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A NEW LIGHT OF ALCHYMIE:

Taken out of the fountaine of NATURE, and Manuall Experience.

To which is added a TREATISE of SVLPHVR:

Written by *Micheel Sandivogius*:

i.e. Anagram matically,

DIVI LESCHI GENUS AMO.

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

Of the { *Generations* / *Growthes* / *Conservations* / *Life : Death* } { *Renewing* / *Transmutation* / *Separation* / *Signatures* } of *Naturall things.*

Also a Chymicall Dictionary explaining hard places and words met withall 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 *Richard Cotes*, for *Thomas Williams*, at the Bible in Little-Britain, 1650.

To the Reader.

Judicious Reader,

THere is abundance of knowledge, yet but little truth known. The generality of our knowledg is but as Castles in the aire, or groundlesse fancies. I know but two ways that are ordained for the getting of wisdome, *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 Atheisme, and therefore neglect both. It is my judgement, that as to search the Sciptures is most necessary, so without reason it is impossible. Faith with-

out reaſon is but implicite. If *I* cannot underſtand by reaſon how every thing is, yet *I* wil ſee ſome reaſon that a thing is ſo, before *I* beleeve it to be ſo. I will ground my beleeving of the Scripture upon reaſon, I will improve my reaſon 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 him a rational creature? Men therfore 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 irrationall notions. Now to ſay, that pure Philoſophy is true Divinity, will haply bee a paradox, yet if any one ſhould affirm it, he would not be heterodox. When *Job* had been a long time juſtifying himſelfe againſt God, which I conceive was by reaſon of his ignorance of God, and himſelfe; God undertakes to convince him of his errour by the principles of *Nature*, and to bring him to the knowledge of both: as you may ſee at large,

large, *Job* 38. Can any deny that *Hermes*, *Plato*, *Aristotle* (though pure Naturalists) were not most deep Divines? Doe not all grant that the two first cha. 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 knowledge of God, and thy selfe, then 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 them: in that treatise of his thou shalt see the mystery of the Deity, & 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, & in the creatures providentially. How he is the life of that universall Spirit which is diffused through 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,

mament. What that Sperm and Seed was which God put into all creatures by which they should be multiplyed. 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 multiplyed, doth not multiply. What the obstruction is, and how it may bee 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 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 knowledge of God and the Creature, and the mysteries thereof; I should speake contrary to my judgment, if I should not, next to the sacred Writ, say *Sandivogius*. All this I

speak

ſpeak for thy encouragement, that thou ſhouldſt lay aſide other frivolous bookes, and buy this, and read it over, & thou wilt (I queſtion not) thank mee for my advice.

And as this booke doth in generall, 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 naturall 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 withall 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 then I can ſpeak for them: only *I* was willing for the *Engliſh* nations ſake, whoſe ſpirits are much drawn forth after knowledge, to tranſlate them into the *Engliſh* tongue. *I* did not doe it to multiply books, (for there

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 naturall things are full, and whose goings forth in the way of *Nature* are most wonderfull, 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 *I* have done, convince mee of my errour by doing better; for thereby thou shalt oblige the lovers of truth, and amongst the rest, thy friend *J. F.*

The Preface.

The Author wiſheth all health to, and prays to God for a bleſſing upon all the Searchers of *Alchymie*, 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 covetouſneſſe of Impoſtors, in which not ſo much as one ſpark of truth appears, were in requeſt with the Searchers of Naturall, and myſterious Arts, by which even very many have been, and ſtill are deceived: I thought I could do no better ſervice, then to communicate

that talent, committed to my truſt by the Father of Lights, to the Sons and Heirs of Wiſdome. And to this end, that future ages may take notice, that this ſingular Philoſophicall 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 doe not ſeek praiſe to my ſelfe, but endeavour to be aſſiſting to the lovers of Wiſdome. Therefore I leave that vain deſire of honour to thoſe that had rather ſeem to bee, then to bee indeed. What here I write by way of teſtimony to that undoubted Philoſophicall truth, comprehended in few lines, have been taken out of that Manuall experience, which the moſt High hath vouchſafed to mee, that they which have laid the principall, and reall foundations in this commendable Art, may by this

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encouragement not forſake the practiſe of the beſt things, and ſo bee 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 Philoſophicall truth it ſelfe, which as *I* am a lover of the truth, I ought not, nay *I* could not for ſupporting and confirming the truth of *Alchymie*, undeſervedly cryed out againſt, keep cloſe, or bury in ſilence. Although it may bee much afraid in theſe times (when vertue and vice are eſteemed alike) by reaſon of the unworthineſſe 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 produce witneſſes

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

by

(by what vulgar way of *Alchymie* ſoever) is but a meer fancy : which thing indeed is not beleeved by many, but at length by experience, the onely, and true Miſtris of truth is verified, and that with loſſe. On the contrary, hee which (in a Philoſophicall way) can without any fraud and colourable deceit make it, that it ſhall really tinge the baſeſt metall, whether with gain, or without gain, with the colour of Gold, or Silver (abiding all requiſite tryalls whatſoever) I can juſtly averre 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 preſent Treatiſes, compoſed out of mine own experience, to the Sonnes of Art, that whilſt they are buſied with all their thoughts and intentiveneſſe of mind in ſearching into the ſecret opera-

tions of Nature, they may thence know, and cleerly understand the truth of all things, and Nature it selfe: in which thing alone the perfection of the whole sacred Philosophicall Art consists, so that they go on in the common high-way of Nature, which shee 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 bewaile 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 then to bee understood by vapouring *Thrasoes* or Letter-learned scoffers, or vicious against their owne consciences, (who whilst they cannot rise by their vertues,

attempt

attempt it by their villanies, and malicious detractings from honeſt men) or ignorant Mountebanks, who moſt unworthily defaming the moſt commendable Art of *Alchymie*, 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 favor of God, enlightning the underſtanding together w^th 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 Sonnes 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, and through the good pleaſure of God in a conſtant way of diligence ſhall arrive to the

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longed for haven of the Philoſophers, that they would, according to the cuſtome of Philoſophers, debarre all unworthy men from this Art; and not forgetting to love their poor neighbor in the feare of God (ſetting aſide all vain oſtentation) let them ſing everlaſting praiſes of thankfulneſſe unto the great and good God, for ſo ſpeciall a gift, and uſe it wel with a ſilent and religious joy——

Simplicity or plainneſſe is the ſeal of truth.

A NEW LIGHT OF ALCHYMIE.

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 unlesse Nature should daily worke things credible to us, scarce any one would beleeve 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 selfe, and the possibility of nature. And although they were

contented with the plaine 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 becauſe nature, and the generation of things in the world is eſteemed of us meane, and plaine. And therefore we bend our wits not to things knowne, 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 thinke of, then to attain to the true proceſſe of nature, & the right meaning of Philoſophers. And ſuch is the diſpoſition of mens natures, as to neglect thoſe things they know, and to be alwaies 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 alwaies active and doing to its very Iliad (*i*) utmoſt period, and afterward ceaſeth. For there is given to nature from the beginning a certaine kinde of grant, or permiſſion ſtill to attaine to things better, and better through her whole progreſſe, and to come to her full reſt, towards whleh 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 farre, eſpecially in the Phyloſophicall Art, or praxis of the ſtone, that now we are almoſt come to the Iliad it ſelfe. 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

ent Philosophers as a Clock-smith doth from a plaine Black-smith: And although both worke upon Iron, yet neither understands the others labours, although both are masters of their Art. If Hermes himselfe, 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 adayes 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 Physicall Tincture, we whilest we seeke that, finde out other things: and unlesse the procreation of man were so usuall as it is, and nature did in that thing still observe her owne law, and rules, we should scarce not but erre. But to returne to what I intended; I promised in this first treatise to explaine Nature, lest every idle fancy should turne us aside from the true and plaine way. Therefore I say Nature is but one, true, plaine, perfect, and entire in its owne being, which God made from the beginning, placing his spirit in it: but know that the bounds of nature is God himselfe, who also is the originall of nature. For it is certaine, 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 workes all things: not that God cannot worke without it (for truely he himselfe made nature, and is omnipotent) but so it pleaseth him to doe. All thing 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 foure places, in which ſhe workes all theſe things, which appeare to us under ſhadowes; for truely things may be ſaid rather to be ſhadowed out to us, then really to appeare. She is changed in male, and female, and is likened to Mercury, becauſe ſhe joynes her ſelfe to various places; and according to the goodneſſe, or the badneſſe of the place ſhe brings forth things; although to us there ſeeme no bad places at all in the earth. Now for qualities there be only foure, and theſe are in all things, but agree not, for one alwaies 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 minde of God. Nature in this place ſerves us for no other purpoſe, but to underſtand her places, which are more ſutable, and of nearer affinity to her; that is, to underſtand how to joyne one thing to another, according to nature, that we mixe not wood and man together, or an oxe or any other living creature, and metals together: but let every thing act upon its owne like: and then for certaine nature ſhall performe her office. The place of nature is no other then, as I ſaid before, what is in the will of God.

The ſearchers of nature ought to be ſuch as nature her ſelfe is, true, plaine, patient, conſtant, &c. 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 learne by cleare examples, *viz.* Out of what things any thing may be made, how, and in what veſſell nature workes. For if thou wilt doe any

thing

thing plainly, as nature her selfe doth doe it, follow nature; but if thou wilt attempt to doe a thing better then nature hath done it, consider well in what, and by what it is bettered; and let it alwaies be done in its owne like. As for example, if thou desirest to exalt a metall in vertue (which is our intention) further then 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 metall out of hearbs, thou shalt labour in paine, 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 seene, constant, and is knowne by the things which are brought forth, as woods, hearbs, and the like. I said also that the searcher of nature must be true, simple hearted, patient, constant, giving his minde but to one thing alone, &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 selfe a seed, (*i*) her will, and pleasure in the Elements. She indeed is but one, and yet brings forth divers things; but workes nothing without a sperme: Nature workes whatsoever the

ſperme pleaſeth, for it is as it were an inſtrument of ſome Artificer. The ſperme therefore of every thing is better, and more advantagious to the Artificer, then nature her ſelfe. For by nature without ſeed, you ſhall doe as much as a Goldſmith ſhall without fire, gold, or ſilver, or a husbandman without corne, or ſeed. If thou haſt the ſperme, nature is preſently at hand, whether it be to bad, or good. She workes in ſperme, as God doth in the free will of man: and that is a great myſterie, becauſe nature obeyes the ſperme, not by compulſion, but voluntarily, even as God ſuffers all things, which man wills, not by conſtraint, but out of his owne free pleaſure: Therefore he gave man free will whether to bad, or to good. The ſperme therefore is the Elixir of every thing, or Quint-eſſence, or the moſt perfect decoction, or digeſtion of a thing, or the Balſome of Sulphur, which is the ſame as the Radicall moiſture in metalls. There might truely be made a large diſcourſe of this ſperme; but we ſhall onely keep to that which makes for our purpoſe in the Chymicall Art. Foure Elements beget a ſperme through the will, and pleaſure of God, and imagination of nature: for as the ſperme of man hath its center, or veſſell of its ſeede in the kidnies; ſo the foure Elements by their never ceaſing motion (every one according to its quality) caſt forth a ſperme into the Center of the earth, where it is digeſted, and by motion ſent abroad. Now the Center of the earth is a certaine empty place, where nothing can reſt. The foure Elements ſend forth their qualities into excentrall parts of the earth, or into the circumference of the Center. As a man ſends forth his ſeed into the entrance of the wombe of the woman; in which place nothing of the ſeed remaines, but after the wombe hath received

a due proportion, casts out the rest: so also it comes to passe in the Center of the earth, that the magnetick vertue of the part of any place drawes to it selfe any thing that is convenient for its selfe, for the bringing forth of any thing; the residue is cast forth into stones, and other excrements. For all things have their originall from this fountaine, neither hath any thing in the world any beginning but by this fountaine. As for example; let there be set a vessell of water upon a smooth even table, and be placed in the middle thereof, and round about let there be laid divers things, and divers colours, also salt, and every one apart: then let the water be powred forth into the middle; and you shall see that water to runne abroad here and there, and when one streame 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 sperme being by the foure Elements cast forth from the center into the circumference, passeth through divers places, and according 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 sperme 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 onely; yet nevertheless if a man doe abuse it, as is in his free will to doe, there is borne an abortive. For if a man contrary to Gods most expresse 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 borne a man, but

a beaſt, and an Abortive; becauſe the ſeed did not find a place ſutable to it ſelf. By ſuch an inhumane, & deteſtable copulation of men with beaſts there would be brought forth divers beaſts, like unto men. For ſo it is, if the ſperme 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 forme no more. Now whileſt the ſperme is yet in the center, there may as eaſily be brought forth a tree, as a metall from the ſperme, and aſſoone an hearbe, as a ſtone, and one more pretious then another, according to the purity of the place: But how the Elements beget a ſperme is in the next place to be treated of, and it is done thus: The Elements are foure: 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 ſelfe is moſt apt to produce things like unto it ſelfe in its owne ſphere, and ſo it pleaſed God it ſhould be: Theſe foure never are at reſt, but are alwaies acting one upon another; and every one by it ſelfe ſendeth forth his owne thinneſs, and ſubtlety, and they all meet in the center: now in the center is the Archeus, the ſervant of nature, which mixeth thoſe ſpermes, and ſends them forth. And how that is done is to be ſeene more fully in the Epilogue of the 12 treatiſes.

THE

THE THIRD TREATISE.

Of the true first matter of Metalls.

THe first matter of Metalls is twofold, but the one cannot make a metall without the other. The first and principall is the humidity of the aire mixed with heat; and this the Philosophers called Mercury, which is governed by the beams of the Sunne, and Moon in the Philosophicall sea: the second is the dry heat of the earth, which they called Sulphur. But because all true Philosophers chiefly concealed this, wee will a little more cleerly 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 bee some that take the whole body for the matter, or seed, or sperme; 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 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 sperme, and is alwaies the 8200th. part, yea even in every wheat corne; and this cannot bee otherwise. For not the whole corne, 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 eares, 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 fruitleſſe diſſolution of metalls, and are deſirous to diſſolve the whole of metalls, that afterwards by their mutuall commixtion they may make a new metall. But theſe men, if they conſidered the proceſſe of Nature, ſhould ſee that the caſe is far otherwiſe; for there is no metall ſo pure, which hath not its impurities, yet one more, or fewer then 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 metalls of the vulgar, in which it is not. For theſe metalls, 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 metalls 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 certaine humidity mixed with warm aire, and it reſembles fat water, ſticking to every thing pure, or impure, but in one place more abundantly then in another, by reaſon the earth is more open, and porous in one place then in another, having alſo an attractive power. It comes forth into the light ſomtimes 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 3 principles: but in reference to the matter of metalls is but one, without any conjunction to any thing, excepting to its covering or ſhadow, *viz.* ſulphur, &c.

THE

THE FOURTH TREATISE.

How Metals are generated in the bowells of the earth.

METalls are brought forth in this manner. After the foure Elements have sent forth their vertues 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 perpetuall 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 wisdome know, that the sperm of metalls doth not differ from the sperm of all things, *viz.* the moist vapour: therefore in vain do Artists look after the reducing of metalls 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, though not so cleerly, because hee speaks of the foure Elements, but yet hee did say as much, but he spake only to the sons of Art. But *I*, that I might the more cleerly open the Theorie, 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 metall may bee 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 treate of the matter of metalls. A little before I ſaid, that all things were made of the liquid aire, or the vapour, which the Elements by a perpetuall motion diſtill into the bowells 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 foregoingt reatiſes) ſo from the variety of places proceeds the variety of things. There be ſome that ſuppoſe Saturne to have one kind of ſeed, and Gold another, and ſo all the reſt of the metalls. But theſe are fooliſh fancies; there is but one only ſeed, the ſame is found in Saturne 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, then 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 fatneſſe of Sulphur ſticks to the walls; I ſay that vapour which the Philoſophers have called the Mercury of Philoſophers applyes it ſelf to, and is joined to that fatneſſe, which then it ſublimes with it

ſelf,

selfe; and then becomes an unctuosity, and leaving the name of a Vapour, is called by the name of Fatnesse; which afterward coming by sublimation unto other places, which the fore-going vapour hath cleansed, where the earth is subtill, pure, and moist, fills the pores thereof, and is joined to it, and so it is made Gold; but if that fatnesse come to impure, and cold places, it is made Lead; but if the earth bee cold and pure, and mixed with sulphur, it is made Copper, &c. For by how much more a place is depurated, or clensed, by so much the more excellent it makes the metalls: for wee 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 passe, that now there may bee found Mines in those places where a thousand yeers agoe were none; for in its passage it alwaies subtilizeth that which is crude and impure, carrying it by degrees with it: And this is the reiteration, and circution of nature; it is so long sublimed in producing new things, untill 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 selfe, 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 Metalls are thus made, the earth by long distillation is purified, then they

are generated by the acceſſe, or coming thither of the fatneſſe : they are brought forth no other way, as is the fooliſh opinion of ſome that miſ-interpret 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 aire congeals, becauſe aire hath ingreſſe into aire, and they join 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 depurated : and ſo afterward in thoſe places metalls are more eaſily brought forth.

Even

Even so very experience testifies, that gold cannot be got, or found any where but in mountains, and seldome or never in plain, and levell ground: for most commonly such places are moist, not with the vapour, but with Elementary water, which drawes to it self that vapour, 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 grosse sand, and whither the vapour doth not bring with it that fatnesse, or sulphur, it brings forth herbs and grasse 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 selfe, without being joined to the fatnesse of sulphur, and comes to a place of pure salt water, there are made Diamonds; and this is in cold places, whither that fatnesse cannot come, because that fatness would hinder the making of these stones. For wee must know, that the spirit of water is sublimed easily, and that with a small heat; but oil, and fatnesse cannot be carryed 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; wee must know that they are made by reason of the sulphur in this manner: if the fatnesse of the sulphur be congealed, then by that perpetuall motion, the spirit of the water passing through, it digests and purifies it by virtue of the

salt,

ſalt, untill it bee coloured with a digeſted heate, 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 afterward hath a power to enter into imperfect things, and ſo brings in a colour to them, which afterward is joined to that water, being then in part congealed, and ſo fills up the pores thereof, and is fixed with it, with an inſeparable fixation. For all water is congealed with heat, if it be without ſpirit, & congeled with cold, if it hath a ſpirit; but he that knows how to congeal water with heat, & to join a ſpirit with it, ſhall certainly find out a thing more pretious then gold, and every thing elſe. Let him therefore cauſe that the ſpirit be ſeparated from the water, that it may putrifie, and bee like a graine. Afterwards the feces being caſt away, let him reduce and bring back the ſpirit again from the deep into water, and make them be joined together again: for that conjunction will generate a branch of an unlike ſhape to its parents,

THE

THE SIXTH TREATISE.

Of the second matter, and putrefaction of things.

WEE 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 ſelfe, and things generated of ſeed. For every thing that hath ſeed is multiplyed in it, but without the help of Nature it is not done: for the ſeed is nothing elſe but the air congealed in ſome body: or it is a moiſt vapour; and unleſſe 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 that is threefold, which is brought forth by the foure Elements. The firſt is Minerall, and is that which we now ſpeak of; the ſecond is Vegetable; the third Animall. The Minerall ſeed is known by Philoſophers alone: the Vegetable is common, and vulgar, as we may ſee in fruits: the Animall is known by imagination. The Vegetable doth ſhew to us, how Nature made it of the four Elements. For wee muſt know that the winter is the cauſe of putrefaction, ſeeing it congeals the Vitall ſpirits in trees; and when thoſe by the heat of the Sun (in which there is a mag-

netick vertue, attractive of al manner of moisture) are resolved; then the heat of nature, stirred up by motion drives, or forceth the subtill Vapour of the water to the circumference, and this vapour openeth the pores of the tree, and makes drops distill, alwaies separating the pure from the impure. Yet the pure sometimes goeth before the impure; the pure stayes, and is congealed into flowers, the impure goes into leaves, the grosse, 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 sperme is a seed or kernell, out of which even without the sperm is brought forth a tree, for multiplication is not in the sperm, but in the seed.) So wee see with our eyes, that Nature creates a seed out of the four Elements, lest wee should labour in vain about it; for what is created already need not a Creator. Let this by way of example bee sufficient for the advertisement of the Reader; but now I return to my purpose concerning the Mineralls. Nature creates the Mineral seed, or the seed of Metalls in the bowels of the earth: wherefore it is not beleeved 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 eys, 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

forth of the same fountaine, as that beneath in the bowells of the earth. And what prerogative should Vegetables have before Metalls, that God should put a seed into them, and without cause withhold it from these? Are not Metalls 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 Metalls, 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 rule of composition : hee which gives no credit to this 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 Metalls is truely, and really put into them: and the generation of it is thus. The foure Elements in the first operation of Nature doe by the help of the Archeus of Nature distill into the center of the earth a ponderous, or heavy Vapour of water, which is the seed of Metalls, and is called Mercury by reason of its fluxibillty, and its conjunction with every thing, not for its essence; and for its internall heat it is likened to Sulphur, and after congealation becomes to be the radicall moisture. And although the body of Metalls be procreated of Mercury (which is to bee understood of the Mercury of Philosphers) yet they are not bee hearkned to, that think the vulgar Mercury is the seed of Metalls, and so take the body in stead of the seed, not considering that the vulgar Mercury spoken of hath its own seed in it self. The errors, and mistakes of all these men will be made apparent by the following exam-

ple. It is manifeſt that men have ſeed, in which they are multiplyed: 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 Metalls, the vulgar Chymiſts goe 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 Heterogeneous things not requiſite to the true Art, and afterward joine 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 before-hand is deſtroyed. Every thing is multiplyed 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 joining of them together, brings forth a new forme: the ſeeds therefore, or ſpermes, not bodies are to bee taken. Take therefore a living Male, and a living Female; joine 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 beleeve 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 doe 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 doe nothing, onely to ſeparate the thin from the thick, and to put it into its due veſſell.

veſſell. 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 Elements: thou haſt four great Lights, two Celeſtiall, and two Centrall: This is all that is, hath been, or ſhall be, that is made plain by this forenamed ſimilitude. If I might lay down all the myſteries that might be raiſed from hence, they would amount to a great volume. I return to my purpoſe, and I tell thee true, my ſon! one is not made of one naturally, for thus to doe is proper to God alone: let it ſuffice thee that thou art able out of two to make one, which wil 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 appeares to the ſons of wiſdome.

THE SEVENTH TREATISE.

Of the vertue of the second matter.

BUT that thou maist 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 Minerall, Vegetable, and Animall Kingdom. The Minerall can subsist of it self, although there were no man in the world, nor tree, or herb. The Vegetable likewise, although there were no Metall, nor Animall, can stand by it self: these two are of one made by one: But the third hath life from the other two which wee 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 alwaies vertue, or excellency ends in a third thing, and is multiplyed 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 hearb, or the tree is multiplyed. In the Animall Kingdome 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 multiply-

plyed, thou knoweſt. In the Minerall thou knoweſt not how to make a Metall, and if thou braggeſt that thou canſt, thou art a foole, and a lyar, Nature makes that, and although thou ſhouldſt have the firſt matter, according to the Philoſophers, yet it would bee impoſſible for thee to multiply that Centrall ſalt without Gold: Now the ſeed of Metalls is known only to the ſons of Art. In Vegetables the ſeed appears outwardly; the reins of its digeſtion is warm aire. In Animalls the ſeed appears inwardly, and outwardly; the reins of its digeſtion are the reins of a Male. Water in Mineralls 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 Minerall ſeed, is aire. And thoſe are 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 join it ſelf to every thing in its own Kingdome, becauſe it is ſubtill, and is nothing elſe but aire, which by fatneſſe is congealed in water: It is known thus, becauſe it doth not mixe it ſelf naturally to any thing out of its own Kingdome: 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 ſperme may be ſent forth, in whoſe Center the ſeed lyes, which is aire: 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

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 sperme is visible, and is almost a living soule; it is not found in things that are dead: It is drawn forth two wayes, pleasantly, and by force: But because wee are in this place to treat of the verte of it onely, 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, & makes the sperm, or corn to putrefie; and causeth a congealation of the pure point, and also by the heat of its body nourisheth it, and makes it grow: and this is done in all the foresaid Kingdomes of Nature; and is done naturally by months, years, and ages. But that

that is a witty Art, that can ſhorten any thing in the Minerall, and Vegetable Kingdome, but not in the Animall: in the Minerall Kingdome 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 bowells, but alſo in the ſuperficies of the earth. As I have already ſaid in the foregoing Chapters. But that this may bee the more eaſily underſtood, I will adde 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 likeneſſe: As for example, in Animalls there are Matrixes of Women, Cowes, Mares, Bitches, and the like. So in the Minerall, and Vegetable Kingdomes, there are Metalls, Stones, Salts; for the Salts in theſe two Kingdomes are to bee conſidered of, as alſo their places, according to more or leſſe.

THE NINTH TREATISE.

Of the Commixtion of Metalls, 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 to Praxis, *viz.* how Metalls 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 Metalls 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 *Saturne* is placed the uppermost, or highest, next to that *Iupiter*, then *Mars*, then *Sol*, or the Sun, then *Venus*, then *Mercury*, and last of all *Luna*, or the Moon. Consider also that the vertues of the Planets doe not ascend, but descend: Experience teacheth as much, *viz.* that of *Venus*, or Copper is not made *Mars*, or Iron, but

of

of *Mars* is made *Venus*, as being an inferiour sphere: So also *Iupiter*, or Tin is easily changed into *Mercury* or Quick-silver, because *Iupiter* is the second from the firmament, and *Mercury* the second from the earth: *Saturne* 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 *Saturne*, or Lead, and *Luna*, or Silver, in midst of which the Sun is placed: as also betwixt *Iupiter* 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 there are some that make Silver out of Lead: But if they knew by these mutations to give or minister to them the nature of Gold, they would certainly find out a thing more pretious then any treasure. Wherefore I say we must not bee ignorant what Metalls are to be joined to each other, whose nature is agreableone to the others. Moreover there is granted to us one Metall, which hath a power to consume the rest, for it is almost as their water, & mother: yet there is one thing, and that alone, the radicall moisture, *viz.* of the Sunne, 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 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 ſelfe of Nature, which knows how to draw forth by vertue of the ſun beams (through a wonderfull power, and vertue) that which ſo many men have ſought after, and is the beginning of our work.

THE TENTH TREATISE.

Of the Supernaturall Generation of the Son of the Sun.

WE E 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 yeelds ſeed, or tincture. But, will ſome ask, Why doth not Gold, or any other Metall bring forth ſeed? the reaſon given is this, becauſe it cannot bee ripe, by reaſon of the crudity of the air, it hath not ſufficient heat, and it happens, that in ſome places there is found pure Gold, which nature would have perfected, but was hindred

hindred by the crude aire. As for example, wee see that Orenge trees in *Polonia* doe indeed flourish as other trees; in *Italie*, and elsewhere, where their naturall soil is, they yeeld, and bring forth fruit, because they have sufficient heat; but in these cold places they doe 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 Metalls: Gold may yeeld fruit, and seed, in which it multiplyes it self by the industry of the skilfull Artificer, who knows how to exalt Nature, but if he will attempt to do it without Nature, he will be mistaken. For not only in this art, but also in every thing else, we can doe 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 appear 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 twofold dissolution, although there be many other dissolutions, but to little purpose; there is onely one that is truely naturall, the other is violent, under which all the rest are comprehended. The naturall is this, that the pores of the body bee opened in our water, whereby the seed, that is digested, may bee sent forth, and put into its proper Matrix: Now our water is heavenly, not wetting the hands, not vulgar, but almost rain water: The body is gold, which yeelds 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, untill 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 fatnesse thereof, which is bred in the bowells 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 passe from the Theorie 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 scattered 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 graines, 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 our fire, and let there be made of them a dry liquor; first of all the earth wil be resolved into water, which is called the Mercury of Philoso-

phers

phers; and that water shall resolve those bodies of Gold, and Silver, and shal consume them so, that there shall remain but the tenth part with one part; and this shall be the radicall moisture of Metalls. 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 cleer; upon this put that radicall 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 deale of discretion, untill colours appear like a Peacocks tail; govern it by digesting it, and be not weary, untill 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 bottome ashes of a fiery colour, and the water almost red, open the vessel, dip in a pen, and smeare some Iron with it, if it tinge, have in readinesse that water, which afterwards I shall speak of, and put in so much of that water as the cold aire was, which went in, boil it again with the former fire, untill it tinge again. So far reached my experience, I can doe 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, untill 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, 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, continuall, which goes round the matter; the second is a naturall fire, which digests, and

fixeth

fixeth the matter: I tell thee truely that I have opened to thee the governance, or rules of the fire, if thou understandest Nature: The vessell remains yet to be spoken of. It must be the vessel of Nature, and two are sufficient; the vessell of the first work must beround; but in the second a glasse, a little lesse like unto a viall, or an egge. 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 vessell therefore of Nature is but one; but wee 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 lesse 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 lye hid in the shadow, to appear, and to take from them their vaile, is granted to an intelligent Philosopher by God through Nature. Consider, I beseech thee, the simple water of a cloud: who would ever beleeve that that contains in it selfe all things in the world, hard Stones, Salts, Aire, Earth, Fire, when as yet of it selfe it seems to be simple? What shall I say of the Earth, which contains in it Water, Fire, Salts, Aire, and of it self seems to be but meer earth? O wonderfull Nature, which knows how to produce wonderfull fruits out of Water in the earth, and from the Aire to give them life. All these are done, and the eyes of the vulgar doe not see them; but the eyes of the understanding, and imagination perceive them, and that with a true sight. The

eyes

eyes of the wise look upon Nature otherwise, then the eyes of 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 bee 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 perpetuall motion sends its heat, or beams upward to the superficies of the earth. That intrinsecall heat is far more efficacious then this Elementary fire; but it is allayed with an Earthy water, which from day to day doth penetrate the pores of the earth, and cooles it: So the Aire doth temper, and mitigate the heavenly Sun, and its heat, for this aire doth day after day fly round the world: and unlesse 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 Centrall 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 Aire did not come betwixt. But how these Elements work one with another, I will briefly declare. In the Center of the earth is the Centrall 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 heate causeth aire after this manner. The Matrix of aire is water; which bringeth forth sons of its own nature, but unlike, and far more subtill then it selfe;

for where the water is denyed entrance, the aire enters: when therefore that Centrall heat, which is perpetuall, doth act, it makes water distill, and be heated, and so that water by reason of the heat is turned into aire, 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 aire: 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 Centrall heat worke; it lifts up the subtill water into aire, that which is thick by reason of its salt or fatnesse, it distributes to the earth, by meanes of which divers things are generated, that which remaines becomes stones, and rocks. But some may object, if it were so, it would be done constantly, but oftentimes there is no wind at all perceived. I answer, if water be not poured violently into a distillatory vessell, there is made no wind, for little water stirs up but little wind: you see that thunders are not alwaies made, although there be rain, and wind; but only when by force of the aire the swelling water is carried to the sphere of the fire; for fire will not indure water. Thou hast before thine eyes an example, when thou poures 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 vessells, and places are ma-

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ny; and sometimes one cavity by blasts, or winds drives away from it self water for some dayes, and months, untill there be a repercussion of the water again: As wee see in the sea, whose waves are moved and carryed 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 Aire, 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 coole our Earth, and Aire, then the Earth would be dryed, for these two reasons, *viz.* by reason of the Motion of the Centrall Sun, and heat of the Celestiall: 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 Celestiall, and Centrall Sun (for they have a magnetick vertue 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 Centrall heat may change the Water into Aire, that it may goe forth into the plaines of the world, and scatter the residue, as I said, through the pores of the earth; and then contrariwise the Aire will be turned into Water, far more subtill then 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 hee also dying may be burnt, and his ashes scattered into water, and thou boil that water untill it be enough, and thou shalt have a medicine to cure the lepro-

lie. Mark, and be ſure that thou takeſt not cold for hot, or hot for cold, but mixe 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. Doe 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; Hee which hath ears let him heare, and he which hath his ſenſes, let him ſet his mind upon what I ſay.

THE TWELFTH TREATISE.

Of the Stone, and its vertue.

IN the foregoing Treatiſes it hath been ſufficiently ſpoken concerning the production of Naturall things, concerning the Elements, the Firſt matter, and Second matter, Bodies, Seeds, and concerning the Uſe and Vertue of them: I wrote alſo the Praxis of making the Philoſophers Stone. Now I will diſcover ſo much of the vertue 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.

cient Philosophers, verified by reason, and experience; whom wee 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 dumbe men cannot speak. What prerogative should all things in this world have before Metalls? Why should these alone by having seed without cause denyed to them, be excluded from Gods universall 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 bee multiplyed in their Seed? The Art of Alchymie in its kind is true, Nature also is true, but the Artificer is seldome 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 onely knowes: 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 doe not agree; but Water is of more worth then 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 easy to bee congealed with the earth, by the help of the crude aire, which from the

beginning was separated from it. And this is done without cessation, by a perpetuall motion; because fire, or heat is stirred up no otherwise then 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 aire, the life of all living things. Things therefore grow after this manner (as I said before) *viz.* out of water; for out of the subtill Vapour of it, subtil and light things proceed; out of the oylinesse of it, things that are heavy, and of greater price; but of the salt things far more excellent then the former. Now because Nature is sometimes hindred, that it cannot produce pure things; seeing the Vapour, Fatnesse, and Salt are fouled or stained, and mixe 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 joined to Nature, as heterogeneous, separate, cleanse, joine pure things with pure, ripe to ripe, crude to crude, according to the poise of Nature, and not of Matter. And know that the Centrall salt Nitre doth not receive more of the Earth then it hath need of, whether it be pure or impure: but the fatnesse of the water is otherwise, for it is never to be had pure; art purifies it by a twofold heat, and then conjoins it.

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THE EPILOGUE, or CONCLUSION OF THESE TWELVE TREATISES.

