A NEW LIGHT OF ALCHYMIE

AND

A TREATISE OF SULPHUR

by Micheel Sandivogius

NINE BOOKS OF OF THE NATURE OF THINGS

by Paracelsus

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TRANSCRIBER'S NOTE

Please be aware that in the centuries since this book was written, medical science has progressed. The medical treatments and medicines recommended in this book should only be used under guidance of a trained medical professional. Many of the medicines suggested are now known to be deleterious to your health or poisonous.

Archaic, obsolete and inconsistent spellings have been included as in the original book. Obvious typos have been fixed. Details of these changes are at the end of the book.

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.* Anagrammatically, *DIVI LESCHI GENUS AMO*.

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

Of the { *Generations* } { *Renewing* } *of Naturall things*.
{ *Growthes* } { *Transmutation* }

{ *Conservations* } { *Separation* }
{ *Life : Death* } { *Signatures* }

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.



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Transcriber's Note.

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 Scriptures is most necessary, so without reason it is impossible. Faith without 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 *N*ature, and to bring him to the knowledge of both: as you may see at large, *Job* 38. Can any deny that *Hermes*, *Plato*, *Aristotle* (though pure Naturalists) were not most deep Divines? 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. *H*ow 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. 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 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, *S*eparations, 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 them selves 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 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 *N*ature, of whom all naturall things are full, and whose goings forth in the way of *N*ature 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. *I*f any *Errata's* have passed through the slips of my pen, or the *Printers* mistake, be thou candid, and mend them. *I*f 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,



hen 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 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. *I*t 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 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 operations 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 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 wth 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 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.



any 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 which she tends with all her might, and rejoyceth in her end, as a Pismire doth in her old age, at which time nature makes her wings. Even so our wits have proceeded so 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 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 truly 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 works 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 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 Quintessence, 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 as soone 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 owns 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 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 8200$^{th.}$ 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 FOURTH TREATISE.

How Metals are generated in the bowells of the earth.



etalls 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 foregoing treatises) 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; 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 foregoing 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 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, 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 SIXTH TREATISE.

Of the second matter, and putrefaction of things.



ee 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 magnetick 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 inferior, and so on the contrary. Also that which is brought forth above is brought 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 fluxibility, 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 Philosophers) 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 example. 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. 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 multiplyed, 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 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 vertue 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 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 *Mars* is made *Venus*, as being an inferiour sphere: So also *Iupiter*, or Tin is easily changed into *Mercury* or Quicksilver, 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 Quicksilver 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 agreable one 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.



ee 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 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 Philosophers; 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 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 be round; 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 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 carried 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 pourest cold water into a hot furnace, from whence a thundering noise is raised. But why the water doth not enter uniformly into those places, and cavities, the reason is, because these sorts of vessells, and places are many; 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: Neverthelesse 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 leprosie. 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 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.

THE

EPILOGUE, or CONCLUSION

OF THESE

TWELVE TREATISES.

FRIENDLY READER,



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 darknesse to whom the sun doth not shine, and he is in thick darknesse, 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 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 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 vessel; 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 Loadstone, 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 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 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 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 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 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; because 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

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 weary with 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 observed 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 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 can be 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 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 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 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
MERCURY, the *ALCHYMIST* and *NATURE*.

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 because of the sayings of Philosophers, because 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 sir-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 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 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 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, 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 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, I am the same as I was, but my years are differing. From the beginning I was young, so long as I was alone, but now I am older, yet the same as I was before. *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* writ? *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? *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.* What 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 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 do 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 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.

A TREATISE
OF
SVLPHVR:

The Preface.

COURTEOUS READER,



eeing 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 publisht 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 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 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 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

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 anything 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.



he 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 fabrick 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 is 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 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 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 Starre 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, & 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 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 influences, which cannot give any weight to things. Waters therefore are not generated; but know that they come forth from the Center of the Sea, through the pores of the Earth into the whole world. From these 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 separates 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 not burnt. It seemed good to us to describe these things, as conducing to our purpose, that the studious may know, in what things the foundations of the Elements consist, and how Philosophers have observed their contrary actings; joining Fire with Earth, and 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

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 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 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 Loadstone 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 280$^{th.}$ 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

The ELEMENT of FIRE.



ire 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 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 supream 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 works; and that nothing is done on the earth, but according to the example of the heavenly Monarchy, which is managed by the divers offices of 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 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, 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 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 ways 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 according 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 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 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 putrefaction is made by the first separation, and by putrefaction is made a separation of the pure from the impure, if then there be a new conjunction of them by vertue of Fire, it doth acquire a form much more noble 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 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 THE

THREE PRINCIPLES

Of all things.

These four Elements being described, we will now descend unto the Principles of things. But how they are produced of the 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 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 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 originall 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 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 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 it selfe 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 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 Quicksilver (but being joined together) that Quicksilver 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 Quicksilver, and common Quicksilver, or Mercury. Common Mercury doth not dissolve Gold, and 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 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, 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 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 some things 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; 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 senselesse 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 particulars 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 tast, 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, because they interpret the Writings of Philosophers not according to the possibility of Nature, but the letter. But all these are of that Assembly, of which mention hath been made in 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, because they endeavour not to attain to the Art out of the Principles, and grounds of Philosophers, and reading of the books of Philosophers, but from reports, and receipts of 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 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

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 which we 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 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 misfortune of a tempest they were without any conclusion dispersed almost through the whole world. For there arose a strong tempest, and very great wind, which dispersed them all abroad, and so blowed through some of their heads, that till this time they cannot yet recover themselves, by 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, 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 sometimes 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 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 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 are associated 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 as it were one with his Mother: After him were many Kings, and Princes, as also many other wise men, in ages since, as *Aristotle*, *Avicen*, &c. who set him at liberty: These knew how to unloose his bonds. *Alch.* Sir, What did 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, drynesse, and the vertues of hearbs, and indeed of all things, whence they became most excellent Physitians. And truly, unlesse 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 therefore 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, tast, and smell; in, and from these three senses are gathered the three Principles of things, and the degrees of their digestions. *Alch.* Sir, They say that Sulphur is a Medicine. *Vox*, Yea, and the 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 Quicksilver, 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? *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, 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 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 hearesay, 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 fight, 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 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 become Mercury, and Mercury bee made Sulphur, 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.



