Medicina Practica, or, Practical Physick.

Containing

The way of Curing the more Eminent and Usual Diseases happening to Humane Bodies.

As all Sorts of

Aches and Pains.
Apoplexies.
Aguies.
Bleedings.
Fluxes, Gripings, Wind.
Shortness of Breath.
Miscarriage.
Want of Appetite.
Use of Limbs lost.
Collick or Belly-Ach.

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Whereunto is annexed.

1. The preparation of the Precipitium of Paracelsus.
2. The Key of Helmont and Lully.
3. The Opening of Sol and Luna.

By WILLIAM SALMON,
Professor of Physick.

The First BOOK.

LONDON, Printed by W. Bonny, for T. Howkins in George-Yard in Lombard-street, and J. Harris at the Harrow in the Poultry, 1692.
Magistri, &c. fine Doctrina, Doctores: He spared not the ignorance, or ill Lives of the Clergy, for which cause without doubt it was, that he was so ill treated by them, and complained, that not a Man in England, besides Grosthead, and two or three more of his Acquaintance, that understood the Hebrew or Greek Tongues.

16. For the reason therefore of his Learning it was, that he was Accused of Witchcraft, and upon Malicious Pretences, they took from him his Books and Writings, long before Pope Nicholas cast him into Prison; for which cause he complained to Pope Clement IV. his Friend, saying, The Priests and Fryars have kept me starving in close Prison, nor would they suffer any one to come at me. And some Ignorant fellows, that would have been accounted Learned Men, when they could not understand his Books, condemned them as Books of the Black Art:

17. Leland saith, He wrote many Books, but that it was as easie to gather the scattered Leaves of the Sybils, as to Collect but the Titles of them: For which, and his siding with Grosthead, in opposing the Pope, and some other Heresies, as they called them, he was Accused of Witchcraft, and by the said Pope Nicholas seized, and kept close Prisoner as aforesaid; in which Prison, some say, he died for Grief, or with his hard Usage, which was in the 78th Year of his Age, in the Year of Our Lord 1292, and was Buried in the Franciscans Church, in Oxford.

18. George Ripley was a Cannon of Bridlington, and flourished in the Year of Our Lord 1470. and about the 10th Year of Our Edward the Fourth: much about which time, he travelled into Italy, and many other Foreign Countries, and wrote his Medulla Alchymiae; and sent it as a Present to the then Arch-bishop of York; After all, he returned home to England, and wrote several other Books, as 1. his Epistle to King Edward IV. 2. His Twelve Gates. 3. His Breviary of Alchymie, or Recapitulation, with several other things not yet come to our hands.

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19. He was an Excellent Man, profoundly learned in the Art of Alchymie, and an absolute Master (without doubt) of the Secret; and it was the Opinion of a Learned Man in this Study, that his Writings are for the fulness of them, to be preferred before any others that he had ever read or seen: I learned (says he) the Philosophers Magnet from one; the Magical Chalybs from another; Diana’s Doves from a third; the Philosophers Air, or Chamelion from another; the Preparation of their Menstruum from another; and the number of Eagles in another. But for the true Matter, signs of the true Mercury, and the Operation, I know none (saith he) like Ripley, though Flammel be Eminent. He Dyed Anno Dom. 1490.

20. We come now to the matter of the Book: As to the first Book, we say it is a Practical Discourse upon some principal Diseases, deduced from the Fountain of Experience itself; wherein we have delivered a new Hypothesis, concerning the Generation of Sand, Gravel and Stones in Humane Bodies, and now brought to light purely by Reason, and Mechanical Operations: The thing as it is novel, it is rational, and without doubt is possible to be improved to many singular advantages, if a Prudent Man has it under his consideration.

21. The Works of Hermes we Translated with what care and circumspection we could: The First Book was in the Latin Copy divided only into Seven Chapters; we for more convenient reading have divided it into Thirteen, to which, as a Fourteenth, we added the Smaragdine Table. The Latin was barbarous and uncouth, scarcely intelligible, and done out of other Languages, when Learning was at its lowest ebb; so that it may easily be believed, a free, natural, and true Version, would have been difficult to be made by the best of Scholars, who had been unacquainted with Chymical Learning.

22. As it was one of the first of Writings, and wrote in the first of times, so its Method seems to be rude, the Language obscure; and the Connection of the Discourse not natural; whether it was designed, in respect to the subject matter, or was Acciden-
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Incidental, as being written in the Infancy of the World, before the knowledge of Logical method and reasoning was invented, I shall leave to others to determine.