FRIENDLY READER,

I Wrote the Twelve foregoing Treatises in love to the sonnes of Art, that before they set their hand to the worke 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 keyes, 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 appeare. 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 farre doth

doth the light of Nature penetrate, and discovers inward things; of which thing take this for an example. Let a boy that is twelve yeares old, and a girle of the same age, be cloathed 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 passe them over in silence; only I will treat a little concerning the Life of Man. Man was created of the Earth, and lives by vertue of the Aire; for there is in the Aire a secret food of life, which in the night wee call dew; and in the day rarified water, whose invisible, congealed spirit is better then the whole Earth. O holy, and wonderfull 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 naturall reasons, that he which is desirous of the art, and feares God, may the more easily understand all things, which through Gods blessing, with my eyes

eyes I have seen, with mine own hands have made without any deceit of sophistication: for without the light, and knowledge of Nature, it is impossible to attain to this Art, unlesse it come to any by Gods speciall revelation, or some speciall friend doth privately shew it. It is a thing of little account, yet most pretious, which being divers times described, I doe now again repeat. Take 10 parts of aire, 1 part of living gold, or living silver; put all these into thy vessell; boyle this aire first untill it be water, and then no water. If thou art ignorant of this, and knowst not how to boyl aire, 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, untill 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 celestiall, and terrestiall: and to speak more plainly, it is our Loadstone, which in the foregoing Treatises I called Chalybs, or Steel: The Aire generates this Load-stone, and the Loadstone generates, or makes our Air to appear, and come forth. I have here entirely shewed thee the truth; Begge of God that hee 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 operation of it is this, to dissolve the congealed aire, in which thou shall dissolve

the tenth part of Gold; ſeale this up, and work with our fire, untill 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 proceſſe 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 cleerly, 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 beleeve the truth, doe not blame me, but thy ſelf; and perſwade thy ſelfe 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: alwaies 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 aire, 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. Doe 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 fruitleſſe things, that they ſhould not ſpend their coſts in vain. All things indeed might have been comprehended in few lines, yea in few words: but I was willing to guide thee to the knowledge of Nature by Reaſons, and Examples; that thou mighteſt in the

firſt

firſt place know, what the thing is thou ſeekeſt after, whether the firſt, or ſecond matter, alſo that thou mighteſt have Nature, her light, & ſhadow diſcovered to thee. Be not diſpleaſed 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 diſtill into the Center of the earth a radicall moiſture, and how the Centrall 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 Celeſtiall Sun hath a correſpondency with the Centrall Sun: for the Celeſtiall Sun, and the Moon have a peculiar power, and vertue of diſtilling into the earth by vertue of their beams: for heat is eaſily joined to heat, and ſalt to ſalt. And as the Centrall Sun hath its ſea, and crude water, that is perceptible; ſo the Celeſtiall Sun hath its ſea, and ſubtill water that is not perceptible. In the ſuperficies the beams of the one, are joined to the beams of the other, and produce flowers, and all things. Therefore when there is raine made, it receives from the aire that power of life, and joins 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 dryneſſe the aire, which in it is reſolved into water: ſuch attractive power hath the ſalt-nitre of the earth, which alſo was aire, and is joined to the fatneſſe 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 volatill! O our *Caput Mortuum*, or dead head, or feces of our Sea! Our Water that wets not our hands, without which no mortall 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 bee without it: and ſo thou haſt a thing diſcovered to thee more pretious 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 wonderfull 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 liberall, 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

and dangers are made more cautious, and wise, having that commendable silence of *Harpocrates*. For as often as I would discover my selfe to great men, it alwaies turned to my losse 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 wisdome 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 Armoniacke, 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 speake any further, and this only God must reveale, who knows the hearts, and minds of men. He will haply upon thy constant, and earnest prayers, and the frequent reading over of this booke, open the eyes of thy understanding. The vessell, as I said before, is but one from the beginning to the end, or at most two are sufficient: the fire is continuall in both operations; for the sake of which let the ignorant read the tenth, and eleventh Treatise. If thou shalt operate in a third matter, thou shalt effect nothing: they medle with this, whoever work not in our Salt, which is Mercury, but in Herbs, Animals, Stones, and all Minerals, excepting our Gold, and Silver covered over with the sphere of *Saturne*. And whosoever desires to attaine to his desired end, let him understand the conversion of the Elements to make light things heavy, and to make spirits no spirits; then hee shall not worke 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 owne experience,) to the glory of God, the welfare of thine owne ſoule, and good of thy neighbour.

TO

TO THE

SONS of TRVTH:

A Preface

To the Philoſophicall *ÆNIGMA*, Or *RIDLE.*

SONS of WISDOME,

I Have now opened to you all things from the very firſt riſing of the univerſall fountaine, 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 Theorie and Praxis, as plainely as it was lawfull. But leſt any ſhould complain of my briefneſſe, that by reaſon of it I have omitted ſomething, I will yet further deſcribe to thee the whole Art by way of Ridle, or Ænigmaticall ſpeech; that thou maiſt ſee how farre through Gods guidance I am come. The bookes 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

reaſon that encouraged mee 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 explaine thoſe writings far more ſubtilly then Nature, which is ſimple and plain, did require: yea all my true ſayings did ſeem to them being profoundly wiſe, or ſavouring of high things, to bee 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 meanes underſtand mee, not beleeving 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 doe 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 Alchymie there were required ſubtilneſſe, and quickneſſe 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, bee ſimple, or plaine, and not too wiſe untill you have found out the ſecret, which when you have, it will of neceſſity require wiſdome enough to uſe, and keep it; then it will be eaſy for you to write many books; becauſe it is eaſier for him, that is in the Center, and ſees the thing, then for him that walks in the Circumference, and only heares of it. You have the ſecond matter of all things moſt cleerly deſcribed unto you: but let mee give you this Caution, that if you would attaine to this ſecret, know that firſt of all God is to bee prayed to, then

your

your neighbour is to bee loved: and lastly, doe not fancy to your selves things that are subtill, which Nature knew nothing of; but abide, I say, abide in the plain way of Nature; becausse you may sooner feel the thing in plainnesse, or simplicity, then see it in subtilty. In reading therefore my writings doe 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, then 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 wonderfull manner) such a moisture, or humidity, which doth dissolve Gold without violence, or noise, yea so sweetly, and naturally, as ice doth melt in warme water: if you find out this, you have that thing, out of which Gold is produced by Nature: and although all Metalls, and all things have their originall 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 mee who desire to deserve well of you: I have dealt as faithfully as it was lawfull for mee, and as becomes a man of a good conscience to doe. If you ask who I am, I am one that can live any where: if you know mee, and desire to shew your selves good and honest men, you shall hold your tongue: if you know mee not, doe not enquire after mee, for I will reveale to no

mortall man, whileſt I live, more then I have done in this publick writing. Beleeve mee, if I were not a man of that ranke and condition as I am, nothing would be more pleaſant to mee then 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 covetouſneſſe are altogether in uſe, where all things are to be ſold, and that vice doth excell vertue. I ſee the better things of the life to come before mine eys. I rejoice in theſe. Now I doe not wonder, as before I did, why Philoſophers, when they have attained to this Medicine, have not cared to have their dayes ſhortned; becauſe every Philoſopher hath the life to come ſet ſo cleerly before his eyes, as thy face is ſeen in a glaſſe. And if God ſhall graunt thee thy deſired end, then thou ſhalt beleeve mee, and not reveal thy ſelf to the world.

THE

THE PARABLE, OR *PHILOSOPHICALL RIDLE.*

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 Antarticke, 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 bred 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 Mermaides ſwimming up and down with the Nymphs, and being wearywith my foregoing labors, and oppreſſed with divers thoughts, I was with the noiſe of waters overtaken with ſleep, and whileſt I was in a ſweet ſleep, there appear'd to me in my ſleep

a wonderfull vision, which is this. I saw *Neptune* a man of an honorable old age, going forth out of our sea with his three toothed instrument, called *Tridens*, who after a friendly salute led mee into a most pleasant Iland. This goodly Iland was situated towards the South, being repleniſhed with all things respecting the necessity, and delight of man: *Virgils Elisian* field might scarce compare with it. All the banks were round about beset with green Mirtles, Cypresse trees, and Rosemary. The green meadowes 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 wonderfull manner. The woods were filled with Orenge, and Lemon-trees. The high wayes 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 bee short, whatsoever is in the whole world was seen there. As I was walking, there was shewed to me by the foresaid *Neptune* two Mines of that Iland 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 Meadow in which was a peculiar Orchard with divers sorts of trees most goodly to behold, and amongst the rest, being very many hee shewed to mee seven Trees marked out by speciall names; and amongst these I obserued two as chiefest, more eminent then the rest, one of which did beare 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 then the Lillies, and the leaves therof were as fine Silver: Now

these

these trees were called by *Neptune*, the one the tree of the Sun, the other the tree of the Moon. And although in this Iland all things were at ones pleasure, and command, yet there was one thing, 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 bee had by any means or medium; and if it were at any time had, yet it was unprofitable, and poisonous, unlesse they fetched it (as few could doe) from the beams of the Sun, and Moone; and he which was fortunate in so doing could never get above ten parts; and that water was most wonderfull: and beleeve mee, for I saw it with mine eyes, and felt it, that that water was as white as the snow; and whilest 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 *Saturne*. This man taking the vessell drew ten parts of water; and tooke 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 wonderfull thing, water to bee 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 mee most lovingly. My Son, it is true this is a thing to be wondered at; but doe not thou wonder at it, for so it must be. For this water is the Water of life, having power to better the fruit of this

tree ſo, that afterward neither by planting, or graffing, but only by its own odour it may convert the other ſix trees into its own likeneſſe. Moreover this water is to this fruit as it were a woman, the fruit of this tree canbe putrefied in nothing but in this water, and although the fruit of it be of it ſelf moſt wonderful, & a thing of great price; yet if it be putrefied in this water, it begets by this putrefaction a *Salamander*, abiding in the fire, whoſe blood is more pretious then any kind of treaſure or riches in the world, being able to make thoſe ſix trees, which here thou ſeeſt, fruitfull, and to bring forth their fruit ſweeter then the honey. But I asked, Sir, How is that done? I told thee (ſaith hee) 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 bee ſatisfied with it. I demanded moreover, Sir, is it boiled with a ſtrong fire, and how long is it in boyling? But ſaid he, that water hath an intrinſecall fire, and if it be helped with a continuall heat, it burns three parts of its body with this body of the fruit, and there wil remain but a very ſmal part, which is ſcarce imaginable, but of wonderful vertue; it is boiled by the skilfull wit of the Artificer, firſt 7 months, then 10, but in the mean time there appeared divers things, and alwaies in the fiftieth day, or thereabouts. I demanded again, Sir, cannot this fruit be boiled in other waters, or ſomething be put to it? Hee anſwered, there is but this one water that is uſefull 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 originall from this water, which is extracted out of the beams

of

of the Sun, and Moone by a magnetick vertue: Besides they have a great correspondency betwixt themselves, but if any strange thing be added to it, it cannot performe 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 bee immortall, 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 vertue 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 yeelds nine and twenty graines of blood; and every grain will yeeld to thee the fruit of the Tree of the Sun in 864 fold. I asked, Can it not be made yet better? The Philosophicall Scripture being witnesse (saith hee) it may bee exalted first to ten, then to a hundred, then to a thousand, and ten thousand. I required again of him, Sir, Doe many know that Water, and hath it any proper name? He cryed out saying, Few know it, but all have seen it, and doe 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 further, Doe any use it to any other things? Every creature (saith 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

which mixeth it ſelf to every thing. I asked againe, Is it uſefull 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 mee 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 hee tell mee any more, neither can I tell any more. Be ſatisfied with theſe, and beleeve mee, that it is not poſſible to ſpeak more cleerly. 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 mee, and then appeared to mee *Neptune* in a viſible ſhape: He congratulated my preſent happineſſe in the gardens of the *Heſperides*, ſhewing to me a Looking-glaſſe, 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 hee would reſolve mee my doubts. Now I importuned him with theſe words, Sir *I* have read the books of Philoſophers, and they ſay, that all generation is done by Male, and Female, yet I ſaw in my dream *Saturne* put the fruit alone of the Tree of the Sun into our Mercury; I beleeve alſo thee as the Maſter of this Sea, that thou knoweſt theſe things;

anſwer

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 Kingdomes of Nature, a foure footed Animall is brought forth one way, and a worme another: Although wormes have eyes, ſight, hearing, and other ſenſes, yet they are brought forth by putrefaction, and their place, or earth, in which they are putrefied, is the Female. So in this Philoſophicall work the mother of this thing is that Water of thine ſo often repeated, & whatſoever is produced of that, is produced as worms by putrefaction. Therfore the Philoſophers have created a Phenix, & 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 Philoſophicall Water ſhewed to thee oftentimes in thy ſleep, of which there muſt be ten parts to one of the body. And ſtrongly, and undoubtedly beleeve, My ſon, that thoſe things which are by me and *Saturn* ſhewed thee by way of dreams, according to the cuſtom, in this Iland, are not dreams, but the very truth, which Experience the only Miſtris of things will by the aſſiſtance of God diſcover to thee. I yet further demanded ſome things of him, but hee without any anſwer, after he had took his leave of mee, departing

ſet me, being raiſed from ſleep, into my deſired region of *Europe*. And ſo friendly Reader, let this ſuffice thee, which hath by mee thus farre been fully declared.

To God alone be praiſe and glory.

A DIALOGVE

BETWEEN

MERCVRY, the *ALCHYMIST* and *NATVRE*.

VPon a time there were assembled divers *Alchymists* together, and held a counsel how they should make, & prepare the Philosophers stone, and they concluded that every one should declare his opinion with a vow. And that meeting was in the open aire, in a certaine meadow, on a faire cleer day. And many agreed that Mercury was the first matter thereof, others that Sulphur was, and others other things. But the chiefest opinion was of Mercury, and that especially becausse of the sayings of Philosophers, becausse they hold, that Mercury is the first true matter of the Stone, also of Metalls: For Philosophers cry out, and say, OUR MERCURY, &c. And so whilest 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 stormes, 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 himselfe what the conclusion of that dispute should have been. Every one 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 remembring 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 wil 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 himselfe, as indeed all *Alchymists* usually doe. Hee therefore began to read the books of Philosophers, and fell upon a booke 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; hee 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 tooke Mercury again, and put it again into his vessell, and lest his wife should take it away, watched it. But the Mercury, as its manner is, vapoured away again. The Alchymist remembring that the first matter of the

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Philosophers Stone must be volatile, rejoiced exceedingly, altogether perswading himselfe that he could not now be deceived, having the first matter: Hee began now to work upon Mercury boldly, he learned afterwards to sublime it, and to calcine it divers ways, as with Salt, Sulphur, and Metalls, Mineralls, Bloud, Haire, Corrosive waters, Herbs, Urine, Vineger, but could find nothing for his purpose; hee left nothing unassayed in the whole world, with which hee did not work upon good Mercury withall. But when he could doe no good at all with this, hee fell upon this saying—— *that it is found in the dung-hill.* He began to worke upon Mercury with divers sorts of dung, together, and asunder: And when hee 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? Hee 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 vineger and salt, with nitre and vitriall. *Sen.* I tell thee this is not the true purifying of it, neither is this, thus purifyed, the true Mercury: Wise men have another Mercury, and another manner of purifying of it, and so he vanished away. The Alchymist being raised from sleep thought with himselfe what vision this should be, as also what this Mercury of Philosophers should be: hee could bethinke

bethinke himselfe of no other but the vulgar Mercury. But yet hee desired much that hee might have had a longer discourse with the old man: but yet hee worked continually, sometimes in the dung of living creatures, as boyes dung, and sometimes in his own. And every day hee went to the place, where hee saw the vision, that he might speak with the old man again: sometimes hee 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 beleeve 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 fel mad, by alwaies thinking of the old man. And when hee was in that strong imagination, there appeared to him in his sleep a false vision, in the likenesse of the old man, and said to him, Doe not despaire, my friend, thy Mercury is good, and thy matter, but if it will not obey thee, conjure it, that it bee 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 poore Alchymist was raised from sleep, yet not without great comfort. He took then a vessell full of Mercury, and began to conjure it divers wayes, as his dream taught him. And hee remembred the words of the old man, in that hee said, *Serpents are conjured*, and Mercury is painted with Serpents, hee thought, so it must bee conjured as the Serpents. And taking a vessell with Mercury hee began to say; *Ux, Vx, Ostas, &c.* And where the

name

name of the Serpent ſhould be put, he put the name of Mercury, ſaying: And thou wicked beaſt Mercury, &c. At which words Mercury began to laugh, and to ſpeak unto him ſaying, What wilt thou have, that thou thus troubleſt mee 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 mee? and why could not I fix thee? *Merc.* O my noble Maſter, I beſeech thee pardon mee, 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 ſelfe, 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 weake. *Alch.* Why doſt thou now excuſe thy ſelfe? *Merc.* I doe not, my Maſter, but I am faint and feeble. *Alch.* What hurts thee? *Merc.* The Alchymiſt hurts mee. *Alch.* What, doſt thou ſtill deride mee? *Merc.* O Maſter, no, I ſpeak of the Alchymiſt, but thou art a Philoſopher. *Alch.* O wel,

well,

well, that is true, but what hath the Alchymist done? *Merc.* O my Master, hee hath done many evill things to mee, for hee hath mixed mee, poor wretch as I am, with things contrary to mee: from whence I shall never bee 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 naturall to mee to deride fools. *Alch.* And what dost thou think of mee? *Merc.* O Sir, you are a great man, a very great Philosopher, yea greater then *Hermes* himselfe. *Alch.* Truly so it is, I am a learned man, but I will not commend my selfe, but my Wife also said to mee, that I am a very learned Philosopher, she knew so much by me. *Merc.* I am apt to beleeve thee, for Philosophers must be so, who by reason of too much wisdome, and pains fall mad. *Alch.* Goe to then, tell me therefore what I shall doe 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 mee how I must proceed with thee, and how I may make of thee the Philosophers Stone. *Merc.* If thou knowest, thou shall make it, but if thou knowest not, thou shalt doe nothing, thou shalt know nothing by mee, if thou knowest not already my Master Philosopher. *Alch.* Thou speakest to mee 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 beleeve thee my Master, for I know all this very wel,

I am yet foul, and unclean by reaſon of thoſe mixtures that thou haſt uſed. *Alch.* Therefore tell mee, 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 himſelfe ſaith: Surely I am an excellent man, Mercury hath been pleaſed to talke with mee, ſurely hee loves mee: 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 hee laboured in vain before, ſo now alſo he hath ſpent his time, and coſts to no purpoſe. Wherefore at laſt hee begins to curſe Mercury, and revile Nature becauſe ſhee 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 doe what thou oughteſt to doe? But Mercury modeſtly excuſeth himſelf. Yet Nature commands him to be obedient to the ſons of Wiſdome, 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 hee hath recourſe to Mercury, and now reſolves to mix him with hogs dung; but Mercury being angry that he had falſly accuſed him before his mother Nature, ſaith to the

Alchymiſt, What wilt thou have of me thou foole? Why haſt thou thus accuſed mee? *Alch.* Art thou he that *I* have longed to ſee? *Merc. I* am, but no man that is blind can ſee mee. *Alch. I* am not blind, *Merc.* Thou art very blind, for thou canſt not ſee thy ſelfe, how then canſt thou ſee mee? *Alch.* O now thou art proud, *I* ſpeak civilly to thee, and thou contemneſt mee: 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 devill, and not a good Mercury, if thou wilt ſpeak thus to Philoſophers: for before thou didſt alſo ſeduce me thus. *Mer.* Doſt thou know Philoſophers? *Alch.* I my ſelf am a Philoſopher. *Merc.* Behold our Philoſopher (ſmiling ſaid: and began to talke further with him ſaying) My Philoſopher, tell mee 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 wil leave you, for I am not yours. *Alch.* O thou art but a devill, and wilt ſeduce mee. *Merc.* Truly my Philoſopher thou art a devill to mee, not I to thee: for thou doſt deale moſt ſordidly with mee, after a devilliſh manner. *Alch.* O what doe I hear? this certainly is a devill 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 readſt of: for the Philoſophers ſaid, that Nature is to be mixed with

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Natures; and they command nothing to bee done without Nature; but thou doſt mix mee with almoſt all the ſordidſt things that bee, as dung. *Alch.* I doe nothing beſides Nature: but I ſow ſeed into its own earth, as the Philoſophers have ſaid. *Merc.* Thou ſoweſt mee in dung, and in time of harveſt I do vaniſh away, and thou art wont to reap dung. *Alc.* Yet ſo the Philoſophers have wrote, that in the dunghill their matter is to be ſought for. *Merc.* 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 mee. And he began to conjure him again, ſaying, *Vx Vx.* But Mercury laughing anſwered, Thou ſhalt doe 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 principall of all things, or muſt I ſeek after another? *Mer.* Truly the fruit doth not fal far from the tree, but I ſeek not mine own praiſe, Iam the ſame as I was, but my years are differing. From the beginning I was young, ſo long as I was alone, but now Iam older, yet the ſame as I was before. *Alch.* Now thou pleaſeſt me, becauſe now thou art older: for I alwaies ſought after ſuch a 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 mee in my old age, who didſt not know mee in my youth. *Alch.* Did not I know thee, who have worked with thee divers wayes, as thou thy ſelfe 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, doe 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 mee doe more? Am not I tormented ſufficiently by thee? Doe not I obey thee? Doe not I mixe 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, fleſh, bloud, butter, oyl, water, and which of all the metalls, or mineral can do that which I do alone? and is there no mercy to be had towards me? O what a wretch am I! *Alc.* O ho, it doth not hurt thee, thou art wicked, although thou turneſt thy ſelf inſide out, yet thou doſt not change thy ſelfe, thou doſt but frame to thy ſelfe a new ſhape, thou doſt alwaies return into thy firſt forme again. *Merc.* I doe as thou wilt have me, if thou wilt have me be a body, I am a body: if thou will have me be duſt, I am duſt, I know not how I ſhould abaſe my ſelf more, then when I am duſt, and a ſhadow. *Alch.* Tell mee 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 mee: thou ſeeſt my ſhape, and of this thou needeſt not know further. But becauſe thou askeſt mee of the Center, my Center is the moſt fixed heart of all things, immortall, and penetrating: in that my Maſter reſts, but I my ſelfe am the way, and the paſſenger, I am a ſtranger, and yet live at home, I am moſt faithfull to all my companions, I leave not thoſe that doe accompany mee; I abide with them, I periſh with them. I am an immortall body: I die indeed when I am ſlaine, but I riſe againe to judgement before a wiſe Judge. *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 mee, but I am older then my mother. *Alch.* What devill can underſtand thee, when thou doſt not anſwer to the purpoſe? thou alwaies ſpeakeſt Riddles. Tell mee if thou art that fountain of which *Bernard* Lord *Treviſan* writes? *Merc.* I am not the fountaine, but I am the water, the fountaine compaſſeth mee about. *Alch.* Is gold diſſolved in thee, when thou art water? *Merc.* Whatſoever is with mee I love as a friend; and whatſoever is brought forth with mee, to that I give nouriſhment, and whatſoever is naked, I cover with my wings. *Alch.* I ſee it is to no purpoſe to ſpeak to thee, I ask one thing, and thou anſwereſt another thing: if thou wilt not anſwer to my queſtion, truly I will goe to work with thee again. *Merc.* O maſter, I beſeech thee be good to me, now I will willingly doe what I know. *Alch.* Tell mee

therefore if thou art afraid of the fire. *Merc.* I am fire my ſelfe. *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 it can. *Alch.* And whither doſt thou goe, 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, hee is at reſt, and alwaies returnes wiſer, then he was when he came forth. *Alch.* Doſt thou come back again ſometimes? *Merc.* I doe, but in another forme. *Alch.* I do not underſtand what this is, nor any thing of the fire. *Merc.* If any one knew the fire of my heart, hee 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 bee in this Kingdome 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 mee, 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 alwaies can bring forth many thouſands out of the leaſt part? *Alch.* And how therefore muſt one deale with thee that thou maiſt be ſo? *Merc.* I am fire within, fire is my meat, but the life of the fire is aire, without aire the fire is extinguiſhed; the fire prevails over the aire, wherefore I am not at reſt, neither can the crude aire conſtringe, or bind mee: adde aire to aire, that both may be one, and hold weight, join it to warme fire, and give it time. *Alch.* What ſhall bee after that?

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Merc. The superfluous shall be taken away, the residue thou shalt burn with fire, put it into water, boyl it, after it is boyled 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 mee with Riddles. Wife, bring hither the hogs dung, I will handle that Mercury some new wayes, untill hee tell mee how the Philosophers Stone is to bee made of him. Mercury hearing this begins to lament over the Alchymist, and goes unto his mother Nature: accuseth the ungratefull operator. Nature beleeves her son Mercury, who tells true, and being moved with anger comes to the Alchymist, and calls him; Ho thou, Where art thou? *Alchym.* Who is that, thus calls mee? *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 doe thee any good, if thou couldst understand so much. *Alch.* VVhat devill reprehends me, so great a man, and Philosopher? *Nat.* O fool ful of pride, the dung of Philosophers, I know all Philosophers, and wise men, and I love them, for they love me, and doe all things for me at my pleasure, and whither I cannot goe they help me. But you Alchymists, of whose order thou also art one, without my knowledg, and consent, doe 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 fooles. *Alch.* It is not true: I also am a Philosopher, and know well

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how to worke, I have been with more then 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 dayes it was revealed to mee in a dreame. O I am wont to have true dreams; Wife thou knowest it! *Natur.* Thou shalt doe as the rest of thy fellowes have done, who in the beginning know all things, and thinke 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 hee which knowes mee doth not torment my Sons; nor disturbe mee, but doth to mee what hee pleaseth, and increaseth my goods, and heals the bodies of my sons. *Alch.* Even so doe I. *Natur.* Thou dost all things contrary to mee, and dost proceed with my Sonnes contrary to my will: when thou shouldst revive, thou killest; when fix, thou sublimest; when calcine, thou distillest; especially my most observant Sonne Mercury, whom thou tormentest with so many corrosive waters, and so many poisonous things. *Alch.* Then I will proceed with him sweetly by digestion only. *Natur.* It is well if thou knowest how to doe it, but if not, thou shalt not hurt him, but thy selfe, and expose thy selfe to charges, for it is all one with him, as with a gem, which is mixed with dung, that is alwaies good, and the dung doth not diminish it, although it be cast upon it, for when it is washed, it is the same gemme as it was before. *Alch.* But I would willingly

lingly know how to make the Philosophers Stone. *Natur.* Therefore doe not handle my Son in that fashion: for know, that I have many Sonnes, and many Daughters, and I am ready at hand to them that seek mee, if they bee worthy of mee. *Alch.* Tell me therefore who that Mercury is? *Nat.* Know that I have but one such Sonne, and hee is one of seven, and hee is the first; and hee is all things, who was but one; hee is nothing, and his number is entire; in him are the foure Elements, and yet himselfe is no Element; he is a spirit, and yet hath a body; he is a man, and yet acts the part of a woman; hee is a child, and yet bears the armes of a man; hee is a beast, and yet hath the wings of a bird; hee is poison, yet cureth the leprosie; he is life, yet kills all things; hee is a King, yet another possesseth his Kingdome; hee flyeth from the fire, yet fire is made of him; hee is water, yet wets not; hee is earth, yet hee is sowed; hee is aire, 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 neighbors will lay out no more money upon mee, if they should know that I know nothing: yet I will say that I doe certainly know, or else no body will give mee so much as bread: for many of them hope for much good from mee. *Natur.* 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 possibly I can. *Natur.* And then what wilt thou doe at last? *Alch.* I will try many ways privately: if either

of them ſucceed, I will pay them; if not, I will goe into ſome other far Country, and doe the like there. *Natur.* And what will become of thee afterward? *Alch.* Ha, ha, ha, there bee many countryes, alſo many covetous men, to whom I will promiſe great ſtore of Gold, and that in a ſhort time, and ſo the time ſhall paſſe away, till at laſt either I, or they muſt die Kings, or Aſſes. *Natur.* Such Philoſophers deſerve the halter: fie upon thee, make haſt and be hanged, and put an end to thy ſelf, and thy Philoſophy; for by this meanes thou ſhalt neither deceive mee, thy neighbour, or thy ſelf.

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A TREATISE OF SVLPHVR:

The Preface.

COURTEOUS READER,

SEEing I might not write more cleerly, then other ancient Philosophers have wrote; haply thou mayst not bee satisfied with my writings: especially since thou hast so many other bookes of Philosophers already in thy hands: but beleeve me, neither have I any need to write books, because I seek neither profit, nor vain glory by them; therefore I doe not publish who I am. Those things which I have now published for thy profit, and advantage, seem to mee to be more then enough; I purpose that other things, which remain, shall bee referred to the book of Harmony, where I have largely treated of naturall things: yet by the perswasion of some friends I must needs also write this Treatise of Sulphur; in which whether it be needfull to adde 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 bee not a sufficient example, no other examples shall doe thee good. For if thou wouldst consider with a mature judgement, how Nature works, thou wouldst not have need of so many volumes of Philosophers: because in my judgement 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 bee found, that they rather hinder, then 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 doe decline into obscurity: And this I beleeve is done only by envious Philosophers, when as the ignorant doe not well know what ought to be added, or left out, if haply the Authours 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 addes *Not,* hee indeed added but a little, and yet by this he turned the whole Chapter quite contrary: yet let the diligent Student know, that a Bee doth gather honey out of poisonous hearbs. But if he judgeth what hee reads, according to the possibility of Nature, hee will easily get beyond all the Sophistry of Philosophers: yet let him not give over reading, because one booke explaines

plaines another. And by this meanes I understood that the bookes of *Geber* the Philosopher (and who could know it, but they that read other Authours?) are so wonderfully enchanted, that they cannot possibly be understood, unlesse they be read over a thousand times, and this also by a witty Reader; fooles must bee utterly excluded from reading of them. There bee indeed many that undertake to interpret him as they doe other Authors; but I see their explication is more difficult then 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 shee is a thing of small account, easy, common; and indeed it is true, but it should have been added, that shee is so unto wise men. The wise man knows her to be amongst dung, and the ignorant man doth not beleeve her to bee in gold. And all these men, which have made such hard bookes, if they were now ignorant of the Art, but must find it out of such bookes (which books indeed are very true) would with more difficulty find it out, then men, that in these days search into the art, doe. I will not commend mine owne Writings, hee shall judge of them that shall apply them to the possibility, and course of Nature: and if by my Writings, Counsell, Examples, hee shall not know the operation of Nature, and her ministring vitall spirits constringing the aire, as also the subject of the first matter, hee will scarce understand them by *Raimundus Lullius*. It is a hard thing to beleeve that spirits have such a power and force in the belly of the wind. This Wood I also am constrained to goe

through, and alſo I have helped to multiply it, yet in ſuch a manner as my plants ſhall be ſignes, a light, and guides to the true Sons of Art, and Students in this ſacred Science, that are willing to goe through this Wood; for my plants are as it were corporeall. 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 deſpaire. If he ſeeks after it, hee ſhall find it. Becauſe it is more eaſily obtained from God, then from man: for hee is a God of infinite compaſſion, and knowes not how to forſake him that puts his truſt in him; with him there is no reſpect of perſons; the contrite and humble heart hee will not deſpiſe, and hee hath taken compaſſion upon mee, the moſt unworthy of his creatures; whoſe power, goodneſs, unſpeakable compaſſion which he hath vouchſafed to ſhew to mee, I am not able to expreſſe: but if I am able to give no better thankes, yet I ſhall not ceaſe with my pen to ſet forth his praiſe for ever. Bee of good courage therefore, Courteous Reader, and hee will alſo not deny this favour to thee, if thou putteſt thy whole truſt in him, worſhip him, and call upon him, hee will open to thee the gate of Nature; then thou ſhalt ſee how moſt plainly Nature works. Know for certain that Nature is moſt plain, and ſimple, and delights in nothing ſo much as in plainneſſe; and beleeve mee, whatſoever in Nature is more noble, by ſo much alſo the more eaſy, 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

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in Nature. If thou wilt therefore imitate Nature, let mee perſwade thee to abide in the ſimple way of Nature; and thou ſhalt find all good things. But if neither my writings, nor adviſe 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 bee at the more leiſure to have recourſe to other authors: and ceaſe not to ſeek, for to him that knocks, it ſhall bee opened. Now thoſe times are coming, in which many ſecrets of Nature ſhall bee 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 bee diſcovered then 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 vertues, whom haply times have already brought forth. For wee have in this Northerne part a moſt wiſe Prince, and moſt warlike, whom none of the Monarchs doth goe beyond in victories, or excell in humanity, and piety. In this Northerne Monarchy God the maker of all things, will without doubt bring to light greater ſecrets in Nature, then in thoſe times, when Pagan, and Tyrant Princes reigned. But the Philoſophers reckon theſe Monarchies, not according to the powerfulneſſe of them, but according to the corners of the world: the firſt was Eaſterne, the next Southerne; this which they now poſſeſſe is Weſterne: the laſt which they expect in this Northerne part is Northerne: but of theſe further in my booke of Harmony. In this Northern

thern Monarchy, where the attractive pole is (as the *Pſalmiſt* ſpeaks) Mercy and Truth are met together; Peace, and Juſtice ſhall kiſſe each other; Truth ſhall riſe out of the earth, and Juſtice ſhall looke from heaven. One ſheepfold, and one Shepheard. Many Arts without envy: All which I doe earneſtly expect. Doe thou alſo, Courteous Reader, call upon, love, feare God, read over my Writings diligently, and then thou maiſt foretell to thy ſelfe 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 Monarchie; then thou ſhalt ſee, and ſay that all things that I have ſaid to thee, are good, and true.

Farewell.

OF

OF SVLPHVR:

The second Principle.

SUlphur is not the last amongst the Principles, because it is a part of the Metall; yea and the principall 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, *cha.* 28. saith: Through the most High God it illuminates every body: because it is light from light, and Tincture. But before wee treate of it, it seems good to us to first describe the originall 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 judge of any of the Principles, or any thing else, whose originall, and generation is unknowne: what can a blind man judg of a colour? What our predecessors have omitted, that have wee purposed in this Treatise to supply.

Now the Principles of things, especially of Metalls, according to the ancient Philosophers are two, Sulphur, and Mercury: but according to the latter Philosophers, three, Sal, Sulphur, and Mercury. Now the originall of these Principles are the foure Elements; with the originall of which also wee 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 foure 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 wisdome; and these uphold the fabrick of the world by their contrary acting, in equality, and proportion, and also by the inclination of celestiall vertues, bring forth all things, that are within, and upon the earth: but of these in their places: here we will returne to our purpose; and first of the Element that is neerest, *viz.* the Earth.

OF

The ELEMENT of the EARTH.

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 conceale, and discover those things which are intrusted to it: it is grosse, and porous, heavy in respect of its smallnesse, 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 axell tree of the world, and of both poles. It is porous, as wee said, as a spunge, and brings forth nothing of it selfe, 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 wee said before) nothing of it selfe, but it is the receptacle of other things, and it is that, in which every thing 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

doe nothing elſe, then 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 bee calcined, after extraction of its moiſture, that of it a new Cryſtalline 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 fabriek of the world in its being; and this by the expreſſion of water into the aire. That fire is cauſed, and kindled by the *primum Mobile*, and the influences of the Stars: the heat of the Sunne tempered with the aire 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 intrinſecall part of it, neither is it purified but in the fire: and ſo every Element is purified with its intrinſecall part. Now the Intrinſecall 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 doe project their vertues, as hath been ſpoken in the book of the Twelve Treatiſes. And thus much of the Element of Earth, which wee have called a Spunge, and the receptacle of other things, which ſerveth for our purpoſe.

OF

The ELEMENT of WATER.