THE

CONCLVSION.



very 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 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 disposition 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 *S*ulphur indeed is most difficultly prepared, but more difficultly found out. For in the *S*ulphur 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 Principle of Salt, seeing here wee treat of the vertue, and originall, not Praxis, of Sulphur.

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 vertue 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 *S*ulphurs, 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 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.

OF THE

NATVRE

Of Things.

THE FIRST BOOKE.

Of the generations of Naturall things.

The generation of naturall things is twofold.

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 All things proceed from putrefaction. Putrefaction is the chiefe degree, and first step to Generation. Now Putrefaction is occasioned by a moist heat. The cause of putrefaction is 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. The power and nature of putrefaction.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. What putrefaction is.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.

Putrefaction is the first degree to generation.

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

An artificiall hatching of Chickens.

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.

The raising of a dead bird to life.

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. According 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, 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. As the seed is, so is the fruit.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.

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 hereticall, 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 the imagination of a breeding woman is so powerful, that in conceiving the seed into her body, shee may change her infant divers wayes: because 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 things know.

All animals that are bred meerly of putrefaction are poisonous.

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; because they oftentimes appear in a very wonderfull 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 uselesse: 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 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:Monsters come from the Devill.whence wee can conjecture nothing else, but that they are so formed 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 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.

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

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

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

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.

Whether metalls can be made artificially by fire.

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

Living ☿ is the mother of metalls.

Yet neverthelesse 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.

The regeneration of metalls into

tinctures.

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

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 produced 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.

Where is the generation of metalls and mineralls.

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.

Whence the generation of Gemmes.

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.

Also of Common Stones.

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 are thence coagulated into Stones, as wee often see.

An artificiall generation of Stones.

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.

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 ripened through heat, and moisture, which is sufficiently demonstrated by rain, and the heat of the sun. For no man can deny that rain doth make the Earth fruitfull, and it is granted by all, that all fruits are ripened by the sun.

An artificiall ripening of things.

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. God hath subjected all things to man.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 the rain 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; The artificiall generation of fruit.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 Sun, 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, 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.

The augmentation of ☉.

Wee must also know, that there are many things that grow for ever, and are increased in bignesse, 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.

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 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 THE

NATVRE

Of Things.

THE THIRD BOOK.

Of the preservations of Naturall things.

The enemies of things are to be knowne.

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? 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? Death is the enemie of things.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. There is a Contrariety found in all things.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.

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.

How to preserve flesh and blood.

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 forever 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 the Arcanum of mans blood is to be prepared.

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 metalls may be preserved.

In preserving of Metalls, their Enemies are first to bee known, that so much the better they may bee preserved from harme. What are the enemies of metalls.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 show their enmity, it is thus. Sharp Waters, and such things as are Corrosive, and Salts shew their enmity, in that they mortifie, dissolve, calcine, corrupt 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 rednesse, and makes it white. From white Metalls, as Silver, Tinne, Lead, and Iron it takes away the whitenesse, and makes them red, and yellowish. From Gold it takes away that faire amiable yellownesse, 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.

Quicksilver distroyes metalls, and how.

Quicksilver doth destroy Metalls upon this accompt, in that it enters into Metalls, with which it is joined, and dissolves them, so that it makes an Amalgama of them: Wherefore the fume thereof, which wee call common Mercury, makes all Metalls brittle, that they cannot bee malleated, and calcines them, also it makes all red Metalls of a golden colour, 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. How the loadstone may be spoyled.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 Loadstone, but also in all other naturall things, as Mineralls, Stones, Hearbs, Roots, Men, and Brutes.

What antipathy there is betwixt metalls themselves.

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.

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 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. How Iron and Steel may be preserved.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. How Copper is preserved.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 Lead is preserved.

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

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 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.

The preservation of liquors with oils.

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.

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 oyle and water are two contraries,

and neither can be mixed with the other: For as the Oyle will not suffer the Waters to be united, so on the contrary, the Water will not suffer the Oyls to be mixed.

How clothes are preserved.

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, 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. Fixed oyle of sulphur.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 putrefaction, 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.

Which are potable things, and how they are preserved.

Also you must know how potable things are to be preserved, by which wee understand Wine, Beer, Meade, Vineger, and Milke. Which is an enemie to them.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.

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

How Wine is preserved by Sulphur.

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.

Beere is preserved with oyle of Cloves.

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.

Mead is preserved with oyle of Sugar.

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

How Vineger is preserved.

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

How Milke

is preserved.

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

Cheese is preserved with St. Johns wort.

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

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

OF THE

NATVRE

Of Things.

THE FOURTH BOOK.

Of the life of Naturall things.

What use the Aire is for as to the life of 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; What the life of things is.and it is nothing else then a spirituall essence, a thing that is invisible, impalpable, a spirit, and spirituall. What things have life.Wherefore there is no corporeall thing, which hath not a spirit lying hid in it, as also a life, which, as 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. The Spirit is the life of all Corporeall things.Wherefore 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.

What the life of man is.

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 Metalls 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 Mercury is. Mercury is like to a

garment of skins.

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 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.

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 life of sweet things.

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 Rozzens.

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 Plants.

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 Wood.

The life of Wood is a certaine Rozzen, for any wood if it want Rozzen can live no longer.

The life of Bones.

The life of Bones is the liquor of Mummie.

The life of flesh.

The life of flesh, and blood is nothing else but the spirit of Salt, which preserves them from stinking, and putrefaction, and is of it selfe as water separated from them.

The life of every Element.

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 nobody can bee drowned in it.

What the life of Fire is.

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 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 THE

NATVRE

Of Things.

