, as he is in us, so we live in him, as is taught in the Book of the Lords Supper.

But

In what chief points the foundations of Magick and Cabalie consist.

But to return to our purpose concerning Mineral signs, and especially concerning the Coruscation of Metalline Veins, we must know, that as Metals which are yet in their first being, send forth their Coruscations, *i. e.* Signs, so also the *Tincture of Philosophers*, which changeth all imperfect Metals into Silver and Gold (or white Metals into Silver, and red into Gold) puts forth its proper signs like unto Coruscation, if it be astrally perfected and prepared. For as soon as a small quantity of it is cast upon a fluxil Metal, so that they mix together in the fire; there ariseth a natural Coruscation and Brightness like to that of fine Gold or Silver in a test, which then is a sign that that Gold, or Silver, is freed and purged without all manner of addition of other Metals.

What is the virtue of the Tincture of Philosophers.

But how the Tincture of Philosophers is made Astral, you must conceive it after this manner:

How the Tincture of Philosophers is made astral.

First of all you must know, that every Metal, as long as it lies hid in its first being, hath its certain peculiar Stars.

So Gold hath the Stars of the Sun, Silver the Stars of the Moon, Copper the Stars of Venus, Iron the Stars of Mars, Tin the Stars of Jupiter, Lead the Stars of Saturn, Quick-silver the Stars of Mercury.

But as soon as they come to their perfection, and are coagulated into a fixt Metalline body, their Stars fall off from them, and leave them, as a dead body.

Hence it follows, that all such bodies are afterwards dead, and inefficacious, and that the unconquered Star of Metals doth overcome them all,

and converts them into its nature, and makes them all Astral.

Gold that is made by the Tincture is better than natural.

For which cause also our Gold and Silver, which is tinged, and prepared with our Tincture, is much more excellent, and better for the preparation of Medicinal Secrets, than that which is natural, which Nature generates in the Mines, and afterwards is separated from other Metals.

So also the Mercury of a body is made astrally of another body, and is much more noble and fixt than common Mercury. And so of the other Metals.

I say therefore, that every Alchymist, which hath that Star of Gold, can turn all red Metals into Gold by tinging of them.

So by the Star of Silver all white Metals are changed into Silver: by the Star of Copper into Copper: by the Star of Quick-silver into Mercury of the body and so of the rest.

But now how all these Stars are prepared according to the Spagirical Art, it is not our purpose at this time to declare: but the explication of them belongs to our Books of the Transmutation of Metals.

The Nature of the red Tincture.

But as for that which concerns their Signs, I would have you know, that our red Tincture, which contains the Stars of Gold to be of a most fixt substance, of most quick penetration, and of a most intense redness, in powder resembling the colour of Saffron, but in its whole body the colour of a Rubie; I say it is a Tincture as fluxil as Wax, as transparant as Crystal, as brittle as Glass, and for weight most heavy.

The white Tincture which contains the Star of the Moon is after the same manner of a fixt substance, of an unchangeable quantity, of wonderful whiteness, as fluid as Resine, as transparent as Crystal, as brittle as Glass, and for weight like to a Diamond.

The Nature of the white.

The Star of Copper is of a wonderful citrine colour, like to an Emerald, as fluxil as Resine, much heavier than its metal.

The Star of Copper.

The Star of white Tin is as fluid as Resine, of a dark colour, with some mixture of yellow.

The Star of white Tin.

The Star of Iron is very red, as transparent as a Granate, as fluxil as Resine, as brittle as Glass, of a fixt substance, much heavier than its metal.

The Star of Iron.

The Star of Lead, is like Cobaltum, black, yet transparent, as fluxil as Resine, as brittle as Glass, equal to Gold for weight, heavier than other Lead.

The Star of Lead.

The Star of Quicksilver is of a wonderful white, sparkling colour, like to snow, in the extreamest cold weather, very subtil, of a penetrating, corrosive acrimony, as transparent as Crystal, flowing as easily as Resine, very cold to the tast, but very hot within, as if it were fire, but of a very volatil substance in the fire.

The Star of Quicksilver.

By this description the Stars of the Metals are to be known and understood.

Also you must understand, that for the preparation of both Tinctures, *viz.* of the Red and White, you must not in the beginning take of your work the body of Gold or Silver, but the first being of Gold and Silver. For if in the beginning there be an error committed all your pains and labour will be in vain.

So also you must understand of Metals, that every one of them receives a peculiar sign in the fire, by which it is known.

Of this kind are sparks, flames, glisterings, the colour, smell, tast of fire, &c.

So the true sign of Gold or Silver in the test is glistering.

That appearing, it is certain that Lead and other metals that were mixed are fumed away, and that the Gold and Silver is fully purged.

The signs of Iron being red hot in the Furnace, are clear transparent sparks flying upwards. Those appearing, the Iron unless it be taken from the fire is burnt like straw, &c.

To know
how Metals
have more
or less of
the three
principles.

After the same manner any earthly body shews its peculiar, and distinct signs in the fire, whether it have more of Mercury, Sulphur, or Salt, and which of the three principles it hath most of. For if it fume before it flame, it is a sign that it contains more Mercury than Sulphur.

But if it presently burn with a flame, and without any fume, it is a sign that it contains much Sulphur, and little or no Mercury.

This you see in fat substances, as Tallow, Oyl, Resine and the like: but if without any flame it goes all into fume, it is a sign that there is in it much Mercury, and little or no Sulphur.

This you see happens in Herbs and Flowers, &c. and other Vegetable substances, and volatil bodies, as are minerals, and metals, remaining yet in their first being, and are not mixed with any sulphureous body, which send forth a fume, and no flame.

Minerals and Metals, which send forth neither fume nor flame, do shew an equal mixture of Mercury and Sulphur, and a perfect fixation.

Of some peculiar Signs of Natural and Supernatural Things.

WE must yet further speak of some peculiar Signs, of which hitherto we have said nothing.

In which Treatise it will be very necessary for you, that boast your selves to have skill in the Art of Signatures, and desire to be called Signators, that you rightly understand me. For we shall not in this place write theoretically, but practically, and shall declare our opinion in few words.

And first know, that the Art of signing doth teach how true and suitable names are to be put upon all things, all which *Adam* truly knew. For presently after the Creation he gave to every thing its proper Name, as to Animals, so to Trees, Herbs, Roots, Stones, Minerals, Metals, Waters, &c. And to all the Fruits of the Earth, Water, Air, Fire, &c. And what Names he put upon them all were ratified and approved of by God. For from the true and intrinsecal Foundation he took them all, not from opinion, or from predestinated Science, viz. the Art of Signing.

Adam therefore was the first Signator. And it cannot be denied, that also from the Hebrew Tongue true and proper Names do flow, and are

What the Art of signing is.

Adam the first Signator.

put upon every thing according to its nature and condition.

The nature of the Hebrew tongue

For what Names are put upon them from the Hebrew Tongue, do with the same labour signifie their Vertue, Power and Property.

So when we say, this is a Hog, a Horse, a Cow, a Bear, a Dog, a Fox, a Sheep.

The signification of a Hog, Horse, Cow, Bear, Fox, Dog, Sheep, in the Hebrew tongue.

The Name of a Hog signifies together with it a filthy and unclean Animal: so a Horse signifies a strong and patient Animal: a Cow a devouring and insatiable beast: a Bear, a strong, victorious, and an untamed brute: a Fox a shifting and crafty beast: a Dog an animal false to those of his own kind: a Sheep a mild and profitable beast, and hurtful to none.

Hence it is that a man is called a Hog, for his fordid and swinish life.

And a Horse for his bearing, for which he is eminent.

And a Cow, because she is unsatiable with meat and drink, and knows no measure of her belly.

And a Bear, because he is mishapen, and stronger than other men.

A Fox, because he is a turn-coat, and deceitful, accommodating himself to all, and offending none.

A Dog, because he is faithful to none but his own mouth, is false and inofficious to all.

And a Sheep, because he hurts no body but himself, and is useful to all rather than to himself, &c.

In what Herbs there is a Signa-
ture.

After this manner also many Herbs and Roots have got their Names.

So Eye-bright is so called, because it cures weak and sore Eyes.

So the Root Bloudwort is so called, because it stops Bloud better than any other.

So the Herb Pile-wort is so called, because it cures the Piles better than other Herbs.

The same also may be said of divers other Herbs, of which sort I could reckon a great number, all which were so called from their vertue and faculty as shall more largely be declared in our Herbal.

Moreover, there be many Herbs and Roots, which are denominated not only from their imbred vertue and faculty, but also from their figure, form and representation: as Devils-bit, Five-leaved Grass, or Cinquefoil, Hounds-tongue, Adders-tongue, Horse-tail, Liver-wort, Ox-tongue, Lung-wort, the Herb Chameleon, St. Johns-wort, or the Herb boarded thorough, the Herb Dog-stone, Tongue-laurel, Thorow-leaf, Turn-sole, and many others, which shall not here, but in the Herbal be severally considered.

The same also holds concerning the Signs of Animals; for by the Blood and its circle, and the Urine and its circle all Diseases that lie hid in man may be known.