23. This I am confident of, it contains the substance of the Philosophick Learning, the root of the matter, the true process of the great Elixir, but clouded with Enigmatical Discourses; yet not so absolutely obscured, but that in some places he seems to unveil the truth, and expose the Secret; as they who seriously Contemplate the 12th and 13th Chapters, will easily perceive. I have heard several Great, and Learned Men say, that they received a greater light into the Philosophick Work, from these Discourses of Hermes (who seemingly rude and unpolished) than from all the Writings in the World, how speciously soever they were composed.

24. For this reason sake, we essayed to write a Comment upon his first Book, or, explicate the meaning of the Ancient Hermes; 1. From the Analogy of Principles. 2. From the natural reason of things. 3. From manifold Experiments. From the Universal Consent, and Sentiments of the Philosophers being compared: So that we cannot say, the Comment is so much ours, as that we have deduced it by a Rational Argumentation out of the many, and Voluminous writings the Ancients, and others, the most learned in this Science.

25. I determined at first an Explication of the second Book Hermes; but the work swelling so big, my daily business, my Profession, and other manifold Avocations, have diverted at mention: If what I have done in the first be acceptable and approved, I shall be contented, and it will encourage me to second Essay of this kind. However this second Book, as it is shorter, so it is plainer, and in many places, may be its own ment. In Chap. 18. Sect. 13. he speaks plainly, Now know (says he) that it is our Water which extracts the hidden Tincture; behold the Example and understand if you have once brought the Body into Ashes, you have Operated rightly. In the Water and the Ashes is the Root of the Mystery.

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26. The
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26. The Book of Kālidāsa seems to be of great Antiquity, and has many Excellent things in order to this great Work, yet needs an Explanation, and unlocking, which I had attempted, but meeting with a Key, (which was a Writing found in a Coffin upon the Breast of a Religious Man) which seemed to fit the wards of this Lock, (as being a Process derived from the same Principles) I desisted from my own thoughts, and have given you that instead of them.

27. As to Geber, I am not ignorant, that it was some years since published in English by another hand, who has always answered my Intention, neither as to the Translation, nor the method of the Work. As to the Translation it was very mean, and in some places false; for instance, see the Latin Copy Printed at Basile, Anno 1572. pag. 755. calce Capitis 29. at these words, Lunam Amalgamatam cum Mercurio, &c. and compare them with the said English Translation, Printed Anno 1678. page 300. and with our Version in this work, Chap. 45. Sect. 29. so will you easily see the difference.

28. As to the method of the Work, (tho' it was Geber's own) we wholly dislike and decline it for several Reasons which we have gathered out of the Author, for in Chap. 13 of his Investigation of Perfection, he says, That all the words are true, which are now by us written in our Volumes as found out by Experiment and Reason; but the things experimented which we have seen with our Eyes, and handled with our Hands, we have writ in our Sum o' Perfection; therefore studiously peruse our Books, and collect our dispersed Intention, which we have described in divers places, that it might not be exposed to Malignant and Ignorant Men. So that he who would understand him, must make a Collection of like things together, without which the matter will never be understood, or accomplished for which reason, I rather chose to common place him, than to deliver him in his own order.

29. Again
Again in the Preface of his Sum of Perfection, he says, and what we have diminished in other Books, we have sufficiently made up in this Book, and supplied the defects of them very briefly; and what we absconded in one part, we have made up in another in this our Volume, that the compleatment may be apparent to the Wise; so that it appears even from this, that he wrote nothing of the matter in any continued order. And in the same place he affirms, That he who in himself knows not Natural principles, is very remote from our Art, because he has not a true root whereon to found his intention: And therefore, (says he) labour studiously in our Volumes, and ponder them often in your mind.

And in the last Chapter of his Sum of Perfection, he as these words. But that the Malicious may not Calumniate us, we declare, That we have not treated of this our Science with a continued Series of Discourse, but have dispersed it in divers Chapters; and this was done, because if we had wrote it in a continued Series of Discourse, the Evil Man, as well as the Good, would have unworthily usurped it; therefore we have concealed it in some places, and speak it more openly in others, not under an Enigma, but in plain Language. Let not therefore the Industrious Artist despair, for if he seeks it, he may find the same, but he who follows Books only, will very slowly attain the knowledge of this most Excellent Art.