THE FIFTH BOOK.

Of the Death, or ruine of all things.

What Death is.

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 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. The preparation of Mercury Sulphur and Antimony.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 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.

What the Death of man is.

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 destruction of Metalls 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.

Calcination of Metalls is manifold.

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.

What

Calcination with Salt is.

Calcination with Salt is that the Metall be made 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.

Calcination 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 Quicksilver, is that the Metall bee made very small, and thin, and be amalgamated with Quicksilver, and afterward the Quicksilver 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, because it hath no more the form of Gold, but is a white Metall like fixed Silver.

A two fold preparation of Crocus Martis.

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.

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 mortification of Copper.

The mortification of Copper, *viz.* that it may be reduced into Vitriall, Verdegrease, The Vitriall of Copper is made two wayes.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.

Let plates of Copper bee dipt in spirit of *S*alt, or Salt-Petre, and let them bee hanged in the Aire until they begin to be green, which indeed wil quickly be, wash off this greennesse with cleer fountaine-water, dry the plates with some cloath, and wet them again with the spirit of *S*alt, and *S*alt 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 *S*alt 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, 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.

Verdegrease may be made two wayes.

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.

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

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, The Balsom of Copper.which may bee called the Balsome of Copper, and is commended by all Physitians. But neverthelesse 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.

Aire changeth the Colours of things burnt.

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 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 blacknesse of the dead earth. For you that are skilful in Alchymie see that the dead earth of *Aqua fortis* 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 colours 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 ustum*, which is called the *Crocus* of Copper, the processe is this:

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.

The sublimation of Quicksilver.

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:

How to make a fixt Precipitat Diaphoreticall.

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 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; And the use of it.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.

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. How Quicksilver may be turned to Cinnabar.But that Quicksilver may bee 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 them.The preparation of Ceruse for Medicine is this:

Hang plates of Lead in a glazed pot over strong Wine-vinegar, 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 vessels, 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, nor 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 be 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.

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

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

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 fat, 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.

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

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, or *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 Loadstone.

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, Unismut, 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 Realgar.

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 excrements.

The mortification of Excrements, is the coagulation of Aire.

The Mortification of Aromatical things.

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

Of Sweet things.

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

Of Resines.

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

Of Hearbs and Roots.

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 Wood.

The mortification of Wood, is to turne it into Coales, and Ashes.

Of Bones.

The mortification of Bones, is their Calcination.

Of Flesh.

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

Of Water.

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

Of Fire.

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

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.

OF THE

NATVRE

Of Things.

THE SIXTH BOOK.

Of the Resurrection of Naturall things.

The raising again of Naturall things.



he 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.

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. Death is twofold. 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. What things may be raised againe.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.

But to return to our purpose, what difference then there is betwixt dying, and being mortified, and which of these may be raised again, so these are to bee understood. Whatsoever naturally dies hath its end by predestination, and so the will and ordination of God permits. What things can not be raised againe.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.

It is one thing to Dye, and other thing to be Mortified.

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.

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 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 maybe 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 drynesse then in the Calx, which indeed makes it fluxil: but the Calx is fatter, and moister, then the Ashes, and doth still retain its refine, and fluxibleness, 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, 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, How Lyons are made alive againe.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 by this roaring, they would remain dead, and life would never bee perceived in them. Wherefore 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.

The Resuscitation of Metalls is twofold.

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 reducing of Metalls into Quickesilver.

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 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 hot water: 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 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 flegme of Wood is its Mercury, the fat its sulphur, the ashes its salt.

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.

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.

A generall

rule for raising of things againe.

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 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 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 another 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

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 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 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 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.

What things a hot Solution dissolves.

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.

A double Solution *viz.* of Heat and Cold.

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.

Putrefaction

what it is, and its kind.

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

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.

The aforesaid order of Degrees is to be observed in making tinctures.

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.

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 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.

Besides there are many things in Distillation fixed by Cohobation, Fixation by Destillation.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 as you have heard of Vitriall, and Allum, so also Salt nitre, and other Watery Mineralls may bee fixed by Cohobation.

What Cohobation is.

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

The force of Distillation in things to be Transmuted.

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.

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.

What

Coagulation is, and its kinds.

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.

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 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.

What Tincture is, and its kinds.

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.

Tincture therefore is a most excellent matter, wherewith all 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.

All things that are to be tinged must be fluid.

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.

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 stronger fire is requisite for their melting, so much the sooner the Tincture runs through them, as Leaven penetrates, and infects the whole masse with sowreness; 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 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.

The Tinctures of Men.

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.

Of Dying and Painting.

Wee shall 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.

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

How many degrees of the

Alchymists fire there be.

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.

For one is as living, and flaming Fire, which reverberates, and Calcines all bodies: Another is the Fire of a Candle, or Lamp, which fixeth all volatile bodies: Another is a Fire of coals, which cements, colours, and purgeth 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 glasse, or Crystall, and shews its 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, and 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 Alchymists Fire: I will yet further shew, and declare to you in generall, various Transmutations of naturall things: of Metalls first, 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 degrees, 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 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.

Oyl of Sulphur transmutes Gemmes.

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.

To Transmute the Loadstone into great strength.

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

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.

To transmute the white of an Egge into Amber of any Colour.

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

So all Liquors, especially 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 fairest 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:

How counterfeit Coralls may be made.

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.

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

A Golden or Silver varnish.

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.

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.

How wood is made a stone.

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.

Coales of stones.

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

Glew of

skins.

Also Glew is boiled out of Skinnes.

Paper of Linnen-cloath.

Of Linnen cloth is made Paper.

Silke of Flax.

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

Feathers may bee Spun.

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

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 there wee shall here make an end.



OF THE

NATVRE

Of Things.

THE EIGHTH BOOK.

Of the Separation of Naturall things.

The Chaos the Matter of the World.

In the Creation of the world, the first separation began from the foure Elements, seeing the first matter of the world was one Chaos.