WAter is the heavieſt Element, full of unctuous flegme, and it ſs an Element more worthy in its quality then the Earth, without, volatile, but within fixed, it is cold, and moiſt, and tempered with the aire : 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 wee muſt know, that the Seed is one thing, and the Sperme another : the Earth is the receptacle of the Sperme, but Water is the receptacle of the Seed. Whatſoever the Aire doth diſtill into the Water, by means of the fire, the ſame doth the water convey to the Earth. Sometimes the ſperme lackes ſufficiency of ſeed, for want of heat which ſhould digeſt it; for there is alwayes plenty of Sperm, expecting Seed, which by the

imagination of fire through the motion of the Aire it carryes into its matrix: and sometimes there being lack of Seed, the Sperme enters, but it goeth forth againe 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 Sperme enters into the matrix with a sufficiency of Seed; but the matrix being indisposed, by reason of being filled with offensive, sulphureous, & flegmatick vapors, doth not conceive, neither doth that come to passe that should. Also nothing is properly in this Element, but only as it is wont to bee in the Sperm. It is delighted chiefly in its own motion, which is made by the Aire, and it is apt to mixe with things by reason of its superficiall, volatile body. It is, as wee said before, the receptacle of all manner of Seed: in it the Earth is easily purified, and resolved; and the Aire is congealed in it, and is joined with it radically. It is the menstruum of the world, which penetrating the Aire, by means of heat, drawes along with it selfe a warm vapour, which causeth a naturall generation of those things, which the Earth, as a matrix is impregnated withall, and when the matrix receives a due proportion of Seed, of what kind soever, it proceeds, and Nature workes without intermission to the end; but the remaining moisture, or Sperme falls to the side, and by vertue of the heat in the Earth is putrefied (that which is cast to the side) and of that afterwards are generated other things, as small vermine, and wormes. The Artificer of a quicke wit may indeed see in this Element, as it were out of Sperme, divers wonders of Nature; but it will be needfull to take that Sperm, in which the Astrall

Seed

Seed in a certaine proportion is already imagined, or conceived; becauſe Nature makes, and produceth pure things by the firſt putrefaction, but by the ſecond farre more pure, 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 putrefied, and of it worms are bred, and ſuch kind of vermine as they are, which have both life, and ſight: for it is manifeſt, that a ſenſible thing is alwaies more worthy then a vegetable: for to the organs of ſenſible things much more ſubtile, 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 Aire, but the pure, plaine, and groſſe remains in its ſphere, and by divine appointment, and operation of Nature doth preſerve and keep every thing that is ſubtile. It makes one globe together with the Earth: it hath alſo its Center in the heart of the Sea: it hath one axell tree and pole with the earth, by which all courſes, and fountaines 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 univerſall Seed is carryed 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

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 bee 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 wee have ſhewed when we ſpake of the Rain. The ſtars indeed cauſe, but doe not generate Water; ſeeing nothing is generated but in its owne like of the ſame ſpecies: Now the Stars conſiſt of Fire, and Aire; how then ſhould they generate Waters? And if it were ſo, that ſome Starres 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 equall ballance; for otherwiſe if one ſhould exceed the other, deſtruction would enſue. Yet let every one perſevere in what opinion hee 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 veſſell from the motion of the Aire, and towards the Articke 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,

ments,& 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 Sacred Majeſty in, and ſet and eſtabliſhed it in its bound. In the Center of the chaos(by the good pleaſure of Gods infinite wiſdom) that Fire was kindled,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 the more ſtrongly fortified,& ſetled,the fire that is groſſer then the former, was then raiſed(this by means of the Centrall Fire)and remained in the ſphere of Fire under the Waters: and ſo the Waters are congealed, and ſhut up betwixt two Fires in the heavens. But that Centrall Fire never ceaſeth, but diſtilling more Waters, and thoſe leſſe pure, did reſolve them into Aire, 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 Heavens, cannot goe beyond that ſuperceleſtiall Fire,ſo the Element of Fire cannot go beyond the Waters of the Heavens, neither can the Aire 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 Aire, except that part of the Water, which the Fire doth reſolve into Aire, for the daily fortifying of this fabricke of the world. For if there had been a vacuity in the Aire, then all the Waters had diſtilled, and been reſolved into Aire: but now the ſphere of the Aire is full, and is alwaies filled through the diſtilling Waters, by the continuall Centrall heat, ſo that the

reſt of the Waters are by the compreſſion of the Aire rolled round the Earth, and with the Earth make up the Center of the world; and this operation is performed dayly, and ſo alſo this world is fortified daily, and ſhall for ever bee naturally preſerved from corruption, unleſſe it bee the good pleaſure of the moſt High Creator (whoſe will is abſolute) that it ſhall be otherwiſe. Becauſe that Centrall Fire never ceaſeth to bee kindled by the univerſall motion, and influence of the heavenly vertues, and ſo to warm the Waters; neither ſhall the Waters ceaſe to bee reſolved into Aire; neither ſhall the Aire ceaſe to compreſſe, and keep down the reſidue of the Waters with the Earth, and ſo to contain them in the Center, that they may not bee moved out of their Center: thus even in a naturall manner this world is made, and continued through the mighty wiſdome of God; and ſo according to the example of this it is neceſſary that all things in the world bee naturally made. We are willing to diſcover to thee further this creation of this fabricke of the world, that thou maiſt know that the foure Elements have a naturall 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 ſhal be ſhewed in its own place. Now to our purpoſe concerning the Courſes of Waters, and the ebbing & flowing of the Sea, how by the polarie Axell tree they are carryed from one pole to another. There are two Poles, the one is Artick, and in that part that is ſuperior, and Northerne, but the other

other Antarticke under the Earth, and in the Southerne part. The Articke pole hath a magneticke vertue of attracting, but the Antarticke pole hath a magneticke vertue of expelling, or driving from: and this Nature holds forth to us in the example of the Loadſtone. The Articke pole therefore drawes Waters by the Axell-tree, which after they are entred in, break forth again by the Axell tree of the Antarticke pole: and becauſe the Aire doth not ſuffer an inequality, they are conſtrained to return to the Articke pole, their Center, and ſo continually to obſerve this Courſe. In which Courſe from the Articke pole, to the Antarticke pole by the midle, or Axell-tree of the world, they are diſperſed through the pores of the Earth, and ſo according to more or leſſe 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 univerſall motion. Some (as I ſaid before) being ignorant of the univerſall 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 materiall thing, impreſſing only vertues, and ſpirituall influencies, 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 naturall Concluſions, or Principles Philoſophers have found out divers inſtruments, and conveyances of Waters, as alſo fountaines, ſince it is known, that Waters cannot naturally aſcend higher then that place is, from

whence they come; and unleſſe it were ſo in Nature, Art could never doe 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 then the place from whence it was taken: thou haſt for an example that inſtrument, with which Wine is drained out of a barrell.

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 continuall motion. For if this were not ſo, nothing at all either in the earth, or upon the earth could be generated, yea the ruine of the world would of neceſſity follow. But leſt it may bee objected, that in the Sea all Waters are ſalt, and that the Waters of Springs are ſweet: Know, that this is the reaſon, becauſe that Water diſtills through the pores of the Earth, and paſſing many miles through narrow places, and through ſands, the ſaltneſſe 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 Waters are conſtringed with heat, and the ſalt is left in the ſands, but the Water ſweats through other pores, as in *Polonia*, at *Wielicia*, and *Bochia*: So alſo when Waters paſſe through places, that are hot, ſulphureous, and continually burning, they are made hot, from whence Bathes ariſe: for there are in the bowells of the Earth places, in which Nature diſtills, and ſepa-

rates

rates a ſulphureous Mine, where, by the Centrall Fire it is kindled. The Water running through theſe burning places, according to the neerneſſe or remoteneſſe are more or leſſe hot, and ſo breaks forth into the ſuperficies of the Earth, and retains the taſt of Sulphur, as all broth doth of the fleſh, that is boiled in it. After the ſame manner it is, when Water paſſing through places where are Mineralls, as Copper, Allum, doth acquire the ſavour 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 will, either extinguiſh the Centrall Fire, or break the veſſell, and then there will be an end of all. But ſince his goodneſſe doth intend the bettering of all things, hee will at length exalt his moſt ſacred Majeſty, and raiſe up higher the pureſt Fire of all, which is higher then the Waters of the Heavens which are above the Firmament, and will give it a ſtronger degree of heat then the Centrall Fire, that all the Waters may bee exhaled up into the Aire, and the Earth be calcined, and ſo the Fire, all the impurity being conſumed, will make the Waters of the purified Earth, being circulated in the Aire, to be more ſubtile, and will (if wee may thus ſpeak in a way of Philoſophy) make a world much more excellent.

Therefore let all the Searchers of this Art know, that the Earth, and Water make one globe, and being together make all things, becauſe they are tangible Elements, in which the other two being hid doe

work. The Fire preſerves the Earth, that it bee not drowned, or diſſolved: the Aire preſerves the Fire that it bee not extinguiſhed: the Water preſerves the Earth that it bee uot 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 Aire with Water: although when they would doe any excellent thing, they have boiled Fire in Water, conſidering that one blood is purer then another, as a tear is purer then urine. Let that therefore ſuffice which we have ſpoken, *viz.* that the Element of Water is the Sperm, and Menſtruum of the world, as alſo the receptacle of the Seed.

OF

OF

The ELEMENT of AIRE.

THE Aire 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, & Water. It is volatil, but may be fixed; and when it is fixed, it makes every body penetrable. Of its most pure substance the vitall spirits of living Creatures are made; that which is lesse pure is taken up into its proper sphere of the Aire; 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 wee 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

hath the form of entireneſſe to diſtribute the Seed into Matrixes by the Sperm, and Menſtruum of the world. In it alſo is the vitall ſpirit of every Creature, living in all things, penetrating, and conſtringing the ſeed in other Elements, as Males doe in Females. It nouriſheth them, makes them conceive, and preſerveth them; and this daily experience teacheth, that in this Element not only Mineralls, Animalls, or Vegetables live but alſo other Elements. For wee ſee that all Waters become putrefied, and filthy if they have not freſh Aire: The Fire alſo is extinguiſhed, if the Aire be taken from it: (Thence Chymiſts come to know how to diſpoſe of their Fire into ſeverall degrees by means of the Aire, and to order their regiſters according to the meaſure of the Air:) The pores alſo of the Earth are preſerved by Aire: In briefe, the whole ſtructure of the world is preſerved by Aire. Alſo in Animalls, Man dies if you take Aire from him, &c. Nothing would grow in the world, if there were not a power of the Aire, penetrating, and altering, bringing with it ſelfe 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 ſpirituall heat, there goeth forth a Sperm with the Seed, and the vertue of the Aire 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 wee 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 included the

ſpirit

Spirit of the moſt High, which before the Creation was carryed upon the Waters, as ſaith the Scripture, *And did fly upon the wings of the Wind.* If therefore it bee 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; hee hath adorned this Element with the vitall ſpirit of every Creature: for in it is the ſeed of all things, diſperſed, in which preſently after the Creation was (as wee ſaid before) by the great Maker of all things included that magneticke 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 bee multiplyed; but as the Load-ſtone drawes to it ſelf hard Iron (after the manner of the Articke pole, drawing waters to it ſelfe, as we have ſhewed in the Element of Water) ſo the Aire by a Vegetable magnetick power, which is in the Seed, draws to it ſelfe the nouriſhment of the Menſtruum of the world, *i.e.* Water. All theſe things are made by Aire, for that is the leader of the Waters, and the occult vertue thereof is included in all Seed for the attracting of radicall moiſture, and this vertue is, as wee ſaid before, alwaies the 280th. part in all Seed, as wee have ſhewed thee in the third of the Twelve Treatiſes. If therefore any one would ſucceſſefully plant trees, let him bee carefull that hee turne the attractive point towards the Northern part; ſo hee ſhall never loſe his labour: for as the Articke pole drawes to it ſelfe 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 to the verticle point, and is drawne by it. For let a bowle 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 wee ſhall ſpeak more of the magneticke vertue (although he ſhall bee eaſily able to underſtand the Loadſtone, to whom the nature of Metalls is knowne) Let this ſuffice that wee have ſaid, that this Element is the moſt worthy of the three in which is Seed, and vitall ſpirit, or dwelling place of the ſoule of every Creature.

OF

OF

The ELEMENT of FIRE.

FIre is the pureſt, and moſt worthy Element of all, full of unctuous corroſiveneſſe adhering to it, penetrating, digeſting, corroding, and wonderfully adhering, without, viſible, but within inviſible, and moſt fixed; it is hot, dry, and tempered with Aire. 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 leſſe pure part of its ſubſtance the Angells were created; out of that which was leſſe pure then that, being mixed with the pureſt Aire, were the Sun, Moon and Stars created. That which is leſſe pure then 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 operation of motion, and this wee call Hell. All these Fires are indeed divided, but they have a Naturall 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 soule, by which alone Man differs from other Creatures, and is like to God. This soule is of that most pure Elementary Fire, infused by God into the vitall spirit, by reason of which Man after the Creation of all things was created into a particular World, or Microcosme. In this subject God the Creator of all things put his seal, and Majesty, as in the purest, and quietest subject, which is governed by the will, and infinite wisdome of God alone. Wherefore God abhors all impurity, nothing that is filthy compounded, or blemished may come neer him, therefore no mortall 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 Seale 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 neer to it: for Fire is the death, and separation of any thing that is compounded. Wee have said that it is the most quiet subject (for so it is) or else it would follow (which so much as to thinke were absurd) that God could not rest; for it is of most quiet silence,

more

more then any mans mind can imagine. Thou haſt an example of this in the Flint, in which there is Fire, and yet is not perceived, neither doth appear, untill 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, unleſſe it be ſtirred up by the proper will of the moſt High, and ſo is carryed where his holy Will is. There is made by the Will of the ſupreame 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 pompe, What a quietneſſe there is about him? What ſilence? and although ſome one of his Court doth more, the motion is only of ſome one, or other particular man, which is not regarded. But when the Lord himſelf moves, there is an univerſall ſtirre, and motion, then all that attend on him, move with him. What then? when that ſupream 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 ſtirre? What trembling, when the whole guard of his heavenly Army move about him? But ſome one may ask, How doe wee know theſe things, ſince heavenly things are hid from Mans underſtanding? To whom wee anſwer, that they are manifeſt to all Philoſophers, yea the incomprehenſible wiſdome 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 workes; 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 Angells. 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 bee, proceed not otherwiſe then from Naturall principles. The moſt High Creator was willing to manifeſt all Naturall things unto man, wherefore hee ſhewed to us that Celeſtiall things themſelves were naturally made, by which his abſolute, and incomprehenſible power, and wiſdome might be ſo much the better known; all which things the Philoſophers in the light of Nature, as in a Looking-glaſſe, have the cleer ſight of. For which cauſe they eſteemed highly of this Art, *viz.* not ſo much out of covetouſneſſe for Gold, or Silver, but for knowledge ſake, not only of all Naturall 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 ſelfe, and art not of a ſtiffe neck, maiſt eaſily comprehend; who art created after the likeneſſe of the great world, yea after the image of God. Thou haſt in thy body the Anatomy of the whole world, thou haſt in ſtead of the Firmament the quinteſſence of the foure Elements, extracted out of the Chaos of Sperms, into a matrix, and into a skin, which doth compaſſe it round, thou haſt moſt pure blood in ſtead of Fire, in the vitall ſpirit whereof is placed the ſeat of the ſoule (which is in ſtead of the King;) thou haſt a heart in ſtead of the earth; where the Centrall Fire continually works; and preſerves the fabrick of this Microcoſm in its being; thou haſt thy mouth in ſtead of the

Article

Articke pole; and thy belly in ſtead of the Antarticke, and all thy members anſwer to ſome Celeſtialls : of which in our booke of Harmony wee ſhall treat more fully, *viz.* in the Chapter of Aſtronomy, where we have wrote how that Aſtronomy is eaſy, naturall, how the aſpects of Planets, and Stars are efficacious, and why Prognoſtication is given of Raine, and other events, which would bee too tedious to reckon up here, and all theſe are linked together, and performed in a naturall manner, onely 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 cleerly come home to his heart, and that hee may love, and adore him the more zealouſly. Let therefore the Searcher of this ſacred ſcience know, that the ſoule in a man the leſſer world, or Microcoſme ſubſtituting the place of its Center, is the King, and is placed in the vitall ſpirit, in the pureſt bloud. That governes the mind, and the mind the body : when the ſoule conceives any thing, the mind knows all things, and all the members underſtand the mind, and obey the mind, and are deſirous to fulfill 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 ſoule, by which man differs from other Animalls, operates in the body, 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 Animalls, who have only the mind, not the ſoule of the Deity. So alſo God, the Maker of all

things,

things, our Lord, and our God, works in this world thoſe things, which are neceſſary for the world; and in theſe hee is included in the world; whence wee beleeve that God is every where. But hee is excluded the body of the world by his infinite wiſdome, by which hee workes out of the world, and imagines much higher things, then 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 is like unto God, who out of the world works beyond Nature; although the ſoule to God bee 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 hee imagines them; as the ſoul imagines any thing to be done at *Rome*, or elſewhere in the twinckling 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 doe other things then 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 ſelfe 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 returne to our purpoſe.

Wee

Wee said before that the Element of Fire is the most quiet of all, and that it is stirred up by motion, which stirring up wise men knew. It is necessary that a Philosopher 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 doe all things. We know indeed the composition of Man in all respects, yet wee cannot infuse the soule; because this mystery belongs only unto God: & he exceeds all things by these kind of infinite mysteries. Seeing these are out of the corse 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 skilfull 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 things imperfect, which are not fixed; so the Fire purgeth all things that are fixed, and by Fire they are perfected: As Water doth conjoine all things that are dissolved; so fire separates all things that are conjoined; and what is naturall, and of affinity with it, it doth very wel purge, and augment it, not in quantity but in vertue. This element doth severall wayes secretly work upon other Elements, and all things else: For as the Animall 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 Aire, the Aire the Fire; Now Fire ſeparates, cleanſeth, digeſteth, coloureth, and maketh all ſeed to ripen, and being ripe expells it by the ſperm into places, and matrixes, into places pure or impure, more or leſſe hot, dry or moiſt; and acccording to the diſpoſition of the matrix, or places, divers things are brought forth in the earth, as in the booke 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 unto 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 naturall death: Wherefore man muſt naturally die becauſe hee is compounded of four Elements, hee is ſubject to ſeparation, ſeing every thing that is compounded is ſeparated naturally. But this ſeparation of Mans compoſition muſt needs have been done in the day of judgement, *i.e.* the firſt judgement, when the ſentence of a naturall death was paſſed upon him: for in Paradiſe Man was immortall. Which all Divines, as alſo Sacred Writ doth teſtifie; but a ſufficient reaſon of this immortality no Philoſopher hitherto

therto hath shewed; 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 bee 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 Animall Kingdome is called death: And man seeing hee is created and compounded of foure Elements, how can hee bee immortall? It is hard to beleeve 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 naturally. Which take to be thus. Paradise was, and is such a place, which was created by the great Maker of all things, of true Elements, not elementated, but most pure, temperate, equally proportioned in the highest perfection; and all things that were in Paradise were created of the same Elements, and incorrupt; there also was Man created and framed of the same incorrupted Elements, proportioned in equality, that he could in no wise be corrupted, therefore he was consecrated to immortality: for without all doubt God created this Paradise for men only, of which and where it is wee have largely treated in our book of Harmony. But when afterwards Man by his sinne of disobedience had transgressed the comandement of the most High God, hee 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, untill 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 passe, that even generation it selfe by reason of the shortnesse of life shall cease. Yet there are some places, where the Aire is more favourable, and the Starres 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 of infirme Parents doe not live long. But if man had continued in Paradise, a place sutable to his Nature, where all the Elements were as incorrupt, and pure as a virgin, hee had been immortall for ever. For it is certain that when pure Elements are joined together equally in their vertues, such a subject must be incorrupted, and such must the Philosophers Stone bee: To this Creation of Man the ancient Philosophers have likened this Stone, but Modern Philosophers understanding all things according to the letter doe 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

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 bee naturall, began to search further into it, whether such uncorrupted Elements could bee had, or if they could be joined 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 Animalls it could not be had, seing 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 tryall of the possibility of Nature in this Minerall Kingdome; which being discovered, they saw that there were innumerable other secrets in Nature, of which, as of Divine secrets, they have wrote sparingly. So now thou seest how corrupt Elements come to bee in a subject, and how they are separated; when one exceeds the other, and because then putrection 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 then the first was. For in its first state, corruption was by reason of grosse 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 foure Elements, which are in every compound thing, being joined together: for when a Compositum must perish, it perisheth by the Element of Water; and whilest they lie thus confusedly,

the Fire together with the Earth, and Aire which it is in potentially, agree together, and by their united forces do afterward overcome the Water, which they digeſt, boile, 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 neerer to it, and purer, as it ſelfe 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 bee yet a little helped, much more excellent then the former. Sometimes by the wit of a skilfull Artificer there are made things immortall, eſpecially in the the Minerall Kingdome. So all things are done by Fire alone, and the government of Fire, and are brought forth into a being, if thou haſt underſtood mee.

Here now thou haſt the originall 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 wee ſaid before, wee refer to our book of Harmony, where God willing, if wee live ſo long, wee ſhall write more largely of Naturall things.

OF

OF THE

THREE PRINCIPLES

Of all things.

THese four Elements being described, we wil now descend unto the Principles of things. But how they are produced of the foure Elements, take it thus. After Nature had received from the most high Creator of all things the priviledge of being Princesse over this Monarchy of the world, shee began to distribute places, and Provinces to every thing, according to its dignity; and in the first place shee 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 Aire, and produced Sulphur, the Air also began to act upon the Water, & 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

became only three Principles, and the Earth was made the Nurſe, and Mother of the reſt. There were, as wee ſaid, three Principles brought forth; which the ancient Philoſophers 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 bee a true Searcher of this ſacred Science muſt of neceſſity know the Accidents, and an Accident it ſelf, that hee may learn to what ſubject, or Element hee purpoſeth to come to, that through mediums hee may apply himſelfe to that, if otherwiſe hee 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 foure 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 naturall compoſition ſoever, a body, a ſpirit, and an occult ſoule; which three, if thou ſhalt joine them together being ſeparated, and well purified, as wee ſaid before, without doubt will by imitating Nature yeeld moſt pure fruit. For although the ſoule 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 ſoule; which if thou wilt reduce

to

to its due place, it is neceſſary that it be waſhed from all its faults; and that the place be purified, that the ſoule may be glorified in it, and never more be ſeparated from it. Now therefore thou haſt the o riginall 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 Metalls to thy purpoſe : ſeeing without thoſe Principles it is impoſſible for thee to perfect any thing by Art, ſince alſo Nature her ſelfe can doe nor produce nothing without them. Theſe three are in all things, and without them there is nothing in the world, or ever ſhall bee naturally. But becauſe wee ſaid before, that the ancient Philoſophers named only two Principles, leſt the Searcher of the Art ſhould erre, hee 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 keyes to the infernall priſons, where Sulphur lies bound, as hereafter ſhal be more fully ſhewed in the third Treatiſe of the Principles, of Salt.

Now to our purpoſe, which is that theſe 3 principles are altogether neceſſary, becauſe they are the neer matter. For the matter of Metalls 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 doe nothing; neither canſt thou out of them produce any thing but theſe three Principles, ſeeing Nature her

selfe can produce nothing elſe out of them. If therefore thou canſt out of the Elements produce nothing but theſe three Principles, wherefore then is that vaine labour of thine to ſeeke after, or to endeavour to make that which Nature hath already made to thy hands? Is it not better to goe 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 Metalls, as Stones, in the Minerall Kingdome; but in the Vegetable Kingdome Trees, Herbs, and all ſuch things; alſo in the Animall Kingdome the Body, Spirit, and Soule, which eſpecially doth reſemble the work of the Philoſophers. The Body is Earth, the Spirit is Water, the Soule 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 drawes it to it ſelfe: and ſo every one of them, encreaſeth in vertue, and the Earth, which is the midle 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 overcomeing of its contrary; and then let him adde to the weight of Nature his weight, that the defect of Nature may be made up by Art, that ſhee 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 two, Fire and Water, do ſtrive, the

Aire

Aire 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, & 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 swiftnesse, and vertue, and this not of themselves, but by the excitation of the intrinsecall heat, which by the motion of the heavenly vertues is kindled in the Center of the Earth; without which those two could never doe any thing, but would both stand still in their own bound, and weight: but Nature afterward joined them two together proportionably, and then stirres them up by an intrinsecall 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, untill 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 Aire 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 doe they bring forth, especially if they end with their vertues equally joined together.

Now then the things being purged, and cleansed, cause that the Fire, and Water bee made friends, which will easily bee 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 joine them well together, according to the weight of Nature, not as it was before, but as Nature requires, and as is needfull: Becauſe Nature in all compoſitions puts more of the other Elements then of Fire: alwaies the leaſt part is Fire, but Nature according as ſhee pleaſeth, addes an extrinſecall Fire to ſtir up that intrinſecall according to more, or leſſe, 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 Mineralls, as in Vegetables. The extrinſecall Fire indeed doth not enter into the depth of the compoſition eſſentially, but only in vertue; for the intrinſecall materiall Fire is ſufficient for it ſelfe, if only it hath nouriſhment, and the extrinſecall 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 multiplyed. Yet wee muſt take heed that there bee not too much extrinſecall Fire, for if any one eats more then hee is able, hee is choaked: a great flame devours a little Fire: the extrinſecall Fire muſt be multiplicative, nouriſhing, not devouring, ſo things are perfected. Decoction therefore in every thing is the perfection: ſo Nature addes vertue, and weight, and makes perfect. But becauſe it is hard to adde to a compound, ſince it requires a long labour, wee adviſe that thou take away ſo much of that which is ſuperfluous, as is needfull, 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

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 easy labour; they cast away the best things, & sow the worst: but as this Art is concealed in the Preface, so also is the matter cast away in the beginning. Now wee say, that this Art is nothing else, but the vertues of the Elements equally mixed: it is a naturall equality 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 radicall moisture of Metalls. By considering that the Mercury of Philosophers hath in itselfe its owne good Sulphur, more or lesse, depurated, and decocted by Nature, thou maist perfect all things out of Mercury: but if thou shalt know to adde 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 mee.

It is not needfull to describe the matter of the Mercury of Philosophers, and the matter of their Sulphur: no mortall man ever could, or ever hereafter shall bee able to describe it more openly, and cleerly then it hath already been described, and named by the Ancient Philosophers, unlesse he will bee an Anathema of the Art. For it is so commonly named, that truly it is not esteemed of, therefore doe Students of this Art bend their minds rather to other

ſubtilties, then abide in the ſimplicity of Nature. We doe not yet ſay, that Mercury of Philoſophers is a common thing, and openly named, but the matter of which Philoſophers doe make their Sulphur, and Mercury: for the Mercury of Philoſophers is not to be had of it ſelfe upon the Earth, but it is brought forth by Art out of Sulphur, and Mercury joined 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 joined together) that Quick-ſilver can diſſolve Metalls, 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 combuſtible evill Sulphur, with which it is made black: but our Argent vive hath in it incombuſtible Sulphur, 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 as white as Cryſtall. Common Mercury is turned by precipitation into a Citrine powder, and an evill 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

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 mortall man will ever speake more plainly, and cleerly, then wee have done: but now of the vertues of it. Our Argent vive is of such vertue, 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 naturall decoction only: but Philosophers for brevities sake adde to it its own Sulphur well digested, and ripened, and so they work.

Wee could cite the Writings of Philosophers to confirm what we have said, but because we have wrote clearer things then 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, Wee 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 of Mines, and Metalls, as also of Vegetables, for thou shalt find our Mercury in every subject, and from all things the Mercury of Philosophers may bee extracted, although it be neerer in one subject, then in another. Know also for certain, that this Art is not placed in fortune, or casuall invention, but in a reall 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 knowledge of naturall

things,

things, especially in the Minerall Kingdome, 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 worke when hee should begin; and so as hee found it out casually, hee loseth it casually, because hee knows not upon what hee should ground his intention. Therefore this Art is the gift of the most high God: and unlesse God reveales it by means of a good wit, or friend, it is hardly known: for wee cannot bee all as *Geber*, nor as *Lullius*: And although *Lullius* was a man of a subtill wit, yet if hee had not received the Art from *Arnoldus*, certainly hee had been like unto those which find the Art with difficulty: So also *Arnoldus* confesseth that hee received it of a friend. For it is easy to write what Nature dictates: It is a Proverb, *It is easy to adde to things already found out.* Every Art, and Science is easy to the Master, but to a young Scholar not so: and to find out this Art there is a long time required, many vessells, great expence, and continuall labour, with much meditation, although to him that knows it already all things are easy, and light. To conclude therefore wee say, that this Art is the gift of God alone, which being known, he must also bee 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 wee our selves have had experience of, seeing wee have by reason of this Art undergone great dangers, yea wee have had more mischief, and misfortune by it, then advantage: but there is a time when men are wise too late.

The

The judgements of the Lord are a great depth. Yet I admired at divine providence in these my misfortunes: for I alwaies had the protection of our great Creator alwaies at hand, that no enemie could bee too hard for me, or represse mee. The Angell of the Lord of this Treasury hath alwaies been my Keeper, into which Treasury the most High Creator hath shut close this treasure only, which hee will alwaies defend, and secure. For I have heard that my Enemies have fell into that snare which they laid for mee. 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 Kingdomes: Moreover, I know many that would have detracted from my good name, have perished with disgrace. So great preservation have I alwaies had from the great Creator of all things, who presently took mee from my Mothers wombe, put mee under the shadow of his wings, and infused the Spirit of understanding all naturall 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 mortall man greater things, yea scarce so great. I wish I had so much affections, so much spirit, eloquence, and wisdome, that I might render meet thankes to him; for I know wee have not deserved so great things, only this I beleeve my selfe to bee, that in him alone I have alwaies trusted, doe trust, and shall trust. For I know that there is no mortall man is able to help mee, 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 goodnesse all good things doe most abundantly flow. Thou therefore that desirest to attaine to this Art, in the first place put thy whole trust in God thy Creator, and urge him by thy prayers, and then assuredly beleeve that hee will not forsake thee: for if God shall know that thy heart is sincere, and thy whole trust is put in him, hee 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 wisdome. Pray, but yet worke: 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 sinne, when a good opportunity is omitted. But to return to our purpose; wee say, that Argent vive is the first matter of that work, and truly nothing else; whatsoever is added to it, ariseth from it. Wee have said oftentimes that all things in the world are made, and generated of the three Principles; but wee purge somethings from their accidents, and being purged, joine them together againe; and by adding what is to be added, wee supply what is defective, and by imitating Nature, wee boile them to the highest degree of perfection, which Nature could by reason of Accidents never doe, and so ended where Art must begin. Moreover, if thou desirest to imitate Nature, imitate her in those things, in which shee workes. And let it not trouble thee that our Writings seem to contradict one another in some

places;

places; for so it must bee, 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 Metall, let a Metall be thy ground work, because of a Dog is generated nothing but a Dog, and of Metall, nothing but a Metall: for know for certain, if thou shalt not take out of Metall the radicall moisture, well separated, thou shalt never doe 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 Metall, thou shalt ferment with a Metall; 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, besides this one way, and naturall matter is true; for a bough is not to bee 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 selfe, then any particular thing, although most simple, that will bee advantageous, and abide a naturall examination, and tryall. Yet there bee many that boast they can fix Silver, but it were better for them if they could fix Lead, or Tinne, seeing in my judgement it is all one labour, because they doe not resist the tryall of the fire, whilest they abide in their own nature; but Silver is in its nature fixed enough, and needs not any Sophisticall fixation. But seeing there are as many opinions, as men, wee will leave every one to his own opinion: Let him that will not follow our counsell, and imitate Nature, continue in his errour.

Indeed prrticulars may easily bee made, if you have a Tree, whose young twigs may bee graffed 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 taste, and this from the same foundation. Wee conclude therefore that there is but one Nature, as well in Metalls as in other things, but her operation is various; also there is one universall matter according to *Hermes*. *So from this one thing all things proceed.* Yet there bee 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, becaufe 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 the Dialogue of Mercury with the Alchymist, who return home without any Conclusion; they looke after the end, without any medium, or indeed beginning; and the reason of this is, becaufe 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 Mountebankes: (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 doe not succeed, they betake themselves to Sophistications, and assay divers vaine operations, by making whites, by making reds, by fixing Silver, and extracting out the soul of Gold; which in the Preface of the booke of the Twelve Treatises hath been sufficiently denyed. We doe not deny, yea, we doe say that it is altogether

together neceſſary, that the Metallick ſoule bee extracted, but not for any Sophiſticall operation, but for the Philoſophicall work, which being extracted, and purged, muſt againe bee reſtored to its owne body, that there may bee a true reſurrection of a glorified body. This was never our purpoſe, to be able to multiply Wheat without the ſeed of Wheate, but that that extracted ſoul bee able in a Sophiſticall way to tinge another Metall, know that it is a thing moſt falſe, and that all thoſe that boaſt of doing of it, are Cheaters: but of that more fully in the third Principle of Salt, ſince here is not place for any further Diſcourſe.

OF

OF

SVLPHVR:

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 essentiall, and ripening. Of whichwe ought to treat seriously; but because we have set forth one of the Principles by way of Dialogue, so also wee shall conclude the rest, lest we should seem to be partiall, 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 Metalls, by which our Argent vive in the bowels of the Earth is congealed into Gold, and Silver: which

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.