In his Invention of Verity, Par. 3. cap. 13. he says, Wonder not that we have dispersed the special things pertinent to this Operation in divers Volumes, seeing we endeavour to hide our Art from Evil Men: And in Par. 4. Cap. 21. he further says, Considerately ruminate upon what we have taught in our Sum of Perfection, for our purpose was not in one only Volume to demonstrate all things, but that Book should declare Book, and expound the same.
32. Now to manifest, that he treated not of things in a direct order, see Chap. 12. of the Invention of Perfection, sub calce, where he has these Words, Our Stone is no other than a Fruitful Spirit, and Living Water, which we have named the Dry Water: Here he desists, and gives over the Discourse, and leaves it interrupted till he comes to the first Chapter of the Third Part of the Sum of Perfection, where he goes on and continues the Discourse in these words. We now signify to you, that the Natural Principles in the Work of Nature, are a Fruitful Spirit, and Living Water, which we have also named the Dry Water; and so continues the Discourse of it: These two Places, or Discourses, we have joined, or connected together in this our Translation, Lib. 2. Cap. 37. Sect. 18. that you may see the full of what he intends concerning it.

33. In his Sum of Perfection, Lib. 2. Cap. 8. towards the end of the Chapter, he speaks of the Separation of an Earthy Substance from its compound, which in the root of Nature is united to a Metal, which is done either by Elevation, or Lava- tion: The way of doing it he has not taught in the place cited: But in a great many Chapters distant in the second Part of the said second Book of the Sum of Perfection, of the Preparation of Venus, he orderly goes on and Explicates the Method, saying, The way of the Preparation of Venus is manifold; one is by Elevation, another is without Elevation; the way by Elevation is, that Tutia be taken (with which Venus well agrees) and that it be ingeniously united therewith. These places in our Translation, Lib. 2. Cap. 45. Sect. 11, 12, 13, & 14. we have laid together and united.

34. These are a taste of the many scores if not hundreds of places, which in Geber himself are designedly interrupted; by which means the Mystery is hid, and the Method of operating, and understanding of the Secret, so obscured, that without a great deal of Study, searching, comparing of places, and laying the ending and beginnings of things together, it would be almost
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Almost impossible to apprehend what he intends; for this reason it was, that we went on, not in an orderly and succinct translation, but rather compendiously to common place him; which means, you have all things relating to one subject matter laid together, and brought under one and the same ead, which in the Author himself are possibly dispersed among into more than ten, fifteen, or twenty places of this Book.

5. These things being said, we have only to inform you concerning this work, that this our composition, is really Geber himself, without any addition whatsoever. Here is every single and individual process contained in the whole book; nor any thing diminished which concerned the knowledge and practice of the Art; but that we have (for brevity sake) left me things out, 'tis true; as all his Prefaces, and prefatory discourses, contentions and disputes about the reality of this art, tautologies and often repetitions of things (which was necessary in his interrupted method) which to have inserted, they would have been of no use or profit, so they would needlessly have swelled this work to an unreasonable bulk, whereby it would have been not only more chargeable to the buyer, but more unpleasant and tedious to the Reader.

36. In Geber also there were many cuts or figures of Furnaces, which were holy omitted and left out in the aforesaid English Translation; these to our work we have added, seriously cut in Copper; with quotations upon each figure or image, shewing to what Place, Book, Chapter, and Section they belong.

37. Flammel we have also now translated, and clause to Chapters and Sections, to which we have added his summary of Philosophy, which was never printed with him before in any Language. To his work we have also added his Hieroglyphicks neatly cut in Copper, with quotations also upon which Hieroglyphick, shewing to what Book, Chapter, and Section they have a reference, or belong.

38. Artesius (whom we have named Longævus,) we also clause or composed into Chapters and Sections, which it was
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never divided into before in any Language; and because the Author is a Rarity to be met with, we have withheld added the Latin Version for the sakes of such ingenious Persons who are curious in things of this nature: Next to Hermes, he is the most celebrated or famed Author, of whom, and which work, we have many things to say, but that we are prevented by the Epistle of the most excellent John Pontanus, prefixed before the Book, and to which we refer you.

35. The first book of Roger Bachon, called Radix Mundi, we had in manuscript out of the Library of a learned man, and our particular friend, a Doctor of Physick, who set a great value upon it, and not undeservedly; his Speculum Alchymiae is a translation out of that Copy in the Theatrum Chymicum, vol. 2. page 409. a discourse scarcely inferior to any thing extant, and of great estimation among the Learned.

40. Riply we have published from a Manuscript, not from the printed Copy, yet we carefully compared it with that which was printed, and supplied it out of that with some thing which the written one wanted; as on the contrary our written Copy had some things in it, which the printed one had not, as in particular, the first Chapter, which is a Preface to the Arch-bishop of York; so that by the help of both together we have published one compleat.