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 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, 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 Macrocosme 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* 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, Three parts of the World.so that the universall world is severed into three parts, *viz. Europe*, *Asia*, and *Africa*, 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*, *Calxes*, *Mercury*, *Sulphur*, and *Salt*, &c.

Of Vegetables.

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

Of Animalls.

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

What a good separator ought to be.

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.

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.

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

Also hee must know the degrees of Separation, as of

Distillation, Resolution, Putrefaction, Extraction, Calcination, Reverberation, Sublimation, Reduction, Coagulation, Powdering, and Washing.

What distillation separates.

By Distillation is separated Water, Oyle from all corporeall things.

What resolution.

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.

Putrefaction.

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

Extraction.

By Extraction is separated pure from impure, and spirit, and quintessence from body, and thinne from thick.

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 waterishnes 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.

By fluxing powders.

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.

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.

By Aqua fortis.

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

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: By Sulphur.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. A wonderfull power of Sulphur in separation. 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 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 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.

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 poure 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 precipitated 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 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.

By the degree of Reverberation.

Moreover also with cement by the degree of Reverberation two Metalls mixed together may be separated the one from the other, but especially if they are not in the like degree of Fixation, as Iron and Copper. For that 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.

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, Cachymies, red Talke, the Azure stone, and the like, in which the first being of Gold is found by the degree of Sublimation. So in white Marcasite, white Talke, Auripigmentum, Arsenick, Litharge, &c. the first being of Silver is found: In Cobaltus, Zinetus, &c. the first being of Iron: In Zinetus, 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 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 Refine, 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.

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 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 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, Mummie, &c.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.

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 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.

The last Separation is the last Iudgment.

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 shall come in majesty, and glory, The Manner of the last Iudgement.before whom shall 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 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 cursed from the blessed, the goats from the sheep. Then the cursed shall like stones, and lead be thrown downward: but the blessed shall like eagles fly on high. Then from the tribunall of God shal go forth this voice to them that stand on his left hand: *Goe yee Cursed 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 blessed; 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 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 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 Magistrate 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 because 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 currant. 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 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. What monstrous signes shew.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.

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, 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 anyone 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 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.

Man is the Lord of all other Creatures.

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 off-spring of the Sun;How a man may withdrawe him selfe from one star, and bring him selfe under another.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 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 by his 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 stars, as a Reed in water.

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

Who therefore will sustain such servitude, and not deliver 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 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 twofold, 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.

What are Physiognomicall signes.

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.

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 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.

Alwayes Winking.

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

Rolling.

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

Continually dejected.

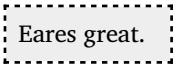
Eyes continually dejected shew a bashfull, modest man, &c.

Red.

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

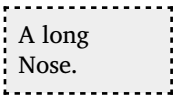


Clear eyes, and not easily moveable, shew an heroick, magnanimous, strong, chearfull, and a man formidable to his enemies, &c.



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



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



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



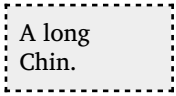
A long nose, a man to be slow in all his actions, and to be of a very quick smell.





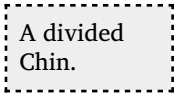
Hollow cheeks.

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.



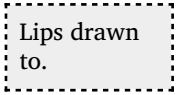
A divided Chin.

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 great Mouth.

A great and large mouth signifies a man to bee a great devourer, silly, foolish, imprudent, dareing, &c. A little mouth signifies the contrary.



Lips drawn to.

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 uncivil behaviour, and manners like to a swine.



Lips great beneath.

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

Haire signifies nothing by Art.

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.

Hence it will come to passe, that many who are otherwise skilfull enough in the Art of Physiognomy 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 Shoulders

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 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, 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.

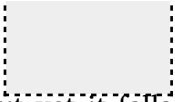
Neither doth this Art want its errours, which those Astronomers were guilty of.

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 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 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 age. What use is of them.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.

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.

The condition of the spirit of the Hearb.

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.

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 expelle it. For 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.

There are Three chiefe heads of all things.

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.

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, 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 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 Auripigment, 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 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 by some bound, statue, or fountaine, or any other thing, that when there is occasion they may find, and dig them up again.

How Chaldeans and Grecians hide their treasure.

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.

What Sciomancy is.

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.

These are Cabalisticall signes, that cannot deceive, and therefore diligently to bee taken notice of.

Divining Rods uncertaine.

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.

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 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.

What is the vertue of the Tincture of Philosophers.

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.

How the Tincture of Philosophers is made astrall.

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

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

The nature of the white.

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 star of Copper.

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 white Tin.

The starre of white Tinne is as fluid as Resine, of a darke colour with some mixture of yellow.

The star of Iron.

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 heavier then its Metall.

The star of Lead.

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 Quicksilver.

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.

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 less 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 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 intrinsecall 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 sordid 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.

In what hearbs there is a signature.

After this manner also many Hearbs, and Rootes have got their name.

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, Lungwort, 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.

What signature there is in Animalls.

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.

By the liver of a slain beast the flesh is known whether it be wholsome to be eaten or no. For unlesse 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. So that after seven yeares his age can hardly be known, unlesse by one that is very skilful.

The bills and claws of Birds.

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 tongues of Hogs.

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.

Colours of Clouds.

The same Signator doth signe clouds with divers colours, by which the seasons of the heaven may bee foreknown.



Colours of the circle of the Moon.

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; greennesse, 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.

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.

The kinds of Magicall Astronomie.

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 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 property, 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 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 understood 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.



What things are subject to the Sun.

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 to the Moone.

Unto the planet of the Moon are subjected all husbandry, navigation, travelling, and travellers, and such things as belong to these.

What to Mars.

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 Mercury.

Unto the planet of Mercury are subjected all Artists, all Mechanick instruments, and whatsoever is required to Arts.

What to Iupiter.

Unto the planet of Jupiter are subjected all judgments, and rights, the whole Leviticall order, all

Ministers of Churches, ornaments of Temples, all jewells, and such like.

What to Venus.