What Signature there is in Animals.

By the Liver of a slain beast the flesh is known whether it be wholesome to be eaten or no. For unless the Liver be clear, and of a red colour, but blue, or yellow, or rough, or full of holes, the Beast is diseased, and therefore his Flesh unwholesom.

And it is no wonder that the Liver can shew that by natural Signs. For the original of the Blood is in the Liver, and hence through the Veins it is diffused into the whole body, and is coagulated into flesh.

The Liver the original of Blood.

Therefore from a diseased and ill affected Liver no sound or fresh Blood can be produced, as of bad Blood no wholesom Flesh can be coagulated.

Also without inspection into the Liver, Flesh and Blood may be known. For if both be sound, they have their true and natural colour, which is red and clear, mixed with no other strange colour, as yellow, or blue. For those strange colours do signifie Diseases and Sickneses.

What the knots in the Navel of the Infant signifie.

Also there are other signs worthy of admiration, viz. when the Archeus is the Signator, and signs the Navel in the Infant with little knots, by which it may be conjectured, what the Mother of the Infant did bring forth, or shall bring forth.

The Branches of a Harts Horn signifie his age.

The same Signator signs the Horns of a Hart with Branches, by which his age is known. For as many Branches as the Horn hath, so many years old is the Hart. And seeing he hath every year a new Horn, the age of the Hart may be known to twenty or thirty years.

The Circles of the horns of a Cow what.

So the Signator of a Cow marks her Horns with circles, by which it may be known how many Calves she hath brought forth. For every Circle signifies a Calf.

The Teeth of a Horse.

The same Signator puts forth the first Teeth of a Horse, that the first seven years his age may be known by his Teeth. For at first a Horse is brought forth with fourteen Teeth, of which every year he loseth two, and so in the space of seven years he loseth all. So that after seven years his age can hardly be known, unless by one that is very skilful.

The same Signator doth sign the Bills and Claws of Birds with peculiar Signs, that the skilful Fowler may know their age by them.

The Bills and Claws of Birds.

The same Signator doth mark the Tongues of diseased Hogs with little pushes, by which their impurity is known, and as their Tongue is impure so is their whole body.

The tongues of Hogs.

The same Signator doth sign Clouds with divers colours, by which the Seasons of the Heaven may be foreknown.

Colours of Clouds.

So also he signs the Circle of the Moon with distinct colours, of which every one is of peculiar interpretation. So redness signifies that there will be Wind; greenness and blackness, Rain, these two mixed together Wind and Rain; the same in the Sea is a sign of great storms and tempests; clearness and a bright whiteness is a good sign, especially in the Ocean. For, for the most part it signifies a quiet, fair season.

Colours of the circle of the Moon.

Whatsoever the Moon portends by her signs, shall come to pass the next day.

And so much for Natural Signs. Now for Supernatural Signs, they are things of a particular Science, as of Magical Astronomy, &c. and the like. It is therefore necessary that you be skilled in them.

Hence also many other Arts proceed, as Geomancy, Pyromancy, Hydromancy, Chaomancy & Necromancy, whereof every one hath its peculiar Stars, which Stars do so sign them after supernatural manner. And you must know, that the Stars of Geomancy impress their signs upon the earthy Bodies of the whole Universe, and that divers ways. For they change the Earth, and cause Earth-

The kinds of Magical Astronomy.

quakes and Gapings, they produce Hills and Valleys, and bring many new Vegetables, they produce also Gamaheus with naked Figures and Images, having wonderful vertues and powers, which indeed they receive from the seven Planets, as the But or Mark receives the Arrow from the Archer.

But how those Signs and Images of Gamaheus may be known apart, and what they signifie magically; there is required a great experience and knowledg of the Nature of things, which can by no means be here perfectly taught.

Here you must well note, that the Stone, or every Gamaheus, cannot excel in the property, and vertue but of one Star, and so be qualified but by one Planet.

And although there be two or more Planets in earthly bodies, as they are joined together in the superiour Firmament: yet one is repressed by the other. For as one house cannot bear two Masters, but the one thrusts out the other: so also it is here; the one rules, the other serves: Or as one that overcomes him that keeps any house, casts him out by force; and sets himself, as Master of the House, disposing of all things according to his pleasure, and making the other his servant.

So also one Star expels another, one Planet another, one Ascendant another, one influence another, one Impression another, one Element another; for as Water quenbeth the Fire, so one Planet destroys the property of another, and brings in its own.

The same is after the same manner to be understood of their Signs, which are manifold, and not
only

ly Characters, as many conceive, but all those, which are found in the whole Map of the Planets, &c. whatsoever are of affinity with or subject to the Planets.

But that you may the better understand me by adding an example: I would have you know, that unto the Planet of the Sun are subjected a Crown, Scepter, a Throne, and all Kingly Power, Majesty and Rule, and all Riches, Treasures, Ornaments and Furniture of this World.

What things are subject to the Sun.

Unto the Planet of the Moon are subjected all Husbandry, Navigation, Travelling and Travellers, and such things as belong to these.

What to the Moon.

Unto the Planet of Mars are subjected all Fortifications, Armour, Coats for defence, Ordnance of War, Spears, and all Weapons, and whatsoever belongs to War.

What to Mars.

Unto the Planet of Mercury are subjected all Artists, all Mechanick Instruments, and whatsoever is required to Arts.

What to Mercury.

Unto the Planet of Jupiter are subjected all Judgments and Rights, the whole Levitical Order, all Ministers of Churches, Ornaments of Temples, all Jewels, and such like.

What to Jupiter.

Unto the Planet of Venus are subjected whatsoever things belong to Musick, as Musical Instruments, Venereal exercises, Loves, Whorings, &c.

What to Venus.

Unto Saturn are subjected whosoever work in and beneath the Earth, as Miners, Pioners, Bearers of the dead, Diggers of Wells, as also all Instruments serving to either of these, &c.

What to Saturn.

Pyromancy draws forth its Signs by the Stars of the Fire, in common fire by particular sparks, flames, or noise, &c. in the Mines by Coruscations:

What be the signs of Pyromancy.

ons:

ons: in the Firmament by Stars, Comets, Flashing and Lightning, and Noſtock, and the like: in Viſions by Salamandrine and fiery ſpirits.

What the Signs of Hydromancy are.

Hydromancy gives its Signs, by the Stars of the Water, by their overflowings, their ſcarcity, diſcolourings, commotions, new ſtreams, the waſhings away of earthly things: in Magick and Necromancy by Nymphs, Viſions and ſupernatural Monſters in the Waters and Sea.

What are the Signs of Chaomancy.

Chaomancy ſhews its Signs by the Stars of the Air and Wind, by the diſcolouring, deſtroying of all tender and ſubtil things, to which the Wind is an enemy, by beating off the Flowers, Leaves, Boughs and Branches. If the Stars of Chaomancy are moved, Spirits fall from the ſuperiour Air, and Voices and Answers are often heard: Alſo Trees are pulled up by the Roots, and Houſes are thrown down. There are ſeen Hobgoblins, Houſhold Gods, airy Spirits, and Woodmen, &c. alſo a heavenly Dew and Manna falls upon Trees and Herbs.

The ſigns of Necromancy.

Necromancy draws forth its ſigns by the Stars of Death, which we call *Eveſtra*, which are propheticall Spirits, ſigning the Body of the ſick and dying man with red, blue and purple ſpots, which are certain ſigns of Death in the third day of riſing. They ſign alſo the hands and fingers men with a clay colour, which are certain ſigns of change, either good or bad. When therefore the Stars of Necromancy are moved, then the dead ſhew ſome wonderful ſign, as Bleeding, and voices are heard out of the Graves: tumults and tremblings ariſe in the places where Bones are laid, and dead men appear in the form and habit of living men,

men, and are seen in Visions, in Looking-glasses, in Berils, in Stones and Waters and divers shapes. *Evestra*, i. e. spirits give their signs by beating, striking, knocking, falling, casting, &c. where there is a great hurly burly and noise only heard, but nothing seen, all which are certain signs of death, presaging it to him, in whose habit they appear, or to some in what place they are heard.

Besides these Signatures many more may be reckoned up. But seeing they bring with them evil, hurtful and dangerous fancies and imaginations, and superstitions, which may be an occasion not only of some misfortune, but also death; I shall over pass them in silence. They are prohibited from being revealed to us, seeing they belong to the School of Secrets, and Divine Power. Therefore now I shall put an end to this Book.

F I N I S.

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A
C H Y M I C A L
Dictionary:

EXPLAINING

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LONDON,

Printed by *A. C.* for *T. Williams*, at the
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A

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mical Authors.*

A

A

Cetum Philosophorum is a Mercurial Water, or otherwise is called Virgins Milk, wherein they say Metals are dissolved.

Acetum Radicale is Vineger distilled out of its own Root, and Matrix, and is commonly called the Dissolving Water.

Adamita is a certain kind of Tartar.

Adech is our interiour and invisible man, which represents the forms of all things in our mind, which afterward our outward man doth
X frame

frame and imitate with its own hands; both of them work according to their Nature.