41. And to this work we also added the last Chapter, viz Chap. 73. lib. 3. which is an Extract of Ripleys Philosophical Axioms in the Theatrum Chymicum, Vol. 2. page 116. In our written Copy, (which without doubt was Ancient there were several Annotations in the Margent, referring to several parts of the work, (the Additions of an unknown Author) These, because they seemed to be excellent, and very pertinent to the Explication of our Author, we have inserted in the body of the Work, in the very place where they are to be read, putting them into Sections, and numbring them with the rest; but to distinguish them from the Authors own work we have caused them to be printed in a differing Character.
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wit, in the Italick, and every where included them between ] two Crochets.

42. We have wrote an Appendix to our first book of Practical Physick, containing a short practical method for the Cure of all Diseases; it is but a small thing, not above six or seven sheets of Paper, and only design'd as an abstract to help the memory; this we had published now in this work, had it not veiled so big; but since the magnitude of this has prevented, we intend, for the benefit it may be to the publick, and theakes of such as desire it, to publish it alone by itself, with all the speed that may be.

43. These Things being said, I shall now give the Reader anAccount (since several have desired it of me) of my Books; what are already published, and what are now in hand in the Press, to be made publick as soon as may be. Those already published are the following Ten:

44. 1. Synopsis Medicinæ, the second Edition, with aCompleteat Anatomy in Octavo. 2. Pharmacopæia Londinensis, or the new London Dispensatory, fourth Edition, large Octavo. 3. Doro Medicum, or a Supplement to that my Dispensatory, large Octavo. 4. Polygraphice, or the Art of Drawing, Engraving, Etching, Limning, Painting Washing, Varnishing, Perfuming, &c. Fifth Edition, large Octavo. 6. Systema Medicinale, or a Complete System of Physick, according to several Hypotheses, large Octavo. 6. Paratremata, or select Physical and Chyurgical Observations, containing above 700 Cures of several Diseases performed by theAuthor himself, large Octavo. 7. Phylaxa Medicinæ, aCabinet of choice Medicines, so many as are enough to Absolve the whole practice of Physick in Two Parts. The first is already Printed; the other is in hand with, and will soon be published. 8. Horæ Mathematicæ, the Soul of Astrology, containing that Art in all its Parts, large Octavo. 9. Jatrica, seu Praxis Medicendi, containing my Practice, with several Hundred of Observations at large, in Quarto. 10. Medicina Practica, This present Practical Physick, to which is added a Translation of the Alchymy.
The Preface.


45. These now in Hand, and to be published with what speed may be, are the following four. 11. Seppladium, the English Physician, or Drugists Shop opened; containing the Names, Natures, Kinds, Qualities, Growth, Virtues, Uses, and Goodness (whether Medicinal or Mechanical) of all sorts of Drugs sold in the Drug Shop; together with the making, Preparations, Purifications, Properties, and various Uses of Common-Salt, Salt Peter, Pot-Ashes, Soap, Gun-Powder, and Glass: a Labourous work, and the first of this kind extant in the World. Octavo. 12. Pharmacopœia Batanea, Translated into English, with a large comment upon every Medicine, showing the Judgments and Opinions of all the most Learned Men, upon each particular Medicament, in Octavo. 13. Officina Chymica, The Chymical Shop, or Apothecaries Hall, shewing the Composition; Preparations, Virtues, Use, Dose, and Dangers of all the things contained there in. A Great work, and comprehending the whole Art of Chymistry, as it is now Practised, in Octavo. 14. Botonologia, or a Complete English Herbal in III. Books; containing. 1. English Herbs and Plants. 2. English Trees and Shrubs. 3. Exoticks, or Out Landish Drugs, so many as we use in Physick. The whole compleated with a Thousand Curious Cuts, being the Icons or Figures of each Plant. Together with, 1. The various names in Arabic, Greek, Latin, and English. 2. The Description. 3. The Kinds or Species. 4. The Differences. 5. The Places of Growth. 6. The Time of Fleuring and Seeding. 7. The Qualities. 8. The Specifikation. 9. The Preparations, Galenic and Chymick. 10. The Virtues and various way of Using, in Folio.

46. Of these Four last Books, the Seppladium will be publick, in two or three Months after the publication of this Practical Physick. The Pharmacopœia Batanea, is nearly half Printed already. The Officinia Chymica, is also in a good forwardness. And the Botonologia or Herbal is being with all
The Preface.