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

What to Saturn.

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 be the signes of Pyromancy.

Pyromancy draws forth its signes by the stars of the fire, in common fire by particular sparkes, flames, 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, 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.

A CHYMICALL DICTIONARY:

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

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

A.



cetum 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.

Æstphara is the burning of flesh, or the substance of the body into ashes.

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.

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.

Alandahal, or *Alhandal* is *Coloquintida*.

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.

Alcali is called all manner of Salt, which is extracted out of ashes, or calx of any matter by boiling in lie.

Alchymia is the separation of that which is impure from a purer substance.

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

Alcol, *Alcool*, or *Alcohol* is a most subtil powder of any thing.

Alcool vini is the spirit of Wine rectified.

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

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

Alembroth is salt of Mercury, or salt of Philosophers.

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.

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

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

Anachmus is an incorporeall spirit.

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.

Anatomia Essata is the mother of diseases.

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

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

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

Anticar is *Borax*.

Anatris, or *Antaris* is Mercury.

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.

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

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

the spirituall man regenerated in us.

Aniadus is the efficacy of things.

Anima is our Mercury.

Anima Saturni is the sweetnesse of Lead.

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

Annus Aniadin is a long life.

Annus Platonicus is a common moneth, or an age.

Anodus is that which is separated from the nutriment by the kidnies.

Anodyna are Medicines procuring sleep.

Anontagius is the Philosophers stone.

Anotasier, *Aliocab* or *Alemzadar* is Salt Armoniack.

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

Anterit is Mercury.

Anthonor, or *Athonar* is a furnace.

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

Aqua celestina is Mercuriall water.

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

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 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 oyle, artificially extracted out of the rootes of Hearbs digested with bread in dung.

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.

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

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

Assala is called a Nutmeg.

Assaliæ vermes are those wormes which breed in wood, or betwixt two boards, and they are called *Teredones*.

Asthma is a disease of the lungs causing difficulty of breathing.

Astrum is in this place called the vertue and power got by the preparations of things as the star of Sulphur is its inflaming which is turned into most excellent 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.

Attractiva are called magnetick medicaments, which have a power to draw to them such things as are compounded of the like attractives.

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.

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 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 rednesse, like ground Cinnabar. That is the best which is made, and precipitated with its proper Mercury.

Aurum vivum is sometimes taken for Quicksilver.

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

Avis Hermetis is the Mercury of Philosophers, which ascends, and then descends for nourishment.

Axungia de Mumia, or *Mumia de Medullis* is the marrow of Bones.

Azemasor is Minnium, or Cinnabar.

Azoth is Quicksilver 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.



alneum 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.

Berillistica is an art of observing visions in those kinds of glasses.

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

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.

Bothor are wheales, or pustles.

Botin is Turpentine.

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.



abela, or *Cabalia* is a most secret science, which is said to be delivered by divine inspiration, together with the law of *Moses*, the *Hebrew Rabbies* asserting the same. The *Persians* were most diligent seekers of this Art, being also professors of the same, as appears by their calling of their wise men. They call their Priests wise men, and most 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 superstition; 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.

Calcitis is a stone out of which brasse is boiled.

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.

Callena is a kind of Saltpetre.

Calliette are yellow mushromes upon Juniper trees.

Calx Iovis is spirit of Tin.

Calx lignorum is the ashes of Wood.

Calx Luna is the Azure flower of Silver.

Calx Martis is Crocus of Steel or Iron.

Calx Mercurii is precipitated Mercury.

Calx Solis is calcined Gold.

Calx peregrinorum is Tartar.

Calx permanens or *fixa*, is an incombustible matter.

Calx Saturni is Minium.

Calx Veneris is Verdegrease.

Cambuca is an aposteme, or ulcer in the groin.

Caput corvi is Antimony.

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

Carbones cœli are the stars.

Carbunculus is an aposteme, or pestilent ulcer.

Cardonium is a medicinable Wine made of Hearbs.

Carena is the twentyeth part of a drop.

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

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

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.

Cementum is a dry Corrosion, when any Metalline body is calcined with salts, or such like drying things.

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.

Cerviculæ is the spirit made out of the bone which is in the heart of a Hart.

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.

Character veneris is love, which is in stead of a shield in keeping off danger.

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 Nature 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*.

Cherva is *Cataputia*, *i.e.* the Hearb Spurge.

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.

Chybur, or *Cibur* is Sulphur.

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

Chrysocolla is a kind of green earth like Verdegrease.

Chrysos is Gold.

Chymus is Feces.

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

Cinificatum is the same as *Calcinatum*, *i.e.* burnt to ashes.

Cist, or *Kist*, is the quantity of two Gallons of Wine.

Citrinula is a blistering Hearb called Crow-foot.

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

Citrinulus is pale Crystall.

Claretta is the white of Egs.

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.

Cœli planetarum are the proper orbs, and their spheres.

Cœlum Philosophorum is any quintessence, or universall medicine, especially the Philosophers stone.

Cœlum Spagiricum is the upper part of a Philosophicall vessell.

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.

Coleritium is a Liquor compounded of the corrosive materialls of Metalls.

Colica is Tartar resolved in the bowells, or a fixt disease in the Colon gut.

Collatenna is an hearb called Lyons-foot, or a certain

stiptick medicine.

Colliquation is melting, as Metalls are melted.

Cometz is half a drop.

Complexio is the nature of any part, or the quality of heat, and cold, and the like.

Compositum put absolutely is a body not separated.

Confirmamentum is the body of a star in man, or an 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.

Conservativa are medicaments which preserve Nature from putrefaction, being such things as are full of Astrall vertue.

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.

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.

Corpora cœlestia Spagyrorum are Astrall vertues in their matter.

Corpora supercœlestia are such bodies that are not known by sense, but by reason.

Corpus is the subject in which the vertues of things lie hid.

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.



ardo is a successive generation by propagation.

Daura is *Hellebor*.

Deliquium is a cold descension, when coagulated bodies are dissolved into a liquor in any cold place.