Aerdadi are corporeal spirits living in the Air.

Æs doth not always signifie Copper, but sometime Gold, or Silver, or any other Metal that is pure, and generated by it self, without the mixtion of any other Metal, or Stone; out of some such kind of Metal, they formerly made and coined money.

Æthna is called Subterranean fire, invisible and sulphureous, which burns Stones into Coals; like Jeat in the mountains, which are full of Resine and Bitumen.

Æstphara is the burning of Flesh, or the substance of the body into ashes.

Æthnici are called fiery spirits, or spiritual men burning in the fire, which appear in divers forms and shapes, as fiery flames, firebrands, round balis of Coals, and that especially in Sulphur mountains.

Alcali is called all manner of Salt, which is extracted out of Ashes, or Calx of any matter by boiling in Lie.

Alcaest, or *Altaest*, is said to be prepared Mercury, some will have it to be Tartar, but the mind of the Author is more easily understood by description of the preparation of it.

Alchymia is the separation of that which is impure from a purer substance.

Alcol, *Alcool*, or *Alcohol*, is a most subtil powder of any thing.

Alcool vini is the Spirit of Wine rectified.

Alcubrith, or *Alcur*, or *Alazar*, is the same that Sulphur is.

Alcolol,

Alcofol, or (as some will have it *Alcofol*) is *stibium*, or Antimony.

Alandabal, or *Albandal* is *Coloquintida*.

Alembroth is salt of Mercury, or salt of Philosophers.

Alembrot purified is salt of Tartar, and the Magistry of it.

Almizadir is Verdegrease.

Altey plumbi is the sweet matter of Lead.

Alufar is Manna.

Amalgama is the making of Gold, Silver, or any other metal into a Past with Quicksilver.

Amianthus is a stone like to *Alumen plumosum* in nature and condition; it is not burnt in the fire, wherefore it is also called the Salamander.

Amidum, or *Amilum*, is the whitest Flower made into Bread in the Sun.

Amygdale with Chirurgions is called the superfluous Flesh which grows at the Root of the Tongue.

Ammis alcalisatus is water passing through the Chalk of the Earth, out of which *Alkali* is taken.

Anachmus is an incorporeal spirit.

Andena is Steel brought from the oriental Countries, which melts in the fire like other metal, and cast into several forms.

Anathron, or *Anachthron*, is a kind of Salt grow upon Rocks like white and stony Moss, some call it Salt nitre. The Ancients falsely thought it to be the Gall of Glass, seeing it is rather the Gall of Stones.

Anatrum is Glass melted into divers colours, which they call *smaltum*, or *terra Saraseniaca*.

Anthos in Vegetables signifies Rosemary Flowers, and in Metals it signifies the Elixir or Quintessence of Gold.

Anatomia Effata is the mother of Diseases.

Anticar is *Borax*.

Anatris, or *Antaris*, is Mercury.

Antaday signifies an eternal Spring, a new World to come, or Paradise

Aniadam is a celestial Body planted in us Christians by the Holy Ghost, by the holy Sacraments, or it is the spiritual man regenerated in us.

Aniada are the fruits and vertues of Paradise and Heaven, also the Sacraments of Christians, in Natural Philosophy it signifies the Astral vertues, and celestial, as they conduce by their influence unto long life.

Aniadus is the efficacy of things.

Anima is our Mercury.

Anodyna are Medicines procuring sleep.

Anodus is that which is separated from the nutriment by the Kidnies.

Anontagius is the Philosophers Stone.

Anima Saturni is the sweetness of Lead.

Annus Platonicus is a common month, or an age.

Annus Aniadin is a long life.

Annora is the Ashes of Eggs, or Quick-lime.

Anotasier

Aliocab

Alemzadir

Anterit is Mercury.

Antera is a Medicine extracted out of Hyacinths, also that yellow which grows in the middle of Lillies, and the like.

Anthonor,

Anthonor, or *Athonar*, is a furnace.

Aphorismus is a general rule in Physick, taken for granted.

Aqua celestis is rectified Wine, being in some sort made like to the heaven for subtilty and pureness.

Aqua celestina is mercurial Water.

Aqua corrodens is Vineger, and all corrosive Liquor.

Aqua fecum vini is that which is made of the Ashes of the Lees of Wine, dissolved upon a marble like Oyl of Tartar.

Aqua lubricata is made of mucilaginous things, as Sugar, Juleps, and the like.

Aqua permanens is that which is made of two most perfect metalline bodies by a Philosophical solution.

Aqua Saturnia is that which retains in it self the Nature of the three Principles, as are Bath-waters, which are naturally medicinable.

Aqua solvens is distilled Vineger

Aquaaster is a Vision representing something to our eyes, sometimes which truly is not, but only appearance.

Aquila is the Queen of Birds, and it is used Salt Armoniack by reason of its lightness in Limation. But *Paracelsus* will have it in many places to be taken for Mercury precipitated with Gold.

Aquila Philosophorum is the Mercury of metals; i.e. metal reduced into its first matter.

Arbor Maris is Coral, which grows like a shrub in the Sea.

Arcanum in general as it signifies any thing that is hid, so in *Paracelsus* it signifies any secret incorporeal vertue in natural things, partaking of a perpetual and immortal life, derived upon it from Heaven, which also may be multiplied by the Spagirical Art above its former condition.

Archaltes, is in *Paracelsus* the foundation of the Earth, or a Pillar, which seems not to be upheld by its fellows, but as it were by a wonderful providence of God.

Archeius is the highest, exalted and invisible spirit, which is separated from bodies, is exalted, and ascends, the universal occult Nature, Operator, and Physician in all things. So *Archiatrus* is the supreme Physician of Nature, which distributes to every thing and every member their peculiar *Archeius* occultly by *Ares*. Also *Archeius* is the first in Nature, the most secret vertue, producing all things out of *Iliaste*, being supported by a Divine Power. *Ares* is the Dispenser of Nature hid in all the three Principles whence every thing hath its being, and which disposeth to all things in a particular form, shape and substance, that it may put on its own proper specificall Nature, and not anothers. But you must note the difference betwixt these three nature, to speak after the manner of Schools. *Iliastes* is the substance of the highest genus, or kind, consisting in the first universal matter of all things, which it doth first dispose into three kinds, viz. into Sulphur, Mercury and Salt. The *Archeius* is the first Dispenser of Nature, and then it produceth all things into its next genera or kinds.

kinds. Then comes Ares, another dispenser of Nature which produceth from kinds, or genera, forms and species into individuals.

Ardentia are such things which having received no food, are by their own nature subject to burning, as Amber, Turpentine, Jeat, and such like.

Aridura is the total consumption of the body, and parts thereof.

Arles crudum is drops falling in the month of June, like May dew.

Aromata are all such things which yield a sweet and grateful smell.

Aroph is Mandrake.

Arsaneck is sublimed Arsenick.

Arsenicum is the flashing of Metals, or the Salt of them, or of Saturn, which in some places is called *Artaneck*, or *Artanech*.

Artetiscus is he that wants any member.

Arthoicum is red Oyl, artificially extracted out of the Roots of Herbs, digested with Bread in dung.

Asphaltum is a Bitumen extracted from the Mud of the Earth, and Water, and is like Pitch.

Ascendentia signa are called either the Stars of the Firmament of Heaven, or the sydereal Spirits.

Asphatum is an Itch bred betwixt the Skin and the Flesh, like Worms: and if the Skin be crushed, long threds with black heads come forth.

Affala is called a Nutmeg.

Affalia vermes are those Worms which breed

in Wood, or betwixt two Boards, and they are called *Teredones*.

Asthma is a Disease of the Lungs, causing difficulty of breathing.

Astrum is in this place called the vertue and power got by the preparations of things as the Star of Sulphur is its inflaming, which is turned into most excellent Oyl: so the Star of Salt is its resolution into Water or Oyl, which thereby receives more vertues than it had before. The Star of Mercury is its sublimation, by which it acquires a wonderful power and vertue, greater and more subtil than its natural.

Astrum ex igne is a burning fire of great impression.

Aibanor, or *Athanas*, is a Furnace in the Spagirical Art, but especially a reverberatory, sometimes of other use as the Artificer pleaseth.

Attramentum signifies divers things according to the Adjective that is put to it: as that which Shoemakers use, is *Copperis*, such as is red within: that which Writers use, is called *Ink*, sooty, and it is called *Blacking*, also all kinds of *Copperis*.

Attractiva are called magnetick Medicaments, which have a power to draw to them such things as are compounded of the like attractives.

Augurista is called a superstitious Artist who practiseth his Art in Looking-glasses, Crystals and in Waters, especially in the singing and flying of Birds, that he may presage by them; he also observes other Rites for the same cause.

Aurum planatum is that which they call Leaf-Gold, or malleated Gold.

Aurum potable is Liquor of Gold, without any Corrosive, which very few know, yea of those who daily prepare it rather to the destruction than health of men.

Aurum vita is precipitated Gold, and reverberated into the highest degree of redness, like Ground Cinnabar. That is the best which is made, and precipitated with its proper Mercury.

Avis Hermetis is the Mercury of Philosophers, which ascends, and then descends for nourishment.