Wee 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 miſtortune 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 meanes of which divers ſort 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: hee 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 hee, was a foole, hee knew not how to proceed with him. Mercury indeed never pleaſed mee, neither indeed do I think there is any good in it; but I approve of Sulphur, becauſe at that meeting wee diſcourſed moſt excellently of it: if that tempeſt had not diſturbed us, wee had concluded that that had been the firſt matter, for I am not wont to trouble my ſelfe with

light,

light, and triviall matters, my head is full of profound imaginations. And so being full of confidence hee resolves to work in Sulphur, hee began therefore to distill it, to sublime, calcine, to fix it, to make oyle *per Campanam* of it, sometimes by itselfe, and somemes with Crystals, and Egge-shels, and hee tryed divers other operations about it: and when hee 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 oftentimes hee went forth out of the City, to behold things, that hee 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, hee fell into an extasy with beholding of things, and came unto a certain green Wood, very full of all manner of things; in which were Mines of all Mineralls, and Metalls, 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 then the rest, which was drawne 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 Shepheards 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 hee did still think of his Sulphur; and so being weary of walking, and

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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 els have deceived others, but have damnified himself only) and said, What is this, all men say it is a thing common, of small esteem, easy, 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 alwaies thinking upon bread, so doe I alwaies upon the Philosophers Stone. *Vox*, And why dost thou curse Sulphur? *Alch.* Sir, I beleeved 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 principall 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 cruell prisons, and cannot be at hand to every body; seeing hee 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 hee would bee obedient to every Alchymist, and doe what they would have him, contrary to his

Mothers will, who forbad him to obey any, but such as knew her, wherefore shee put him into prison, and commanded that his feet should be bound, and set Keepers over him, that without their knowledg, and pleasure hee should goe no whither. *Alch.* O wretch! for this reason hee could not come to mee: truly his Mother doth him great wrong: and when shall hee bee let out of those prisons? *Vox*, O friend! The Sulphur of Philosophers cannot goe forth hence but in a long time, and with a great deale of labour. *Alch.* Sir! And who be his Keepers that keep him? *Vox*, Friend! His Keepers are of the same stocke, but Tyrants. *Alch.* And who art thou, and how art thou called? *Vox*, I am Judge, and Governour of the prisons, and my name is *Saturne*. *Alch.* Then Sulphur is kept in thy prisons. *Vox*, Sulphur indeed is kept in my prisons, but hee hath other Keepers. *Alch.* And what doth hee doe in the prisons? *Vox*, He doth whatsoever his Keepers will have him. *Alch.* And what can hee doe? *Vox*, Hee is the maker of a thousand things, and is the heart of all things; hee knows how to make Metalls better, and corrects Mineralls, teacheth Animalls understanding, knowes how to make all kind of Flowers in Hearbs, and Trees, and is chief over them, corrupts the Aire, which hee amends again: hee is the Maker of all Odours, and Painter of all Colours. *Alch.* Out of what matter doth hee make Flowers? *Vox*, His Keepers afford matter, and vessells, but Sulphur digests the matter, and according to the variety of his digestion, and weight, various Flowers, and Odours are produced. *Alch.* Is hee old? *Vox*, Friend, Know that Sulphur is the vertue of all things, and is the second by birth,

but

but yet older then all things, ſtronger, and more worthy, yet an obedient child. *Alch.* Sir, How is hee known? *Vox*, Divers wayes, but beſt by the State of the Vitalls in Animalls, by the colour in Metalls, by the odour in Vegetables: without him his Mother works nothing. *Alch.* Is hee the ſole heir, or hath hee brethren? *Vox*, His Mother hath but only one ſon like him, his other brethren areaſſociated with evil things, hee hath a ſiſter which he loves, and is againe beloved by her, for ſhee is as it were a Mother to him. *Alch.* Sir, is hee every where uniform? *Vox*, According to his Nature, but hee is changed in the priſons; yet his heart is alwaies pure, but his garments are ſtained. *Alch.* Sir, Was hee 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 at 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 hee give them for ſetting of him at liberty? *Vox*, Hee gave them three Kingdomes: for when any doth unbind him, and releaſeth 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 bee his ſubjects, and gives him their Kingdomes to poſſeſſe: but that, which is more, in his Kingdome is a Looking-glaſſe, in which is ſeen the whole world. Whoſoever lookes in this Glaſſe may ſee, and learn in it three parts of the

wisdome of the whole world, and so shall become very wise in these three Kingdomes; such were *Aristotle*, *Avicen*, and many others, who as well as they before them, saw in this glasse how the world was made: By this they learned what were the influences of the Celestiall 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 universall motion, by which his Mother is governed: by this they knew the degrees of heat, cold, moisture, dryness, and the vertues of hearbs, and indeed of all things, whence they became most excellent Physitians. And truly, unless a Physitian be such a one as knows, why this hearb, or that, is hot, dry, or moist in this degree, not out of the books of *Galen*, or *Avicen*, but out of the originall of Nature, from whence they also understood these things, hee cannot bee a well grounded Physitian. All these things they diligently considered, and bequeathed their Writings to their successors, that men might bee 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 bee known without an Herball? *Vox*, 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 there-

fore

fore that knows these three Principles; and the weight of them, how Nature joins 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 lesse: For all Vegetable things are known by those, who know the three Principles. *Alch.* And how is this done? *Vox*, By sight, taste, 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 Physitian himselfe, and to them that set him free from prison, by way of thankfulnesse hee gives his blood for a Medicine. *Alch. Sir*, the universall Medicine being had, how long may a man preserve himselfe from death? *Vox*, Even to the term of death: but this Medicine must bee 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 flame of fire destroyes a little one? There were many Philosophers, which received the Art from other mens experience, which did not so throughly search into the vertue of the Medicine; yea, by how much the more powerfull, subtiler the Medicine was, it seemed to them to bee the more wholsome; and if one grain of it can passe through many thousands of Metalls, much more Mans body. *Alch. Sir*, How then must it be used? *Vox*, It must bee so used, that it may strengthen the Naturall 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 intrinsecall vertue, and siccity that turnes, and congeals Quick-silver, and all Metalls into Gold, and Mens bodies into health. *Alch. Sir*, I know how to make oyle of *Sulphur*, which is prepared with calcined Crystalls; 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, unlesse I am deceived, of all the Philosophers. *Alch. Sir*, Is not this oyle 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 Metalls? *Vox*, I told thee, that hee knows all things, and especially in Metalls, but his Keepers know that there he could bee easily set at liberty, wherefore they keep him there bound fast in most strong prisons, so that hee cannot breath, and they are afraid lest hee should come into the Kings palace. *Alch.* Is hee imprisoned so in all Metalls? *Vox*, In all; but not alike, in some not so strictly. *Alch. Sir*, And why in Metalls in such a tyrannicall manner? *Vox*, Because hee would stand in awe of them no longer, when hee shall once come to his Kingly palaces, for then hee can be seen, and looke freely out of the windows; because there he is in his proper Kingdome, although not yet as hee desires. *Alch. Sir*, and what doth hee eat? *Vox*, His meat is wind, when hee is at liberty, it is decocted; but in prison hee is constrained to eat it raw. *Alch.* Sir, Can those enmities betwixt him and his Keepers bee reconciled? *Vox*, Yes, if any one were so wise. *Alch.* Why doth not he treat with them concerning a pacification?

fication? *Vox*, That hee cannot doe by himselfe, because presently hee waxeth hot with anger, and rage. *Alch.* Let him doe it by a Commissioner. *Vox*, Certainly hee would bee the most happy man in the world, and worthy of eternall memory, who could tell how to make peace betwixt them; but this no man can doe but hee 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 immortall. Truely hee that would reconcile them together would bee 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 doe those things or no. *Alch.* Sir, Perhaps thou art ignorant of what the Alchymists know, in matter of treaty they have alwaies the better of it, and truly I am not the last, so that his enemies will but treat with mee, if they will treat, assure your selfe that they will have the worst. Sir, beleeve mee, the Alchymists know how to treat, if they only will but treat with mee, Sulphur shall presently be at liberty. *Vox*, I like your judgement well, I hear that you are approved of. *Alch.* Sir, Tell mee if this bee the true Sulphur of the Philosophers? *Vox*, This truely 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 bee 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 mee but this, if I find him, shal I make the Philosophers stone of him? *Vox*, O Friend! It is not for mee to judge, doe 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? *Vo.* Know for certain that this Sulphur is of great vertue, his Mine are all things in the world, for hee is in Metalls, Hearbs, Trees, Animalls, Stones, and Mineralls. *Alch.* And what Devill is able to find him out lying hid amongst so many things, and subjects? Tell mee the matter out of which the Philosophers take him. *Vo.* Friend, thou comest too neer, yet that I may satisfie thee, know that Sulphur is every where, but shee hath some certaine palaces, where shee is wont to give audience to the Philosophers; but the Philosophers adore him swimming in his owne sea, and playing with Vulcan; when the Philosophers goe to him unknown in his vile garments. *Alch.* Sir, in the sea, why then is hee not mine, since hee is hid here so neer? *Vo.* I told thee that his Keepers put him into most dark prisons, lest thou shouldst see him, for hee is in one subject alone, but if thou hast not found him at home, thou wilt scarce find him in the Woods. But doe not thou despaire in finding of him out: I tell thee of a truth, that hee is in Gold, and Silver most perfect, but in Argent vive most easy. *Alch.* Sir, I would very willingly make the Philosophers Stone. *Vo.* Thou desirest a good thing, Sulphur also would willingly bee out of bonds. And so *Saturn* departed. Now a deep sleep seased upon the Alchymist,

chymist, being weary, and there appeared to him this Vision, Hee saw in that Wood a fountain full of water, about which walked Sal, and Sulphur, contending one with the other, untill 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 beautifull 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 shee was of a like nature with him, hee became enamoured with her, which when she perceived, shee 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 goe to the river; to whom the Prince said, Why doe you not help *Diana* that Virgin? To whom they replyed, Sir, this river is indeed little, and as it were dryed up, but most dangerous: Once upon a time wee were willing to go into it without thy knowledge, and wee hardly escaped the danger of eternall death; Wee know also that others that were our predecessors perished in it. Then the Prince himselfe laying aside his thick mantle, even as hee was armed, leaped into the river, and to help faire *Diana* hee stretched forth his hand to her; who being willing to save her selfe, drew also the Prince himselfe 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 wee could not have

been freed from thoſe bodies which are polluted, and ſtained. *Alch.* But doe you ever return into thoſe bodies againe? *Anime,* Not into ſuch filthy bodies, but when they be purged, and this river ſhall bee throughly dryed up by the heat of the ſunne, and this Province ſhall bee often tryed by the Aire. *Alch.* What ſhall you doe in the mean time. *Anim.* Here wee 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 carkaſſe of that Sulphur that was ſlain by Sal by the fountain, they divided it amongſt themſelves: which when the Alchymiſt ſaw hee 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 doe not give over. But *Saturne* meets this Alchymiſt, and ſaith to him, Friend, how is it with thee? *Alch.* O Sir, I have ſeen many wonderfull things, my wife would ſcarce beleeve them; now alſo I have found Sulphur, I beſeech you Sir help, let us make the Philoſophers Stone. *Saturnus.* With all my heart, my friend, make ready then Argent-vive, and Sulphur, and give hither a glaſſe. *Alch.* Sir, have nothing to doe with Mercury, for he is naught, he hath deluded my companion, and many others. *Sat.* Without Argent-vive, in whoſe Kingdome Sulphur is the King, the Philoſophers have done nothing, neither doe I know what to doe 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

miſt found, and they did what the Alchymiſt would have done, they began to work divers ways, 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 withall. 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 doe thou work alone, what thou knoweſt. Then Saturn ſaid, See then, and learn. Hee then took two Mercuries of a differing ſubſtance, but of one originall, which Saturn waſhed in his owne urine, and called them Sulphurs of Sulphurs, and mixed the fixed with the volatile, and the compoſition being made, hee put it into its proper veſſell, and leſt the Sulphur ſhould fly away, hee ſet a keeper over him, and then put him into a bath of a moſt gentle heat, according as the matter required, and hee made all things very well. Then they made the Philoſophers Stone, becauſe of the true matter a true thing muſt needs bee made. The Alchymiſt being very glad took the Stone with the glaſſe, and beholding the colour thereof, which was like burnt blood, hee was amazed, and by reaſon of too much joy hee began to leap, in which leaping the glaſſe 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 hee 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 hee got the stone of the Kidneys. Last of all hee led such a life, as such kind of Alchymists are wont to doe, 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 heare say, or by meanes of Receipts.

Some of them, when things succeed not, say: We are wise men, wee hear that the grasse grows, if the Art were true wee should have had it before other men : And so having brazen faces, lest wee should bee accounted undeserving men (as indeed they are, and also perverse) contemne, and undervalue the Art. This Science hates such men, and alwaies 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 Wisdome, wee doe most highly commend it, and doe affirme it not only to be true, but altogether the truest : which sometimes wee 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 wee have sufficiently instructed the Searchers thereof; whom if our Writings doe not please, let them read those of other Authors, which

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are easier, but with this Caution, That whatsoever they shall read, they shall alwaies compare it with the possibility of Nature, lest they assay any thing contrary to Nature. Neither let them beleeve, although it were written in the bookes of Philosophers, that Fire burns not, because this is contrary to Nature: but if it bee writ, that Fire hath a drying, and heating faculty, this is to bee beleeved, because it is according to Nature: For Nature doth alwaies agree with a sound judgment, and in Nature there is nothing difficult, all truth is plain. Then also let them learne, what things in Nature are of affinity with each other, which wee conceive may be easier done by our Writings, then any other, seeing wee think wee have wrote sufficiently, untill some other shall come, who shall set downe the whole Receipt so plaine, as to make cheese of Milke, which is not lawfull for us to doe.

But that I may not direct all things I say to the new beginner only, wee shall say something to you also who now have passed over these painfull labours. Have you seen that Countrey, where a man marryed a wife, whose nuptialls 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; hee will return white, and congeale the Waters. Burn therefore Sulphur from incombustible Sulphur, then wash it, make it white, and red, untill Sulphur be-

come Mercury, and Mercury bee made Suphur, which afterwards you ſhall beautifie with the ſoule of Gold : For if you doe 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; hee doth not aſcend, that doth not deſcend. Whatſoever in this Art is remarkable, by many is loſt in the preparation, for our Mercury is quickened with Sulphur, elſe it would bee of no uſe. A Prince without a people is unhappy; ſo is an Alchymiſt without Sulphur, and Mercury. If thou haſt underſtood mee, I have ſaid enough.

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THE CONCLVSION.

EVery searcher of this Art must in the first place with a mature judgement examine the creation, operation, and vertues of the four Elements together with their actings: for if hee be ignorant of the originall, and Nature of these, hee shall not come to the knowledge of the Principles, neither shall hee know the true matter of the Stone, much lesse attain to any good conclusion; because every end is terminated upon its beginning. Hee that well knowes what hee begins, shall well know what shall bee the end. For the originall 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 worke, through the will of

of God alone: Out of the Principles Nature afterwards produceth Mineralls, and all things: out of which the Artist also by imitating Nature can doe many wonderfull things. Because Nature out of these Principles, which are Salt, Sulphur, and Mercury, doth produce Mineralls, and Metalls, and all kinds of things; and it doth not simply produce Metalls out of the Elements, but by Principles, which are the medium betwixt the Elements, and Metalls: Therefore if Nature doth not make those things, much lesse shall Art. And not only in this example, but also in every naturall processe a middle dispositon is to bee observed. Wherefore here in this Treatise wee have sufficiently described the Elements, their actings, and operations, as also the originall 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 Metalls, and Metalls from Elements. For there is a difference betwixt Gold, and Water, but lesse 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, wee shall discourse hereafter in the third Princple of Salt, seeing here wee treat of the vertue, and originall, not Praxis, of Sulphur.

Where-

Wherefore now wee have not writ this Treatiſe that wee 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 wee 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. Hee could not find out this Miracle, but judged it to be by reaſon of the Minerall 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 Minerall vertue is placed in its own Kingdome, as the Animall is in its Kingdome, as in the book of the Twelve Treatiſes wee have diſtinguiſhed thoſe Kingdomes, and divided them into three Kingdomes; becauſe every one of theſe without the ingreſſe of any other thing ſtands in it ſelf, and is multiplyed. It is true indeed that in the Animall Kingdome, Mercury is as the matter, and Sulphur as the vertue, but the Animall is not Minerall. The vettue of the Animall Sulphur if it were not in Man, it could not congeal the bloud Mercury into fleſh, and bones: ſo alſo if there were not a vertue of the Vegetable Sulphur in the Vegetable Kingdome, it could not coagulate Water, or the Vegetable Mercury into Herbs, and Trees. So alſo it is to bee underſtood in the Minerall Kingdome. Theſe three Mercuries doe 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 bee coagulated by its owne 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 infirme body, either by unction, or by Turbith, or ſome other way, as the cuſtome, and manner was, and it was the nature of Mercury to goe up to the mouth, and through the ſores thereof to be evacuated with the flegme. If therefore in time of ſuch a cure the ſick man dyed, that Mercury not finding any egreſſe, remained in his mouth betwixt his teeth, and that carkaſſe became the naturall veſſell of Mercury, ſo being ſhut up faſt for a long time was congealed into Gold by its own proper Sulphur, being purified by the naturall heat of putrefaction, cauſed by the corroſive phlegme of the Mans body. But if Minerall 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 bowells of the earth, doth of Mercury alone produce Gold, and Silver, and other Metalls, 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, unleſſe it bee hindred by ſome accident, or hath not a requiſite heat, or a cloſe place. The vertue therefore of Animall 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

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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 doe not agree with Nature, they muſt be let alone, and waved.

It ſufficeth the diligent Student, that he hath here heard what is the Originall of the Principles (ſince the beginning being unknown, the end is alwaies doubtfull) of which wee have in this Treatiſe not Ænigmatically, but as cleerly as we could, and as it was lawfull for us, ſpoken unto the ſearcher thereof: by means of which, if God ſhall enlighten any ones mind, hee ſhall know what a ſucceſſor owes to his predeceſſors, ſeeing this Art is alwaies acquired by the ſame kind of wits, and diſpoſitions. Which Art wee after this kind of clear manifeſtation of it, lay up into the boſome of God the moſt high Creator, and our Lord, and commend our ſelvs 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

NATVRE

Of Things.

THE FIRST BOOKE.

Of the generations of Naturall things.

THE generation of all natural things is twofold: Naturall, and without Art; and Artificiall, *viz.* by Alchymie. Although in generall it may bee said that all things are naturally generated of the Earth by means of putrefaction. For Putrefaction is the chiefe degree, and first step to Generation. Now Putrefaction is occasioned

The generation of naturall things is twofold.

All things proceed from putrefaction.

The cause of putrefaction is a moist heat.

occasioned by a moist heat. For a continuall moist heat causeth putrefaction, and changeth all naturall 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 dung; so also putrefaction out of the stomach in a glasse, changeth all things from one form 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 wholsome, and medicinable, become after putrefaction naught, unwholsome, and meer poison. So on the contrary, there are many bad, unwholsome, poisonous, and hurtfull things, which after their putrefaction become good, lose all their unwholsomnesse, and become wonderfull medicinable: because putrefaction produceth great matters, as of this wee have a most famous example in the holy Gospel, where Christ saith: Unlesse a grain of Wheat bee cast into the Earth, and be putrefied, it cannot bring forth fruit in a hundred fold. Hence also we must know, that many things are multiplyed 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 Naturall things; whence there ariseth a regeneration, and new generation a thousand times better, &c.

The power and nature of putrefaction.

What putrefaction is.

Seeing therefore putrefaction is the first degree, and step to generation; it is very necessary that wee know

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. Wee said also that moisture, and heat were the first degree, and step to putrefaction, which produceth all things, as a Hen doth her egs. Wherefore through, and in putrefaction, all mucilaginous flegme, and matter is made living, whatsoever it prove to be at last.

Putrefaction is the first degree to generation

Putrefaction is manifold.

An example of this you have in egs, in which there is a mucilaginous humour, which by any kind of moderate continuall 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 egs may be brought to maturity in a glasse, and ashes, and become living birds: yea any man may ripen an egge in his arm-hole, and hatch a Chicke, as well as the Hen.

An artificiall hatching of Chickens.

And here wee must take notice of something that is greater, and more then this: *viz.* if that living Chicke be in a vessell of glasse like 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 bee againe 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. Accordiug to this processe may all Birds bee killed, and made alive againe, and made new: and this is the highest, and greatest miracle, and mystery of God,

The raising of a dead bird to life.

which hee ever discovered to mortall man.

The Artificiall generation of Man.

Wee must also know that after this manner men may bee generated without naturall Father, or Mother, *i.e.* not of a Woman in a naturall way: but by the Art, and industry of a skilfull Alchymist may a Man bee borne, and grow, as afterwards shall bee shewed.

The generation of men by brutes.

It is possible also that men may be born of beasts, according to naturall causes, but yet this cannot bee 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 unlesse it should be so, it would be contrary to the light of Nature, and to Philosophy. Wherefore as is the seed, such is the hearb that springs from thence. So of the Seed of an Onyon is brought forth an Onyon, not a Rose, nor a Nut, not a Lettuce. So of Corne, 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 is, so is the fruit.

The force of womens imagination.

In like manner also it is possible, and not contrary to Nature, that an irrationall bruit should bee produced by a woman, and a man. Neither are wee to judge of, or censure the woman, as the man, (as in the former case) shee therefore is not to bee accounted impious, or heretically, as if shee acted contrary to Nature, but it is to be imputed to her imagination. For her imagination is alwaies the cause of it. And

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the imagination of a breeding woman is so powerful, that in conceiving the seed into her body, shee may change her infant divers wayes: becaus her inward starres are so strongly bent upon the infant, that they beget an impression, and influence upon it. Wherefore the infant in the Mothers wombe 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 breeding, forms the fruit in her body, according to her imagination, and her starres. 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 hearbs, by putrefaction divers living creatures are bred, which they that are skilled in these thiugs know.

Here also wee must know, that all such Animalls, which are bred, and made of putrefaction, containe 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, Basiliskes, Spiders, Wood-bees, Pismires, and many sorts of Wormes, as Cankers, Maggots, Locusts, &c. All which are bred in, and through putrefaction. Also amongst Animalls 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 glasse, as hath been said; becaus they oftentimes appear in a very wonderfull shape,

All animals that are bred meerly of putrefaction are poisonous.

shape, and form, fearful to behold, as oftentimes with many feet, many tailes, many colours, oftentimes many heads, worms with the tailes of Fishes, or feathers, and other unusuall forms, that the like have not been seen.

What Monsters are.

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

The secret poison of the Basilisk.

So you see it is concerning a Basiliske, which also is a Monster, and indeed a Monster above all Monsters, and then which none is to bee more dreaded, because hee 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 bee compared. Hee 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-glasse is fouled, and tainted. So also if shee looke upon a wound, or an ulcer, shee infects that in the like manner, and hinders the cure thereof: so also with her breath, as well as sight, shee infects divers things, corrupts, and weakens them; and so also with her touch. For you see if shee medle with wine in time of her menstrues, that it is suddainly changed and made thick; The Vineger also that she medles withall, becomes dead, and useless: 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 Coralls lose their colour, also many Gemmes, and Looking-glasses are soiled

soiled therewith, &c. But to return to what I proposed concerning the Basiliske, by what reason, and in what manner hee carries poison in his looks, and eyes; you must know that hee hath that property, and poison from menstruous women, as is aforesaid. For the Basiliske is bred of, and proceeds from the greatest impurity of a Woman, *viz.* her Menstrues, and from the blood of the Sperm, if it bee put into a gourd glasse, and putrefied in Horse-dung, in which putrefaction a Basiliske is brought forth. But who is so couragious, and bold to make, take him out, and kill him again, unlesse hee cover, and fortifie himselfe well first with glasses: I should perswade none to doe it, nay, I would advise them to take heed of it.

Monsters doe not live long.

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, seldome 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, seldome live long. And by how much the more wonderfull, and remarkable they are, so much the sooner they dye, so that none exceed the third day amongst men, unlesse they bee 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 wee can conjecture nothing else, but that they are so formed by

Monsters come from the *Devill.* by the Devil, and are made for the Devills service, rather then Gods, because no good work was ever done by any Monster, but rather all manner of evill, wickednesse, 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 evill 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 Devills, and a most certaine signe of some occult wickednesse, and deceit, which follows upon it. Wherefore they seldome dye without the Executioner, or at least from some marke made by him.

The artificiall generation of Men: But wee must by no means forget the generation of Artificiall 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 naturall matrix? To this I answer, that it is no way repugnant to the Art of Alchymie, and Nature; yea it is very possible: But to effect it, we must proceed thus.

Let the Sperm of a man by it selfe be putrefied in a gourd glasse, sealed up, with the highest degree of putrefaction in Horse dung, for the space of forty days, or so long untill it begin to bee alive, move, and stir, which may easily be seen. After this time it will bee something like a Man, yet transparent, and without

out

out a body. Now after this, if it bee every day warily, and prudently nouriſhed and fed with the *Arcanum* of Mans blood, and bee for the ſpace of forty weeks kept in a conſtant, equall 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 bee far leſſe. This wee call *Homunculus*, or Artificiall. And this is afterwards to be brought up with as great care, and diligence as any other infant, untill it come to riper years of underſtanding. Now this is one of the greateſt ſecrets, that God ever made known to mortall, ſinfull man. For this is a miracle, and one of the great wonders of God, and ſecret above all ſecrets, and deſervedly it ought to bee 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 Artificiall men, when they come to Mans age, are made Pygmies, Gyants, and other great and monſtrous men, who are inſtruments of great matters, who obtaine 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 borne; 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 originall and preſent exiſtency, 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

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

are like not to Men, but Spirits, &c.

Here it is neceſſary that wee ſpeak ſomething of the generation of Metalls; but becauſe we have wrote ſufficiently of that in our book of the generation of Metals, wee ſhall very briefly treat of it here, only briefly adding what was omitted in that book. Know that all the ſeven Metalls are brought forth after this manner, out of a threefold matter, *viz.* Mercury, Sulphur, & Salt, yet in diſtinct, and peculiar colours. For this reaſon *Hermes* did not ſpeak amiſſe, when he ſaid, that of three ſubſtances are all the ſeven Metalls produced, and compounded, as alſo the Tinctures, and Philoſophers Stone. Thoſe 3 ſubſtances he calls the Spirit, Soul, and Body: but hee did not ſhew how this is to bee underſtood, or what hee did mean by this, although haply hee 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 3 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 Metalls are generated. For Mercury is the Spirit, Sulphur the Soule, and Salt the Body, but a Metall is the Soul betwixt the Spirit, and the Body (as *Hermes* ſaith) which Soule indeed is Sulphur; and unites theſe two contraries, the Body, and Spirit, and changeth them into one eſſence, &c.

Of 3 principles Mercury the Spirit, Sulphur is the ſoul, Salt the body.

Now this is not to bee underſtood ſo as that of every Mercury, every Sulphur, or of every Salt, the ſeven Metalls may be generated, or the Tincture, or the Philoſophers Stone by the Art of Alchymie, or induſtry, with the help of Fire; but all the ſeven Metalls

Whether metalls can be made artificially by fire.

Metalls must be generated in the mountains by the Archeius of the Earth. For the Alchymist shall sooner transmute Metalls, then generate, or make them.

Yet nevertheless living Mercury is the Mother of all the seven Metalls, and deservedly it may be called the Mother of the Metalls. For it is an open Metall, and as it contains all colours, which it manifests in the Fire, so also occultly it contains all Metalls in it selfe, but without Fire it cannot shew them, &c.

Living ☿ is the mother of metalls.

But generation, and renovation of Metalls is made thus: As a man may return into the womb of his Mother, *i.e.* into the Earth, out of which hee was first made a man, and shall again bee raised at the last day: so also all Metalls may returne into living ☿ againe, and become ☿, and by Fire bee regenerated, and purified, if for the space of forty weeks, they bee kept in a continuall heat, as an infant is in his Mothers wombe. So that now there are brought forth not common Metalls, but Tinging Metalls. For if Silver bee regenerated (after the manner as wee have spoken) it will afterward tinge all other Metalls into Silver, so will Gold into Gold, and the like is to bee understood of all the other Metalls.

The regeneration of metalls into tinctures.

Now forasmuch as *Hermes* said, that the soule alone is that medium which joines the spirit to the body, it was not without cause hee said so. For seeing Sulphur is that soule, and doth like Fire ripen, and digest all things; it can also bind the soule with the body, incorporating, and uniting them together, so that from thence may bee pro-

The Soul is that medium wherewith the soule is united to the body.

duced a moſt excellent body. Now the common combuſtible Sulphur is not to bee taken for the ſoule of metalls, for the ſoule is another manner of thing then a combuſtible, and corruptible body.

What the ſoule of metalls is.

Wherefore it can bee deſtroyed by no Fire, ſeeing indeed it is all Fire it ſelfe: 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 metalls, and to coagulate living ☿ into fixt, and true Gold. Eſteeme this as an enriching treaſure, and thou maiſt bee well contented with this, onely ſecret in the Tranſmutation of Metalls.

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

Where is the generation of metalls and mineralls.

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

Whence the generation of Gemmes.

But the generation of common Stones is of the ſubtilty of Water, of mucilaginous Mercury, Sulphur, and Salt. For of the mucilaginouſneſſe of Water are produced all ſtones, as alſo ſand, and gravell

Alſo of Common Stones.

vell are thence coagulated into Stones, as wee often see.

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

An artificiall generation of Stones.

OF THE

NATVRE

Of Things.

THE SECOND BOOK.

Of the growth, and increaſe of Naturall things.

Heat and Moiſture the cauſe of the growth of things.

IT is ſufficiently manifeſt, and knowne to every one, that all naturall things grow, and are ripned 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 fruitfull, and it is granted by all, that all fruits are ripened by the ſun.

Seeing

Seeing therefore this is by divine ordination naturally possible, who can gain-say, or not beleeve that a man is able, through the wise, and skilfull Art of Alchymie, to make that which is barren, fruitfull, and that which is crude, to ripen, and all 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 hee might use them for his necessity, and rule over the fish of the sea, fowles of the aire, and all things upon the Earth, nothing excepted. Wherefore man might well rejoice that God should so endow 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 wee see with our eyes, and are taught by daily experience, that by how much the oftner, & more abundantly therain doth moisten the earth, and the sun doth again with its heat and warmth dry it, so much the sooner doe the fruits of the Earth come forth and are ripened, yea all fruits doe cleerly grow, and increase, what time of the yeer soever it be; Let no man henceforth wonder, that the Alchymist also by a manifold imbibition, and distillation should not doe the same. For what else is rain but the imbibition of the Earth? and the heat of the Sun, but the distillation of the un, which drawes up those humidities again? Wherefore I say it is possible by such a kind of Art, even in the midle 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 bee done in all Herbs, and flowers, it may also bee done in many other like things, as in all mineralls.

An artificiall ripening of things.

God hath subjected all things to man.

The artificiall generation of fruit.

neralls, whose imperfect metalls by vertue of a minerall water may bee brought to maturity through the industry, and Art of a skilfull Alchymist.

The ripening of mineralls.

In like manner may all *Marcasites*, *Granati*, *Zineta*, *Arsenica*, *Talka*, *Cachymie*, *Bisemuta*, *Antimonies*, &c. (all which carry with them crude Gold, and Silver,) bee so ripened, that they may bee equalized to the most rich veins of Gold, and Silver, only by this Art. So also the Elixir, and tinctures of metals are brought to maturity, and perfected.

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

Seeing therefore, as it hath been said, moisture, and heat doe ripen all things, and make them grow, Let none wonder, that the beard, haire, or nailes of a malefactor hanging on a Gibbet, or Wheel do for a long time grow, neither let it be accounted for a sign of his innocency, as the ignorant beleeve; for this is naturall, and from naturall causes. For whilest that any moisture remains in him, his beard, haire, and nailes grow, even till the second year, or till hee bee wholly putrefied, &c.

Wee 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, Marcasites, Cachymie, Talka, Granuty, Antimony, Bisemuta, Gemmes, Pearles, Corals, all Stones, and Clay. So also it may be ordered, that Gold may grow, and bee increased in weight, and body, if only it bee buryed in the Earth looking towards the *East*, and bee alwaies soiled with the fresh urine of a man, and pigeons dung.

The augmentation of ☉.

How Gold may be generated in a glasse.

It is possible also that Gold, through industry, and skill of an expert Alchymist may bee so far exalted, that

that it may grow in a glasse like a tree, with many wonderfull boughs, and leaves, which indeed is pleasant to behold, and most wonderful.

How the Philosophicall Tree is made.

The processe is this. Let Gold bee calcined with *Aqua Regis*, till it becomes a kind of chalke, which put into a gourd glasse, and poure upon it good new *Aqua Regis*, so that it may cover it foure fingers breadth, then again draw it off, with the third degree of fire, untill no more ascend. The water that is distilled off, poure on againe, then distill it off againe. This doe so long untill thou seest the Gold to rise in the glasse, 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 bee made after another manner, by another *Aqua fortis*, which I leave to thine experience. If thou art skilled in Alchymie, thou shalt not erre in these things.

To make an artificiall stone of any forme.

Know also that any flint taken out of River water, and put into a gourd glasse, having River water poured upon it, that the glasse may bee filled, which Water is againe to bee distilled off as long as a drop will arise, and the Stone dryed, and the Glasse againe filled with this Water, and againe distilled off, and this done so long till the Glasse bee filled with this Stone) may in a few dayes by the Art of Alchymie bee made very great, which the Archeius of the Waters could scarce doe in many yeers.

If then thou breake the Glasse, thou shalt have a Flint in the forme of the Glasse, as if it had been put into the Glasse, and although this bee not for profit, yet it is a thing that is strange, and wonderfull.

OF

OF THE

NATVRE

Of Things.

THE THIRD BOOK.

Of the preservations of Naturall things.

THat things may bee preserved, and kept from harm, it is necessary in the first place to know what is an enemie to them, that so they may be preserved from that, & 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 Enemie of all Naturall things. For who can take heed of danger when hee doth not know what can hurt him?

The enemies of things are to be knowne.

Truly no body; Wherefore it is necessary to know ones Enemie; For there are many sorts of Enemies. Wherefore it is as necessary to know evill things, as good things: for who can know what is good, without the knowing of what is evill? 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 Enemie of our Soul, *viz.* the Devill, he also signified to us the Enemie of our life, *viz.* Death, which is the Enemie of our body, of our health, and the Enemie of Medicinall, and all naturall 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 expell it: so also there is alwaies one thing ordained against another, one Water against another, one Stone against another, one Minerall against another, one Poison against another, one Metall against another: and so in many more things, all which it is not requisite here to recite.

Death is the enemie of things.

There is a Contrariety found in all things.

Now how, and by what means every thing is to bee preserved, and kept from hurt, wee must know, that many things are to bee preserved in the Earth, and especially all rootes doe for a long time remaine in the Earth without losing their vertue, or being corrupted: in like manner herbs, flowers, and all fruites 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, untill new fruit come againe.

So

So also flesh, and blood, which indeed are putrefied, and grow unsavoury quickly, are preserved in cold fountain-water, and not only so, but by the addition of new and fresh fountaine-water, may be turned into a quintessence, and bee 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 bee preserved from all manner of putrefaction, and divers diseases that proceed from putrefaction, better then common Mummie. Now that blood may be preserved of it self from putrefaction, and stinking, and not as a quintessence, & so as it may preserve the blood of the living (as we now said) thou must follow this processe. How to preserve flesh and blood.

Let the blood bee separated from its flegm, which is separated of its selfe, and is driven to the upper part. This water poure gently out of the vessell, and in stead of it put as much of the water of the salt of blood, which water wee teach to make in our Chirurgerie: That water doth presently mixe with the blood, and preserves it so, that it will never bee putrefied, or grow unsavory, 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 readiness, then poure upon it so much of the best, and most excellent balsome, and this will doe the same. Now this blood is the balsome of balsomes, 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 conceale it as a great secret in Physick. How the Arcanum of mans blood is to be prepared.

How metalls may be preserved.

What are the enemies of metalls.

In preserving of Metalls, their Enemies are first to bee known, that so much the better they may bee preserrved from harme. The chiefest Enemies of Metalls are all sharp corroding Waters, all Corrosive things, all Salts, crude Sulphur, Antimony, and Mercury. But that you may know particularly how they shew 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 Metalls, and reduce them to nothing.

How the fume of Sulphur doth discolour metalls.

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 Metalls, as Silver, Tinne, Lead, and Iron it takes away the whiteness, and makes them red, and yellowish. From Gold it takes away that faire amiable yellowness, and golden colour, and makes it black, and so foule, that nothing can bee more foule.

How Antimony spoiles and discolours metalls.

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

Quick-silver distroyes metalls, and how.

Quick-silver doth destroy Metalls upon this accompt, in that it enters into Metalls, with which it is joined, and dissolves them, so as that it makes an Amalgama of them: Wherefore the fume thereof, which wee call common Mercury, makes all Metalls brittle, that they cannot be malleated, and calcines them, also it makes all red Metalls of a golden colour,

lour, to bee white: but it is the greateſt enemie of all to Iron, and Steel; for if common Mercury doe but touch a barre of Iron, or Steel, or that be but ſmeared over with Mercuriall oile, that bar will afterward be broken like glaſſe, 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 ſmeered with Mercuriall oyle, or only put into Mercury, will never draw Iron more. Let no man wonder at this, for there is a naturall 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 naturall things elſe, ſo that alwaies a ſtrange ſpirit in a body which is not of the ſame Nature with it ſelfe, drawes to it ſelf a body which is of the ſame Nature: and this wee muſt know to bee ſo, not only in the Load-ſtone, but alſo in all other naturall things, as Mineralls, Stones, Hearbs, Roots, Men, and Brutes.

How the loadſtone may be ſpoyled.

That Metalls have an enmity, and hate one the other naturally, as you ſee in Lead, which is naturally a very great enemy to Gold. For it breaks aſunder all parts of Gold, it makes it foule, weak, ſpoiles, and deſtroyes it even to death, more then any other Metall.

What antipathy there is betwixt metalls themſelves.

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

Since therefore you have now heard of the Enemies

of

of Metalls, 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 boyes urine.

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

How silver is preserved.

Silver cannot be better preserved then if it be boiled in common Water, or Vineger, 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 preservative 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 smeered over with it. Also if Iron bee melted with fixt Arsenicke, it will be so renewed and fixt, that it will like Silver never contract rust. Copper may be preserved, if it bee only mixed with sublimed Mercury, or bee smeered over with the oyle of Salt; and so it will never any more be grown over with verdegrease.

How Iron and Steel may be preserved.

How Copper is preserved.

How Lead is preserved.

Lead can no wayes bee better preserved then in cold Earth, and in a moist place, according to the Nature thereof. The Load-stone is preserved best of all with the filings of Iron, and Steel, for by this meanes 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 comprehended under the name of Salt (of which there are more

more then an hundred sorts) you must know that they are to bee preserved in a hot dry place, and in woodden vessells, not in Glasse, Stone, or Metalls: 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 doe easily contract filth, and slime as if a skin were spread over them, may be preserved. These Waters therefore, and Liquors must bee put up into glasses that are narrow towards the top, and wide below, and the glasses be filled to the top, then adde a few drops of oyl Olive, that all the Water, or Liquor may bee 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 bee covered with oyl, that will bee 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 bee kept apart in one vessell, that they may not bee mixed: and not only two sorts, but three, four, five, and more, if only the oyle bee put betwixt: For they are severed by the Oyle, as by a wall, which wil 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 Oyle will not suffer the Watres 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, Amber Gryse, and Muske, and Civet, which indeed is the best of all, which doth not only preserve them from moths, How clothes are preserved.

but alſo drives away moths, and all other vermine, as Fleas, Lice, &c.