Demotinus lapsus is suddain death.

Derses is an occult vapour of the earth, by reason of which all kind of Wood grows, and increaseth.

Descensorium is a Chymicall furnace in which the liquor falls downward from the grosse matter.

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.

Diota is a circulating vessell.

Discus solis is Quicksilver made out of Gold.

Divertalium, or *Divertellum* is a generation made by Elements.

Divinatio is prophecying, or foretelling.

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.

E.



delphus is any one that prognosticates by the Nature of the Elements.

Edir is steel or Iron.

Electrum is sometimes taken for Amber, but in *Paracelsus* it is a mixture of a compound 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*.

Elevation is making a thing subtile.

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.

Emunctorium is the place of expulsion of any excrement.

Enochdianum is that which hath long life.

Entali is flaked Allum, and sometimes it is made spagirically of salt 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.

Essaræ 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.

Exaltatio is the subtilizing of any thing.

Excrementa are all superfluous things ejected by Nature.

Exitura is any aposteme which casts out matter.

Exorcista is a superstitious artist which calls up spirits.

Extractum is that which is extracted out of corporeall concretion, the grossenesse being left behind.

Ezezich is Salt.

F.



aba is the third part of a scruple.

Fabiola is the flower of Beans.

Fædula is a kind of mushrome.

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.

Fida is Silver, and sometimes Gold.

Fido is called Quicksilver, and sometimes Gold.

Filius unius Diei is the Philosophers stone.

Filtratio is straining a thing through a woollen cloth, or paper, &c.

Filum arsenicale is the Philosophers stone.

Fimus equinus is a digestion made any way, either by Horse-dung, or warm ashes, or water.

Fixatio is making that which flies in the fire to endure the fire.

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.

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 aposteme 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.



amahei are images impressed by a supercelestiall influence.

Gamathei are stones in which celestiall vertues, and supernaturall constellations are impressed, being marked with wonderfull characters, and images.

Gamonynum is that one only Anatomie of all things.

Glacies dura is Crystall.

Gladialis is an Art whereby according to the 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.

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.

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.

Gibar is a Metallick medicine.

Gigantes are men exceeding the bounds of Nature.

Gluta is the efficacy of tenacious pitch.

Gluten is any viscous matter in the body, from whence proceed many obstinate diseases.

Glutinis tenacitas is the Minerall Resine.

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 rosacea is a rednesse especially in the face like that tincture which is in the beginning of a Leprosie.

H.



adid is Iron.

Hal is Salt.

Harmel is the seed of wild rue.

Haro is a kind of Ferne.

Hel is Honey.

Hellebria is a kind of black Hellebore bearing red flowers.

Heliotropium is *Paracelsus* his balme.

Helismidan is a balsamicall Mummie.

Henricus rubeus is the Colcathar of Vitriall.

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.

Icteritia 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 crudum is a composition of the first matter of the three first principles.

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 primum is the first Principle.

Ilech supernaturale is a conjunction of the supernaturall, and firmamentall stars, with the inferiour stars of terrestiall things, and with wine.

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 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 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.

Iliaster primus is the tearm of life, or the life it selfe, or the balsome of life in man.

Iliaster secundus is the term 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.

Imaginatio is a star in man, a celestiall and supercelestiall body.

Imagines are Metallick figures, or effigies, in which the celestiall powers operate.

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 breeding 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.

Iumnizum is Leaven, or Ferment.

Iupiter is Tin.

K.



achimia, 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.



abor 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.

Lemures are spirits of the Element of Aire, which Heathen think to bee ghosts of men departed.

Lephante, or *Lephantes* is the first kind of Tartar, or Bole, holding the midle betwixt stones, & clay.

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.

Liquidum de resoluto, is that which is liquid of its own nature.

Liquor is many times taken for oyle, when the name of the thing of which it is a Liquor, is put to it.

Liquor Aquilegius is destilled Wine.

Liquor essentialis is that humour which is turned into flesh, and bloud.

Liquor herbarum is made of hearbs pounded and pressed, and digested.

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 Mumiæ de gummi is oyle of Gumme.

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 is Silver.

Luna compacta is Quicksilver.

Lunaria is the Sulphur of Nature.

Lustrum is the creame of Milk.

M.



acha is a flying worm.

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.

Magia Metaphysica is an art lawfull for Christians to use, by which any occult secrets are discovered.

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.

Magoreum 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.

Mandibularum liquor is oyle of jaw bones.

Mangonaria is an art used in weights, whereby that which is made heavy is easily made light.

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 aposteme.

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*.

Melibœum is Copper.

Melissa is in Alchymie taken for Manna extracted out of the best hearbs.

Mensis Philosophicus is the full time of Digestion, *viz.* forty dayes.

Mercurius à naturâ coagulatus is a solid Metal.

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 Crystallinus, is that which by often sublimations is brought into a cleernesse like Crystall.

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.

Muria is brine.

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.

N.



acta is an aposteme of the breast.

Narcotica are medicines causing sleep.

Nasda or *Natta* is a bunch in the back.

Neboch is an instrument used in Necromancy.

Nebulgea is salt of the moisture of a cloud falling upon stones in meadowes, and hardened with the heat of the sun.

Necrolica are medicaments expelling death, and preserving life.

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.

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.

Nitriales are all burning things which conduce to calcination.

Nitrum is Salt-petre.

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 Calcotharinum is red oyle of Vitriall.

Oleum squaminum is oyle of Tartar.

Oleum Vitrioli aurificatum, is that which is dulcified with gold artificially.

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.

Opopyron Laudani is *Paracelsus* his medicine to stop

feavers.

Ordoleum is a little aposteme like a barley corne.

Orexis is a heat caused by tartarous matter.

Organopeotica is an Art finding out warlike instruments.

Orizonœternitatis is the supercelestiall vertue of things.

Orizeum is Gold.

Orizeum foliatum is Leaf-gold.