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

47. In the mean time, I cannot but complain of an abuse put on me by one John Hollier who pretends to Publish and Sell Family Pills, under my Name, Effigies, and Seal, in most places of this Kingdom, without my Privilege, Order, Allowance, or Consent, to my great Prejudice and Damage. For is Reason, I have made it my Business in part, to make me Improvements and Alterations of the Medicine, for the Advantage thereof, of which Hollier nor any Man else knows any thing, neither as to the Names, Numbers or Natures, nor the Preparation, Parts, or proportion of any thing contained therein.

48. And by Reason of this Alteration, they neither Vomit, nor make Sick, or Grieve the Bowels in the least; but work more ambly, and pleasantly than formerly, and without any the least anger, being fitted against the most Stubborn and Rebellious diseases, which scarcely any other Remedy can cure or help. So that I modestly affirm, that one Box of these Pills, thus improved and Advanced in Virtue and Goodness, are worth Five oxes, (for all that I know Ten) of those which Hollier or any else Make and Sell without my Order or Advice. And from henceforth, they are only to be had thus rightly Prepared by my own Hand, at my House in London, or where else I all appoint.

49. The World is also desired to take Notice, that the Advertisement which Hollier or some of his Accomplices, have at the end of one of my late Published Books, entitled, Select Physical and Chyrurgical Observations; Printed for Thomas Passenger on London-Bridge (while I was absent in the West-Indies) is a base unworthy, and Malicious Libel, designedly done to wrong me; for that I left large quantities of all sorts of my Medicines behind me with my Wife, to be sold in my absence: nor did I ever give Hollier leave, Order, Directions to do the same, much less to Publish that Malici-
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Our Advertisement, which now being returned to England, I am necessitated in my own Defence, here to signify and declare to the whole World.

30. Lastly, As to the Great and Philosophick Work, it is my Opinion and Belief, that there is such a thing in Nature; I know the Matter of Fact to be true, tho' the way and manner of doing it is as yet hid from me: I have been Eye witness of so much, as is able to convince any Man endued with Rational Faculties; that there is a possibility of the Transmutation of Metalls; yet for all these things will not advise any Man Ignorant of the Power of Nature, and the way of her Operation, to attempt the work; lest erring in the Foundation, he should suffer loss, and blame me. Without doubt it is the Gift of God, and he that attains it, must patiently wait the moving of the Waters; when the designated Angels moves the waters of the Pool, then is the time to immerge the Leprous Metal, and free it from all impurities.

Blew-Ball by the Ditch-side near Holborn-Bridge, London.
10. Nov. 1691.

W. SALMON.
The
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of the
First Book.
Of Practical Physick.

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Balfam de Chilli.

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

2. It easeth all manner of Pains in any part of the Body, coming of Cold or Wind, chiefly pains of the Stomach, Indigestion, and want of Appetite, corroborating and strengthening of it after a wonderful manner. It cures all Ulcers of the Breast and Lungs, Reins, Bladder or Womb, inward bruises, spitting of Blood, and such like, helps shortness of breath, Coughs. Consumptions, Wheezings, Headaches, Asthma's, and other Diseases of those parts.

3. It is good against the falling Sickness, Apoplexy, Convulsions, Palpies, Lethargy, Tremblings, old Head-aches, Megrim's, Vertigo's, and other cold and moist Diseases of the Head, Brain, and Nerves, being inwardly taken as after directed, and outwardly anointed upon the part. It strengthens the Brain, helps the Memory, comforts the Nerves, and fortifies all the Senses both internal and external, beyond any other natural Balsam.

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

5. It easeth all Colick pains, Gripings, Wind in the Stomach or Bowels, and perfectly cures all Fluxes, bloody Fluxes, Excoriations, and such other like Discontents of the Guts. It cures deafness, pain and noise in the Ears to a wonder, a drop or two being put in, and florp in with a little Cotton dipt in the same.
It provokes the Terms in Women, being taken from 20 to 40 pies or more in a glass of White-wine, (as anon directed) Morning or Night for a Week together: it is said to cure barrenness, promote conception, and cause easy delivery to Women in Travel, and in a measure prevents or takes away those after-pains, being taken to a quantity aforenamed in a glass of Juniper-water.

It heals all manner of green Wounds, rotten Ulcers, Fistula's, new old running sores in any part of the body, as also punctures or hurts the Nerves and Tendons, Aches, pains, lameness, weakness of the legs or Joyns, being dropt into the wound or puncture, or otherwise applied thereon with Lin, a Tent, or Leather, &c. and bound, and not shifted in 24 hours, it commonly cures at 4 or 5 times, sometimes at 2 or 3 times, and sometimes at the first delivery, be the wound deep, confused, or large.