Aurum vivum is sometimes taken for Quick-silver.

Austromantia is a certain kind of Superstition invented concerning the observation of Winds, as when the Stars of the Winds break forth into great vehemency, contrary to their custom, whence men that are more idle than rational, pronounce a presage of something to come.

Axungia de Mumia, or *Mumia de Medullis* is the marrow of Bones.

Azemasor is Minnium, or Cinnabar.

Azoth is Quick-silver extracted out of any body, and it is properly called the Mercury of the body, but in *Paracelsus* it is the universal Medicine of things.

B

B *Alneum Mariae*, or *Maris*, as many call it, is a Furnace for Distillation containing Water, in which, being warm, Chymical vessels are put for the putrefaction of the matter which they contain, as also for their separation, and for the performing the operations of that kind of moist ascensions.

Balneum roris is a Furnace, in which the vessels of Distillation are put over the vapour of the water only, that the vapour do not touch the body: also it is called a vaporous furnace.

Balsamum is a substance of bodies preserving things from putrefaction. It is internal, and external. Internal in man is a certain temperate substance, not bitter, nor sweet, nor sour, not mineral Salt, but the Salt of Liquor, which preserves the body strongly from putrefaction. External is Turpentine, which hath never come to the fire, but is digested.

Balsamum de Mumiis is that which is extracted from flesh.

Balsamum Elementorum externum is a Liquor of external Mercury, *i. e.* the Mummie of external Elements, one of the three Principles, the firmamental essence of things.

Baul is Urine.

Baurac is any kind of Brine.

Berillus is a Crystalline Looking-glass superstitiously consecrated by the Augurs.

Beril-

Berillistica is an Art of observing Visions in those kinds of Glasses.

Bismutum is the lightest, whitest and basest kind of Lead.

Bitumen is a certain kind of slimy mud extracted out of water, and is like to Pitch, and is as it were the Pitch of the Earth.

Botin is Turpentine.

Bothor are wheales, or puffles.

Brassadella, or *Brassatella*, is Adders-tongue.

Brunus is St. Anthony's fire.

Bruta is an influence of a Celestial Vertue, which by Brutes is manifested to men, as in the Sallendine by the Swallow, in Salt the use of a Glyster by the Stork, and many more of that kind.

Butyrum Saturni is that which above is called *Altey*, and it is the sweetness of Lead.

C

C*Abela*, or *Cabalia*, is a most secret science, which is said to be delivered by Divine Inspiration, together with the Law of *Moses*, the *Hebrew Rabbies* asserting the same. The *Persians* were most diligent seekers of this Art, being also Professors of the same, as appears by their calling of their wise men. They call their Priests wise men, and most skilful of all secrets, such as were those three that came to Christ out of the East to worship him, and not Kings, as the ignorant vulgar think them to be. It was not set down
in

in writing, but delivered by word of mouth. Now after a while superstitious men, a kind of Apes, began to spatter it with their Pen, so that at last it is degenerated into monstrous superstition; by which means also Magick, which is the true Wisdom that is received by Divine Inspiration, is accounted in these times Necromancy, and Nigromancy, so that it is an offence to be a wise man, and he that professeth it openly shall cast himself into danger. But to teach the foolishness of Infidels publickly is commendable, and a gift of singular Wisdom, and no man is judged wise, but he that is the greatest fool.

Caballi, or *Cabales*, are Ghosts, and Astral Stars of men that died before their time.

Calcedonium tartarum is an offensive matter in mans body, which comes by reason of the defect of the expulsive faculty in not expelling what is separated.

Casa is Champhir.

Calcanthum is Vitriol.

Calcinatum majus is called all that which is made sweet by the Spagirical Art, which of its own nature was not so, as the sweetness of Mercury, of Lead, of Salt, or the like, which also is called their Soul, and doth quickly consolidate any Wound.

Calcinatum minus is all that which is naturally sweet, and is very healing, as Sugar, Manna, Honey of the Wood, Nostock, and the like.

Callena is a kind of Salt-petre.

Caleruth is a sign of a desire to the first *perpetuum*, as when any thing desires to return into its first matter from whence it had its original.

Calliette

Calliæte are yellow mushrooms upon Juniper trees.

Calx Mercurii is precipitated Mercury.

Calx Veneris is Verdegrease.

Calx Saturni is Minium.

Calx Jovis is spirit of Tin.

Calx Martis is Crocus of Steel or Iron.

Calx So'is is calcined Gold.

Calx Luna is the Azure flower of Silver.

Calx permanens, or *fixa*, is an incombustible matter:

Calx peregrinorum is Tartar.

Calx lignorum is the Ashes of Wood.

Calcitis is a Stone out of which Brasis is boiled.

Chaomancy is an Art of presaging by the Air.

Chaos, besides the confused and unshaped matter of all things, is in *Paracelsus* taken for the Air; it is also taken for Illiaste, or Illiastro.

Claretta is the White of Eggs.

Cambuca is an Aposteme, or Ulcer in the Groin.

Caput corvi is Antimony.

Caput mortuum is the feces remaining after distillation and sublimation.

Carbones cœli are the Stars.

Carbunculus is an Aposteme, or pestilent Ulcer.

Cardonium is a medicinable Wine made of Herbs.

Carena is the twentieth part of a drop.

Cassatum is weak and dead Blood in the Veins obstructing the motion of the good Blood.

Casæus preparatus is the viscous residency remaining in the bottom of the milk that runs out of the cheese.

Cathimia is the Spume of Silver.

Cauda vulpis rubicundi is Minium of Lead.

Cautela in Spagirical Art is a certain kind of industry gotten by a habit, whereby the Professors of the Art do more easily undergo their Labours, and perfect their operations.

Cauterium is a Chirurgical Instrument, which opens the skin with burning; also it is a medicine that effects the same, but without pain.

Cedurini are dull wits.

Cenigdam, or *Ceningotam* is a Chirurgical instrument wherewith the *Cranium* is opened in fits of the Epilepsie.

Ceniotemium is Mercury prepared for the Venereal disease.

Cinificatum is the same as *Calcinatum*, i. e. burnt to ashes.

Cervicula is the spirit made out of the bone which is in the heart of a Hart.

Character veneris is love, which is in stead of a shield in keeping off danger.

Cherva is *Cataputia*, i. e. the Hearb Spurge.

Cheiri in *Paracelsus* if it be put absolutely without any adjection, and if it be spoken of Minerals, it signifies Quicksilver, if of Vegetables, Vegetable flowers. But when it is found with an adjection after this manner, *flos Cheiri*, it signifies the white Elixir made of silver, as *Flos Anthos* signifies the red Elixir.

Cherio is the occult accidental vertue of the external Elements, and not the qualities of heat, and cold, and the like.

Cherionium is that in which Nature cannot be altered, as Crystal, which is so hardened by nature,

ture, that it cannot be melted as that which is made by Art.

Cherubin is a celestial vertue, and influence, domination, and power above all dominations, and powers, proceeding from God, and descending upon the earth, and upon all men. Of this divine glory *Paracelsus* speaks largely in the expositions of the Psalms of *David*.

Chifer Minerale is of some interpreted Gold, but I judge it by what goes before to be the Sulphur of any Metal.

Chiromancy according to *Paracelsus* doth not treat of the lineaments of the hands only, but also of the whole body, and not only of men, but all natural things besides.

Chymia is the art of Separating pure from impure, and of making essences.

Chybur, or *Cibur* is Sulphur.

Chryfocolla is a kind of green earth like Verdegrease.

Chryfos is Gold.

Chymus is Feces.

Cineritium is Ciment of Gold, or Silver, which some call *Regale*.

Citrinulus is pale Crystal.

Citrinulum is a transparent salt, made out of calcined vitriol.

Citrinula is a blistering Hearb called Crow-foot.

Cist, or *Kist*, is the quantity of two Gallons of Wine.

Cliffus is the occult vertue of things returning from whence they came, as the vertue of an hearb into the root in Autumne.

Coagulatio is the making of a thin thing thick.

Cœlum

Cælum Spagiricum is the upper part of a Philosophical vessel.

Cælum Philosophorum is any quintessence, or universal medicine; especially the Philosophers stone.

Cæli planetarum are the proper orbs, and their spheres.

Cementum is a dry Corrosion, when any Metalline body is calcined with salts; or such like drying things.

Cohobatio is the often drawing of a liquor from its body, being oft put upon it.

Cohob. or *Cohop* is the same as *Cohobation*.

Cohos is whatsoever the skin contains in the whole body.

Colcothar is calcined Vitriol; or the *caput Martium* of oyl of vitriol.

Collatenna is an herb called Lyons-foot, or a certain stiptick medicine.

Colliquation is melting, as Metalls are melted.

Collica is Tartar resolved in the bowells, or a fixt disease in the Colon gut.

Coleritium is a Liquor compounded of the corrosive materials of Metals.

Cometz is half a drop.

Complexio is the nature of any part; or the quality of heat, and cold, and the like.

Compositum put absolutely is a body not separated.

Confirmamentum is the body of a star in man, or an Astral body.