Orizeum præcipitatum is Gold brought into a Crocus, 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.



andalitium, *Paneritium*, or *Passa*, is an aposteme 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*.

Pelicanus is a circulatory, or circulating vessell.

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 English 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.

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 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.



ualitas is called a complexion, whether hot or cold, dry or moist, according to the predominancy of any Element.

Quartatio, or *Quartura* is the highest 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.



agadiæ are apostemes of the privities.

Rana is an aposteme 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 is the excrement of the belly.

Rebisola is a secret urine against the jaundise.

Rebona is the same as Mummie.

Rebus is the last matter of things.

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 complexion, 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.

Repercussiva are medicines which drive back any flux.

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.

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.



agani are spirits of the four Elements.

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.

Sal taberzet, is whitest Tartar of all.

Salamandri are spirits dwelling in the fire, or fiery men.

Saldini the same as *Salamandri*.

Sallena is the a kind of Salt-petre.

Saltabari is *sal Alembrot*.

Saltz, *sultz*, *Selenipum*, is brine.

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 *squama aris*.

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 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.

Spagiria is commonly taken for Alchymie.

Spagirus, or *spagiricus* is he which knows to distinguish betwixt good, and bad, to separate pure

from impure, or a Chymist, or Alchymist.

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 restringing 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.



alk, 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 refine.

Tereniabin is the fatnesse of manna, or wood-hony, which is found in good quantity in the moneths of *Iune*, *Iuly*, *August*.

Terra argenti is Litharge of silver.

Terra auri is Litharge of Gold.

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.

Tracksat 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.



egetabilia 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 supernatural 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.

Vmbragines are Pigmies.

Vmbratiles are astrall bodies.

Vndæ, or *Vndenæ* are aiery, and earthy spirits.

Vndosa 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.

Vzifur is Cinnabar.

W.

Warnus is the Vineger of Philosophers.

Wismodt is Tin that is foule and immalleable, and cannot be wrought upon.

X.



enectum 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.

Yrcus 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.

Zarfa is Tin.

Zelotum is stony Mercury.

Zerus is Gold.

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.

TRANSCRIBER'S NOTE.

Please be aware that in the centuries since this book was written, medical science has progressed. The medical treatments and medicines recommended in this book should only be used under guidance of a trained medical professional. Many of the medicines suggested are now known to be deleterious to your health or poisonous.

Archaic, obsolete and inconsistent spellings have been included as in the original book. When this book was written, English was just beginning to distinguish between I and J, and U and V. There are many words where these letters will appear to be transposed.

Most of the archaic and obsolete spellings are homophones for the spelling used today, however there were some notable exceptions:

Word in book	Current spelling
Filbeards	Filberts
flowre	flour
Jeat	Jet
Jngat	Ingot
malitious	malicious
pretious	precious

Research indicates that "Archeus" and "Archeius" are inconsistent spellings of the same word.

The words "cachymie", "cachymia" and "cachyma" do not appear in any of the usual sources for English words. They appear to be attempts to Anglicize the Latin word "Cachymia" (pl. "Cachymiæ"), which Paracelsus used to mean an "imperfect metallic body".

In versions of this book without images, the first letter of each chapter or section will appear offset. In the version with images, these offset letters are replaced by drop-caps.

In the original book, the first letter of some words was in

italics, while the rest of the word was in normal font. This has been maintained in the HTML and e-book formats, however these specific italics were dropped in the text version of the book.

In the original book, in the sub-book *On the Nature of Things*, the page numbering went from 104 to 107, with no 105 and 106 intervening. The catch-word on page 104 matched the first word of 107 and the text appeared to continue on 107 from the gist on 104. This and other sources indicate that 105 and 106 were skipped. In this e-book, the pages in *On the Nature of Things* have been renumbered from 107 to the end of the sub-book to make the page numbering continuous.

The Table of Contents was moved to the front of the book and expanded to cover the entire book. It was originally located between *A Treatise of Sulphur* and *On the Nature of Things*, and only covered the twelve treatises of *A New Light of Alchymie* and *A Treatise of Sulphur*.

The Chymicall Dictionary was re-alphabetized in order to make it easier to use. Also in the Chymicall Dictionary, in the original book, there were no drop-caps for “W” and “Y”.

Typos which could be identified have been fixed, details follow. The word or words in the square brackets are the correction which appears in this book.

Title Page.

i.e. Anagram matically[Anagrammatically],

The Epistle to the Reader.

search the Sciptures[Scriptures] is most necessary, so

The Twelve Treatises of *A New Light of Alchymie*.

P. 12 have declared in the foregoingt reatises[foregoing treatises])

P. 19 of Philosphers[Philosophers]) yet they are not bee hearkned to,

P. 23-4 when it is all consumed consumed[2x] the body dies;

P. 24 because wee are in this place to treat of the verte [vertue]

P. 36-7 let him read the voluminous writings of ancicient[ancient]

A Treatise of Sulphur.

P. 91 and spirituall influencies[influences], which cannot give

P. 106 or lesse hot, dry or moist; and acccording[according] to the

P. 109 one exceeds the other, and because then putrection[putrefaction]

P. 110 immortall, especially in the the[2x] Minerall Kingdome

P. 124 Indeed prrticulars[particulars] may easily bee made, if you have

P. 128 of it, sometimes by itselfe, and somemes[sometimes]

P. 131 many: There was *Hermes*, who was at[as] it were one

P. 142 come Mercury, and Mercury bee made Suphur[Sulphur],

P. 144 in the third Princple[Principle] of Salt, seeing here wee

P. 145 is not Minerall. The vettue[vertue] of the Animall Sulphur

Of the Nature of Things.

P. 8 Sidenote: Monsters come fom[from] the Devill.

P. 14 and are ripned[ripened] through heat, and moisture, “Ripned” was an accepted spelling when this book was originally written, however it appeared to me that there was some ambiguity between the root word being “rip” or “ripe”.