How all ſorts of Wood may be preſerved.

Alſo all manner of Woods, as in Houſes, Bridges, Ships, or whereſoever they be, may bee preſerved ſo that they will never bee 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, aire, ſnow, or ice, in winter, or ſummer; alſo that they be not worm-eaten, nor that any worms may breed in them whenſoever they bee cut. Now this preſervative is a great *Arcanum* againſt all kinds of putrefactions, yea ſo excellent a ſecret that none may bee compared to it. And it is nothing elſe but Oyle of Sulphur, the proceſſe whereof is this. Let common yellow Sulphur bee powdered, and put into a Gourd glaſſe, upon which let there be poured ſo much of the ſtrongeſt *Aqua fortis*, that may cover it three fingers breadth: then draw it oft by diſtillation, three, or four times; and laſt of all, till it be dry. Let the Sulphur that remaines in the bottome being of a black, ſad red colour, be put upon marble, or in a glaſſe, and it will eaſily bee diſſolved into Oyle, which is a great ſecret in preſerving of Wood from putrefacton, and wormes. For this Oyle doth ſo tinge the wood that is nointed with it, that it can never bee waſhed out of it againe. Many more things may bee preſerved with this Oil of Sulphur, from putrefaction, as ropes, cords in ſhips, and maſts of ſhips, in carts, fiſhing-nets, and gins which Fowlers, and Hunters uſe, and ſuch like, which are oftentimes uſed in waters, or raine, and are otherwiſe eaſily rotted, and broken, ſo alſo linnen clothes, and many other ſuch like things.

Fixed oyle of ſulphur.

Alſo

Also you must know how potable things are to be preserved, by which wee understand Wine, Beer, Meade, Vineger, and Milke. Now if we would preserve these from harm, and in their full vertue, it is very necessary that you know well what is an Enemie to them, and that is menstruous women: for if they doe handle the foresaid things, or have any thing to doe about them, or looke, or breath upon them, they corrupt them. For Wine is thereby changed, and become thick, Beer, and Mead grow sowre, Vineger grows dead, and loseth its sharpnesse; and Milke grows sowre, and curded.

Which are potable things, and how they are preserved.

Which is an enemie 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 Oyle of Sulphur, by which all Wine may bee preserved a long time, so that it be neither thick, nor any other way changed.

How Wine is preserved by Sulphur.

Beere is preserved with Oyle of Cloves, if some drops thereof bee 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 sowring.

Beere is preserved with oyle of Cloves.

Meade is preserved with Oyl of Sugar, which must bee used as the Oyle of Cloves aboveſaid.

Mead is preserved with oyle of Sugar.

Vineger is preserved with Oyle of Ginger, which must be used as the Oyle of Cloves aboveſaid.

How Vineger is preserved.

Milke is preserved with Oyle of Almonds made by expression, which must bee used as the Oyle of Cloves aboveſaid.

How Milke is preserved.

Cheese is preserved with St. *Iohns* wort from worms, for if it doth but touch it, no worme will

Cheese is preserved with St: Johns wort.

breed in it: and if there bee any in before, it will kill them, and make them fall out of the Cheese.

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

Honey hath no peculiar preservative, onely that it may bee kept from its Enemie. Now its chief Enemie is bread: for if a little bread made of Corne bee but put, or faln in into it, all the Honey is turned into Emmots, and spoiled.

OF

OF THE

NATVRE

Of Things.

THE FOVRTH BOOK.

Of the life of Naturall things.

NO man can deny that Aire 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 ſpirituall eſſence, a thing that is inviſible, impalpable, a ſpirit, and ſpirituall. Wherefore there is no corporeall thing, which hath not a ſpirit lying hid in it, as alſo a life, which, as

What uſe the Aire is for as to the life of things.

What the life of things is.

What things have life.

I ſaid before, is nothing but a ſpirituall thing. For not only that hath life which moves, and ſtirres, as Men, Animalls, Vermine of the earth, Birds in the Aire, Fiſh in the ſea, but alſo all corporeall, and ſubſtantiall things. For here wee 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 dyes.

For that may ſeverall wayes bee 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 returnes to its place, from whence it came, *viz.* into the Chaos, and the Aire 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.

For there are ſpirits Celeſtiall, Infernall, Humane, Metalline, Minerall, of Salts, of Gemmes, of Marcaſites, of Arſenicks, of Potable things, of Rootes, of Juices, of Fleſh, of Blood, of Bones, &c. Where-

The Spirit is the life of all Corporeall things.

fore alſo know that the ſpirit is moſt truly the life, and balſome of all Corporeall things. But now wee will proceed to the ſpecies, and briefly deſcribe to you in this place the life of every naturall thing in particular.

The

The life therefore of all men is nothing else but an Astrall balsome, a Balsamick impression, and a celestiall invisible Fire, an included Aire, and a tinging spirit of Salt. I cannot name it more plainly, although it bee set out by many names. And seeing wee have declared the best, and chiefest, wee shall bee silent in these which are lesse materiall. What the life of man is.

The life of Metalls is a secret fatnesse, which they have received from Sulphur, which is manifest by their flowing, for every thing that flowes in the fire, flowes by reason of that secret fatnesse that is in it: unlesse that were in it, no Metall could flow, as wee see in Iron, and Steel, which have lesse Sulphur, and fatnesse then all the other Metalls, wherefore they are of a dryer Nature then all the rest. What the life of Metalls is.

The life of Mercury is nothing else but the internall heat, and externall coldnesse, *i.e.* it makes the internall part of its body hot, and the outward part cold, and therefore might well bee 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 warme, and keeps him from the cold: but if the smooth part of those skins bee put upon his naked body, it makes him cold, and is good against too much heat; wherefore it was a custome in ancient time, and still is in some places, to weare 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 Winter the hairy side inward, and the What the life of Mercury is. Mercury is like to a garment of skins.

the smooth side outward. As therefore you have heard of the garment of skins, so also it may bee said of Mercury.

What the life of Sulphur is.

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

What the life of Salts is.

Now the life of all Salts is nothing else but the spirit of *Aquæ fortis:* for that water being drawne from them, that which remains in the bottome, is called Dead earth.

What the life of Gemmes and Coralls is.

The life of Gemmes, and Coralls 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 lose in calcination.

What the life of the Loadstone is.

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

The life of Flints what.

The life of Flintes 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 Arsenickes, Auripigment, Operment, Realgar, and such like matters, is a Minerall, and coagulated poison.

The life of Excrements.

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

The life of aromaticall things.

The life of Aromaticall things, *viz.* of Muske, Amber Gryse, Civet, and whatsoever yeelds a strong, good, and sweet smell is nothing else but that gratefull odour: for if they lose this they are dead and of no use.

The

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

The life of all Rozzens, as Amber, Turpentine, Gumme, is the muciliginous shining fatnesse, which gives that excellent vernish to them all : for when they will yeeld no more vernish, and lose their shining, they are dead. The life of Rozzen.

The life of Hearbs, 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 certaine Rozzen, for any wood if it want Rozzen 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, and blood is nothing else but the spirit of Salt, which preserves them from stinking, and putrefaction, and is of it selfe as water separated from them. The life of flesh.

Now concerning the life of Elements, you must know that the life of Water is its running. For when by the coldnesse of the Firmament it is congealed into ice, it is dead, and its mischievousnesse is taken from it, that no body can bee drowned in it. The life of every Element.

The life of Fire is Aire, for Aire makes fire burne with greater vehemency, and heate : Also there cometh forth from all Fire a kind of Aire, which will blow out a candle, and drives up a feather, as you may dayly see before your eyes. Wherefore What the life of Fire is.

the flame of Fire is choaked if it bee ſo ſtopt up, that it can neither receive in Aire, and let out its own Aire.

What the life of Aire is. The Aire lives by, and of it ſelfe, and gives life to all other things.

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

OF

OF THE NATVRE Of Things.

THE FIFTH BOOK.

Of the Death, or ruine of all things.

THe death of all naturall things is nothing elſe but an alteration and deſtruction of their powers, and vertues, a predominancy of that which is evill, 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 ſeverall vertues, but when they are dead retaine little or nothing of

What Death is

their vertue, but become unsavory, and unprofitable. So on the contrary many things, whilest they live, are bad, but after they are dead, and corrupted, manifest a manifold power, and vertue, and are very usefull. Wee could bring many examples to confirme 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 bee necessary that I produce one example, with which I shall silence those Sophisters, who say, that wee 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 Alchymists, by which many such like great secrets are found out. For looke upon Mercury, crude Sulphur, and crude Antimony, as they are taken out of their Mines, *i.e.* whilest they are living, and see what little vertue there is in them, how slowly they put forth their vertues, yea they do more hurt, then good, and are rather poison, then a Medicine. But if through the industry of a skilfull Alchymist, they bee corrupted in their first substance, and wisely prepared (*viz.* if Mercury be coagulated, precipitated, sublimed, dissolved, and turned into an oyle; if Sulphur bee sublimed, calcined, reverberated, and turned into an oyle; also if Antimony bee sublimed, calcined, and reverberated and turned into oyle) you shall see how usefull 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 their vertues, yea more then will ever bee found out by any man. Wherefore

The preparation of Mercury Sulphur and Antimony.

let

let every faithfull Alchymiſt, and Phyſitian ſpend their whole lives in ſearching into theſe three: For they will abundantly recompenſe him for all his labour, ſtudy, and coſts.

But to come to particulars, and to write particularly of the death, and deſtruction of every naturall 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 Aire, the decaying of the Naturall balſome, the extinguiſhing of the naturall light, and the great ſeparation of the three ſubſtances, *viz.* the body, ſoule, and ſpirit; and their return from whence they came. For becauſe a naturall man is of the earth, the Earth alſo is his Mother, into which hee muſt return, and there muſt loſe his natural earthly fleſh, and ſo be regenerated at the laſt day in a new celeſtiall, and purified fleſh, as Chriſt ſaid to *Nicodemus* when hee came to him by night. For thus muſt theſe words bee underſtood of regeneration.

What the Death of man is.

The death, and deſtruction of Metalls is the diſjoining of their bodies, and ſulphureous fatneſſe, which may bee done ſeverall ways, as by calcination, reverberation, diſſolution, cementation, and ſublimation.

What the deſtruction of Metalls is.

But the calcination of Metalls 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 Quickſilver.

Calcination of Metalls is manifold.

Calcination with Salt is that the Metall be made

What Calcination with Salt is.

into very thin plates, and ſtrowed with Salt, and cemented.

Calcination with Sulphur. Calcination with Sulphur is, that the Metall bee made into thin plates, and ſtrowed with Sulphur, and reverberated.

Calcination with Aqua fortis. Calcinaion with *Aqua fortis*, is that the Metall bee made very ſmall, and diſſolved in *Aqua fortis*, and precipitated in it.

Calcination with Sublimate. Calcination with ſublimed Mercury is this, that the Metall bee made into thin plates, and that the Mercury bee put into an earthen veſſell narrow towards the top, and wide at the bottome; and then let it be ſet into a gentle fire made with coales, which muſt bee blowed a little untill the Mercury begin to fume, and a white cloud goe forth of the mouth of the veſſel, then let the Plate of the Metall bee put into the top of the veſſel, and ſo the ſublimed Mercury wil penetrate the Metall, and make it as brittle as a ſtone of coal.

Calcination with Quickſilver. Calcination with Quick-ſilver, is that the Metall bee made very ſmall, and thin, and be amalgamated with Quick-ſilver, and afterward the Quick-ſilver bee ſtrained through Leather, and the Metall remain in the Leather like chalke, or ſand.

Divers other ſorts of mortification of metalls. Now beſides theſe mortifications of Metalls, and deſtructions of their lives, know alſo that there are yet more. For ruſt is the death of all Iron, and Steel, and all vitriall, burnt braſſe 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, Vitriall, or Sulphur is extracted, is dead,

dead, becauſe it hath no more the form of Gold, but is a white Metall like fixed Silver.

But let us proceed to ſhew how Metalls may bee 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 hot, and quench them in the beſt Wine-Vineger, doe this ſo often til the Vineger hath contracted a conſiderable redneſſe, then diſtil of the Vineger, til there bee nothing but a dry powder remaining. This is a moſt excellent Crocus Martis.

A two fold preparation of Crocus Martis.

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

Strow upon the plates of *S*teel, *S*ulphur, and Tartar, being both in a like quantity; then reverberate them, and this wil produce a moſt excellent Crocus, which muſt bee taken off from the plates.

Alſo you muſt know, that every plate of Iron, or Steel, if it bee melted with *Aqua fortis*; will alſo make a very fair Crocus; ſo alſo it is made with oyle of Vitriall, ſpirit of *S*alt, Allum water, the water of *S*alt Armoniacke, and of *S*alt Nitre; as alſo with ſublimated Mercury, all which mortifie Iron, and bring it into a Crocus; but none of theſe latter wayes is to bee compared to the two former, for they are only uſed in Alchymie, and not at all in Phyſicke; wherefore in this, uſe only the two former, and let alone the reſt.

The

The mortification of Copper.

The mortification of Copper, *viz.* that it may be reduced into Vitriall, Verdegreafe, may bee done many wayes, and there are more proceſſes in it, yet one far better then another, and one more profitable then another. Wherefore it is moſt convenient here to ſet down the beſt, and moſt profitable, and to bee ſilent in the reſt. The beſt therefore, the moſt eaſy, and exacteſt way of reducing Copper into Vitriall is this.

The Vitriall of Copper is made two wayes.

Let plates of Copper bee dipt in ſpirit of *Salt*, or Salt-Petre, and let them bee hanged in the Aire until they begin to be green, which indeed wil quickty be, waſh off this greenneſſe with cleer fountaine-water, dry the plates with ſome cloath, and wet them again with the ſpirit of *Salt*, and *Salt* Nitre, and do again as before, ſo long until the water bee apparently green, or much Vitriall ſwim on the top: then poure away the water, or evaporate it, and thou haſt a moſt excellent Vitriall for medicine. In Alchymie there is not a fairer, more excellent, and better Vitriall then what is made by *Aqua fortis*, or *Aqua regis*, or ſpirit of *Salt* Armoniacke. And the proceſſe is this.

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

How water of Salt-petre and Salt-armoniack is made.

The water of Salt Petre is made thus. Purifie, and powder it; afterwards diſſolve it of it ſelfe in a bladder

bladder, put in boyling water. So thou shalt have the water of Salt Petre.

The water of Salt Armoniacke is made thus: Calcine Salt Armoniack, and dissolve it in a Cellar upon a Marble, and this is water of Salt Armoniack.

But to make Verdegrease out of Copper, there are divers wayes which it is not needful here to recite. Wee shall describe only two, but with a double preparation, *viz.* The one for Physicke, the other for Alchymie. The processe therefore of Verdegrease to be used in Physick is this,

Verdegrease may be made two wayes.

Take plates of Copper, which wet over with the following matter. Take Honey, and Vineger, of each a like quantity, of Salt as much as wil serve to make them up into a thick past. Mixe them well together, then put them into a reverberatory, or Potters furnace so long as the Potter is burning his pots, and thou shalt see the matter that stickes to the plates to bee very black, but let not that trouble thee. For if thou setteſt those plates in the Aire, all the black matter wil in a few days become green, and become a most excellent Verdegrease, which may bee called the Balsome of Copper, and is commended by all Physitians. But nevertheless do not thou wonder that this Verdegrease becomes green in the Aire, and that the Aire can change the black colour into so fair a green.

How verdegrease to be used in physick is to be prepared.

The Balsom of Copper.

For here thou must know that daily experience in Alchymie doth shew, that any dead earth, or *Caput Mortuum*, as soon as it comes out of the Fire into the Aire, doth quickly get another colour, and leaves its own colour which it got in the fire. For the changes

Aire changeth the Colours of things burnt.

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 Alchymie see that the dead earth of *Aquafortis* comes black from the Fire, and by how many more ingredients there bee in it, by so much the more variously doe the colours shew themselves in the Aire: sometimes they seem red, as Vitriall makes them: sometimes yellow, white, green, blew: sometimes mixt, as in the Rainbow, or Peacocks taile. All those cololours shew themselves after the death, and by the death of the matter. For in the death of all naturall things here are seen other colours, which are changed from the first colour into other colours, every one according to its nature, and property.

The preparation of Verdegrease to be used in Alchymie.

Now we wil speak of that Verdegrease which is to bee used in Alchymie. The preparation, and processe of that is this,

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 foure houres 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 Aire for a few dayes, and the matter upon the plates wil bee turned into a faire Verdegrease, which in all sharp Corroding waters, waters of Exaltation, and in Cements, and in colouring of Gold, doth tinge Gold, and Silver with a most deep colour.

How Æs vstum, or Crocus of Copper is to be made.

Now to turne Copper into *Æs vstum*, which is called the *Crocus* of Copper, the processe is this,

Let

Let Copper be made into thin plates, and be smeered over with Salt made into a past 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 houre, but so that the plates melt not: let these plates being red hot bee quenched in Vineger, in which Salt Armoniack is dissolved, alwaies half an ounce in a pint of Vineger; let the plates bee made red hot again, and quenched in Vineger as before, alwaies 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 bee in good part consumed by this means: then distil off the Vineger, or let it vapour away in an open vessel, and bee coagulated into a most hard stone. So thou hast the best *Crocus* of Copper, the use whereof is in Alchymie. 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.

Now the mortification of Quicksilver that it may bee sublimed, is made with Vitriall, and Salt, with which it is mixed, and then sublimed, so it becomes as hard as Crystall, and as white as snow: but to bring it to a Precipitate, the processe is this:

The sublimation of Quicksilver.

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 bee of a faire red colour: Dulcifie this precipitate as much as thou canst: And lastly poure 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 doe not fly: then thou hast a Diaphoretical precipitated Mercury.

How to make a fixt Precipitat Diaphoreticall.

How to make a sweet Precipitate.

Moreover, you must take notice of a great secret concerning precipitated Mercury, *viz.* if after it is coloured, it bee 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 bee 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 Physitian need desire a better.

And the use of it

Besides it is a great comfort to despairing Alchymists. For it doth augment Gold, and hath ingresse into Gold, and with it Gold remaines stable, and good. Although there is much pains, and sweat required to this Precipitate, yet it wil sufficiently recompense thee for thy pains, and costs; and wil yeeld thee more gain, then can bee got by any Art or Trade whatsoever: Thou maist wel therefore rejoice in this, and give God, and mee thanks for it.

How Quicksilver may be Coagulated.

Now that Quicksilver may bee coagulated, I said that that must bee done in sharp *Aqua fortis*, which must bee drawn off by Distillation, and then the Precipitate is made. But that Quicksilver may bee

How Quicksilver may be turned to Cinnabar.

brought into a Cinnabar, you must first 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 *Hæmatites*.

There are two kinds of Ceruse.

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

The preparation of them.

this:

Hang

Hang plates of Lead in a glazed pot over ſtrong Wine-vineger, the pot being well ſtopt that the ſpirits doe not exhale: put this pot into warm aſhes, or in the Winter into a furnace, then alwaies after ten or fourteen dayes, 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, untill thou haſt enough Ceruſe.

Now the other preparation of Ceruſe for Alchymie is like the former, only that in the Vineger muſt bee diſſolved a good quantity of the beſt, and faireſt Salt Armoniack, for by this means thou ſhalt purchaſe a moſt faire, and beautifull Ceruſe, for the purging of Tinne, and Lead, and the whitening of Copper

The preparation of Minium out of Lead.

But if wee would make Minium of Lead, we muſt firſt calcine it with Salt into Calx, and then burn it in a glazed veſſel, alwaies ſtirring it with an Iron rod, till it be red. This is the beſt, and chiefeſt Minium, and it is to be uſed as wel in Phyſick as Alchymie: but the other which Mercers ſell in their ſhops is nothing worth. It is made only of the aſhes, which remaine of the Lead in the melting of it, which alſo Potters uſe to glaze their veſſells, and ſuch Minium is uſed for Painting, but not for Phyſicke, or Alchymie.

The Crocus of Lead.

Now that Lead may bee brought into yellowneſſe, 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 Mineralls uſe, in a gentle Fire of Coales, diligently taking heed, that there be not too much heat,

for a neglect in stirring, for else it will flow, and become a yellow glasse. And so thou hast a fair, yellow *Crocus* of Lead.

How the Azure Colour is made of silver.

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

Take plates of Silver, and mix them with Quicksilver, and hang them in a glazed pot over the best Vineger, in which Gilt-heads have been first boiled, and afterward Salt Armoniack, and calcined Tartar have been dissolved; in all the rest doe as hath been said of Ceruse, then alwaies after fourteen days thou shalt have a most excellent, and faire 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 he brought into its Arcana, as into a Tincture, Quintessence, Resine, Crocus, Vitriall, and Sulphur, and many other excellent Arcana, which preparations indeed are many. But because for the most part wee have sufficiently treated of such Arcana in other bookes, as the extraction of the Tincture of Gold, the Quintessence of Gold, the Mercury of Gold, the Oile of Gold, Potable Gold, the Resine of Gold, the Crocus of Gold, and in the Archidoxis, and elsewhere, wee conceive it needlesse here to repeat them. But what Arcana were there omitted, wee shall here set down, As the Vitriall of Gold, Sulphur of Gold, which indeed are not the least, and ought very much to cheer up every Physitian.

But to extract Vitriall out of Gold, the processe is this,

Take

Take of pure Gold two, or three pound, which beat into thin plates, and hanging them over Boyes urine, mixt with the stones of grapes, in a large gourd glasse, well closed, which bury in a hot heap of stones of Grapes, as they come from the presse; when it hath stood fourteen dayes, or three weeks, then open it, and thou shalt find a most subtil colour, which is the Vitriall of Gold sticking to the plates of Gold, which take off with the foot of a Hare, as thou hast heard concerning other Metalls; as of the plates of Iron, Crocus Martis, of the plates of Copper, the Vitriall of Copper and Verdegrease, of the plates of Lead, Ceruse, of the plates of Silver the Azure colour, &c. comprehended under one processe, but not with one manner of preparation. When thou hast enough of the Vitriall of Gold; boyle it well in Rain-water distilled, alwaies stirring it with a spatle, then the sulphur of the gold is driven up to the superficies of the water, as far, which take off with a spoon: Thus also doe with more Vitriall. Now after all the Sulphur is taken off, evaporate that raine water til it bee all dry, and there will remain the Vitriall of Gold in the bottome, which thou maist easily dissolve of it selfe upon a marble in a moist place. In these two Arcana's, *viz.* the Vitriall of Gold, and the Sulphur of Gold lies the Diaphoreticall vertue, I shal not here set down their vertues; for in the book of Metallick Diseases, and also in other bookes wee have set them down at large.

How the sulphur, and the Vitriall of Gold are made.

The mortification of Sulphur, that the combustible and stinking fatnesse may bee taken away, and it brought into a fixed substance, is thus:

Take

The mortification and fixation of Sulphur.

Take common yellow Sulphur finely powdered, and draw from it by distillation *Aqua fortis*, that is very sharp, and this doe three times, then the Sulphur which is in the bottome of a black colour dulcifie with distilled water, until the water come from it sweet, and it retains no more the stink of Sulphur. Then reverberate this Sulphur in a close reverberatory as you doe Antimony, then it will first be white, then yellow, and lastly as red as Cinnabar. And when it is so, then thou maist rejoice: 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 then it is lawfull to speak.

The Mortification of Salts.

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

The Mortification of Gemmes.

The mortification of Gemmes, and Coralls, is to calcine, sublime, and dissolve them into a liquor, as Crystall. The mortification of Pearls is to calcine them, and dissolve them in sharp Vineger into the form of Milke.

The Mortification of the Load-stone.

The mortification of the Loadstone, is to anoint it with the oyle of Mercury, or to put it into Quicksilver, 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, Cachyma's, Talke, Cobaltus, Zinri, Granuti, Zunitter, Unismur, and

and of Antimony is their Sublimation, *i.e.* that they bee ſublimed with Salt, and Vitriall, then their life which is a Metallick ſpirit, together with the ſpirit of Salt, aſcends. And let whatſoever remains in the bottome of the Sublimatory, bee waſhed, that the Salt may bee diſſolved from it, and then thou haſt a dead Earth, in which there is no vertue.

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

The mortification of Excrements, is the coagulation of Aire. The Mortification of excrements.

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

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

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

The mortification of Hearbs, Roots, and ſuch like, is to diſtil off from them their oyle, and water, and preſſe out their liquor with a preſſe, and alſo to make their Alcali. Of Hearbs and Roots.

The mortification of Wood, is to turne it into Coales, 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 lyes hid in all naturall things, and how they may be mortified, and bee 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 Naturall things.

O F

OF THE

NATVRE

Of Things.

THE SIXTH BOOK.

Of the Resurrection of Naturall things.

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

I desire to bee here understood with great distinction, and no otherwise then my opinion is, and Nature doth daily, and manifestly shew, and experience make good, lest I should bee exposed to the lies,

and ſlanders of Mountebankes, my enemies (which doe conſtrue all that I doe in the worſt ſenſe) as if I would uſurp the Divine power, and attribute this to Nature, which ſhee was never able to performe: Wherefore wee muſt cautiouſly conſider that there is a twofold Death, *viz.* violent, and voluntary. The one can raiſe a thing again, the other not. Wherefore, doe not beleeve thoſe Sophiſters that ſay, that a thing that is once dead, or mortified, can never bee raiſed again, and that make no account of reſuſcitation, and reſtauration of things, which error indeed of theirs is not the leaſt. And indeed it is true, that whatſoever dyeth, or periſheth with a naturall death, and what Nature mortifies by reaſon of her predeſtination, God alone can raiſe again, or muſt of neceſſity bee done by his command: ſo whatſoever Nature deſtroyes, Man cannot reſtore again. But whatſoever Man deſtroyes hee can reſtore again, and being reſtored ſpoil again, and Man hath no further power of himſelfe, and if hee ſhould attempt to doe any thing more, hee would arrogate the power of God to himſelfe; and yet hee would labour in vain, and be confounded, unleſſe God did aſſiſt him, or hee had ſo much faith as to remove mountains: Even to ſuch a man, this is poſſible, and greater things then this. Becauſe the Scripture ſaith, and Chriſt himſelfe ſpake it. If thou haſt faith as a grain of Muſtard-ſeed, and ſaiſt unto this Mountaine, Goe and bee removed thither; and it ſhall bee removed, and all things bee poſſible to thee, and nothing impoſſible.

Death is twofold.

What things may be raiſed againe.

But to return to our purpoſe, what difference then there is betwixt dying, and being mortified, and

which

which of these may be raised again, so these are to bee understood. Whatsoever naturally dies hath its end by predestination, and so the will 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 bee used against predestination, and the naturall term of life. But that which is mortified, may bee both raised again, and revived, which may bee proved by divers arguments, which wee shall set down in the end of this book.

What things can not be raised againe.

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

It is one thing to Dye, and other 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 bee prepared into a most pretious 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 Metalls, when a Metall is about to die, it begins to bee overcome with rust, and as much as is thus overcome, is dead: and when all the Metall is devoured with rust, it is all dead, and such a rust can never bee reduced into true Metall againe,

but it becomes only drosse, and not a Metall. For it it is dead, and death is in it, neither hath it any more balsome of life, but is quite destroyed in it selfe.

The difference betwixt the Calx of Metalls, and their ashes.

Now the Calx of Metalls, 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 Metall, but the other not: the one is volatile, the other fixed, the one died, the other mortified.

What the Ashes of Metalls is.

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

What the Calx of Metalls is.

But to understand the difference, and the cause, know, that in the Ashes there is lesse fatnesse, and more dryenesse then in the Calx, which indeed makes it fluxil: but the Calx is fatter, and moister, then the Ashes, and doth still retain its resine, and fluxiblenes, and especially the Salt, which naturally is fluxil, and makes Metalls flow, and reduceth them. Hence now it follows, that the Salt must bee 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 bee taken notice of, for much depends upon it.

The errours of Mountebankes concerning Gold.

For amongst Mountebankes 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 evill that follows upon it. For there are two remarkable, and necessary things to be taken notice of here, *viz.*

First,

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 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 bowells, and stomach, by reason of which the concoction of the stomach is hindred, whence many, and various sicknesses follow, and at length death it selfe.

When Metallike Arcana are to be taken inwardly.

As you have heard of Gold, so also must it bee understood of all the other Metalls, *viz.* that you take not any Metallick *Arcanum*, or Medicine into your body, unlesse it bee first made volatile, and it be reduced into no Metall.

How to make Metalls Potable and Irreducible.

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

The raising againe of things is proved by the Whelpes of a Lyon.

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 bee 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 horrible 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 naturall sleep must of necessity rise again, which the Lions of themselves doe not.) For if they were not raised

How Lyons are made alive againe.

by

by this roaring, they would remain dead, and life would never bee perceived in them. Wheerefore it is apparent, that by this roaring they receive their life.

The reviving of dead Flies.

So also you see in all Animalls which are not ingendered, but proceed from putrefaction, as Flies, which if they bee 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 you cast salt upon them, and put them in the warme Sunne, or behind a warme furnace, they will recover their former life, and this truly is a raising of them up againe. For if this were not done, they would continue dead for ever.

The generation of many Serpents of one.

So also you see in a Serpent, if hee be cut into pieces, and these pieces put into a gourd glasse, and bee putrefied in Horse-dung, the whole Serpent will become living againe in the glasse, in the form either of Worms, or spawn of Fishes. And if those Wormes bee in a fitting manner brought out of putrefaction, and nourished, many hundred Serpents will be bred 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 Animalls may be raised, and restored again.

Hermes, and *Virgils* endeavour to raise themselves after Death.

According to this processe *Hermes*, and *Virgil* have attempted (by the assistance of Negromancy) to renew, and raise themselves after death, and to bee born again as infants, but it succeeded not according to their purpose.

But

But to omit examples, and fall upon the Praxis of Resurrection, and Restauration, it is necessary, and most convenient to begin with Metalls, forasmuch as Metalline bodies do oftentimes resemble Mens bodies.

The Resuscitation of Metalls is twofold.

Wee must know therefore, that the Resurrection, and Restauration of Metalls is twofold. The one which doth reduce calcined Metalls into their first Metallick body: the other which doth reduce Metalls into their first matter, *i. e.* into Quicksilver.

The reducing of Metalls into Quicksilver.

The processe of the latter is this: Calcine a Metall with common Quicksilver, put this Calx, and as much Quicksilver 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 shal over a candle melt like wax, or ice, and then it is well done. Put this Metall in digestion for a time, and it wil all be turned into Quicksilver, *i. e.* into its first matter, which Mercury of Metalls is indeed called the Mercury of Philosophers, which many Alchymists have sought after, but few have found. Now after this manner may Quicksilver bee prepared out of all Metalls, *viz.* ☿ *auri*, ☽ ♀ ♂ ♃ ♄.

The reduction of Sublimate, and the highest purging of it.

Now the raising again, or restoring of coagulated Mercury is done by distillation in a retort: for Quicksilver alone ascends into cold water, the Ashes of ♄ ♀ or Sulphur being left behind.

Now the raising again, or restauration of Mercury sublimed is done in seething hotwater: but it must first be ground very small, so the hot water wil seperates it

from it the ſpirit of Salt, and Vitriall, which it carries up with it, the quickſilver running in the bottome of the water. Now if this Quickſilver ſhall be again ſublimed with Salt, and Vitriall, and revived againe in Hot water, and this done ſeven, or eight times, it can never bee better purged, and renewed.

And this may bee kept for a great ſecret in Alchymie, and Phyſick, and be much rejoiced in. For by this means all the impurity, blackneſſe, and poiſonouſneſſe is taken away.

The reduction of calcined and Precipitated Mercury.

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

The reſuſcitation of Azure Cinnabar, *Aurum vitæ*, alſo of Precipitate, that they may bee reduced into Quickſilver is thus:

Take either of theſe, grind it ſmall upon a marble, make it up into a paſt with the white of an egge, 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 diſtill it *per deſcenſum* with a ſtrong fire, ſo that it may fall into cold water, and thou ſhalt have the Quickſilver 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 bee done: But to revive it, the proceſſe is this:

Take

Take Wood which must first bee a Coale, then Ashes, which put into a gourd together with the Resine, Liquor, and Oyle of that tree, of each a like weight, mingle them, and melt them with a soft heat, and there will bee a mucilaginous matter, and so thou hast the three Principles, of which all things are produced, and generated, *viz.* flegm, fatnesse, 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 flegme of 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 bee 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 farre more excellent then the former. This Tree or Wood is, and is called Regenerated Wood, renewed, and restored, which from the beginning was Wood, but mortified, destroyed, and brought into coales, 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 bee made something, which afterward becomes much more excellent in vertue, and efficacy then it was at first.

But to speake generally of the Resurrection, and Restauration of Naturall things, you must know, that the chiefest foundation here, is, that that bee restored

A generall rule for raising of things againe.

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

OF

OF THE

NATVRE

Of Things.

THE SEVENTH BOOK.

Of the Tranſmutation of Naturall things.

IF wee write of the Tranſmutation of all Naturall things, it is fit, and neceſſary that in the firſt place wee ſhew what Tranſmutation is. Secondly, what bee the degrees to it. Thirdly, by what Medium's, and how it is done.

What Tranſmutation is.

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 ano-

ther form, another essence, another colour, another vertue, another nature, or property, as if a Metall bee made glasse, or stone: if a stone bee made a coale: if wood be made a coal: clay be made a stone, or a brick: a skin bee made glew: cloth bee made paper, and many such like things. All these are Transmutations of Naturall things.

There are seven principal degrees of transmutation.

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 doe reckon more, yet there are no more but seven, which are principall, and the rest may bee reckoned betwixt the degrees, being comprehended under those seven: And they are these,

Calcination, Sublimation, Solution, Putrefaction, Distillation, Coagulation, Tincture.

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

What Calcination 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 Calcination: Wherefore it is here the chiefest degree. For by Reverberation, and Cementation, many corporeall things are calcined, and brought into Ashes, and especially Metalls. Now what is calcined is not any further reverberated, or cemented.

By Calcination therefore all Metalls, Mineralls, Stones, Glasse, &c. and all corporeall things are made

made a Coal, and Aſhes, and this is done 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 wee ſee in a Potters furnace of lime, and brickes.

What Sublimation is, and its kinds.

Sublimation is the ſecond degree, and one of the moſt principall for the Tranſmutation of many Naturall 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 watery things, and is ſeparated from its body; ſo in Sublimation, that which is ſpirituall is raiſed from what is corporeall, and is ſubtilized, volatile from fixed, and that in dry things, as are all Mineralls, and the pure is ſeparated from the impure.

Beſides Sublimation, many good vertues, and wonderfull things are found out in Mineralls, 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 bee againe ſublimed as before, which muſt bee done ſo long, till it will no longer ſublime, but all will remaine together in the bottom, and bee fixed.

The fixation of Mineralls into a ſtone.

So there will bee afterward a ſtone, and oyle when and as oft as thou pleaſeſt, *viz.* if thou putteſt it a-into a cold place, or in the aire in a Glaſs. For there it will preſently bee diſſolved into an Oyle. And if thou putteſt it againe into the fire, it will againe bee coagulated into a Stone of wonderfull, and great vertue. Keep this as a great ſecret, and myſtery of Nature, neither diſcover

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 sowre, harsh, or bitter; and on the contrary, many bitter things as sweet as Sugar.

Rules concerning Salt Armoniack.

Here also wee must take notice, that every Metal which is brought into Sublimation by Salt Armoniack, may afterward in the cold, or in the aire bee brought into an oyle, and againe bee coagulated into a stone in the Fire, which indeed is one of the chiefest, and greatest Transmutations in all naturall things, *viz.* to transmute Metall into a Stone.