Confortativa, or *Confortantia* are medicines which comfort the heart, and strengthen Nature.

Congelativa are Medicines which stop any flux.

Congluten is that which by putrefaction is turned into a viscous matter.

Consolidativa are external Medicines which Chirurgions use in healing and drying Wounds, and Ulcers.

Constellatio is the impressio of superiour Stars, or their vertues upon inferiour bodies.

Constrictiva are stiptick Medicaments which Chirurgions use.

Contorsio is a torment of the Bowels.

Contractio is a weakness of the members, and drawing of them together.

Conservativa are Medicaments which preserve Nature from putrefaction, being such things as are full of Astral vertue.

Costrum is the middle part of the Diaphragma.

Cor amongst Metals is called Gold.

Corbatum is Copper.

Cornu cervi is amongst the Chymists the Nose of a Still, amongst *a Paracelsus* a vulnerary Herb.

Corpus is the subject in which the vertues of things lie hid.

Corpora caelestia Spagyrorum are Astral vertues in their matter.

Corpora supercaelestia are such bodies that are not known by sense, but by reason.

Corpus invisibile is the Soul, which is corporeal in respect of its sustentation, and invisible by reason of its Spirituality.

Corrosiva are Medicines that Chirurgions use to eat off superfluous flesh.

Cortex Maris is the Vineger of Philosophers.

Coruscus is Mouse-car.

Cotoronium is a Liquor.

Cruor salis is Salt separated from the first Salt by fault of the second digestion.

Cucurbita is a vessel like a gourd.

Cycima is Litharge.

Cydar is Jupiter.

Cyphantum is a distillatory vessel, or the Art it self.

D

D*Ardo* is a successive generation by propagation.

Daura is Hellebor.

Demotinus lapsus is sudden death.

Descensorium is a Chymical Furnace, in which the Liquor falls downward from the gross matter.

Derses is an occult vapour of the earth, by reason of which all kind of Wood grows and increaseth.

Deliquium is a cold descension, when coagulated bodies are dissolved into a liquor in any cold place.

Diaceltateffon is a special remedy against Fevers.

Diameter Spagiricus is a temperament.

Diapensia is *Alchamilla* i.e. Ladies mantle.

Dia-

Diaphanum is that which is transparent.

Diaphoreticum is a sweating Medicine.

Diasatyrium is a Confection provoking lust.

Diateffadeltum is precipitated Mercury.

Dienez are Spirits that dwell amongst hard Stones.

Digestio is a Chymical Operation, alluding to the digestion of a mans stomach, in which and by which the matter is decocted into a separation of pure from impure.

Discus solis is Quick-silver made out of Gold.

Divinatio is prophecying, or foretelling.

Divertalium, or *Divertellum*, is a generation made by Elements.

Dracunculus is *Brassatella*, i. e. Adderstongue.

Dubelech is the cavity of an Impostume.

Duelech is a kind of Tartar in Mans body, or the Stone in the Bladder, or any other part which is spongius and dangerous.

Duenech is Antimony.

Dulcedo Saturni is *Altey*, or Ceruse.

Durdales are corporeal Spirits inhabiting Trees.

Diota is a circulating vessel.

E.

E *Delphus* is any one that prognosticates by the Nature of the Elements.

Edir is Steel or Iron.

Electrum is sometimes taken for Amber, but in *Paracelsus* it is a mixture of a compound metal made by melting all the seven Planets into one body.

Elementum in *Paracelsus* is the corruptible and transient essence of the world, and of all things which are subject to change.

Elephas is *Aqua fortis*.

Elixir is properly a ferment, the least part of which turns the whole mass of any thing into its own kind: also it is the essence of any thing.

Elevation is making a thing subtiler.

Emanatorium is the place of expulsion of any excrement.

Enochdianum is that which hath long life.

Entali is flaked Allum, and sometimes it is made spagirically of salt Gem.

Enur is an occult vapour of the water, by which Stones are bred.

Erodiuum is the sign of any thing to come.

Escara, or *Estphara*, is black and dead flesh caused by a Caustick, and is commonly called the Escar.

Essara are Wheals.

Essatum essenziale is the essential and power that is in Vegetables and Minerals.

Essatum

Essatum vinum is rectified Spirit of Wine.

Essentia quinta, according to *Paracelsus* his definition, is a certain matter extracted from things purified from all manner of impurity and corruption, whereby it is made incorruptible.

Essila is a Tincture made by the heat of the Sun in the face, or any other part of the body.

Essodinum is a certain presage of things to come by their marks.

Esthionemus is a most corrupt Imposteme feeding upon the whole member, as a Wolf.

Evestrum is a prophetic spirit, which presageh by signs, or something going before.

Excrementa are all superfluous things ejected by Nature.

Exitura is any Aposteme which casts out matter.

Exaltatio is the subtilizing of any thing.

Exorcista is a superstitious Artist which calls up Spirits.

Extractum is that which is extracted out of corporeal concretion, the grossness being left behind.

Ezezech is Salt.

F

F *Aba* is the third part of a scruple.

Fabiola is the flower of Beans.

Fel Draconis is Quick-silver out of Tin.

Fel vitri is the spume of Glasse.

Fermentum is a fixt matter, which reduceth a matter to its own nature and fixedness.

Ficus cutis is a Wart growing to the skin upon Horses legs, and it is a Medicine to help Diseases of the Matrix.

Fido is called Quick-silver, and sometimes Gold.

Fida is Silver, and sometimes Gold.

Filius unius Diei is the Philosophers stone.

Filum arsenicale is the Philosophers stone.

Fimus equinus is a digestion made any way, either by Horse-dung, or warm Ashes, or Water.

Filtratio is straining a thing thorough a woollen cloth, or paper, &c.

Flage are spirits which know the occult secrets of men.

Flos cheiri is the essence of Gold.

Flos sectarum Croe is the Flower of Nutmeg, as some will, of Saffron.

Fedula is a kind of mushroom.

Fixatio is making that which flies in the fire to endure the fire.

Folia daure are leaves of Gold.

Fons Philosophorum is *Balneum Maris*.

Forme rerum are called the influences of celestial bodies, which inferiour bodies receive from them,

them, or they are the vertues of any thing.

Formica are little impostems like Warts.

Fugile is an Apopteme in the Ears.

Fuligo Metallorum is sometimes called Arsenick and sometimes it is taken for Mercury.

Fulmen is purified Silver.

Fumigatio is calcining any thing with a sharp corroding fume.

Fusio is melting, or making any thing flow in the fire.

G.

Gamathei are stones in which celestial vertues and supernatural constellations are impressed, being marked with wonderful Characters, and Images.

Gamabii are Images impressed by a supercelestial influence.

Gamonynum is that one only Anatomy of all things.

Glacies dura is Crystal.

Gladialis is an Art whereby, according to the course of the firmament of the stars, Swords are so forged that Anvils cannot resist them, whence it is otherwise called *incusma*.

Gelion is a Leaf.

Geomancy is the most known Art of the earth, but in this place it is taken for the stars of the earth, manifesting themselves to men, so that thereby they may take some ground for presaging.

Geluta is the Herb called Chameleon.

Gemma tartarea is called the stone that is generated

rated of diaphanous and peripicuous Tartar.

Genula is a Plant degenerating by transplanting of a Parsnip.

Gibar is a metallick Medicine.

Gigantes are men exceeding the bounds of Nature.

Gluten is any viscous matter in the body, from whence proceed many obstinate Diseases.

Glutinis tenacitas is the Mineral Refine.

Gluta is the efficacy of tenacious pitch.

Gnomi are called *homunciones*, or rather corporeal spirits, living under the earth, or else Pygmies of a cubit long.

Græca Magia is a superstitious Art invented by the *Greecians*, by which they made things appear, which really were not.

Gravus is the stone *Porphyrites*, the use of which is as of a marble to dissolve things in the cold.

Grilla, or *Grillus*, is Vitriol dissolved of its own accord into water.

Guarini are men living by the influence of Heaven.

Guma is Quick-silver.

Gumicula is Valerian.

Gutta rosacea is a redness, especially in the face, like that Tincture, which is in the beginning of a Leprosie.

H.

H *Adid* is Iron.

Hal is Salt.

Harmel is the seed of wild Rue.

Haro is a kind of Fern.

Hel is Honey.

Henricus rubens is the Colcathar of Vitriol.

Hellebria is a kind of black Hellebore bearing red flowers.

Heliotropium is *Paracelsus* his balm.

Helismidan is a balsamical Mummie.

Hinicula, *genicula*, or *gumicula* is Valerian.

Homunculus in *Paracelsus* is a man made artificially, the process whereof you may see at large in the foregoing Treatise, pag. 8. and sometimes they are taken for superstitious Images.

Horcon is the the Mercury of Gold.

Humor vita is the radical moisture.

Hydri are Juices or Fruits.

Hydromancy is an Art taken from the stars of the water, when they manifest themselves to men, as from unusual inundations, and the like.

Hydropiper is Arsmart tinged with red specks, or spots.

I.

I *Affa* is the Herb of the Trinity.

Icteria rubea is an *Erisipelas*.