It is an assurred Remedy to cure the Palsie (if not inveterate) tbling, Gout, or any weakness of the Nerves and Joyns, coming cold and moist cause, by anointing the afflicted parts therewith, and taking of it inwardly, as shall be immediately directed: for it does generally, and by degrees (as it were) carry off the morbidick Cause matter almost to a Miracle.

This marvellous Balsam opens all Obstructions of the Liver and Sten, being taken Morning and Evening for a Month together in a Syrup, or other convenient Vehicle: It is held for a great Trea- and has many other singular Virtues not here necessary to be na-

1. The way and manner of taking it. In Diseases of the Head, Brain, Nerves, give it in Rosemary, or Juniper-water, or in Canary: For Stone, and other Diseases of the Reins and Bladder, you may give it in Rhenish-wine: For the Collick and Diseases of the Bowels, you may give it in Juniper or Cardamum-water: For Palsies and weakness of the Nerves and Joyns, you may give it in some Antiparalitick ae: First grind or mix it with a little of the yolk of an Egg, ro

1. If the sick cannot take it so, it may be made up into Pills with a fit Powder, as of Zedoary, Nutmeg, Cinnamon, Bay-berries, Cus, Winter-cherries, or what the Physician shall think more fit, and ided; for by this means it will be taken without nauseating; you may give the Balsam from half a Dram to two Drams, according to Age Strength; and it may be given Morning and Night for a Month,

2. And it is certain that this Balsam is one of the greatest spe-

mase:
mack; so taken, it performs more than any other Balsam: It cleans the whole body of all Impurities, mundifies the whole mass of Blood, heals all inward Bruises, Wounds, Ulcers, or Excoriations, whether in the Bowels or Lungs, restoring decayed Nature, and carrying off all its Feculencies by Urine and Stool.

It is only Sold by the Author of this Work, at this House at the Blue Ball by the Ditch-side, near Holborn-bridge; and at Mr. John Harris at the Harrow in the Poultry, London. Price 24s. the Pound, or 1s. the Ounce.

At the sign of the Archimedes and Spectacles in Ludgate-street, near the West-end of St. Paul's, lives John Marshall who both turns and grinds, makes and sells all sorts of Glass Instruments; as, Perspective Glasses, Telescopes, Microscopes, Horoscopes, Sky-Opticks, Reading Glasses from the smallest size to 20 Inches Diameter Microscopes according to Mr. Leewenhoek Also Microscopes of the said Marshall's Designing, a singular Invention for the advantage of Light, the like of which were never yet done before. Also Spectacles for all Ages, Cristal Prisms, Speaking Trumpets; and all other sorts of Optick Glasses (for brevity sake) not here named.
Errata \ sic Corrigenda.

Age 61. b. line 19. for Pounds, read Ounces.

pag. 165. b. l. 23. r. Receiver half full of Water.
g. 191. a. l. 16. for strange, r. strong.
g. 191. b. l. 31. for Word, r. Work-
g. 201. a. l. 22. r. should not be.
g. 205. b. l. 4. for noly, r. only.
g. 236. a. l. 6. for Fire, r. force.
g. 251. b. l. 23 for removed, r. renewed.
g. 267. b. l. 1. 15. for Coler, r. Color, Colors.
g. 267. b. l. 31. r. Mercury.
g. 275. b. l. 6. r. Matters.
g. 316. b. l. 9. r. impalpable.
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g. 342. a. l. 8. r. Venus and Mars, by reason of the Oleagenity of Sul-
phur, which is most easily burnt.
g. 352. l. 4. r. CHAP. XLII.
g. 395. b. l. 12. r. Inimical.
g. 36. b. l. 17. 18. r. in this Chap. 47. Sect. II. 12. foregoing-
g. 497. b. l. 8. r. purified.
g. 527. b l 7. r. equally.
g. 523. a. l. 13. for which, r with.
g. 629. b. l. 23. for Dos-course, r. Dis-course.

What other Litteral Errata you shall find, pray be pleased to Corr\ ed
also with your Pen.
SALMON'S
Practical Physick.

The First Book.

CHAP. I.

Of ACHES of all sorts.

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

Take Oyl Olives, Venice Turpentine, and two Ounces; Oyl of Amber four Ounces, Volatile Salt of Amber six Drachms; melt, and mix them together for a Balsam, and anoint the place well there with, Morning and evening; for eight or ten days, more or less, as occasion requires. Salmon.

II. For an Ache in the Joints.

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

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

Take Palm Oyl, Turpentine.
tine, Oyl of Amber, and Anniseeds, of each one Ounce, mix, melt, and make a Balsam. Salmon.