What Solution is, and its kinds.

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

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

A cold dissolution dissolves all Salts, all Corrosive things, & 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 glasse. 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 Aire, may again by the heat of the Fire bee coagulated into powder, or a stone.

But

But a hot Solution diſſolves all fat, and ſulphureous things. And whatſoever the heat of the Fire diſſolves, the ſame doth coldneſſe congeal into a Maſſe.

What things a hot Solution diſſolves.

And whatſoever heat coagulates, is again diſſolved by cold, or in the Aire. Here alſo we muſt know that whatſoever Aire, or the Cellar doth reſolve, is of a very great dryneſſe, and hath a ſecret corroſive Fire hid in it: ſo whatſoever is diſſolved in Fire, or in the heat thereof, hath a ſweetiſh frigidity 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 principall 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 the other, as links in a chain, or ſteps in a ladder.

For if one of the linkes ſhould bee taken away, the chain is diſcontinued, and broken, and the priſoners would bee at liberty, and runne away. So in a ladder, if one ſtep bee taken away in the middle, and bee put in the upper, or lower part, the ladder would be broken, and many would fall down headlong by it with the hazard of their bodies, and lives.

The aforeſaid 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 mar'd, and our labour, and pains would bee in vain, and fruitleſſe.

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 ſharpneſſe of 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 naturall things. Under it are underſtood Aſcenſion, Lavation, and Fixation.

By Diſtillation all Waters, Liquors, and Oyles are ſubtilized out of all fat things Oyle is extracted, out of all Liquors, Water, and out of all Flegmaticke things Water, and Oyle are ſeparated.

Cohobation.

Fixation by Deſtillation.

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

Allum, if it bee fixed with its proper Water, is called the Sugar of Allum, which alſo is reſolved into a Liquor, which Liquor if it bee putrefied a moneth, produceth a Water of the ſweetneſſe of Sugar, which is of great vertue, and an excellent ſecret in Phyſicke, to extinguiſh any Metalline heate in Man, as wee have wrote more at large in our Booke of Metalline Diſeaſes.

And

And as you have heard of Vitriall, and Allum, so also Salt nitre, and other Watery Mineralls may bee fixed by Cohobation.

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

Moreover, in Distillation many bitter, harsh, and sharp things become as sweet as Honey, Sugar, or Manna; and on the contrary, many sweet things, as Sugar, Honey, or Manna, may bee made as harsh as Oyle of Vitriall, or Vineger, or as bitter as Gall, or Gentian, as Eager, as a Corrosive. The force of Distillation in things to be Transmuted.

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

Many Aromaticall things lose their good savour.

And as Sublimation alters things in their Quality, and Nature, so also doth Distillation.

Coagulation is the sixt 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 foure sorts of Coagulations, two of Cold, and two of Fire. What Coagulation 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 Firmament of Winter starres, all which coagulate Waters into snow, and ice.

But the Coagulation of Fire, which alone is here to bee taken notice of, is made by an Artificiall, and Graduall 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 Ætnean, and Minerall Fire in in Mountains, which indeed the Archeius 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 Mineralls, and Metalls, which indeed at the beginning are a mucilaginous matter, and are coagulated into Metalls, Stones, Flints, Salts, and other bodies, by the Ætnean fire in Mountaines, through the Archeius of Earth, and operator of Nature.

What things cannot be Coagulated.

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

Besides also there can no flegm bee coagulated, unlesse in the beginning it was a corporeall matter, into which by the industry of a skilfull Alchymist it may return.

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

And as you have heard of Coagulation, so also know concerning Solution, *viz.* that no corporeall matter can bee dissolved into Water, unlesse at the beginning it was water: and so it is in all Mineralls.

Tincture

Tincture is the seventh, and last degree, which concludes the whole worke of our mystery for Transmutation; making all imperfect things perfect, and transmuting them into a most excellent essence, and into a most perfect soundnesse, and alters them into another colour. What Tincture is, and its kinds.

Tincture therefore is a most excellent matter, wherewithall Minerall, and Humane 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 tingeth it with another colour, or essence, so that it bee no more like the former, may bee called a Tincture. All things that are to be tinged must be fluid.

Wherefore there are many, and various sorts of Tinctures, *viz.* of Metalls, Mineralls, Mens bodies, Waters, Liquors, Oyls, Salts, all fat things, and indeed of all things which may bee 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 bee tinged, bee opened, and continue in flux, and unless this should bee so, the Tincture could not operate. But it would bee, 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 Metalls that wee would tinge, must first bee melted in the Fire, and bee freed from Coagulation.

And here wee must know, that by how much the stonrger fire is requisite for their melting, so much the sooner the Tincture runs through them, as Leaven penetrates, and infects the whole masse with sowrenes; and by how much better the masse is covered, and kept warm, so much the better is it fermented, and makes the better bread: for ferment is the Tincture of Dowe, and Bread.

Feces are of a more fixt nature then their Flegme.

Wee must also note, that all feces are of a more fixed substance then 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 vitæ*, 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 bee distilled, as commonly spirit of Wine is distilled, there will bee thereby made a Vineger of so fiery, and sharp a nature, that it consumes all Metalls, Stones, and other things, as *Aqua fortis*.

How the Tinctures of Metalls must be made.

Moreover, it is necessary, that Tinctures be of a fixt, fluxil, and incombustible nature, so that if a little of a plate of any Metall red hot bee cast into them, they will presently flow like wax, without any manner of fume at all, and they penetrate the Metalls, as oyle doth paper, or water a sponge, and tinge all Metalls into white, and red, that is, into Silver or Gold.

Now

Now these are the Tinctures of Metalls, which it is necessary must bee turned into an Alcool, by the first degree of Calcination, then by the second degree of Sublimation, must get an easy, 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 bee tinged into the highest perfection of health, and all Diseases bee expelled from them, that their lost strength, and colour bee restored, and renewed, and they are these, *viz.* Gold, Pearles, Antimony, Sulphur, Vitriall, and such like, whose preparation wee have diversly taught in other books; wherefore it doth not seem to us necessary here to repeat them. The Tinctures of Men.

Wee shalll write no more of Tinctures, seeing every extracted colour may bee called a Tincture, which doth indeed tinge things with a permanent colour, which doe 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 wayes may bee 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

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

Another Fire is of an Iron plate made red hot, in which the Tinctures of Metalls 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 Mariæ* after another, in which manifold Diſtillations, Sublimations, and Coagulations are done.

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

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

The Celeſtiall fire. And after another faſhion works the inviſible Fire, by which wee underſtand the rayes of the Sun, and that which is manifeſted by a glaſs, or Cryſtall, and ſhews it operations and effects, of which Fire the Ancients wrote nothing at all; and by this fire the three Principles of every corporeall thing may bee ſeparated.

This Fire is of ſuch wonderfull force, that by it Metalls may bee melted, aud all fat, and fluxible things, may upon the table without any Fire bee together with all combuſtible things, reduced into coales, and aſhes.

Therefore after I have propoſed, and opened to you the degrees of the Art of Alchymie, and the degrees of the Alchmyiſts Fire: I will yet further ſhew, and declare to you in generall, various Tranſmutations of naturall things: of Metalls firſt, ſecondly

secondly of Stones, and thirdly of divers things in generall. The transmutation of Metalls therefore is a great secret in Nature, and it can hardly bee done by reason of many impediments, and repugnancies. Yet it is not against Nature, nor Gods ordination, as many falsly affirm.

The Transmutation of Metalls into Silver and Gold.

But that the five lesser, and impurer Metalls, *viz.* ☿ ♃ ♄ ♂ and ♀ may be transmuted into the greater, purest, and most perfect Metalls, *viz.* into ☉ and ☾, it cannot be done without the Tincture, or Philosophers stone.

Now seeing we have before sufficiently opened the secrets of Tinctures in the seven degres, and described them there, it is not necessary that wee spend any further labour in this, but rather bee satisfied with those things, which we have wrote in other books concerning the Transmutations of Metalls.

The Transmutation of Iron into Copper.

Now there are other Transmutations of imperfect, and impure Metals, as the transmutation of ♂ into ♀, which may bee done divers wayes.

If plates of Iron bee boiled in water of Vitriall, or bee cemented with calcined Vitriall, or being red hot be quenched in oyl of Vitriall.

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 naturall Copper.

The Transmutation of Iron into Lead.

Plates of Iron may bee as it were reduced, and transmuted into Lead, so that it bee as soft as naturall Lead, but doth not flow so easily: and the processe is this:

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 bee made a ſtrong Fire, but ſo that the ♂ doe not flow, but ſtand as it were in a Cement for a whole houre, then encreaſe the Fire, that it may bee red hot, and flow: then let the crucible cool of it ſelfe, and thou ſhalt find the regulus of Lead in the bottome of the crucible, ſoft, and malleable, as naturall Lead can be.

The Tranſmutation of Copper into Lead.

But to tranſmute ♀ into ♄ the proceſſe is this:

Firſt of all bring Copper with ♀ ſublimate, and fixt Arſenick to bee 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 bee melted into a regulus, and thou haſt a true regulus of Lead.

The Tranſmutation of Lead into Copper.

Now on the contrary, it is eaſy 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 Vitriall, or Crocus of Venus, cement them, and then melt them; and thou ſhalt ſee naturall 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 bee tranſmuted into an excellent reddiſh *Electrum* like to Gold.

To make Engliſh Tin out of Lead.

If thou wilt turne ♄ into ♃ make plates of ♄, ſtrow them with Salt Armoniack, cement, and melt them, as aboveſaid, ſo will all the blackneſſe, and darkneſſe bee taken away from the Lead, and it will be in whiteneſſe like fair Engliſh Tin.

Now

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

For you see how great Transmutations of Gemmes there lies in oyle of Sulphur. For any Crystall may bee tinged, and Transmuted in it, and in time bee exalted with divers colours, as to bee made like to the Hyacinth, Granat, or Rubie. Oyl of Sulphur transmutes Gemmes.

Know also that the Loadstone 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 Loadstone, and heat it very hot in coales, but so that it bee not fired, which presently quench in the Oyle of *Crocus Martis*, made of the best Carinthian Steel, that it may imbibe as much as it can.

Thou shalt by this meanes make the Loadstone so powerfull, that thou maist pull out Nailes out of a wall with it, and doe such like wonderfull things with it, that the common Loadstone can never doe.

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

For as the white of an Egge may bee tinged with Saffron, and then bee coagulated into a faire yellow Amber: with the smoke of a Pine-tree into blacke Amber: with Verdegrease into green, like *Lapis Armenius*: with green juice into Amber, like the Emerald: and with the Azure stone, into blew Amber, like a Saphir: To transmute the white of an Egge into Amber of any Colour.

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 Alablaster.

So all Liquors, especially Metalls, and Mineralls, may bee tinged with fixed colours, and afterwards bee coagulated, and transmuted into Gemmes.

How counterfeit Pearls are made.

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

Cleanse the white of Egges through a spunge, as purely as may bee, then mingle with it the faitest white Talke, or Mother of Pearle, or Mercury coagulated with Tinne, and brought into an Alcool, then grinde them all together on a Marble, so that they become a thick Amalgama, which must bee dryed in the Sunne, or behind a furnace so long, untill it bee like Cheese, or a Liver.

Then of this masse make Pearles 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 beautifull enough, anoint them over with the white of an Egge, and dry them again, and they will bee most goodly pearls, in form like the naturall, but not in vertue.

In the like manner are Coralls made, with which men endeavour to deceive one the other as with Pearle. The processe is this:

Take

Take Cinnabar, grinde it on a Marble, with the white of an Egge, for the ſpace of an houre, then dry it, as Potters doe their Earth, then make it into what forme thou pleaſeſt: Afterwards dry them as much as may bee, and noint them over with the white of an Egge, as thou didſt Pearle, and dry them by themſelves again. How counterfeit Coralls may be made.

So thou ſhalt have Corall like to the naturall in form, but not in vertue.

Thou muſt alſo know, That the white of an Egge may bee of it ſelfe coagulated into moſt cleer Verniſh, in the coagulation of which Silver, or Gold may bee ſtrewed. A Golden or Silver verniſh.

There are alſo many other, and various Tranſmutations of Naturall 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 bee put for a certaine time into the water of Salt Gemme, is turned with much admiration into a Stone. How wood is made a ſtone.

Alſo Stones in the Ætnean fire are tranſmuted into Coales, which are called ſtony Coals. Coales of ſtones.

Alſo Glew is boiled out of Skinnes. Glew of skins.

Of Linnen cloth is made Paper. Paper of Linnen-cloath.

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

Alſo the feathery parts pulled off from quills, and boiled in that Lie, may bee ſpun, and weaved like Cotton. Feathers may be Spun.

Any Oyle or Spermatick mucilage may bee coagulated into Verniſh.

Any Liquor into Gumme,&c.

All theſe are Tranſmutations of Naturall things, of which Science wee have ſpoken enough, and therewee ſhall here make an end.

O F

OF THE

NATVRE

Of Things.

THE EIGHTH BOOK.

Of the Separation of Naturall things.

IN the Creation of the world, the first separation began from the foure 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, Aire, Water, and Earth. Fire is the hot part, Aire the moist,

Water,

Water the cold, and Earth the dry part of the greater world.

What separation shall be here spoken of.

But that you may in brief understand the reason of our purpose in this 8th. book, you must know, that we doe not purpose to treat here of the Elements of all Naturall things, seeing wee have sufficiently discoursed of those Arcana in the Archidoxis of the separation of Naturall things: whereby every one of them is apart, and distinctly separated, and divided materially, and substantially, *viz.* seeing that two, three, or foure, or more things are mixed into one body, and yet there is seen but one matter. Where it often falls out, that the corporeall matter of that thing cannot bee known by any, or signified by any expresse name, untill there bee 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 Electrum is.

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

What Separation 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 grosse

groſſe, 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, untill they deſtroy one the other.

How many kinds of Separation.

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

The ſeparation of the Microcoſme.

The firſt ſeparation of which wee ſpeake, muſt begin from man, becauſe hee is the Microcoſme, or little world, for whoſe ſake the Microcoſme or greater world was made, *viz.* that hee might be the ſeparator of it.

The body of man after death is twofold.

Now the ſeparation of the Microcoſme begins at his death. For in death the two bodies of Man are ſeparated the one from the other, *viz.* his Celeſtial, and Terreſtial body; *i.e.* Sacramental, and Elementary: one of which aſcends on high like an Eagle; the other falls downward to the earth like lead.

What the Elementary Body is.

The Elementary is putrefied, conſumed, and becomes a putrid ſtinking carkaſe, which being buryed in the earth, never comes forth, or appeares more.

What a Sacramentall Body is.

But the Sacramentall, *i. e.* Syderiall, or Celeſtiall, is never putrefied, or buried, neither doth it poſſeſſe any place. This body appears to Men, and alſo after death is ſeen.

Hence *Ghoſts*, *Viſions*, and *Supernaturall Apparitions*.

Whence the Cabaliſticall Art.

Hence by the ancient Magicians, the *Cabaliſticall Art*

Art took its beginning, of which we shall treat more at large in the books of Cabalie.

After this separation is made, then after the death of the Man three substances, *viz. Body, Soule,* and *Spirit* are divided the one from the other, every one going to its own place, *viz.* its own fountaine, from whence it had its originall, *viz.* the body to the Earth, to the first matter of the Elements: the soul into the first matter of Sacraments, and lastly, the spirit into the first matter of the Airy Chaos.

The separation of the Macrocosme.

What now hath been spoken of the separation of the Macrocosme, the same also may bee understood in the greater world which the great Ocean hath divided into three parts, so that the universall world is severed into three parts, *viz. Europe, Asia,* and *Africa,*

Three parts of the World.

which separation is a certain representation of three Principles, which can be separated from any Terrene, or Elementary thing. These three Principles are Mercury, Sulphur, and Salt, of which three the world was made, and composed.

The separation of Metalls.

The next thing to bee known is the separation of Metalls from their Mountains, *i. e.* the separation of Metalls, and Mineralls.

By vertue of this separation many things come forth out of one matter, as you see out of Mineralls come forth, *The drosse of Metalls, Glasse, Sand, Piipitis, Marcasite, Granatus, Cobaltum, Talke, Cachinna, Zinetum, Bisemutum, Antimony, Litharge, Sulphur, Vitriall, Verdegrease, Chrysocolla, the Azure Stone, Auripigmentum, Arsenicke, Realgar, Cinnabar, Clay of Iron, Spathus, Gyphus, Ocree,* and many more like to these, as also the *Waters, Oyles, Resines,*

sines, Calxes, Mercury, Sulphur, and *Salt,* &c.

Vegetables in their separation yeeld, *Waters, Oyles, Iuices, Resines, Gums, Electuaries, Powders, Ashes, Mercury, Sulphur, and Salt.* Of Vegetables.

Animalls in their separation yeeld, *Water, Bloud, Flesh, Fat, Bones, Skin, Body, Hairs, Mercury, Sulphur, and Salt.* Of Animalls.

Hee therefore that boasts himselfe to bee able to separate all naturall things after this manner, must of necessity have long experience, and perfect knowledge of all naturall things. What a good separator ought to be.

Moreover, hee must bee a skilfull, and well practised Alchymist, that hee may know what is combustible, and what not; what is fixt, and what not; what wil flow, and what not; and what things are more ponderous one then another: also he must be experienced in the naturall colour, smell, acidity, harshnesse, sowrenesse, bitternesse, sweetnesse, the degree, complexion, and quality of every thing.

Also hee 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, Oyle from all corporeall things. What distillation separates.

By Resolution are separated Metals from Minerals, and one Metall 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 thinne from thick. Extraction.

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

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

Sublimation. By Sublimation is separated the fixed from the volatile, spirituall from the corporeall, pure from impure, Sulphur from Salt, Mercury from Salt, &c.

Reduction. By Reduction is separated what is fluxil, from what is solid, a Metall from its Minerall, and one Metall from another, a Metall from its drosse, fat from what is not fat.

Coagulation. By Coagulation is separated watersh̃es from humidity, water from Earth.

Powdering. By Powdering are separated powder, and sand, ashes, and Calx, Minerall, Vegetable, and Animall one from the other, and all powders, which are of an unequall weight are separated, and by winnowing, as chaffe from corne.

Washing. By washing are separated ashes, and sand, a Minerall from its Metall, that which is heavy from what is light, a Vegetable, and Animall from what is Minerall, Sulphur from Mercury, and Salt, Salt from Mercury.

The Preparation of Metall is manifold. But passing by the Theorie, we will now fall upon the practise, and come to particulars.

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

Of the Separation of Metalls from their Mines.

THe separation of Metalls from their Mines is done divers ways, *viz.* by boiling, and melting with fluxing powders, such as are salt Alcali, Litharge, salt fluxile, the drosse of Glasse, Salt Gemme, Salt Petre, &c. Let them bee put in a Crucible, and melted in a furnace; so will the Metall, or regulus fall to the bottome of the Crucible, but the other matter will swim above, and become drosse. Thou shall boil this Metalline *regulus* in a reverberating furnace so long, till all the Metall become pure, and freed from all its drosse, by this means the metall is well digested, and as I may say refined from all its drosse. By fluxing powders.

Many times one mine contains more then one Metall, as Copper and Silver, Copper and Gold, Lead and Silver, Tinne and Silver, you shall know it by this, if the Metalline Regulus after Reverberation in a melting pot bee sufficiently after the true manner dissolved. For in it are all imperfect Metalls 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 goe into a fume, and only fine Silver, or Gold are left behind in the pot.

Also two or three Metalls mixed together may bee separated in *Aqua fortis*, and extracted the one from By Aquafortis.

the other. If two Metalls or one bee resolved, the other will fall to the bottome like sand, and be precipitated: and be after this manner separated. Also Metalls 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 as you can get, *viz.* an ounce to every pound of the metall, and let it burn, and by that means it wil draw up the lightest metall to the top, the heavy falling to the bottome. Then let them stand together till they be cold: And so in one Regulus two metalls 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 bee joined together or mixed: Sulphur therefore is a singular Arcanum worthy of great commendations.

By Sulphur.

A wonderfull power of Sulphur in separation.

By Quicksilver.

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

After this manner also may other metalls, 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, Brasse of Cauldrons, and whatsoever metalls of this kind are transmuted, bee with Quicksilver, but first being powdered, abstracted, and separated from what is heterogeneous. For the nature, and condition of Quicksilver is this, that it wil bee united, and amalgamed with metalls, but yet with one sooner then with another, according as the metall is of greater or lesse affinity to it. In

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

So amongst transmuted metalls, the first is part with part, then Ash coloured Lead, then Laton, then Brasse of Caldrons, then red, and the newest white. Although for the first course Mercury may take no more then one metall, 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 Quicksilver will passe through the Leather, or Cloath: and that metall which it did attract remains in the leather, or cloth like Calx, which afterwards thou maist with salt Alcali, or some other salt reduce into a metalline body by melting.

Now by this Art Quicksilver is much sooner separated from all manner of metalls, then by Distillation, &c.

By this processe with Mercury all metalls may after calcination, and powdering be by a skilfull, and industrious Alchymist extracted, and separated one from the other.

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

Also Beaten Gold, or Leafe Gold, or Silver, as also any other metall beaten, or ground, being written, or laid over with a pencill, or quill upon cloth, parchment, paper, leather, wood, stones, or any thing else, may bee resolved by Quicksilver, and so, that the Quicksilver may bee afterward separated again from those metalls.

Now

By Corrosive waters.

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

Let a metall 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 poure upon it common *Aqua fortis* as much as is sufficient, let them stand and bee macerated, until all the metall bee resolved into a clear water. If it be Silver, and contain any Gold in it, all the Silver wil bee resolved into water, and the Gold wil also bee calcined, and settle in the bottome 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 bottome of the water like snow, and the Copper plate will begin to be consumed by little, and little.

The seperation 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 bee calcined, and settle to the bottome like white chalk: but the copper wil be dissolved, and turned into a clear water. If this water, together with the dissolved copper, be by a Glasse funnel separated from the silver calx into another Glasse: then the Copper that is dissolved in the water, may bee so precipiated with common water, or rain water, or any other water, that it wil settle to the bottom of the Glass like sand.

Now the separation of hid Gold, from any metall,

is

is by the degree of Extraction in *Aqua Regis*. For this kind of water will attempt to dissolve no metall, 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 Metalls mixed togethermay 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 Metall, 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 Metall is fixed, so much the lesse is it consumed by cement. By the degree of Reverberation.

You must know therefore that fine Gold is the most fixt, and perfect Metall, which can bee 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 bee called part with part, or if Silver contain Gold, or Gold Silver: I say these being thus mixt if they bee 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 Tinne from Copper, and Iron, or Lead from Tinne, and so forth.

Of the Separation of Mineralls.

AFter that wee have explained (as hitherto wee have done) the ſeparation of Metalls from their Earth, and matter, as alſo of one Metall from another, and how it is done having paſſed through it with as much brevity as might be: it will in the next place bee neceſſary that wee treat alſo of thoſe things out of which Metalls grow, and are generated, as are the three Principles. Mercury, Sulphur, and Salt, as alſo all Mineralls, in which the firſt being of Metalls, *i. e.* the ſpirit of Metalls is found, as is manifeſt in Marcaſites, Granats, Cachymiies, 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, Vitriall, Verdegreaſe, &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 Quickſilver 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 wombe of its Mother, which

ſometimes

ſometimes is made like to Liquor, ſometimes to Alcool.

Whoſoever therefore deſires to buſie himſelfe about the getting of the firſt being of any ſuch body, or to ſeparate it, muſt of neceſſity have much experience, and knowledge in the Art of Alchymie.

For if hee ſhall not diligently and skilfully work in Alchymie, hee ſhal attempt many things in vain, and accompliſh nothing.

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

But as concerning the ſeparation of Mineralls, you muſt note, that many of them are to bee ſeparated by the degree of Sublimation as fixed from thoſe which are not fixed, ſpirituall and volatile bodies from fixt bodies, and ſo accordingly of all the members, as is declared concerning Metalls. For of all Mineralls there is one, and the like proceſſe through all degrees, as the Art of Alchymie teacheth, &c.

Of the Separation of Vegetables.

How Vegetables are separated.

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

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

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

But now seeing idlenesse is so much in request amongst Physitians, and all labour and study is turned only to insolency, truly I do not wonder, that all such preparations are every where neglected, and coales sold at so low a price, that if Smiths could be so easily without coales in forging, and working their Metalls, as Physitians are in preparing their Medicines, certainly Colliers would long since have been brought to extream want.

A reprehension of Physitians.

In the mean time I will give to Spagiricall Physitians their due praise. For they are not given to idlenesse, and sloth, nor goe in a proud habit, or plush and 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 dayes by their furnaces.

These

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

These doe 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 coales, into clay, and dung, not into gold rings. They are sooty, and black, like Smithes, or Colliers, and doe not pride themselves with cleane, and beautifull faces. They are not talkative when they come to the sick, neither doe they extoll 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 Alchymie there be.

Therefore laying aside all these kinds of vanities, they delight to bee busied about the fire, and to learn the degrees of the science of Alchymie. Of this order are *Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Fixation, Separation, Reduction, Coagulation, Tincture, &c.*

But how these separations may bee done by the help of distinct degrees according to the Art of Alchymie, hath been in generall spoken of already. Wherefore it is needlesse here to make repetition.

But to proceed to particulars, and briefly to explaine the practise, you must know that *Water, Spirit, Liquor, Oyle*, &c. cannot bee separated after one and the same processe, out of Flowers, Hearbes, Seeds, Leaves, Roots, Trees, Fruits, Woods, by the degree of Distillation.

For Hearbs require one processe, Flowers another, Seeds another, Leaves another, Roots another, Trees

another, the Stalkes another, the Fruite another, Woods another.

The degrees of fire in Distillation.

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

The first degree of Fire in Distillation is *Balneum Mariæ*, 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 bee made by *Aqua fortis*, and other sharp Waters.

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

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

To the second, Leaves, Fruits, &c.

To the third, Roots, and Boughes of trees, &c.

To the fourth Wood, and such like.

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

And thus much bee spoken concerning the Distillation of Waters out of the Vegetable substances.

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

But Liquors are not separated in Distillation as Waters, or Oyles, but are expressed from their corporeall substances with a presse.

And

And here wee must know, that there are some Oyles that are presſed out, and separated after the same manner, by a Presſe as liquors are, and that for this reason, because they should not contract an ill odour from the Fire, as otherwise they would doe.

Of this Order is the Oyle of Almonds, Nuts, hard egges, and the like.

Also wee must note, that all Oyles, if they be prepared, and coagulated according to the Spagiricall Art, yeeld a kind of Vernish, Gumme, Amber, or Resine, which may bee also called Sulphur, and that which remaines in the bottome of the Still may bee calcined, and brought to ashes, and from it may bee with warme water alone, the Alcali extracted, and separated from it.

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

Of the Separation of Animalls.

IT is necessary, that Anatomie goe before the separation of Animalls, that the bloud may bee apart, the flesh apart, the bones apart, the skinne apart, the bowels apart, the tendons apart, &c. and after this must every one of these bee separated by it selfe by the help of the Spagiricall Art.

Therefore

Therefore the separations in this place are chiefly 4.

Foure degrees of the separation of Animalls.

The first draws forth a waterie, and flegmatick humidity from the bloud. For from the bloud being after this manner, according to the processe shewed in the book of Conservations, prepared, there comes forth a most excellent Mummie, and so excellent a *Specificum*, that any fresh wound may bee cured, and consolidated in the space of twenty four hours, only with one binding up.

Mummie, &c.

Balsome, &c.

The second is the separation of fat from flesh, for that being separated from Mans flesh is a most excellent balsome allaying the pains of the Gout, and Cramp, and such like pains, if any part affected bee anointed with it warm. It helps also the tendons of the hands, or feet, being drawn together, if they bee daily anointed with it. It cures also the scab, and all kinds of Leprosy.

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 waterie, and flegmatick moisture, together with the fat extracted out of bones. For if these two bee carefully by the Art of Alchymie separated from Mens bones by the degree of Distillation, and the bones bee reduced, or burnt into most white ashes by the degree of Calcination, and then these three bee again after a right manner joined together, so that they resemble butter, they become a most wonderfull 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

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 Gummes from the Skin, Bowels, and tendons. For this Resine being extracted, and separated out of them by the degree of Extraction, according to the Spagiricall Art, and coagulated by the beams of the Sun, become a cleer transparent Glew. Out of this glew 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 bee consolidated, and their lips bee 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 bee nointed with it. For the skin will presently bee brought over the raw flesh.

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

And lastly in the end of all things shall bee the last separation, in the third generation, the great day when the Son of God shal come in majesty, and glory, before whom shal be carried not swords, garlands, diadems, scepters, &c. and Kingly jewels, with which Princes, Kings, Cesars, &c. doe pompously set forth themselves, but his Crosse, his crown

The last Separation is the last Judgment.

The Manner of the last Judgement.

of thorns, and nails thrust through his hands, and feet, and spear with which his side was pierced, and the reed, and spunge in which they gave him vineger to drinke, and the whips wherewith hee was scourged, and beaten. He comes not accompanyed with troopes of Horse, and beating of Drums, but foure Trumpets shall bee sounded by the Angells towards the foure 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 buryed.

Matth. 25. For the voice shall bee heard: *Arise yee dead, and come to judgment.* Then shal the twelve Apostles sit down, their seats being prepared in the clouds, and shal judge the twelve Tribes of *Israel.* In that place the holy Angels shall separate the bad from the good, the curs'd from the bless'd, the goats from the sheep. Then the curs'd shall like stones, and lead be thrown downward: but the bless'd shall like eagles fly on high. Then from the tribunall of God shal go forth this voice to them that stand on his left hand: *Goe yee Curs'd into everlasting fire prepared for the Devill, and his Angells from all eternity: For I was an hungry, and yee fed me not; thirsty, and you gave no drink; sick, in prison, and naked, and you visited me not, freed mee not, cloathed me not, and you shewed no pity towards me, therefore shalt you expect no pity from me.* On the contrary, hee shal speak to them on his right hand: *Come yee bless'd, and chosen into my Fathers Kingdome, which hath been prepared for you, and his Angells 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

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 wil returne to the first matter of the Elements, and bee tormented to eternity, and never bee consumed, &c. and on the contrary, all holy things shall return to the first matter of Sacraments: *i. e.* shall be purified, and in eternall joy glorifie God their Creator, and worship him from age to age, from eternity, to eternity, Amen.

OF THE

NATVRE

Of Things.

THE NINTH BOOK.

Of the Signature of Naturall things.

IN this Booke 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 are ſigned. You muſt therefore know, that things that are ſigned are of 3 ſorts. The firſt ſort of them Man ſigns: the ſecond, the Archeius: the

the third, the ſtars of ſupernaturall things. Therefore upon this account there are three Signators: Man, the Archeius, and Stars.

Moreover, you muſt note, that impreſſions ſigned by men do bring with them a perfect knowledge, and judgement of hid things, and impart the knowledg of their hid vertues, and faculties.

The markes of the Stars cauſe Prophecies, and Preſages, and declare the ſupernaturall vertues of things; and take out the true judgements, and ſignes, in Geomancy, Chiromancy, Phyſiognomy, Hydromancy, Pyromancy, Necromancy, Aſtronomy, the Berilliſticall art, and other Aſtrall ſciences.

But that wee may explain briefly, and truly all the ſignes, or markes, it wil be neceſſary in the firſt place, that wee ſpeak of thoſe ſignes of which Man is the Signer. Thoſe being underſtood; you may the more rightly underſtand the reſt, whether naturall, or ſupernaturall. It is therefore known, that the *Iews* 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 *Iews*. So a Serjeant is known by his divers coloured coat, or ſleeve. So every Magigrate apparells his ſervants with his own colours, and liveries.

Every Mechanick marks his work with a certaine ſigne, that every one may know whoſe work it is.

For which end Carriers wear the liverie of their maſter, or city, that it may be known whom they ſerve and from whence they travell, that thereby they may goe the ſafer.

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

These are signes which belong to order, or office, of which many more may bee reckoned up. But yet becausse wee have intended to describe the signes of naturall, and supernaturall things, wee shal not fill up this booke with other signes.

As concerning those signes, which Man makes, which doe 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 triall, and marke, by which it is known how much it is valued at, who is the Master of it, and in what place it is usually cnrrant. Hence is that *German* Proverb, Money is no where more in request then where it was coined.

The same also is to bee understood of things that are looked upon and examined by men sworn and appointed for that purpose, before they bee 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 lawfull for no man to violate? For a seal is a confirmation of Letters, whence they are of all men accounted ratified. Without a seale an Acquitance is void, and of no force.

After the same manner many things are marked with few letters, names, or words, as books, which being

being writ upon the outside but with one word, doe 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. Unlesse that were done, who could discern so many Waters, Liquors, Syrups, Oyles, Powders, Seeds, Unguents, &c. and all simples? After the same manner doth the Alchymist in his Elabatorie mark with names, and papers all Waters, Liquors, Spirits, Oyles, Flegms, Crocus, Alcali, and all species, that thereby hee 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 bee 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 to you, that these being comprehended, I might bee the better understood by you in the rest, and so the signification of every thing might bee the more plain, and clear.

Of the Monstrous Signes of Men.

Divers monstrous signes or Markes.

MAny men are brought forth deformed with monstrous marks, or signes: 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 bee accounted for monstrous signes of secret evil ascendents. Whence that proverb is made good; The more crooked, the more wicked: Lame members, lame deeds. For they are signes of vices, seldome signifying any good.

What monstrous signes shew.

As the Executioner marks his sons with infamous markes: so the evil Ascendents impresse upon their yong, supernatural mischievous marks, that they may bee 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 signes 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,

hand, breakers of the peace: the cutting off two of the fingers perjured: the pulling out of the eye, cunning, and subtile villains: the cutting out of the tongue, blasphemers, slanderers, &c. So also you may know them that deny the Christian Religion by a crosse 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 signes 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 signes in the womb, are borne. 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 carryed round, no otherwise then the superiour firmament every moment, with Ascendents, or risings, or Settings. For according to the example of the greater firmament, the stars of the Microcosme also are moved by Imagination, untill 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 impresse a seale, or stamp money. Whence these signes, and geniall 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 rationall account of, which could never yet bee

done. Yet they doe adhere, and are impreſſed on the infants, as the ſtars of the Mother, whether frequent or violent, doe 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 ſtarres are ſuffocated as it were in themſelves, and dye: And that longing doth follow the infant all its life time, that it can never bee well ſatisfied. The like reaſon is there of other things, of which we ſhall not hear Diſcourſe any further.

Of the Aſtrall Signes of Phyſiognomy in Man.

The Originall of Phyſiognomie.

THe ſignes of Phyſiognomy receive their original from the ſuperior ſtars; this art of Phyſiognomy was greatly eſteemed of by our Anceſtors, and eſpecially by Heathens, Tartars, and Turks, &c. and other people, amongſt whom it was the cuſtome to ſel 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, whileſt every blockiſh ignorant fellow would take upon him without any manner of judgement to judge of any one. Where it is worthy of admiration that thoſe erours ſhould never bee taken notice of from the workes, deeds, and abilities of the men.

Now if any one ſhall in this place argue againſt us, ſaying, that the ſignes of Phyſiognomy are from the ſtars, and that the ſtars have no power to compell any one,

one or ſtir him up; he indeed doth not ſpeak amiſſe: but yet there is ſome difference in it which muſt be taken notice of, becauſe the ſtars compell ſome, and others they doe not compell.