Idea is a figure of a thing conceived in the imagination as a perpetual being, or a pattern of all things of that nature.

Idiotæ are contemners of true Arts, although they are skilful Professors of the false.

Iesabach is supernatural.

Ignis leonis is the Element it self of fire.

Ignis Persicus is a hot burning Ulcer.

Ignis pruinus adeptus is the quintessence of *Vi*triol rectified with Tartar.

Ilech primum is the first Principle.

Ilech supernaturale is a conjunction of the supernatural and firmamental stars, with the inferior stars of terrestrial things, and with wine.

Ilech magnum is an Ascendent or a Star of a Medicine, which together is taken with it, in which also it is hid; and as the superiour stars are in the firmament, so also are the inferior in man.

Ilech crudum is a composition of the first matter of the three first principles.

Ileidus is the Elementary Air: but in men it is the spirit which passeth through all his members.

Iliaster, or *Iliastes*, or *Iliadum*, is the first matter of all things, consisting of Sulphur, Mercury, and Salt; and it is fourfold according to the number of the Elements. The first is the Chaos of the Earth,

Earth, the second is the Chaos of the Water, the third is the Chaos of the Air, the fourth the Chaos of the Fire. Also there are four *Iliastri* of men respecting long life.

Iliaster primus is the term of life, or the life it self, or the balsom of life in man.

Iliaster secundus is the term of the balsom, and the life which we have by Elements, and things elementated.

Iliaster tertius the term of the balsom, or life which we have by the quintessence of things.

Iliaster magnus, or *quartus* is of the mind, or soul caught up into another world, as *Enoch* and *Eliab* were.

Iliaster in general is called the occult vertue of Nature, by which all things are increased, nourished, multiplied, and flourish; of which you shall read more at large in the Book of *Paracelsus* concerning the Generations of Meteors.

Imagines are Metallick figures, or effigies, in which the celestial powers operate.

Imaginatio is a star in man, a celestial and supercelestial body.

Impressiones are fruits as of stars in inferiour things.

Impurum Alkali is spume which is taken from it in purging of it.

Inanimati are Pigmies.

Inclinatio is a power of Nature which is manifested in man as he is prone to this or that thing.

Incarnativa are Chirurgeons Medicaments breeding flesh and skin in Wounds or Ulcers.

Incubus is a nocturnal spirit deceiving Women in their sleep, as if they coupled with them.

Infla-

Influentia is the acting of superiour bodies upon inferiours.

Innaturalia are supernatural bodies.

Ios is poison.

Jupiter is Tin.

Lumnizum is Leaven, or Ferment.

K.

K *Achimia*, or *Kabimia* is the unripe Mine of any Metal, as it is in its first being.

Kald is Vineger.

Kali is sope ashes.

Kamir is Ferment.

Kaprili is Sulphur.

Karena is the twentieth part of a drop.

Karlina is wild dill.

Kibritb is Sulphur.

Kimit elevatum is white Cinnabar sublimed.

Kist, or *Cist*, is half a gallon, or four pints.

Kobalt, or *Cobaltum*, or *Cobletum*, is a metallick matter blacker than Lead, or Iron, without a metallick splendor, yet will be melted, and malleated.

Kymenna is a bubble.

Kyram is Snow.

L

L *Abor Sophia* is Paradise, or another world.

Lac Virginis is Mercurial water.

Lapis is taken for any fixt thing.

Lapis Philosophorum is the highest vertue of all terrene things, giving tincture.

Lapsus Demotinus is a sudden death, more dangerous than an Apoplexy.

Laterium are capital Lees which Sope-boilers use, of which Chirurgions make their Caustick called *Lapis infernalis*.

Lato is Copper tinged with *Lapis calaminaris* into a Golden colour.

Laudanum is a compound Medicine made of Gold, Coral, Pearl, &c by *Paracelsus*.

Laudina is *Angelica*.

Laxa Chimolea is Salt growing to Stones.

Laxativa, are Medicines working upwards and downwards.

Leffa is called the predestination of Herbs.

Leffas is an occult boiling vapour of the Earth, by which Herbs and Plants grow.

Lephante, or *Lephantes*, is the first kind of Tartar, or Bole, holding the middle betwixt Stones and Clay.

Lemures are spirits of the Element of Air, which Heathen think to be Ghosts of men departed.

Lethargyrium in *Paracelsus* is the spume of Mercury, or of Silver, or of Lead, which is separated in their purifying and purging.

Lethargius

Lethargus is the finder of Mines.

Limbus in *Paracelsus* is the great and universal world, the seed, and first matter of man.

Liquor Aquilegius is distilled Wine.

Liquor essentialis is that humour which is turned into flesh and blood.

Liquor Mercurii is the Balsom of things, in which the vertue of curing or healing consists.

Liquor Mumia is the Fat of a Man.

Liquor is many times taken for Oyl, when the name of the thing of which it is a Liquor, is put to it.

Liquor Mumie de gummi is Oyl of Gum.

Liquidum de resoluto is that which is liquid of its own nature.

Liquor herbarum is made of Herbs pounded, pressed, and digested.

Liquor salis is the Balsom of Nature, by which the body is preserved from putrefaction.

Locus vitæ is the seat of the mind or soul.

Locustæ are tops of boughs of trees, as yet tender and green.

Lorindt is the commotion of Waters, or a Harmony made by them.

Ludus is a Medicine that cureth the Stone by dissolving of it.

Lumbricæ Nitri are Worms found in the Earth or mud, so called for their slipperiness.

Luna compacta is Quick-silver.

Luna is Silver.

Lustrum is the Cream of Milk.

Lunaria is the Sulphur of Nature.

M.

M *Acha* is a flying Worm.

M *Magia Metaphysica* is an Art lawful for Christians to use, by which any occult secrets are discovered.

Magia in general is Wisdom, and it is twofold.

Natural, which is lawful, and is the ground of all true Physick, and the occult Wisdom of Nature, without which all mans reason or knowledg is ignorance. The other is diabolical, superstitious and unlawful, and is called Necromancy, whereby men attain to the knowledg of things by the assistance of evil spirits.

Magisterium is in *Paracelsus* any secret extracted out of natural things without any elementary separation, with which other things are wont to be prepared; yet with the addition only of other things from which that which is extracted is separated.

Magnalia are peculiar Works of God.

Magnesia is commonly taken for a Marcasite; but that which is artificial is melted Tin, into which is put Quick-silver, and both mixt into a brittle matter, and white mass.

Magneticus tartarus is a stone, in a man as hard as a Loadstone, and spongius.

Magoreum is a Magick Medicament, or secret.

Maius noster is our Dew, and the Philosophical Loadstone.

Malek is Salt.

Mandeli

Mandella is the seed of black Hellebor.

Mangonaria is an Art used in weights, whereby that which is made heavy is easily made light.

Mandibularium liquor is Oyl of Jaw bones.

Manna is not only called a dew fallen from Heaven, which is a kind of Balsom or Fruit of the Air, but also it is taken for any sweet matter extracted out of any thing.

Marcasita is an unripe matter of Metals, and it is of as many kinds as there be Metals.

Marmoreus tartarus is a stone in man as hard as a marble.

Martath, or *Martach*, is Letharge.

Mater metallorum is Quick-silver.

Materia saphirea is an homogeneal liquor, in which there is no offending matter.

Matrices rerum are Elements.

Maturativa are Medicines that Chirurgeons use to ripen any Aposteme.

Mechanopeotica is an invention of Water-works to carry Waters by pipes into high places, or the like.

Melaones, or *Meloes*, are Beetles that fly, and are of a Golden colour, and being rubbed make a sweet smell; they are commonly found in Meadows in the month of *Mays*.

Melibaum is Copper.

Melissa is in Alchymy taken for Manna extracted out of the best Herbs.

Mensis Philosophicus is the full time of Digestion; viz. forty days.

Mercurius à naturâ coagulatus is a solid metal.

Mercurius Crystallinus is that which by often sublimations is brought into a clearness like Crystal.

Mercur.

Mercurius Corallinus, is that which by yelks of Eggs and other waters, is brought into a redness, like Coral.

Mercurius Crudus is that which is not yet separated from its Mine.

Mercurius laxus is Turbith Mineral.

Mercurius metallorum precipitatus is Mercury extracted out of Metals, and precipitated.

Mercurius mineralium is an oylinefs extracted out of the Mines of Gold and Silver.

Mercurius regeneratus is the first being of Mercury.

Mercurialis seva is the water of Allum.

Menstruum is a Liquor wherein any thing is dissolved or digested.

Metallum currens is Quick-silver.

Microcosmus is a little world, or man.

Minium is the Mercury, or rather Crocus of Lead precipitated.

Missadam is Quick-silver.

Mitigativa are Chirurgical Medicines which allay pain.

Monstra are Animals which either have not proper Parents, and are not born of things like to themselves, or have some defect, or excess in Nature: but of this see more in the first Book of the foregoing Treatise.

Morus is an Aposteme like to a Mulberry.

Mula are pustles arising from heat or cold.

Mumia is not only mans flesh seasoned with Balsom, but any other flesh thus prepared.