IV. For an Ache in the Bones.

Take Palm Oyl, Turpentine, and two Ounces; Oyl of Amber and Juniper Berries, of each two Ounces and two Drachms; Camphier two Ounces; melt, mix, and make a Balsam. Salmon.

V. An approved Scarcloth for all Aches.

Take Burgundy Pitch, one pound; Oyl Olive, six Ounces; Wax, four Ounces; white Frankincense, two Ounces, powdered; melt them in a Pipkin, stirring all well together, and Boil to a Consistency; then pour out all into a Bason, or Pan of Water; then anoint your Hands with Butter, and make the Plaster into Rolls.

VI. An Excellent Ointment for the same.

Take the Gall of an Ox, White-wine Vinegar, Palm Oyl, Aqua Vitæ, of each a like quantity; boil them gently on a Fire, keeping icum’d, till it grow clammy and with this bathe the part, by rubbing it in, before a Fire, with a warm Hand Morning and Evening till laying a Linnen Cloth upon it.

VII. For Ache in the Bones and the Gout.

Take of the best Aqua Vitæ, and Oyl of Amber of each a like quantity, mix them well together, and anoint the part well with a warm Hand before the Fire and bind on it a Linnen Cloth, Morning and Evening.

VIII. For the Joynt Ache, and the Gout, most Excellent.

Take the Juice of Sage Aqua Vitæ, the Oyl of Bays Vinegar, Mustard, and an Oxes Gall, of each like quantity, put them all together in a large Ox Bladder; Tye it fast, and chaf it up and down with your Hand, during one hour and half, then keep it for you Use, and anoint the griev...
Practical Physick.

X. A Process against all Aches in the Back, Hips, Sides, Knees, or any part of the Body.

Take first Pil. Mirabile one Scruple, to Purge now and then, and take them in Syrup of Roses; after Purgation, procure Sweat thus.

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

Take Oyl of Amber, Oyl of Turpentine, of Foxes, of Excester, and of Chamomil, of each a like quantity, and mix it well with some Brandy.

And if the Pains and Aches fall out to be most painful in the Night (as many times they do.)

Then at Night let him take this Potion, Syrup of Poppy, three Drachms; Syrup of Betony, one drachm and a half; Waters of Bugloss and Sage, of each an Ounce, mix them well together.

X. This Cured a Man perfectly, when he was Lame over all his Body.

Take the Gall of an Heifer, for a Man; and the Gall of a Steer, for a Woman; Brandy, of each a like quantity; then bath it well upon the Wrist, a little before the Fit cometh, and let it lie till the Fit be gone.

XI. Aches from a hot Cause.

Take Spring Water, two quarts; Sal Armoniack, Nitre, of each four Ounces; mix, dissolve, and keep it for Use: Bathe the part with it; then anoint with Oyl of Poppy Seed. Salmon.

XII. Another for the same.

Take Camphire, two Ounces; Spirit of Wine, a pint; mix, and dissolve, there with; bathe the parts Afflicted. Salmon.

XIII. Another for the same.

There is nothing better in the World, than to bathe
the place afflicted, two or
three times a day; which
our Gutta Vite, mentioned
in one Phalysa, lib. 1. chap. 9.
est. 1. Salmon.

XIV. For an Ach in the Shoul-
der.
Take Bole Armoniack; Chalk, ana one Ounce; Spanish Oyl, one Ounce; Vinegar six Drachms; Camphir, half an Ounce or better; Saffron, 2 Drachms: Mix, and apply it hot with Tow twice a day. Salmon.

XV. An Ach from a Vehem-
ment hot Cause.
Take Comfrey Roots fresh
gathered, beat them, till
they are soft, or a perfect
Cataplasm; then spread up-
on Leather, and apply it: 'Tis an excellent thing. Salmon.

XVI. Another against Aches.
Take Balsam of Amber,
and anoint with it twice a
day. How this Balsam is
made, see in our Phylaxa, lib. 2. now in the Press.

XVII. Another for the same.
Take Oyl of Earth-worms
one Ounce; Oyl of Amber, one Ounce; mix them. If this increases the Pain, it proceeds from an hot Cause; Anoint then with this Receipt, Unguentum Populneum, two Ounces; Oyl of Poppies, six Ounces; in which dissolve
Campbire two Ounces; mix
them for an Ointment. Salmon.

XVIII. For an Ach by a Fall.
There is nothing better
then that you anoint the
place hurt with Balsam de
Chili twice a day, rubbing
it well in, and keeping warm,
for that helps to dissipate the
Congregation of Humours. Salmon.