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 compell an Animall man, that whither they lead him hee 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 univerſall Firmament with the powers thereof hid in him? Wherefore he is called an Animall, an ignorant man, and a ſlave to any baſe ſervice, and all earthly matters; yet whereas he received that priviledge from God in Paradiſe, that hee ſhould rule, and reign over all other creatures of the Univerſe, and ſhould not bee 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 wiſdome of man was not made ſervile, nor did hee let that liberty goe out of his hands. Whence it is requiſite that the ſtarres ſhould follow him, and obey him, and not he the ſtars. And although hee indeed be the ſon of Saturne, and Saturn his Aſcendent; yet hee can remove himſelfe from him, and ſo overcome him, that he can be the

Man is the Lord of all other Creatures.

How a man may withdrawe him selfe from one ſtar, and bring him selfe under another.

off-ſpring of the Sun; and bring himſelfe under any other planet, and make himſelfe 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 hazard of his life hath performed his ſervice faithfully, at length reaſons, and diſcourſeth with himſelfe thus.

What will become of thee at laſt, if thou ſpendeſt all thy life under the earth, and by thy continuall 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 bee no danger of the mountain hanging over mee, and ready to fall upon me, &c. After this manner hee would bee at liberty, when as otherwiſe hee muſt remaine a Mercenary ſervant, and ſlave, pining away with much labour, and low feeding, &c.

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

So alſo an Animall man, who is the ſon of the Sun, of *Iupiter*, *Venus*, and *Mercury*, may remove himſelf from a benigne planet, and ſubject himſelf to *Saturne*, or *Mars*: ſuch a man is like to a man, who runs from a religious Colledge, and being impatient of an eaſy life becomes a Souldier, or elſe a man of no repute, who afterwards ſpends all his life in ſorrow, and miſery.

Such

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 hee gives himselfe to so long untill all bee spent, then hee comes to want, and being miserably afflicted with infamous want, becomes deservedly a laughter and scorn to all men, yea even to the very boyes in the streets, whom you may hear saying: Behold a beggerly man worth nothing, who when hee was a Master disdained his Mastership, and had rather be a slave, a begger, a slave to servants; seeing he can never come to his priviledg again.

And hither doth a Malignant star, or Ascendent drive him. Unlesse he had been a foole, and dishonest, he had not left so certain a Dominion, which hee had over the stars, but had strove against it: And although of himselfe hee knew not how to resist the stars; yet hee might have bent his mind to the examples of others; thinking thus with himselfe: 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 in stead of Wine hee must drinke Water, his labours daily increase, his wages decrease.

Now how often doth such a kind of Man talke after this manner with himselfe. What have I done? Whither am I running headlong, so basely spending my goods that I got, who will repaire 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 learne to bee wise, and

will make amends for my evill deeds.

No man is wise byhis own harmes, but by anothers.

But it is convenient to know, that no man can bee wise by his owne harme. For it is a fooliſh, and ſenſeleſſe thing to bee wiſe by ones owne harme. Let him that will be wiſe, be wiſe by another mans example, not by his owne. For hee that hath once ſpent his eſtate, would ſpend it againe if hee ſhould have it, and he that once periſheth, periſheth for ever. Hee which once hath caſt a Dice, caſts it again. Hee which once ſtole, and eſcaped the gallowes, will endeavour to ſteal the ſecond time alſo. For hee thinkes thus with himſelfe. My enterprizes have ſucceeded once, and again, and why not the third, or fourth time? If God ſhould once reſtore what I have loſt, hee would reſtore it the ſecond, and third time, &c. If hee did not forſake mee in my firſt miſery, hee will not in the ſecond, or third, &c.

All theſe doth an Animall man doe, the ſervant, and ſlave of the ſtars, who is turned every where, and moved by the ſtarres, 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 himſelfe from ſuch a naſty priſon? For any one may by his owne wiſdome, together with the help of his ſtar, deliver, and free himſelfe from thence. Conſider the matter thus:

A Fowler by his prudence, and help of his ſtar, overcoming another ſtarre, needs not goe after birds, for they will come after him flying

ing to unusuall places, contrary to their nature.

So a Fisherman can by making use of the wisdome 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 wisdome, doth by his star so compell the wild beasts, that hee need not follow them, but they will follow him without any impulse of nature. So also of the rest of living creatures.

Stars are twofold.

Now for the better understanding of these things, you must know, that Stars are twofold, terrestriall, and celestiall, these of wisdome, the other of folly.

And as there are two worlds, the greater, and the lesser, and the greater governs the lesser: so also the starres of the Microcosme doe rule, and overcome the celestiall.

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

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 stars doe incline men, and signe them as also all other terrestiall bodies, with naturall signes, according to the manner of their generation; yet that is no power, or soveraignty, but only a predestinated command, and office, whereby nothing may remaine hid, or concealed, but the inward force, and power may bee brought forth by exteriour signes.

Signes are twofold.

But to return to our purpose of the Physiognomicall signes of Men, you must know, that they are two-

fold

fold, in externall ſhape indeed alike, but in power, and effect unlike.

Some are from ſupernaturall ſtars of the heaven, the other, from the inferiour ſtarres, *viz.* of the Microcoſme.

Whatſoever the ſuperiour ſtar ſignes according to generation, even to the midle 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 Microcoſme doth ſign in generation, hath its originall from the Father, and Mother, *viz.* as oft as the Mother by her imagination, or appetite, feare, or terror hath by contact affected her infant in her womb with ſupernaturall ſignes, which are called the Mothers marks, or the Womb marks, of which ſince wee have ſpoke already, wee ſhall now ſave the labour of iteration, ſeeing our purpoſe is only to treat of Phyſiognomicall ſignes, where wee ſhall ſpeak only of the predeſtinated ſignes of the ſtars, under which wee underſtand thoſe ſignes of Men, which neither their Father, or Mother had any likeneſſe of in their body.

What are Phyſignomicall ſignes.

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 haires, &c.

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

But

But it is necessary that you consider them according to the Physiognomicall art, and that you have certain knowledge of the Art of Signatures, whereby you may know through the externall signes the internall man.

What Black Eyes signifie.

But to proceed to the practise of what we intended, and to reckon up some of the signes of Men, and their signification in part.

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

What Gray.

Gray eyes are a signe of a deceitfull, and changeable man.

Weake Eyes.

Weak eyes signifie good judgement, witty, and profound deliberation.

Purblind.

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

Small and deep.

Small and deep eyes doe for the most part signifie weak, and feeble eyes, and blindnesse ensuing in old age, as also strong men, warlike, bold, deceitfull, nimble, factious, patiently undergoing their condition, yet the end of whose life is for the most part tragicall, &c.

Great.

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

Allwayes Winking.

Eyes that are alwaies winking, declare a weak sight, and a man to be fearefull, and solicitous.

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

Continually dejected. Eyes contiuually dejected shew a bashfull, modest man, &c.

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

Cleare. Clear eyes, and not easily moveable, shew an heroick, magnanimous, strong, chearfull, and a man formidable to his enemies, &c.

Eares great. Great eares shew a good hearing, a good memory, attention, diligence, a sound brain, and head, &c.

Low eares are an ill omen. For, for the most part they signifie a man to be malitious, fraudulent, unjust, and a bad hearing, a bad memory, a bold man, and easily exposing himselfe to dangers.

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

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

Sharp. A sharp nose, a man to bee a turne-coate, a mocker, &c.

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

Hollow cheeks The cheekes with pits in them signifie a man to bee talkative, a Scorner, contentious, &c.

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

A

A divided chin signifies a man to bee faithfull, officious, subtile, 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 bee a great devourer, silly, fooliſh, imprudent, dareing, &c. A little mouth signifies the contrary. A great Mouth.

Lips drawne to, where the upper is greater then the lower, signifie a man to bee angry, warlike, couragious, yet for the moſt part of rude, and unciviſl 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.

Judgement by the haires either of the head, or beard, is not very certain, becauſe uſe teacheth that they can be divers wayes varyed, as to bee made black, or yellow, or red, or white, and hoary, or curled, ſoft, or hard, as any one deſires to have them. Haire ſignifies nothing by Art.

Hence it will come to paſſe, that many who are otherwiſe skilfull enongh in the Art of Phyſiogmony, would be moſt ſhamefully deceived, whilſt they ſhould raſhly judge by the hairs, imputing that to the ſtars, which ſhould rather be aſcribed to men themſelves.

Yet it cannot bee denyed, but that haires firmly faſtened on the head, doe ſignifie a good 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 judge of their soundnesse.

So Hogges are tryed by their bristles, Fish by their shells, and scales, a Bird by his feathers, &c.

Long Necks. The necke, if it be too long, signifies a man to bee sollicitous, prudent, and attent, &c.

Broad Sholders and backs. Broad shoulders, and backe, signifie a man to bee strong, and able for carrying or removing, &c.

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

Hard hands. Hands that bee hard signifie a man to bee laborious, and a hireling, &c. Soft hands, the contrary.

A short Body. A short body, and long legs signifie a man to be a good runner, to bee easily satisfied with meat, and drinke, and for the most part to bee of a short life.

Great and clear veines under the middle age of man signifie a man to be full of bloud and juice, but above the midle of his age to be commonly sick, yet long lived.

Nothing can be judged by by the manners, and behaviour of Men. As much as concerns the manners, gestures of men, nothing can be so easily known, and judged by them.

For experience teacheth that these can every moment bee changed, as to deceive the Signator, and make him erroneous in his judgement: And because it hath not been observed hitherto so accurately by all Astronomers; It is therefore the Signators part not alwayes to look to the manners and actions of men.

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 eyelids, a cheerfull, 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 himselfe seem to be such an one; that hee might by his lookes bee the better approved of, and obtaine 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 Aſtrall Signes of Chiromancy.

COncerning the Signes of Chiromancy, we muſt hold that they doe ariſe from the ſuperiour ſtars of the ſeven planets; and that wee muſt know and judge of them by the ſeven planets.

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, earthes, 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 chiefeſt 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 bee granted, that every finger might bee aſcribed to ſeverall 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 ſeing that they were cut off, and

juſt

juſt ſeven were not at their birth, this matter cannot be related hither.

And if it ſhould be ſo, that a man ſhould bee borne with ſeven fingers, whether on one hand, or on both: yet that were monſtrous, and beſide the uſuall 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 bee 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 bee left out.

Yet becauſe this cannot bee, 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 ſigne, the thumb to *Venus*, the fore-finger to *Iupiter*, the midle-finger to *Saturne*, the ring-finger to the *Sun*, and the little-finger to *Mercury*, in the meane 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 beare a perpetuall 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 errour, which, as wee have ſaid, they have committed in Chiromancy.

The ſecond errour in it is this:

It

It oftentimes happens that the originall, and naturall lines of the hands are changed by hurts, and casualties, or are made greater, or lesser, or doe 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 neer 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 doe 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 originall 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 selfe becomes bigger.

But that wee may at length proceed to the practise 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 practise of Chiromancy to write of those things, of which the Ancients have made no mention of, as of the Chiromancy of Hearbs, Woods, Stones, and the like.

The Chiromancy of Hearbs and Woods.

And it must first be noted, that all Hearbs, which are of one kind must be of one, and the same Chiromancy.

But if their lines bee unlike, and appeare greater, or lesser in some of them: that is, by reason of their

their age. Wee doe therefore clearly profesſe, that the Chiromancy of Hearbs, conduceth to nothing elſe but to know, and underſtand the age of any Hearb, or Root. What uſe is of them.

But by way of arguing any may here object, that there is no hearb as long as it growes is older then another, four or five monthes at the moſt, if the ſupputation begins from May till Autumne, at which time hearbs 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 hearb, by reaſon of which the hearb grows, and is ſupported untill the predeſtinated time, and untill it bee 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 hearb is dryed. As long as that ſpirit which is the chiefeſt vertue of the hearb remaines in the root, the hearb every yeer is renewed: unleſſe it be, that that ſpirit together with the hearb be taken way, and decayes. Then the hearb is not renewed. For the root is dead, and hath no more life remaining in it. The condition of the ſpirit of the Hearb.

But after what manner that ſpirit together with the hearb is taken from the root, or with the root from the earth, that the vertue thereof cannot goe backe 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 Phyſitians, who doe not only ſcoffe at but contemne ſuch ſecrets. Therefore what here wee have omitted, wee ſhall ſet downe in our Herball.

Moreover, by how much the younger hearbs are, ſo much the more doe they excell in power and vertue.

As by age a man is weakned, and fails in ſtrength, ſo alſo doe hearbs.

But to know what the Chiromancy, and age of hearbs, 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 hearbs muſt be applyed to old diſeaſes, and ſo on the contrary.

For as a diſeaſe of one moneth or yeare, is more eaſily cured then that which is of two, three, four, or five moneths, and years: So an hearb doth ſooner cure a diſeaſe of one moneth, or year, then that which is of two, three, or four moneths, or years. And for this cauſe young hearbs muſt bee applyed to old griefs; and old hearbs or medicines to young or new diſeaſes. For if an old hearb ſhould be applyed to an old diſeaſe, the blind would lead the blind, and both would fall into the ditch.

This is the reaſon why many medicines doe not work, but are taken into the body, and poſſeſſe the members, as dirt ſticks to the ſhooes, whence diſeaſes are afterward doubled, &c.

Now ignorant Phyſitians never conſidered this, but by their ignorance have deſtroyed more then ever they cured.

In the firſt place therefore, you that are Phyſitians muſt know, that the medicine muſt be younger then the diſeaſe, that it may bee ſtronger to expell it. For

if

if the medicine be more powerfull then the diſeaſe, the diſeaſe will be overcome as fire is quenched with water. But if the diſeaſe bee ſtronger then the medicine, it turnes the medicine into poiſon, whence diſeaſes are afterward doubled, and increaſed.

So if a diſeaſe bee like Iron, it muſt be cured with a Chalybeat medicine. For Steel cannot be overcome by Iron. The more powerful doth alwaies 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 Phyſitians, I could not paſs over theſe things in ſilence.

Of Minerall Signes.

How Mineralls differ.

Mineralls alſo, and Metalls before they come to the fire have their true ſignes, and ſignifications, which they have received from the Archeius, and the ſuperiour ſtars, every one of them reſembling ſome kind of them by diſtinct colours, and differences of the earth. For the Minerall of Gold, is diſtinct from the Minerall of Silver: ſo alſo is the Minerall of Silver from that of Copper: and the Minerall of Copper from that of Iron: ſo the Minerall of Iron from that of Tinne, and Lead, and ſo of the reſt.

No man can deny, but that the Minerall, and all Metallick bodies of Mines, which lie hid in the earth,

may be known by art of Chiromancy by their exteriour signes. That is, the Chiromancy of Mines, Veines, and Conduits, &c. by which not only those things, which being hid within them, are brought forth, but also a certaine depth, and richnesse of the Mine, and plenty of Metall 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 hearbs. 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 Metalls, which as yet lie hid in their matrix doe constantly grow.

Whence also it is manifest, that every thing that growes, although it be placed out of its matrix cannot be made lesse, but forthwith grows, (*i.e.*) is multiplyed, and according to its substance, measure, and weight, grows untill the predestinated time. Now this predestinated time is the third part, of the appointed age of all Mineralls, Vegetables, and Animalls, which are the three chief heads of all earthly things.

There are Three chiefe heads of all things.

Now whatsoever doth yet remaine in its matrix, doth grow so long untill the matrix dies. For the matrix hath its appointed time to live, and die, especially if it be subject to externall Elements.

What is the tearme of Elements.

That which is not subject to them, hath no other time, or term then 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 externall Elements,

nei-

neither are they ſenſible of cold, or moiſture, or dryneſſe, or wind, or aire, by which they may bee deſtroyed. Such kind of bodies therefore cannot bee putrefied, or contract any filthineſſe, or ſtink, or die, as long as they continue within the earth, in their Chaos.

So much be ſpoken of Metalls, and as of them, ſo alſo it may bee ſaid of many men, who in the caves of mountaines live ſome hundreds of years, as if they were gyants, or pygmies, of which we have wrote a particular book.

But to deſcend to the practiſe of the Chiromancy of Mines, which wee ſhall give you to underſtand in few words; you muſt know that the veines 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 ſigne. For as the courſes of the veins doe decay, ſo alſo doe the Mines themſelves decay, which they ſignifie by their depth. Although ſometimes there are good Mines found, yet by how much the deeper they goe, they doe more, and more decay, ſo that it is not worth while to worke in them. But when the veins are enlarged with other additions, or oftentimes cut off, it is a good ſigne, ſhewing that the Mines are good not only in the top, but that the ſame alſo are increaſed, and multiplyed 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 lesse rich then 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 signes Mines are discovered.

Now concerning the other signes of the internall earth, as also the colours of Mineralls, 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 metall, that is a very good signe assuring that, that Metall, of which it is a vein, is not far off.

So also if the earth that is digged have no Metall 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 signe of some good Metall 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 chiefest colours, as are green earth, or Chrysocoll, Verdegrease, Azure, Cinnabar, Sandaracha, Auripigmentum, Litharge of Gold, and Silver, &c. every one of these almost doe for the most part signifie a peculiar Metall, or Minerall.

So Verdegrease, Chrysocolla, green earth, for most part signifie Copper.

So Azure, or white Arsenick, or Litharge of Silver signifie the Metall of Copper.

So Cinnabar, and Sandaracha do sometimes signifie Gold, sometimes Silver, and sometimes a mixture of both.

So

So Auripigmentum, red Sulphur, and Litharge of Gold, for the most part signifie Gold.

So when Chrysocoll is found mixt with the Azure, or the Azure with Chrysocoll, and Anripigment, for the most part they signifie an excellent and rich Minerall.

Where stones, or earth are found of an Iron colour, they doe certainly betoken an Iron Mine.

You must note, that sometimes it comes to passe, that the Archeius of the earth doth by some secret passage cast up some Metall from the more inward part of the earth. And that is a good signe.

Miners therefore must not bee discouraged when they see such certaine signes, and hope of some excellent Mine lying under. And if thin leaves of Metalls, like Talke, do adhere to rocks, or stones, that is a most sure sign.

What Coruscations signifie in Mines.

Now concerning Coruscations they must bee diligently, and studiously observed, for they are most certain signes of Metalls lying hid under them, as also of the same extent, and same kind. Where yet wee must note, that those Metalls are not yet come to perfection, but are as yet in their first being. And whither soever the Coruscation reacheth, so far also reacheth the course of Metalls, &c.

Coruscations are of three colours.

Moreover you must know, that Coruscation is of a threefold colour, as White, Yellow, and Red, whereby all Metalls are discovered to us. For a white Coruscation signifies white Metalls, as Tinne, Lead, Silver, &c. a red Coruscation signifies red Metalls, as Copper, and Iron, &c. a yellow Coruscation signifies golden Metalls.

Add-

Add moreover, that a thin, and ſubtil Coruſcation is the beſt ſigne.

For as you ſee it is in trees, that by how much the fewer flowers there are, ſo much the better, greater, and more ſavory are the fruit: ſo alſo ſmall and ſubtile Coruſcations ſignifie ſubtile and excellent Metalls, as the contrary doe 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 Metalls 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, wee muſt conſider in this place: and we muſt know that it appears in the Mines by night like a ſparkling fire, no otherwiſe then 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, how ever they appear, are a certain ſigne of Courſes of Metalls, that by them they may be known, and Metalls as certain gifts of God may be brought forth out of the earth. For what God created for mans uſe, hee put that nature into it that it ſhould not be hid: and although it were hid, yet he made peculiar externall ſignes 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 marke the place with ſome certain marks, and bury them

them by some bound, statue, or fountaine, 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 marke the place no otherwise, then 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 Chaldeans 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 Astrall bodies are known. What Sciomancy is.

These are Cabalisticall signes, that cannot deceive, and therefore diligently to bee 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 fruitlesse, especially Divining rods, which have deceived many Miners. For if they shew a thing truly once, they faile ten times. Divining Rods uncertaine.

Also wee must not trust other fraudulent signes of the devill, which are made, and appeare in the night, and at some inconvenient times preternaturally, such as are ghosts, & visions. For I would have you know, that the devill can shew, and cause signes, but out of meer fraud, and deceit.

So there is no Church built, but the devill hath his Chappell there. There is no Chappell built, but hee sets up his Altar. There is no good seed, but hee sows

amongst it his tares. The same is the nature of Visions, and supernaturall Apparitions, in Crystalls, Berills, Looking-glasses, and Waters; as they are by Ceremoniall 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 bee done after another processe. For now wee 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 doe by Ceremonies, Conjurations, &c. wee Christians of the second Generation, and in the New Testament must doe by prayer, knocking, and seeking, and procure by faith.

In what chiefe points the foundations of Magick and Cabalie consists.

In these 3 chief points consists all the foundation of the Magicall, and Cabalisticall Art, by which wee may obtain whatsoever we desire, so that to us Christians nothing is impossible.

But wee shall desist to treat here of more things concerning these and other monuments of Cabalie, 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 Angells in us Christians, and the faithfull, and how brotherly he is conversant with us. Whence we are the true Angels, and members

members of Christ, as hee is our head, as hee is in us, so we live in him, as is taught in the booke of the Lords Supper.

But to returne to our purpose concerning Minerall signes, and especially concerning the Coruscation of Metalline veins, we must know, that as Metalls, which are yet in their first being, send forth their Coruscation, *i. e.* Signes, so also the *Tincture of Philosophers*, which changeth all imperfect Metalls into Silver, and Gold (or White Metalls 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 metall, so that they mixe together in the fire; there ariseth a naturall Coruscation, and brigthnesse, like to that of fine Gold, or Silver in a test, which then is a signe that that Gold, or Silver, is freed and purged without all manner of addition of other Metalls.

What is the vertue of the Tincture of Philosophers.

But how the Tincture of Philosophers is made Astrall, you must conceive it after this manner:

How the Tincture of Philosophers is made astrall.

First of all you must know, that every Metall, as long as it lies hid in its first being, hath its certaine 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, Tinne the stars of Jupiter, Lead the stars of Saturne, Quicksilver the starres 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 Metalls doth overcome them all, and converts them into its nature, and makes them all Astrall.

Gold that is made by the Tincture is better then naturall.

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 Medicinall secrets, then that which is naturall, which Nature generates in the Mines, and afterwards is separated from other Metalls.

So also the Mercury of a body, is made Astrally of another body, and is much more noble, and fixt then common Mercury. And so of the other Metalls.

I say therefore, that every Alchymist, which hath that star of Gold, can turne all Red Metalls into Gold by tinging of them.

So by the star of Silver all White Metalls are changed into Silver: by the star of Copper into Copper: by the star of Quicksilver into Mercury of the body; and so of the rest.

But now how all these stars are prepared according to the Spagiricall Art, it is not our purpose at this time to declare: but the explication of them belongs to our bookes of the Transmutation of Metalls.

The nature of the red Tincture.

But as for that which concerns their signes, I would have you know, that our Red tincture, which contains the stars of Gold to bee 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 transparent as Cry-

Cryſtall, as brittle as Glaſſe, and for weight moſt heavy.

The white tincture, which containes the ſtar of the Moon is after the ſame manner of a fixt ſubſtance, of an unchangeable quantity, of wonderfull whiteneſſe, as fluid as Reſine, as tranſparent as Cryſtall, as brittle as Glaſſe, and for weight like to a Diamond. The nature of the white.

The ſtar of Copper is of a wonderfull citrine colour, like to an Emrald, as fluxill as Reſine, much heavier then its Metall. The ſtar of Copper.

The ſtarre of white Tinne is as fluid as Reſine, of a darke 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 Glaſſe, of a fixt ſubſtance, much hearier then its Metall. The ſtar of Iron.

The ſtar of Lead is like Cobaltum, black, yet tranſparent, as fluxile as Reſine, as brittle as Glaſſe, equall to Gold for weight, heavier then other Lead. The ſtar of Lead.

The ſtar of Quickſilver is of a wonderfull white, ſparkling colour, like to ſnow, in the extreameſt cold weather, very ſubtile, of a penetrating, corroſive acrimony, as tranſparent as Cryſtall, 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 Metalls 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 errour committed all your pains, and labour will be in vain.

So also you must understand of Metalls, that every one of them receives a peculiar signe in the fire, by which it is known.

Of this kind are sparks, flames, glisterings, the colour, smell, taste of fire, &c.

So the true signe of Gold, or Silver in the test is glistering.

That appearing, it is certain that Lead, and other Metalls that were mixed are fumed away, and that the Gold, and Silver is fully purged.

The signes of Iron being red hot in the furnace, are cleer transparent sparks flying upward. Those appearing, the Iron unlesse it be taken from the fire is burnt like straw, &c.

To know how Metalls have more or lesse of the three principles.

After the same manner any earthly body shews its peculiar, and distinct signes 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 signe that it containes more Mercury then Sulphur.

But if it presently burn with a flame, and without any fume, it is a signe that it contains much Sulphur, and little or no Mercury.

This you see in fat substances, as Tallow, Oyle, Resine, and the like: but if without any flame it goes all into fume, it is a signe that there is in it much Mercury, and little or no Sulphur.

This you see happens in hearbs, and flowers, &c. and other Vegetable substances, and volatile bodies,

as

as are Mineralls, and Metalls, remaining yet in their first being, and are not mixed with any sulphureous body, which send forth a fume, and no flame.

Mineralls, and Metalls, which send forth neither fume nor flame, doe shew an equall mixtion of Mercury, and Sulphur, and a perfect fixation.

Of some peculiar Signes of Naturall and Supernaturall things.

WEE must yet further speak of some peculiar signes, 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 mee. For wee shall not in this place write theoretically, but practically, and shall declare our opinion in few words.

What the art of signing is

And first know, that the Art of signing doth teach how true, and sutable names are to bee put upon all things, all which *Adam* truly knew. For presently after the Creation hee gave to every thing its proper name, as to Animalls, so to Trees, Hearbs, Rootes, Stones, Mineralls, Metalls, 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 intrinse-

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call foundation he tooke them all; not from opinion, or from a predestinated science, *viz.* the Art of Signing.

Adam the first signator.

Adam therefore was the first Signator. And it cannot be denyed, that also from the *Hebrew* tongue true and proper names doe flow, and are 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, doe with the same labour signifie their vertue, power, and property.

So when wee say, this is a Hog, a Horse, a Cow, a Beare, a Dog, a Fox, a Sheep.

The signification of a Hog, Horse, Cow, Beare, Fox, Dog, sheep, in the Hebrew tongue.

The name of a Hog signifies together with it a filthy and unclean Animall: so a Horse signifies a strong and patient Animall: 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 animall 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 foordid and swinish life.

And a Horse for his bearing, for which hee is eminent.

And a Cow, because shee is unsatiable with meat, and drink, and knows no measure of her belly.

And a Bear, because he is mishapen, and stronger then other men.

A Fox, because he is a turn-coat, and deceitfull, accommodating himselfe to all, and offending none.

A Dog, because he is faithfull to none, but his own mouth, is false, and inofficious to all.

And a Sheep, because hee hurts no body but himselfe, and is usefull to all, rather then to himself, &c.

After

After this manner also many Hearbs, and Rootes have got their name. In what hearbs there is a signature.

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 then any other.

So the Hearb Pile-wort is so called, because it cures the piles better then other hearbs.

The same also may be said of divers other hearbs, 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 Herball.

Moreover, there bee many Hearbs, and Rootes, which are denominated not only from their imbred vertue, and faculty, but also from their figure, forme, and representation: As, Devills-bit, Five-leaved grasse, or Cinquefoile, Hounds-tongue, Adders-tongue, Horse-taile, Liver-wort, Ox-tongue, Lung-wort, the hearb Chameleon, St. Johns-wort, or the hearb boared through, the hearb Dog-stone, Tongue-laurell, Thorow-leafe, Turne-sole, and many others which shall not here, but in the Herball bee severally considered.

The same also holds concerning the signes of Animalls; for by the bloud, and its circle, and by the urine and its circle all diseases that lie hid in Man may be known. What signature there is in Animalls.

By the liver of a slain beast the flesh is known whether it be wholsome to be eaten or no. For unless the liver be clear, and of a red colour, but blew, or yellow, or rough, or full of holes, the beast is diseased, and therefore his flesh unwholsome.

The Liver the originall of Bloud.

And it is no wonder that the liver can shew that by naturall signes. For the originall of the bloud is in the liver, and hence through the veins it is diffused into the whole body, and is coagulated into flesh.

Therefore from a diseased, and ill affected liver, no sound or fresh bloud can be produced, as of bad bloud no wholsome flesh can be coagulated.

Also without inspection into the liver, flesh and bloud may be known. For if both be sound, they have their true, and naturall colour, which is red, and clear, mixed with no other strange colour, as yellow, or blew. For those strange colours do signifie diseases, and sicknesses.

What the knots in the Navell of the Infant signifie.

Also there are other signes worthy of admiration, *viz.* when the Archeius is the Signator, and signes the navell in the infant with little knots, by which it may bee 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 hornes of a Cow what.

So the Signator of a Cow markes her hornes with circles, by which it may be known how many Calves shee hath brought forth. For every Circle signifies a Calfe.

The teeth of a Horse.

The same Signator puts forth the first teeth of a Horse, that the first seven yeers his age may be known by his teeth. For at first a Horse is brought forth, with fourteen teeth, of which every yeer hee loseth two, and so in the space of seven yeares hee loseth all.

all. So that after seven yeares his age can hardly be known, unlesse by one that is very skillfull.

The same Signator doth signe the bills and claws of Birds with peculiar signes, that the skilfull Fowler may know their age by them. The bills and claws of Birds

The same Signator doth marke 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 signe clouds with divers colours, by which the seasons of the heaven may bee 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 wil be wind; greenesse, and blackneſſe, raine, these two mixed together wind and rain; the same in the sea is a signe of great storms, and tempests; clearnesse, and a bright whiteneſſe is a good sign, especially in the ocean. For, for the most part it signifies a quiet, faire season. Colours of the circle of the Moon.

Whatsoever the Moon portends by her signs, shall come to passe the next day.

And so much for Naturall signes. Now for Supernaturall signes, 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, and Necromancy, whereof every one hath its peculiar stars, which stars doe so signe them after a supernaturall manner. And you must know, that the starres of Geomancy impresse their signs upon the earthy bodies of the whole Universe, and that divers wayes. For The kinds of Magicall Astronomie.

they change the earth, and cause earthquakes, and gapings, they produce hills, and valleys, and bring many new Vegetables, they produce also Gamaheaus with naked figures, and images, having wonderfull 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 Gamaheaus 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 meanes bee here perfectly taught.

Here you must well note, that the stone, or every Gamaheaus, cannot excell in the prperty, and vertue but of one star, and so be qualified but by one planet.

And although there bee 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 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 starre expells another, one planet another, one Ascendant another, one influence another, one impression another, one Element another; For as water quencheth the fire; so one planet destroyes the property of another, and brings in its owne.

The same is after the same manner to be under-

stood

stood of their signes, which are manifold, and not only characters, as many conceive, but all those, which are found in the whole map of the planets, *i. e.* whatsoever are of affinity with, or subject to the planets.

But that you may the better understand mee by adding an example: I would have you know, that unto the planet of the Sun are subjected a crowne, a 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 Moone.

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 Leviticall order, all Ministers of Church, ornaments of Temples, all jewells, and such like. What to Jupiter.

Unto the planet of Venus are subjected whatsoever things belong to Musick, as Musicall instruments, venereall exercises, loves, whorings, &c. What to Venus.

Unto Saturne 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 signes by the stars of the fire, in common fire by particular sparkes, flames, Whatbe the signes of Pyromancy.

or noise, &c. in the mines by Coruscations : in the Firmament by stars, comets, flashing, and lightning, and Nostock, and the like : in Visions by Salamandrine, and fiery spirits.

What the signes of Hydromancy are.

Hydromancy gives its signes by the stars of the Water, by their overflowings, their scarcity, discolourings, commotions, new streames, the washings away of earthy things : in Magick, and Necromancy by Nymphs, visions and supernaturall Monsters in the waters, and sea.

What are the signes of Chaomancy.

Chaomancy shews its signes by the stars of the Aire, and Wind, by the discolouring, destroying of all tender, and subtill things, to which the Wind is an enemie, by beating off the flowers, leaves, boughes, and branches. If the stars of Chaomancy are moved, spirits fall from the superiour Aire, and voices, and answers are often heard: Also Trees are pulled up by the rootes, 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 Hearbs.

The signes of Necromancy.

Necromancy draws forth its signs by the stars of Death, which we call *Evestra*, which are prophetical spirits, signing the body of the sick, and dying man with red, blue, and purple spots, which are certaine signs of death, in the third day of their rising. They sign also the hands, and fingers of men with a clay colour, which are certain signs of change, either good or bad. When therfore the stars of Necromancy are moved, then the dead shew some wonderful sign, as Bleeding, and voices are heard out of the graves: tumults, & 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 Berills, 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 signes 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, evill, hurtfull and dangerous fancies, and imaginations, and superstitions, which may be an occasion not onely of some misfortune, but also death; I shall passe them over in silence. They are prohibited from being revealed to us, seeing they belong to the schoole of secrets, and divine power. Therefore now I shall put an end to this book.

FINIS.

THE END.

A CHYMICALL DICTIONARY:

EXPLAINING

Hard Places and VVords met withall in the Writings of *Paracelsus*, and other obscure AUTHOURS.



London, Printed by *Richard Cotes*, for *Thomas Williams* at the Bible in Little-brittain, 1650.

A TREATISE

OF THE

Explication of hard Places, and Words met withall in the Writings of *Paracelsus*, and other hard Chymicall Authors.

A

Acetum Philosophorum is a Mercuriall water, or otherwise is called Virgins milke, wherein they say Metalls are dissolved.

Acetum radicale is Vineger distilled out of its owne roote, and matrix, and is called the Dissolving Water.

Adamita is a certain kind of Tartar.

Adech is our interiour, and inviſible man, which repreſents the formes of all things in our mind, which afterward our outward man doth frame, and imitate with its own hands; both of them work according to their nature.

Aerdadi are corporeall ſpirits living in the air.

Æs doth not alwaies ſignifie Copper, but ſometimes Gold, or Silver, or any other Metall that is pure, and generated by it ſelf, without the mixtion of any other Metall, or Stone; out of ſome ſuch kind of Metall, they formerly made and coined money.

Æthna is called Subterranean fire, inviſible, and ſulphureous, which burnes ſtones into coales, 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 ſpirituall men burning in the fire, which appear in divers forms, and ſhapes, as fiery flames, firebrands, round balls 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 bee Tartar, but the mind of the Authour is more eaſily underſtood by the 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.

Alcabrith,

Alcubrith, or *Alcur*, or *Alazar* is the same that Sulphur is.

Alcofol, or (as some will have it *Alcosol*) is *stibium*, or Antimony.

Alandahal, or *Alhandal* is *Coloquintida*.

Alembroth is salt of Mercury, or salt of Philosophers.

Alembrot purified is salt of Tartar, and the Magistery of it.

Almizadir is Verdegrease.

Altey plumbi is the sweet matter of Lead.

Alusar is Manna.

Amalgama is the making of Gold, Silver, or any other Metall 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 flowre made into bread in the Sun.

Amygdalæ, with Chirurgions is called the superfluous flesh which growes at the roote of the tongue.

Amnis alcalisatus is water passing through the chalk of the earth, out of which *Alcali* is taken.

Anachmus is an incorporeall spirit.

Andena is Steel brought from the orientall countries, which melts in the fire like other Metall, and is cast into severall forms.

Anathron, or *Anachthron* is a kind of Salt growing upon rocks like white, and stony mosse, some call it salt nitre. The ancients falsly thought it to bee the gall of glasse, seeing it is rather the gall of stones.

Anatrum is glasse melted into divers colours, which they call *smaltum*, or *terra Sarasenica*.

Anthos in Vegetables signifies Rosemary flowers, and in Metalls it signifies the Elixir or quintessence of Gold.

Anatomia Essata is the mother of diseases.

Anticar is *Borax*.

Anatris, or *Antaris* is Mercury.