Mumia Elementorum is the balsome of external Elements.

Mumia transmarina in Paracelsus is Manna.

Mumia versa is the liquor of Mummie.

Muscillago is a viscous liquor.

Mundificativa are cleansing Medicines.

Mustus is the white Calx in Urine.

Myffodar is Mercury.

Mysterium magnum is the first matter of all things.

Muria is Brine.

N

N *Acta* is an Aposteme of the Breast.

Narcotica are Medicines causing sleep.

Nasda, or *Natta* is a bunch in the back.

Nebulgea is salt of the moisture of a Cloud falling upon stones in meadows, and hardened with the heat of the Sun.

Necromancy is an unlawful Art, which did in time of old work with the dead, as when the stars were manifested with the dead. And he is truly called a Necromancer, who can make the dead appear, and can draw words and answers from them.

Necrolica are Medicaments expelling death, and preserving life.

Nensfarenti, are spirits dwelling in the air.

Neutha, or *Neuta*, is a little Skin growing to the ears or eyes of infants, and sometimes covering the whole body.

Nigromancy is a wicked and execrable Art, whereby Devils and wicked Spirits suffer themselves to be commanded by man and obey them, but only to their hurt.

Nitrum

Nitrum is Salt-petre.

Nitriales are all burning things which conduce to calcination.

Neboch is an Instrument used in Necromancy.

Nodi are hard tumours of the joints.

Nostoch is that which we call a falling star, a kind of gelly or slime found oftentimes in the summer in fields and meadows.

Nuba is a kind of red Manna which falls in Ireland.

Nympha, or *Nymphidica*, are spiritual men or women, or corporeal spirits dwelling in waters, such an one was *Melufina*.

Nymphidica are metaphorically spirits of dissolving waters in the spagirical art.

Nysadir is salt Armoniack.

O.

O *Brizum* is pure Gold calcined by Art into a light red colour.

Ocob is salt Armoniack.

Odorifera are Medicines, which by their odour, whether good or bad, expel diseases.

Oleitas rerum is the Sulphur in all things.

Oleum ardens is Oyl of Tartar corrected to the best degree.

Oleum Vitrioli aurificatum is that which is dulcified with Gold artificially.

Oleum Calcotharinum is red Oyl of Vitriol.

Oleum squaminum is Oyl of Tartar.

Olympicus spiritus is a star in man, that makes him to yield a shadow of himself.

Operimethiolim is the spirit of Minerals.

Oppilativa are Medicines which stop fluxes.

Oppodeltoch in *Paracelsus* is an Ointment

Opopopyron Laudani is *Paracelsus* his Medicine to stop Feavers.

Ordoleum is a little aposteme like a Barley-corn.

Orexis is a heat caused by tartarous matter.

Organopeotica is an Art finding out warlike instruments.

Orizon aternitatis is the supercelestial vertue of things.

Orizeum is Gold.

Orizeum foliatum is Leaf-gold.

Orizeum precipitatum is Gold brought into Crocus, by the help of the Crocus of Mercury.

Orobo is the Glass of Metals.

Offa paraleli are a universal Medicine in the Gout.

Ovum Philosophicum is a Glass of the form of an Egg, which Philosophers use in their Operations.

Ozo is Arsenick.

P.

Pandalitium, Panerium, or Passa is an aposteme in the ends of the fingers, called a white flaw.

Panna is a natural spot.

Pars cum parte is a mass consisting of parts of Gold and Silver.

Pauladudum is a kind of *terra sigillata* growing in Italy.

Penates are spirits of the Element of Fire, called Familiars.

Pentacula are signs or delineaments engraven with wonderful and strange Letters, and Images, which being hanged about the neck, are said to be preservatives against evil spirits, and witcheries.

Percipio um is any Medicine that is approved.

Peractæ are Rapes small and yellow.

Perd mium is Wine made out of Herbs.

Periodus is the term of life.

Peucedanum is English Angelica.

Phantasmata are Spirits of the Wood, or the Desert, which live in any obscure place.

Phiala is a Viol, or Glass bottle.

Pionitides are natural enemies which persecute one the other to death, as the Stork and Frogs, &c.

Pelicanus is a circulatory, or circulating vessel.

Phoenix is the quintessence of Fire; also the Philosophers stone.

Physiognomy is an Art whereby mens natures and conditions are perceived by their faces.

Plumbum Philosophorum is that which is extracted out of Antimony.

Porosa is St. Johns-wort.

Prasagium is some notable sign of something come.

Preservativa are Medicines preserving bodies from corruption.

Similes are called fallacious bodies which are stars put before our eyes.

Sulphurinum is the first kind of Tartar.

Sulphurina is *Ignis Persicus*.

Pulperia is a sudden astonishment or change in a mans body by reason of the stars.

Pustia is the digestion of corrupt matter.

Pegmea are called artificial men, and sometimes subterranean spirits.

Pyramis is a vessel made like a *Pyramis*.

Pyromancy is an Art presaging by fire.

Q.

Q*ualitas* is called a complexion, whether hot or cold, dry or moist, according to the predominancy of any Element.

Quartatio, or *Quartura*, is the highest tryal of Gold, and that this way, viz. that nine parts of Silver be mixed with one part of Gold in melting by the fire. Then let them both be dissolved with *Aqua fortis*: All the Silver is turned into water and the Gold settles to the bottom like a dark powder.

Quintessentia is called a certain spiritual matter extracted corporeally out of Herbs, Plants, and all things that have life, and the exalting of it to the highest degree of purity, by separating all impurities.

Quintum esse cujuslibet Elementi per se solum is an animal produced out of them alone.

Raga

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St. J
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R.

R *Agudie* are Apoftemes of the privities.

Rina is an Apofteme under the tongue.

Realgar is the fume of Minerals being properly taken, but being metaphorically it is any vicious matter in mans body, whereof grow apoftemes, ulcers, or the like.

Rebis is the excrements of the belly.

Rebus is the last matter of things.

Rebisola is a secret urine against the jaundies.

Rebona is the same as Mummie.

Redue is a powder whereby calcined Metals and Minerals are melted.

Regale is a Ciment whereby Gold is purged.

Regulus is the purest metalline part of any Metal, or the purest part of a Mineral, the feces being separated.

Rello'eum is a vertue from the complexion, as in St. J has-wort, the first vertue is in heat, and is healing, the other is accidental, and occult, and is a preservative against worms and corruption.

Resina auri is a Crocus extracted out of Gold.

Resina terra is Sulphur.

Resina terra potabilis is sublimed Sulphur brought into a liquor, balsom, or oyl.

Repercussiva are Medicines which drive back any flux.

Reverbaratorium is a Furnace in which the matter is calcined by a flame.

Rillus is an instrument which Goldsmiths use

to pour their melted Metals into long forms, and it is called an Ingot.

Rosea is the same as *Erisipelas*.

Rubella is a spiritual essence extracting by its dissolving power, the tincture out of bodies.

S.

S *Agani* are spirits of the four Elements.

Salamandri are spirits dwelling in the fire, or fiery men.

Saldini the same as *Salamandri*.

Sal aluminosum is Salt which is extracted out of *alumen plumosum*.

Sal anatron is Salt extracted out of the stony Moss.

Sal crystallinum is Salt made out of mans urine.

Sal Calcotharinum is Salt which is made out of Colcothar of Vitriol.

Sal congelatum is Salt which grows in Baths.

Sal enixum is Salt dissolved.

Sal Mercurii is the spirit of the Wine which causeth drunkenness.

Sal petre is that which grows in cold places upon stones, congealed by the cold air.

Sal nitrum is Salt which is boiled out of the earth, especially fat earth, as in stables, or any place of excrements.

Sal practicum is a mixture made of equal parts, of Salt-petre and Salt Armoniack.

Sal scissum, and *alumen scissum* are all one.

Saltz, *saltz*, *Selenipum*, is Brine.

Sal

Sal taberzet is whitest Tartar of all.

Saltabari is *Sal Alembrot*.

Sallena is a kind of Salt-petre.

Samech is Tartar.

Sandaracha is *Auripigmentum*.

Sanguis calcetus is that which is of as quick a taste, as Calx, and as white.

Saphirea materia is a liquor in which there is no impurity, or corruption, the pure being separated from the impure.

Sapo sapientie is common salt prepared.

Saxifraga are all such things which break the Stone or Gravel.

Saxifragus is pale Crystal.

Scacurcula is the spirit of a Bone in the Heart of a Hart.

Scaiola are the spiritual powers and faculties of the mind, and are four, according to the number of the Elements.

Scirona is the Dew of Autumn.

Scuma is the same as *squama*.

Sedativa are Medicines that allay pain.

Semen veneris are called *squama eris*.

Senio maximus is the Author of long life.

Sephirus is a hard and dry aposteme.

Seraphin is an unutterable vertue, an infinite power of the Heaven, and especially the assembly of Angels.

Serpheta is a Medicine melting a stone.

Sibar is Quicksilver.

Silo is earth.

Similitudines are called celestial appearances.

Simus is Gilla.

Sinonia is white Glew of the Joints.