P. 15 distillation of the un[Sun], which drawes up those humidities

P. 21 new aud[and] fresh fountaine-water, may be turned into

P. 22 preserrved[preserved] from harme. The chiefest Enemies of

P. 25 not suffer the Watres[Waters] to be united, so on the contrary,

P. 26 putrefacton[putrefaction], and wormes. For this Oyle doth so

P. 28 but put, or falnin[faln] into it, all the Honey is turned

P. 29 Sidenote: What nse[use] the Aire is for as

P. 32 Sidenote: The life of Excremeuts[Excrements]

P. 38 Calcinaion[Calcination] with *Aqua fortis*, is that the Metall

P. 40 until they begin to be green, which indeed wil quickty[quickly]

P. 42 or Peacocks taile. All those cololours[colours] shew

P. 46 The Mortification of Gold that it may he[be] brought

P. 46 snfficiently[sufficiently] treated of such Arcana in other

P. 48 Granuti, Zunitter[?], Unismut, and of
“Zwitter” was probably intended rather than “Zunitter”, as “Zwitter”
appears in other translations of this work. The meaning of either
word is obscure or unknown to this transcriber.

P. 54 it it[2x] is dead, and death is in it, neither hath it any

P. 55 are thus asleep. (for[For] they which sleep a naturall sleep

P. 56 would never bee perceived in them. Wheerefore[Wherefore] it

P. 59 Sidenote: The flegme of of[2x] Wood is its Mercury, the

P. 63 as oft as thou pleasest, *viz.* if thou puttest it a-into[into]

P. 64 to to[2x] bee understood Dissolution, and Resolution,

P. 66 sharpnesse of of[2x] the Salt, and makes them mild, and

P. 68 and Minerall Fire in in[2x] Mountains, which indeed the

P. 70 stonrger[stronger] fire is requisite for their melting, so much

P. 71 Wee shalll[shall] write no more of Tinctures, seeing every

P. 72 shews it[its] operations and effects, of which Fire the Ancients

P. 72 the degrees of the Alchmyists[Alchymists] Fire: I will yet

P. 73 secrets of Tinctures in the seven degres[degrees], and described

P. 81 little world, for whose sake the Microcosme[Macrocosme], or

P. 82 *Glasse*, *Sand*, *Piipitis*[?],
“Piipitis” is probably a typo, possibly for “Pebbles”, however this
transcriber is not confident enough to make the replacement.

P. 88 be taken, and beaten intto[into] thin plates, or brought into

P. 88 in the water, may bee so precipiated[precipitated] with

P. 90 Cachymiies[Cachymies], red Talke, the Azure stone, and the like,

P. 101 divers coloured coat, or sleeve. So every Magigrate[Magistrate]

P. 109 and sordidly, and in stead of Wine hee mnst[must] drinke

P. 112 Sidenote: What are Physignomicall[Physiognomicall] signes.

P. 114 Sidenote: Roling[Rolling].
“Roling” was an acceptable spelling when this was originally
written, however I wanted to make clear that the root word was
“roll”, not “role”.

P. 114 and easily explosing[exposing] himselfe to dangers.

P. 115 otherwise skilfull enough in the Art of Physiogmony[Physiognomy]

P. 116 Sidenote: Nothing can be judged by by[2x] the manners,

P. 124 and accordiug[according] to its substance, measure, and

P. 127 or the Azure with Chrysocoll, and Anripigment[Auripigment],

P. 130 it his tares. The same is the nature of Visisions[Visions],

P. 134 But if it presenlly[presently] burn with a flame, and without

P. 140 produce also Gamaheaus[?] with naked "Gamaheaus" appears to be a word made up by Paracelsus.

P. 140 Gamaheaus, cannot excell in the prperty[property], and vertue

P. 140 casts him out by force; and and[2x] sets himself, as master

A Chymicall Dictionary.

Williams at the Bible in Little-brittain[Britain], 1650.

Aniadum is a a[2x] celestiall body planted in us Christians

Then comes Ares Ares[2x] another dispenser of Nature,

Arthoicnm[Arthoicum] is red oyle, artificially extracted

concerning the observation of of[2x] Winds, as when

Cherionium is that in which Natture[Nature] cannot be altered,

and supernaturll[supernaturall] constellations are

stars of terrrestial[terrestial] things, and with wine.

Mechanopeotica[?] is an invention of
“Mechanopeotica” was undoubtedly originally a typo for
“Mechanopoetica”, however, but it seems to have taken on a life of
its own. “Mechanopoetica” is a Greek word meaning “the making of
machinery”.

loud[cloud] falling upon stones in meadowes, and hardened

Opopopyron[Opopyron] Laudani is *Paracelsus* his medicine to

Orizeum præcipitatum is Gold brought into a Cros[Crocus],

Organopeotica[?] is an Art finding out
“Organopeotica” was undoubtedly originally a typo for
“Organopoetica”, however, but it seems to have taken on a life of
its own. “Organopoetica” is a Greek word meaning “the making of
instruments”.

Relloleum is a vertue from the complexionn[complexion], as in

Saltz, *saltz*[*sultz*], *Selenipum*, is brine.

Staraphaxat is a resinging[restringing] or
“Resinging” is an obsolete spelling for “resigning”. However, more
likely, the intended word might be “restringing”, from the root word
“stringe”, meaning “to close or block up”.

Thamatica[?] is an art of inventing engines
“Thamatica” was undoubtedly originally a typo for “Thaumatica”,
however, but it seems to have taken on a life of its own.
“Thaumatica” is a Greek word meaning “wonders”.

Wismodt in[is] Tin that is foule and immalleable,

And finally, while not a typo, in the Chymicall Dictionary, there was an entry:

Anotasier }
Aliocab } are Salt Armoniack.
Alemzadar }

which was changed to:

Anotasier, *Aliocab* or *Alemzadar* is Salt Armoniack.

to be consistent in format with the rest of the dictionary.

*** END OF THE PROJECT GUTENBERG EBOOK A NEW LIGHT OF ALCHYMIE ***

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