Aniaday signifies an eternall spring, a new world to come, or paradise.

Aniadum is a a celestiall body planted in us Christians by the Holy-ghost, by the holy sacraments, or it is the spirituall man regenerated in us.

Aniada are the fruits, and vertues of paradise, and heaven, also the sacraments of Christians, in naturall Philosophy it signifies the Astrall vertues, and celestiall, 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 sweetnesse of Lead.

Annus Platonicus is a common moneth, or an age.

Annus Aniadin, is a long life.

Annora is the ashes of Egs, or Quick-lime.

Anotasier, *Aliocab*, *Alemzadar* are Salt Armoniack.

Anterit is Mercury.

Antera is a Medicine extracted out of hyacinths, also that yellow which growes in the middle of Lillies, and the like.

Anthonor, or *Athonar* is a furnace.

Aphorismus is a generall rule in Physick, taken for granted.

Aqua Celestis is rectified Wine, being in some sort made like to the heaven for subtilty, and pureneſſe.

Aqua celestina is Mercuriall 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 oyle 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 Philosophicall solution.

Aqua Saturnia is that which retains in it selfe the nature of the three Principles, as are Bath-waters, which are naturally medicinable.

Aqua solvens is distilled Vineger.

Aquaster is a vision representing something to our eyes, sometimes which truly is not, but only in appearance.

Aquila is the Queen of birds, and it is used for salt Armoniack by reason of its lightneſſe in sublimation. But *Paracelsus* will have it in many places to be taken for Mercury precipitated with gold.

Aquila Philosophorum is the Mercury of Metalls *i.e.* Metall reduced into its first matter.

Arbor Maris is Corall, which grows like a ſhrub in the ſea.

Arcanum in generall as it ſignifies any thing that is hid, ſo in *Paracelſus* it ſignifies any ſecret incorporeall vertue in naturall things, partaking of a perpetuall, and immortal life, derived upon it from heaven, which alſo may bee multiplyed by the Spagiricall 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 wonderfull providence of God.

Archeius is the higheſt, exalted, and inviſible ſpirit, which is ſeparated from bodies, is exalted, and aſcends, the univerſall occult nature, operator, and Phyſitian in all things. So Archiatrus is the ſupream Phyſitian 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 ſpecifical nature, & not anothers. But you muſt note, the difference betwixt theſe 3 in nature, to ſpeak after the manner of ſchools. Iliaſtes is the ſubſtance of the higheſt genus, or kind conſiſting in the firſt univerſall 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. Then comes Ares

another

Ares another dispenser of Nature, which produceth from kinds, or genera, forms, and species into individualls.

Ardentia are such things which having received no food, are by their owne nature subject to burnings, as Amber, Turpentine, Jeat, and such like.

Aridura is the totall consumption of the body, and parts thereof.

Arles crudum is drops falling in the moneth of *Iune*, like *May* dew.

Aromata, are all such things, which yeeld a sweet, and gratefull smell.

Aroph is Mandrake.

Arsaneck is sublimed Arsenick.

Arsenicum is the flashing of Metalls, or the salt of them, or of Saturne, which in some places is called *Artanek*, or *Artanech*.

Artetiscus is he that wants any member.

Arthoicum is red Soyle, artificially extracted out of the rootes of Hearbs digested with bread in dung.

Asphaltum is a Bitumen extracted from the mudde of the earth, and water, and is like pitch.

Ascendentia signa are called either the stars of the Firmament of heaven, or the sydereall spirits.

Asaphatum is an itch bred betwixt the skin, and the flesh, like worms: and if the skinne bee crushed, long threds with black heads come forth.

Assala is called a Nutmeg.

Assalæ vermes are those wormes which breed in wood,

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 oyle: so the star of salt is its resolution into water, or oyle, which thereby receives more vertues then it had before. The star of Mercury is its sublimation, by which it acquires a wonderfull power, and vertue, greater, and more subtile then its naturall.

Astrum ex igne, is a burning Fire of great impression.

Athanor, or *Athanar* 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 Shoomakers use, is Copperis, such as is red within: that which Writers use, is called inke, 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, Chrystalls, 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 Leafe Gold, or malleated Gold.

Aurum

Aurum potabile is liquor of Gold, without any Corrosive, which very few know, yea of those who daily prepare it rather to the destruction, then health of men.

Aurum vitæ 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 Quicksilver.

Austromantia is a certain kind of superstition invented, concerning the observation of of Winds, as when the stars of the Winds break forth into great vehemency, contrary to their custome, whence men that are more idle then rationall, 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 universall medicine of things.

B.

Balneum Mariæ, or *Maris*, as many call it, is a furnace for distillation containing water, in which being warm Chymicall vessells 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 vessells of Distillation are put over the vapour of the water only, that the vapour doe not touch the body: also it is called a vaporous furnace.

Balsamum is a substance of bodies preserving things from putrefaction. It is internall, and externall. Internall in man is a certain temperate substance, not bitter, nor sweet, nor soure, not Minerall salt, but the salt of liquor, which preserves the body strongly from putrefaction. Externall 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 externall Mercury, *i. e.* the Mummie of externall elements, one of the three principles, the firmamentall essence of things.

Baul is urine.

Baurac is any kind of brine.

Berillus is a Cryſtalline Looking-glaſſe ſuperſtitiouſly conſecrated by the Augurs.

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 certaine kind of ſlimie 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 puſtles.

Braſſadella, or *Braſſatella* is Adders-tongue.

Brunus is St. Anthony's fire.

Bruta is an influence of a Celeſtiall vertue, which by Brutes is manifeſted to men, as in the Sallendine by the Swallow, in Salt the uſe of a Glyſter by the Storke, and many more of that kind.

Butyrum Saturni is that which above is called *Altey*, and it is the ſweetneſſe of Lead.

C.

Cabela, 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 skilfull 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 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 ſuperſtitions; by which means alſo Magick, which is the true wiſdome 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 hee that profeſſeth it openly ſhall caſt himſelfe into danger. But to teach the fooliſhneſſe of Infidels publickly is commendable, and a gift of ſingular wiſdome, and no man is judged wiſe, but hee that is the greateſt foole.

Caballi, or *Cabales* are ghoſts, and Aſtrall ſtars of men that dyed 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.

Cafa is Champhir.

Calcanthum is Vitriall.

Calcinatum majus is called all that which is made ſweet by the Spagiricall art, which of its own nature was not ſo, as the ſweetneſſe 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 natural ſweet, and is very healing, as Sugar, Manna, Honey of the Wood, Noſtock and the like.

Callena is a kind of Saltpetre.

Caleruth is a ſigne of a deſire to the firſt *perpetuum*, as when any thing deſires to return into its firſt matter from whence it had its originall.

Calliette are yellow muſhromes upon Juniper trees.

Calx Mercurii is precipitated Mercury.

Calx Veneris is Verdegreaſe.

Calx Saturni is Minium.

Calx Iovis is ſpirit of Tin.

Calx Martis is Crocus of Steel or Iron.

Calx Solis is calcined Gold.

Calx Lunæ 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 braſſe is boiled.

Chaomancy is an art of preſaging by the aire.

Chaos, beſides the confuſed, and unſhaped matter of all things, is in *Paracelſus* taken for the Aire; it is alſo taken for Illiaſte, or Illiaſtro.

Claretta is the white of Egs.

Cambuca is an apoſteme, or ulcer in the groin.

Caput corvi is Antimony.

Caput mortuum is the feces remaining after diſtillation, and ſublimation.

Carbones cæli are the ſtars.

Carbunculus is an apoſteme, or peſtilent ulcer.

Cardonium is a medicinable Wine made of Hearbs.

Carena is the twentyeth part of a drop.

Caſſatum is weak, and dead bloud in the veins obſtructing the motion of the good blood.

Caſeus præparatus is the viſcous reſidency remaining in the bottome of the milke that runnes out of the cheeſe.

Cathimia is the ſpume of Silver.

Cauda vulpis rubicundi is Minium of Lead.

Cautela in Spagiricall art is a certaine kind of induſtry gotten by a habit, whereby the profeſſors of the art doe more eaſily undergoe their labors, and perfect their operations.

Cauterium is a chirurgicall 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 Chirurgicall 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.

Cer-

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 Mineralls, 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 accidentall vertue of the externall Elements, and not the qualities of heat, and cold, and the like.

Cherionium is that in which Natture cannot be altered, as Cryſtal, which is ſo hardened by nature, that it cannot bee melted as that which is made by Art.

Cherubin is a celeſtiall 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*.

Chifir Minerale is of ſome interpreted Gold, but I judg it by what goes before to bee the Sulphur of any Metall.

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 naturall things beſides.

Chymia is the art of Separating pure from impure, and of making eſſences.

Chybur, or *Cibur* is Sulphur.

Chryſocolla

Chryſocolla is a kind of green earth like Verde-greaſe.

Chryſos is Gold.

Chymus is Feces.

Cineritium is Ciment of Gold, or Silver, which ſome call *Regale*.

Citrinulus is pale Cryſtall.

Citrinulum is a tranſparent ſalt, made out of calcined vitriall.

Citrinula is a bliſtering Hearb called Crow-foot.

Ciſt, or *Kiſt*, is the quantity of two Gallons of Wine.

Cliſſus 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.

Cælum Spagiricum is the upper part of a Philoſophicall veſſell.

Cælum Philoſophorum is any quinteſſence, or univerſall 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 off a liquor from its body, being oft put upon it.

Cohopb, or *Cohop* is the ſame as *Cohobation*.

Cohos is whatſoever the skin contains in the whole body.

Colcothar is calcined Vitriall, or the *caput Mortuum* of oyle of vitriall.

Col-

Collatenna is an hearb called Lyons-foot, or a certain ſtiptick medicine.

Colliquation is melting, as Metalls are melted.

Colica is Tartar reſolved in the bowells, or a fixt diſeaſe in the Colon gut.

Coleritium is a Liquor compounded of the corroſive materialls of Metalls.

Cometz is half a drop.

Complexio is the nature of any patt, 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 Aſtrall 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 externall medicines which Chirurgions uſe in healing, and drying wounds, and ulcers.

Conſtellatio is the impreſſion of ſuperiour ſtars, or their vertues upon inferiour bodies.

Conſtrictiva are ſtiptick medicaments which Chirurgions uſe.

Contorſio is a torment of the bowells.

Contractio is a weakneſſe of the members, and drawing of them together.

Conſervativa, are medicaments which preſerve Nature from putrefaction, being ſuch things as are full of Aſtrall vertue.

Cooſtrum is the middle part of the Diaphragma.

Cor amongſt Metalls is called Gold.

Corbatum is Copper.

Cornu cervi is amongſt the Chymiſts the noſe of a ſtill, amongſt *Paracelſus* a vulnerary hearb.

Corpus is the ſubject in which the vertues of things lie hid.

Corpora cœleſtia Spagyrorum are Aſtrall vertues in their matter.

Corpora ſupercœleſtia are ſuch bodies that are not known by ſenſe, but by reaſon.

Corpus inviſibile is the ſoul, which is corporeall 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-eare.

Cotoronium is a Liquor.

Cruor ſalis is ſalt ſeparated from the firſt ſalt by fault of the ſecond digeſtion.

Cucurbita is a veſſell like a gourd.

Cycima is Litharge.

Cydar is *Iupiter*.

Cyphantum is a diſtillatory veſſell, or the Art it ſelfe.

D.

Dardo is a succeſſive generation by propagation.

Daura is *Hellebor.*

Demotinus lapſus is ſuddain death.

Deſcenſorium is a Chymicall furnace in which the liquor falls downward from the groſſe 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.

Diaceltateſſon is a ſpeciall remedy againſt feavers.

Diameter Spagiricus is a temperament.

Diapenſia is *Alchamilla, i.e.* Ladies mantle.

Diaphanum is that which is tranſparent.

Diaphoreticum is a ſweating medicine.

Diaſatyrion is a confection provoking luſt.

Diateſſadelton is precipitated Mercury.

Dienez are ſpirits that dwell amongſt hard ſtones.

Digeſtio is a Chymicall 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 Quickſilver made out of Gold.

Divinatio is prophecying, or foretelling.

Divertalium, or *Divertellum* is a generation made by Elements.

Dracunculus is *Braſſatella, i.e.* Adders tongue.

Dubelech is the cavity of an impoſteme.

Duelech is a kind of Tartar in Mans body, or the ſtone in the bladder, or any other part which is ſpongious, and dangerous.

Duenech is Antimony.

Dulcedo Saturni, is *Altey*, or Ceruſe.

Durdales are corporeall ſpirits inhabiting trees.

Diota is a circulating veſſell.

E.

Edelphus 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 metall 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 turnes the whole maſſe of any thing into its owne kind: alſo it is the eſſence of any thing.

Elevation is making a thing ſubtile.

Emunctorium is the place of expulſion of any excrement.

Enoch-

Enochdianum is that which hath long life.

Entali is flaked Allum, and sometimes it is made spagirically of salt gemme.

Enur is an occult vapour of the water, by which stones are bred.

Erodinium 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 Wheales.

Essatum essentiale, is the essentiall, and power that is in Vegetables, and Mineralls.

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 Wolfe.

Evestrum is a propheticall spirit, which presageth 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 corporeall concretion, the grosseneſſe being left behind.

Ezekich is Salt.

F.

Aba is the third part of a ſcruple.

Fabiola is the flower of Beans.

Fel Draconis is Quickſilver out of Tin.

Fel vitri is the ſpume of glaſſe.

Fermentum is a fixt matter, which reduceth a matter to its own nature, and fixedneſſe.

Ficus cutis is a wart growing to the skinne upon Horſes legs, and it is a medicine to help diſeaſes of the matrix.

Fido is called Quickſilver, 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 through a woollen cloth, or paper, &c.

Flagæ are ſpirits which know the occult ſecrets of men.

Flos cheiri is the eſſence of Gold.

Flos ſectarum Croe is the flower of Nutmeg, or as ſome will, of Saffron.

Fædula is a kind of muſhrome.

Fixatio is making that which flies in the fire to endure the fire.

Folia

Folia daure are leaves of Gold.

Fons Philosophorum is *Balneum Maris.*

Formæ rerum are called the influences of celestiall bodies, which inferiour bodies receive from them, or they are the vertues of any thing.

Formicæ are little impostemes like warts.

Fugile is an apostеme in the eares.

Fuligo Metallorum is sometimes called Arsenicke, 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 celestiall vertues, and supernaturll constellations are impressed, being marked with wonderfull characters, and images.

Gamahei are images impressed by a superceleſtiall influence.

Gamonynum is that one only Anatomie of all things.

Glacies dura is Crystall.

Gladialis is an Art whereby according to the course

courſe of the firmament of the ſtars ſwords are ſo forged, that anvills cannot reſiſt them, whence it otherwiſe called *incuſma.*

Gelion is a Leafe.

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 hearb called Chameleon.

Gemma tartarea is called the ſtone that is generated of diaphanous, and perſpicuous 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 Minerall Reſine.

Gluta is the efficacy of tenacious pitch.

Gnomi are called *homunciones*, or rather corporeall ſpirits, living under the earth, or elſe Pygmies of a cubit long.

Græca Magia is a ſuperſtitious Art invented by the *Grecians*, 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 vitriall diſſolved of its owne accord into water.

Guarini are men living by the influence of the heaven.

Guma is Quickſilver.

Gumicula is Valerian.

Gutta

Gutta rosacea is a redneſſe eſpecially in the face like that tincture which is in the beginning of a Leproſie.

H.

Hadid is Iron.
Hal is Salt.
Harmel is the ſeed of wild rue
Haro is a kind of Ferne.
Hel is Honey.
Henricus rubeus is the Colcathar of Vitriall.
Hellebria is a kind of black Hellebore bearing red flowers.
Heliotropium is *Paracelſus* his balme.
Heliſmidan is a balſamicall Mummie.
Hinicula, genicula, or *gumicula* is Valerian.
Homunculus in *Paracelſus* is a man made artificially, the proceſſe whereof you may ſee at large in the foregoing treatiſe the eight page, and ſometimes they are taken for ſuperſtitious images.
Horion is the Mercury of Gold.
Humor vitæ is the radicall 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 unuſuall inundations, and the like.
Hydropiper is Arſmart tinged with red ſpecks, or ſpots.

I

Assa is the hearb of the Trinity.

Ictericia rubea is an *Erisipelas*.

Idea, is a figure of a thing conceived in the imagination as a perpetuall being, or a pattern of all things of that nature.

Idiotæ are contemners of true arts, although they are skilfull professors of the false.

Iesahach is supernaturall.

Ignis leonis is the Element it selfe of fire.

Ignis Persicus is a hot burning ulcer.

Ignis pruinus adeptus is the quintessence of vitriall rectified with tartar.

Ilech primum is the first Principle.

Ilech supernaturale is a conjunction of the supernaturall, and firmamentall stars, with the inferiour stars of terrrestial 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 inferiour in man.

Ilech crudum is a composition of the first matter of the three first principles.

Ileidus is the Elementary aire: but in men it is the spirit which passeth through all his members.

Iliaster, or *Iliastes*, or *Iliadum*, is the first matter of

of all things, consisting of Sulphur, Mercury, and Salt; and it is fourefold according to the number of the Elements. The first is the chaos of the Earth, the second is the chaos of the Water, the third is the chaos of the Aire, 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 selfe, or the balsome of life in man.

Iliaster secundus is the tearm of the balsome, and the life which we have by Elements, and things elementated.

Iliaster tertius the term of the balsome, or life which we have by the quintessence of things.

Iliaster magnus, or *quartus* is of the mind, or soule caught up into another world, as *Enoch*, and *Eliah* were.

Iliaster in generall is called the occult vertue of Nature, by which all things are increased, nourished, multiplyed, 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 celestiall powers operate.

Imaginatio is a star in man, a celestiall and supercelestiall body.

Impressiones are fruits as of stars in inferior things.

Impurum alcali, 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 bree-

ding flesh and skinne in the wounds or ulcers.

Incubus is a nocturnall spirit deceiving Women in their sleep, as if they coupled with them.

Influentia is the acting of superiour bodies upon inferiours.

Innaturalia are supernaturall bodies.

Ios is poison.

Iupiter is Tin.

Iumnizum is Leaven, or Ferment.

K.

Kachimia, or *Kahimia* is the unripe Mine of any Metall, as it is in its first being.

Kald is Vineger.

Kali is Sope ashes.

Kamir is Ferment.

Kaprili is Sulphur.

Karena is the twentyeth part of a drop.

Karlina is wild dill.

Kibrith 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 then Lead, or Iron, without a Metallick splendor, yet will be melted, and malleated.

Kymenna is a buble.

Kyram is Snow.

L.

Labor Sophiæ is Paradiſe, or another world.
Lac Virginis is Mercuriall water.
Lapis is taken for any fixt thing.
Lapis Philoſophorum is the higheſt vertue of all terrene things, giving tincture.

Lapſus Demotinus is a ſuddaine death, more dangerous then an Apoplexy.

Laterium are capitall lees which Sope-boilers uſe, of which Chirurgions make their cauſticke called *Lapis infernalis.*

Lato is copper tinged with *lapis calaminaris* into a golden colour.

Laudanum is a compound medicine made of Gold, Corall, Pearle, &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 hearbs.

Leffas is an occult boiling vapour of the earth, by which hearbs and plants grow.

Lephante, or *Lephantes* is the firſt kind of Tartar, or Bole, holding the midle betwixt ſtones, & clay.

Lemures are ſpirits of the Element of Aire, which Heathen think to bee 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 is the finder of Mines.

Limbus in *Paracelſus* is the great and univerſall world, the ſeed, and firſt matter of man.

Liquor Aquilegius is deſtilled Wine.

Liquor eſſentialis is that humour which is turned into fleſh, and bloud.

Liquor Mercurii is the balſome of things, in which the vertue of curing or healing conſiſts.

Liquor Mumiæ is the fat of a Man.

Liquor is many times taken for oyle, when the name of the thing of which it is a Liquor, is put to it.

Liquor Mumiæ de gummi is oyle of Gumme.

Liquidum de reſoluto, is that which is liquid of its own nature.

Liquor herbarum is made of hearbs pounded and preſſed, and digeſted.

Liquor ſalis is the balſome 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 cures the ſtone by diſſolving of it.

Lumbrici Nitri are worms found in the earth, or mud, ſo called for their ſlipperineſſe.

Luna compacta is Quickſilver.

Luna is Silver.

Luſtrum is the creame of Milk.

Lunaria is the Sulphur of Nature.

M.

Macha is a flying worm.

Magia Metaphyſica is an art lawfull for Chriſtians to uſe, by which any occult ſecrets are diſcovered.

Magia in generall is wiſdome, and it is twofold. Naturall, which is lawfull, and is the ground of all true Phyſick, and the occult wiſdome of Nature, without which all mans reaſon or knowledge is ignorance. The other is Diabolicall, ſuperſtitious, and unlawful, and is called Necromancy, whereby men attaine to the knowledge of things by the aſſiſtance of evill ſpirits.

Magiſterium is in *Paracelſus* any ſecret extracted out of naturall things without any Elementary ſeparation, with which other things are wont to bee 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 artificiall is melted Tinne into which is put Quickſilver, and both mixt into a brittle matter, and white maſſe.

Magneticus tartarus is a ſtone, in a man as hard as a Loadſtone, and ſpongious.

Magorum

Magoream is a Magick medicament, or secret.

Maius noster is our dew, and the philosophicall Loadstone.

Malek is Salt.

Mandella is the seed of black Hellebor.

Mangonaria is an art used in weights, whereby that which is made heavy is easily made light.

Mandibularum liquor is oyle of jaw bones.

Manna is not only called a dew faln from heaven, which is a kind of balsome or fruit of the aire, but also it is taken for any sweet matter extracted out of any thing.

Marcasita is an unripe matter of Metalls, and it is of as many kinds as there be Metalls.

Marmoreus tartarus, is a stone in man as hard as a marble.

Martath, or *Martach* is Letharge.

Mater metallorum is Quicksilver.

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 apostême.

Mechanopeotica is an invention of water-workes 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 moneth of May.

Melibæum is Copper.

Melissa is in Alchymie taken for Manna extracted out of the best hearbs.

Menſis Philoſophicus is the full time of Digeſti on, *viz.* forty dayes.

Mercurius à naturâ coagulatus is a ſolid Metal.

Mercurius Cryſtallinus, is that which by often ſublimations is brought into a cleerneſſe like Cryſtall.

Mercurius Corallinus, is that which by yelkes of egges, and other waters, is brought into a redneſſe like Corall.

Mercurius Crudus is that which is not yet ſeparated from its Mine.

Mercurius laxus is Turbith Mineral.

Mercurius metallorum præcipitatus is Mercury extracted out of Metalls and precipitated.

Mercurius mineralium is an oylineſſe 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 Quickſilver.

Microcoſmus is a little world, or man.

Minium is the Mercury, or rather Crocus of Lead precipitated.

Miſſadam is Quickſilver.

Mitigativa are Chirurgicall medicines which allay paine.

Monſtra are Animalls which either have not proper parents, and are not born of things like to themſelves, or have ſome defect, or exceſſe in Nature: but of this ſee more in the firſt book of the foregoing Treatiſe.

Morus is an apoſteme like to a Mulberry.

Mulæ 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 externall Elements.

Mumia tranſmarina in *Paracelſus* is *Manna.*

Mumia verſa is the liquor of mummie.

Muſcilago is a viſcous liquor.

Mundificativa are cleanſing medicines.

Muſtus is the white Calx in urine.

Myſſadar is Mercury.

Myſterium magnum is the firſt matter of all things.

Muria is brine.

N.

Nacta 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 loud falling upon ſtones in meadowes, and hardened with the heat of the ſun.

Necromancy is an unlawfull art, which did in time of old worke with the dead, as when the ſtars were manifeſted with the dead. And he is truly called a Necromancer, who can make the dead appeare, and can draw words and anſwers from them.

Necrolica.

Necrolica are medicaments expelling death, and preserving life.

Nenufareni, are spirits dwelling in the aire.

Neutha, or *Neuta*, is a little skin growing to the eares, 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 bee commanded by man, and obey them, but only to their hurt.

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 meadowes.

Nuba is a kind of red Manna which falls in *Ireland*.

Nymphæ, or *Nymphidicæ*, are spirituall men, or women, or corporeall spirits dwelling in waters, such a one was *Melusina*.

Nymphidica are metaphorically spirits of dissolving waters in the spagiricall art.

Nysadir is salt Armoniack.

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, expell diseases.

Oleitas rerum is the sulphur in all things.

Oleum ardens is oyle of Tartar corrected to the highest degree.

Oleum Vitrioli aurificatum, is that which is dulcified with gold artificially.

Oleum Calcotharinum is red oyle of Vitriall.

Oleum squaminum is oyle of Tartar.

Olympicus spiritus is a star in man, that makes him to yeeld a shadow of himself.

Operimethiolim is the spirit of Mineralls.

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 apostеme like a barley-corne.

Orexis is a heat caused by tartarous matter.

Organopeotica is an Art finding out warlike instruments.

Orizon æternitatis is the superceleſtiall vertue of things.

Orizeum is Gold.

Orizeum foliatum is Leaf-gold.

Orizeum præcipitatum is Gold brought into a Cros, by the help of the Crocus of Mercury.

Orobo is the glasse of Metalls.

Ossa paraleli are a universall medicine in the Gout.

Ovum Philosophicum is a glasse of the form of an egge which Philosophers use in their operations.

Ozo is Arsenick.

P.

Pandalitium, *Paneritium*, or *Passa*, is an apostеme in the ends of the fingers, called a white flaw.

Panna is a naturall spot.

Pars cum parte is a mass consisting of equal parts of Gold, and Silver.

Pauladadum 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 wonderfull and strange letters, and images, which being hanged about the neck, are said to be preservatives against evill spirits, and witcheries.

Percipiolum is any medicine that is approved.

Perdetæ are rapes small and yellow.

Perdomium is wine made out of hearbs.

Periodus is the term of life.

Peucedamum is Englisſh Angelica.

Phantaſmata are ſpirits of the wood, or the deſert, which live in any obſcure place.

Phiala is a viall, or glaſſe bottle.

Pionitides are naturall enemies which perſecute one the other to death, as the Storke, and Frogs, &c.

Pelicanus is a circulatory, or circulating veſſell.

Phenix 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 S. Johnſ-wort.

Præſagium is ſome notable ſign of ſomething to come.

Preſervativa are medicines preſerving bodies from corruption.

Primales are called fallacious bodies which are by the ſtars put before our eyes.

Pruinum is the firſt kind of Tartar.

Pruina is *Ignis Perſicus*.

Pulpezia is a ſuddain aſtoniſhment or change in a mans body by reaſon of the ſtars.

Puſta is the digeſtion of corrupt matter.

Pygmeæ are called artificiall men, and ſometimes ſubterraneall ſpirits.

Pyramis is a veſſell made like a *Pyramis*.

Pyromancy is an art preſaging by fire.

Q.

Qualitas is called a complexion, whether hot or cold, dry or moist, according to the predominancy of any Element.

Quartatio, or *Quartura* is the highest tryall of Gold, and that this way, *viz.* that nine parts of Silver bee mixed with one part of Gold in melting by the fire. Then let them both bee dissolved with *Aqua fortis*: All the Silver is turned into water, and the Gold settles to the bottome like a dark powder.

Quinteſſentia is called a certaine spirituall matter extracted corporeally out of hearbs, 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 animall produced out of that alone.

R.

Ragadiæ are apostemes of the privities.

Rana is an apostеme under the tongue.

Realgar is the fume of Mineralls being properly taken, but being metaphorically it is any vitious matter in mans body, of which grow apostemes, ulcers, or the like.

Rebis

Rebis is the excrement of the belly.

Rebus is the laſt matter of things.

Rebiſola is a ſecret urine againſt the jaundiſe.

Rebona is the ſame as Mummie.

Redue is a powder whereby calcined Metalls, and Mineralls are melted.

Regale is a Ciment whereby Gold is purged.

Regulus is the pureſt metalline part of any metall, or the pureſt part of a minerall, the feces being ſeparated.

Relloleum is a vertue from the complexionn, as in St. Johnſ-wort, the firſt vertue is in heat, and is healing, the other is accidentall, and occult, and is a preſervative againſt worms, and corruption.

Reſina auri is a Crocus extracted out of Gold.

Reſina terræ is Sulphur.

Reſina terræ potabilis is ſublimed Sulphur, brought into a liquor, balſome, or oyl.

Repercuſſiva are medicines which drive back any flux.

Reverberatorium is a furnace in which the matter is calcined by a flame.

Rillus is an inſtrument which Goldſmiths uſe to poure their melted metalls into long forms, and it is called a Jngat.

Roſea is the ſame as *Eriſipelas*.

Rubella is a ſpirituall eſſence extracting by its diſſolving power, the tincture out of bodies.

S.

Sagani 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 anathron is ſalt extracted out of the ſtony moſſe.

Sal cryſtallinum is ſalt made out of mans urine.

Sal Calcotharinum is ſalt which is made out of the Colcothar of Vitrial.

Sal congelatum is ſalt which grows in baths.

Sal enixum is ſalt diſſolved.

Sal Mercurii is the ſpirit of the wine which cauſeth drunkenneſſe.

Sal petre is that which grows in cold places upon ſtones, congealed by the cold aire.

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 equall parts, of Salt-petre, and Salt-Armoniack.

Sal ſciſſum, and *alumen ſciſſum* are all one.

Saltz, *ſaltz*, *Selenipum*, is brine.

Sal taberzet, is whiteſt Tartar of all.

Saltabari is *ſal Alembrot*.

Sallena is the a kind of Salt-petre.

Samech is Tartar.

Sandaracha is *Auripigmentum.*

Sanguis calcetus is that which is of as quick a taſt, 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 ſapientiæ is common ſalt prepared.

Saxifraga are all ſuch things which break the ſtone, or gravell.

Saxifragus is pale Cryſtall.

Scacurcula is the ſpirit of a bone in the heart of a Hart.

Scaiolæ are the ſpirituall powers, and faculties of the mind, and are four, according to the number of the Elements.

Scirona is the dew of Autumne.

Scuma is the ſame as *ſquama.*

Sedativa are medicines that allay pain.

Semen veneris are called *ſquamæ æris.*

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 celeſtiall appearances.

Simus is Gilla.

Sinonia is white glew of the joints.

Sirones are puſtles or wheals, in the hands eſpecially.

Sirza is *eſchara.*

Sol in homine is the inviſible fire flowing from the celeſtiall

celeſtiall Sun, preſerving and nouriſhing that naturall fire in man.

Soladini are corporeall ſpirits dwelling in the inviſible fire.

Somnia are operations which are made in man by the ſtars when hee is ſleeping.

Sonath is *Anthos*.

Sophia herba is the beſt kind of bone-wort.

Sophiſtæ are ſometimes taken for Maſters of any art, or the wiſeſt in any art; or ſometimes for ſophiſters, *i.e.* Deceivers, or Mountebankes.

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 Alchymie.

Spara is the Minerall vertue out of the firſt being of metalls.

Sperma aquæ 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 metalls, an occult fume out of which Elements are generated.

Staraphaxat is a reſinging 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 is a nocturnall ſpirit, whereby men are deceived, thinking they are coupling with women.

Sulphur vitriolatum is sulphur extracted out of vitriall by common water swiming on the top of it.

Sulphur rerum is many times taken for their quintessence.

Supermonicum is Ænigmaticall.

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 giganticall men.

Syphita prava is a disease called S. *Vitus* his dance.

Syphita stricta is a phantastick spirit of them that walke in their sleep.

T.

Talk, or *Talcum* is a clear shining matter, like to pearls in colour, compacted with thinne leaves or flakes, whereof there bee foure kinds, *viz.* white, yellow, red, and blacke.

Tassus is a worme.

Tartarum is a hard saltish dregs that sticks to the sides of Wine vessels; also it is often taken for stones or gravell in mens bodies.

Telon is as it were a dart of fire.

Temperatum is that which exceeds not in any quality.

Tenacitas glutinis is minerall resine.

Tereniabin is the fatnesse of manna, or wood-hony, which is found in good quantity in the moneths of *Iune, Iuly, August.*

Terra auri is Litharge of Gold.
Terra argenti is Litharge of silver.
Terra fidelis is silver.
Terra Hispanica is Vitriall.
Terrelati are corporeall spirits living in the earth.
Testa is the skin of mans body.
Thamatica is an art of inventing engines which are moved by aire, and water.
Thaphneus is a clean purified medicine.
Thisma is minerall veins.
Tinkar is Borax.
Tinctura is that which tingeth any body with its colour.
Toruscula is a drop.
Trackfat is a metall, as yet in its mine.
Trarames are actions of spirits not seen, but heard.
Trifertes are called spirits dwelling in the fire.
Trigonum is a fourefold transmutation of the spirits of the stars according to the number of the four Elements.
Tronus, or *Tronossa* is called the celestiall dew made of the air, or the sweetest kind of Manna.
Truphat is an occult vertue of Mineralls, by which they act toward that end for which they were ordaind.
Turba magna is an innumerable multitude of the celestiall stars, and is a presage made by any of them.
Turbith minerale is Mercury precipitated into a sweetnesse without any corrosive.

V.

Vegetabilia are things that grow by having a root fixt in the earth, and having ſtock, branches in the aire, as hearbes, plants, and trees, &c.

Veneris gradus is a mild and ſweet nature.

Verto is the fourth part of a pound.

Viltrum philoſophorum is an Alembick, but being taken abſolutely is a ſtrainer.

Vinum correctum is the Alcool of Wine.

Vinum eſſatum is Wine impregnated with the vertues of hearbs or any thing elſe.

Viriditas ſalis is the green oyle of ſalt.

Virgulta foſſorum are certain rods which Miners uſe to diſcover mines withall.

Viſcaleus is *Miſleto*.

Viſcus is properly pitch boiled out of the tender tops of trees.

Viſcus ſecundæ generationis is bloud dropping from ſalts.

Viſio is a ſupernaturall apparition of ſpirits after a manner ſeen by men.

Vitriolatum is Vitriall which is liquid, and never can be coagulated.

Vitriolum Novum is white Vitriall.

Vlcus æſtiomenum is a cancerous apoſteme that feeds upon the place.

Vmbra-

Vmbragines are Pigmies.

Vmbratiles are aſtrall bodies.

Vndæ, or *Vndenæ* are aiery, and earthy ſpirits.

Vrdoſa are called the excrements of any Animalls.

Vnitas Trithemii is the reduction of the number of Three into a unity by caſting away the number of Two, and it is ſupernaturall, and ſpagiricall.

Vniones are pretious pearls, or gemmes.

Volans, or *Vnquaſi* is Quickſilver.

Volatile is in generall any light matter which is carryed upward.

Vrina vini is Vineger, and ſometimes it is uſed for the urine of a man that alwaies drinks wine.

Vulcanii, or *Vulcanici* are ſuch as alwaies worke about the fire.

Vulcanus is fire.

Vitrum is Cinnabar.

W.

VV *Aruus* is the Vineger of Philoſophers.

Wiſmodt in Tin that is foule, and immalleable, and cannot be wrought upon.

X.

Xenectum 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.

Ycus is a Male Goat, whose blood is said to soften glasse, and flints, &c.

Ysopus is the art of Alchymy to separate pure from impure.

Z.

Aidar is Mercury.

Zaidir is Copper or Verdegrease.

Zerus is Gold.

Zarfa is Tin.

Zelotum is stony Mercury.

Zoraba is Vitriall.

Zinck is a metallick marcasite, and a certain naturall mixture of four immature metalls, whereof Copper is most apparent.

Ziniar is Verdegrease.

Zuitter, or *Zitter*, is a Marcasite.

Zymar, or *Zysar* is Verdegrease.

FINIS.

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