Sirones

Sirones are Pattles or Wheals, in the hands especially.

Sirza is *eschara*.

Sol in homine is the invisible fire flowing from the celestial Sun, preserving and nourishing that natural fire in man.

Soladini are corporeal spirits dwelling in the invisible fire.

Somnia are operations which are made in man by the Stars when he is sleeping.

Sonath is *Anthos*.

Sophia herba is the best kind of Bone-wort.

Sophista are sometimes taken for Masters of any Art, or the wisest in any Art; or sometimes for Sophisters, *i. e.* Deceivers, or Mountebanks.

Sortilegium, is a presage by spirits.

Spagirus, or *spagiricus* is he which knows to distinguish betwixt good and bad, to separate pure from impure, or a Chymist, or Alchymist.

Spagiria is commonly taken for Alchymy.

Spara is the Mineral vertue out of the first being of Metals.

Sperma aquae fortis is its feculency.

Sperniolum is a mucilaginous liquor of Frogs.

Spiritus Animalis is a power of the Soul whereby it becomes like to the Heavens.

Stannar is called the Mother of Metals, an occult Fume, out of which Elements are generated.

Staraphaxat is a refining or repercussive vertue.

Stellio adustus is Cinnabar.

Stibium is Antimony.

Stiptica are drying Medicines.

Struma is *Butium*.

Sublimatio is when any dry matter is forced upward by the heat of fire.

Succubus

Succubus is a nocturnal spirit, whereby men are deceived, thinking they are coupling with women.

Sulphur vitriolatum is Sulphur extracted out of Vitriol by common water swimming on the top of it.

Sulphur rerum is many times taken for their Quintessence.

Supermonicum is Ænigmatical.

Sylo is the whole World.

Sylphes are Pigmies.

Sylvestres, or *sylvani*, are aiery men, and aiery spirits, sometimes they are taken for Woodmen, that are strong gigantical men.

Syphita prava is a Disease called *S. Vitus* his Dance.

Syphita stricta is a phantastick spirit of them that walk in their sleep.

T.

T*alk*, or *Talcum*, is a clear shining matter, like to Pearls in colour, compacted with thin leaves or flakes, whereof there be four kinds, viz. white, yellow, red, and black.

Tassus is a worm.

Tartarum is a hard saltish dreg that sticks to the sides of Wine vessels; also it is often taken for Stones or Gravel in mens bodies.

Telon is as it were a dart of fire.

Temperatum is that which exceeds not in any Quality.

Tenacitas glutinis is mineral refine.

Terrenia-

Tereniabin is the fa nels of Manna, or Wood-honey, which is found in good quantity in the months of *June, July, August.*

Terra auri is Licharge of Gold.

Terra argenti is Licharge of Silver.

Terra fidelis is Silver.

Terra Hispanica is Vitriol.

Terrelati are corporeal spirits living in the earth.

Testa is the skin of mans body.

Thamatica is an art of inventing engines which are moved by air and water.

Tbaphneus is a clean purified medicine.

Thisma is mineral veins.

Tinkar is Borax.

Tinctura is that which tingeth any body with its colour.

Tornicula isa drop.

Tracksat isa metal, as yet in its Mine.

Trarames are actions of spirits not seen, but heard.

Trifertes are called spirits dwelling in the fire.

Trigonum isa fourfold transmutation of the spirits of the stars according to the number of the four Elements.

Tronus, or *Tronossa*, is called the celestial Dew made of the Air, or the sweetest kind of Manna.

Truphat is an occult vertue of Minerals, by which they act toward that end for which they were ordained.

Turba magna is an innumerable multitude of the celestial stars, and isa presage made by any of them.

Turbith minerale is Mercury precipitated into a sweetness without any corrosive.

V.

V *Egetabilia* are things that grow by having a Root fixt in the earth, and having Stock, Branches in the air, as Herbs, Plants and Trees, &c.

Veneris gradus is a mild and sweet Nature.

Verto is a fourth part of a pound.

Vitrum Philosophorum is an Alembick, but being taken absolutely is a strainer.

Vinum correctum is the Alcool of Wine.

Vinum effatum is Wine impregnated with the vertues of Herbs, or any thing else.

Viriditas salis is the green Oyl of Salt.

Virgulta fossorum are certain Rods which Miners use to discover Mines withal.

Viscatus is Misted.

Viscus is properly pitch boiled out of the tender tops of Trees.

Viscum secunda generationis is bloud dropping from Salts.

Viso is a supernatural apparition of spirits after a manner seen by men.

Vitriolatum is Vitriol which is liquid, and never can be coagulated.

Vitriolum nigrum is white Vitriol.

Ulcus astrumenum is a cancerous Aposteme that feeds upon the place.

Umbragines are Pigmies.

Umbratiles are astral bodies.

Undae, or *Undanae*, are aery and earthy spirits.

Undosa are called the excrements of any animals.

Uni-

Unitas Trichemii is the reduction of the number of Three into a unity by casting away the number of Two, and it is supernatural and spagirical.

Uniones are pretious Pearls, or Gems.

Volans, or *Unquasi*, is Quicksilver.

Volatile is in general any light matter which is carried upward.

Urina vini is Vineger, and sometimes it is used for the Urine of a man that always drinks Wine.

Vulcanii, or *Vulcanici* are such as always work about the fire.

Vulcanus is Fire.

Uxifer is Cinnabar.

W.

W *Arnus* is the Vineger of Philosophers.
Wismodt in Tin that is foul and immalleable, and cannot be wrought upon.

X.

X *Eneclum* is any outward Medicine hanged about the body as a preservative against the Plague.

Xeninephidei are spirits which delight to discover the secret or occult properties of Nature unto men, the power of which is granted to them.

Xisinum is Vineger.

Y.

Y *Rcus* is a male Goat, whose Blood is said to
loosen Glais and Flints. &c.

Ysopus is the Art of Alchymy to separate pure
from impure.

Z.

Z *Aidar* is Mercury.

Zaidir is Copper or Verdegrease.

Zerus is Gold.

Zirfa is Tin.

Zelotum is stony Mercury.

Zoraba is Vitriol.

Zinck is a metallick Marcasite, and a certain
natural mixture of four immature Metals, where-
of Copper is most apparent.

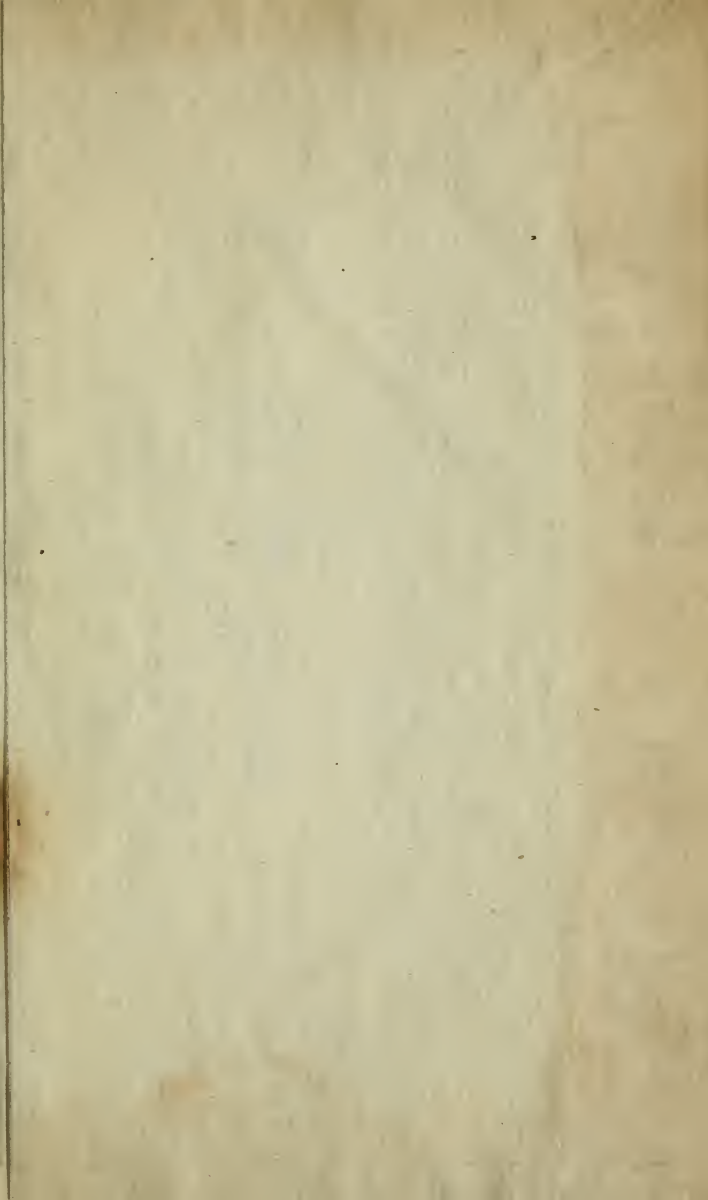
Ziniar is Verdegrease.

Zwitter, or *Zitter*, is a Marcasite.

Zymar, or *Zysar*, is Verdegrease.

FINIS.





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