XIX. For an Old Ach.
I have scarcely found any
thing more effectual, than,
first, well to anoint, for three
or four daies, with Balsam
de Chili; and then afterwards
to apply Balsamum Amicum
plaister-wife, for a month
together. See them in my
Phylaxa. Salmon.

XX. Another for this purpose.
Make a Plaister of Taca-
ahacca, and apply it. Sal-
mon.

XXI. Aches
Practical Physick.

Chap. I.

XXI. Aches from vehement hot Causes.

Take Oyle of the Yelks of Eggs one Ounce, dissolve in Camphire two Ounces; and mix all with Oyl of Earth Worms one Ounce; and anoint with it. Salmon.

XXII. To heal and strengthen weak Limbs of Children, and those which cannot stand nor go. Most wonderful and excellent to cure the Rickets.

Take juices of Sage, sweet Marjoram, Rosemary, Time, Chamomil, Hyssop, Feverfew, Lavender, Balm, Mint, Wormwood, Rue, Winter-savory, and Bays, of each Three Ounces; put it in a double Glass, the which stop well, and paste it all over with Dough, and set it in an Oven with Household-Bread; and when it is drawn, break off all the Paste, and if the juice be thick, break the Glass, and put it into a Gally-Pot; and when you use it, take the quantity of Two Spoonfuls of it, and put to it as much of the Marrow of an Ox-Leg, melt them together, stir them well, and add to it a little Brandy; and Morning and Evening anoint well before a Fire the Child's Arms, Sides, Thighs, Leggs, Knees, Feet and Joynets, bathing it well in, with a warm Hand. Then give it some Syrup of Rheubarb (to open the Obstructions of the Liver) and mingle it with Two Ounces of Mint-water, mix it well, and give it the Child fasting. This will mightily strengthen the Limbs, and make the Child to stand and go. Probat.

XXIII. For all Aches or Pains in the Nervous Parts, arising from a Cold Cause, Contusions, &c.

There is nothing can take away the Preheminence from Balsam de Chili (which may always be had at the Author's House, at the Blew Balcony, by the Ditch-side, near Holbourn-Bridge, London; ) because of its amicable and peculiar Faculty in strengthening the Nerves, and dissolving or dissipating any inherent Matter. I could give you (I believe) an Hundred Histories, of Cures of this kind, performed by this Medicine,
dicine, I have cured with it an Ach in the Hip, or the Sciatica. Anoint with it twice a day, at least, viz. Morning and Evening, and apply lint dip in it, over the part in the mean season. Salmon.

CHAP. I.

Of the Apoplexy.

I. Take of the best Aqua-vitae, well rectified from Phlegm, one Pint; Oyl of Vitriol one Spoonful, mix them, and let him drink thereof one Spoonful first in the Morning, and another laft at Night.

Then let him Sweat in a Stove, twice a Week, and every time thereafter, bathe him with Balsam deChili. This is Excellent.

II. For the Joint-ach, and Numbness after an Apoplexy.

Take Six Spoonfuls of Dragon-water, dissolve in it one drachm of Mithridate; drink the same draught Three Mornings together fasting, and sweat Two Hours after it: This Cures.

III. For an Apoplexy, or other like Fits.

Take a large quantity of Earth-worms, gathered in the Mornings in May (when they Generate:) put them into a Pail of Water for twenty four Hours, that they may perfectly cleanse themselves: This done, take them out, and dry them carefully upon a Marble Tile, before a clear Fire: being thoroughly dried, keep them in a dry place for use. When you have Occasion to use them, beat them into Powder, in a large Brass or Iron Mortar; and of this Powder, take a Spoonful at a time, Morning and Evening, in a Glass of Wine, four days before, and four days after, the Full, and Change of the Moon; it.
chap. II. Practical Physick.

V. Strong Purgings in an Apoplexy.

Authors commend purging, but it must be with very strong Medicines; as Troches Albandal, Scammony with Castor, or Pil. Cochie, one ounce, as Rondeletius prescribes: But in my Opinion, nothing is better than my Pil. Mirabiles, taken from a scruple, to half a drachm. See it in my Philasca Med. Lib. 2. Now in the Pres. If Purgatives do nothing, the Patient commonly dies. Salmon.

VI. Strong Emeticks to be given.

Celsus faith, Many things ought, or may well be done in a dangerous Case, which otherwise should be omitted. Therefore, it is Lawful to give Antimoniates in a large dose; as Aqua Benedicta, Vinum Antimoniale, Infusion of Regulus, Sal Emeticum Mynsichti, and such like: which evacuate great quantities of Phlegm, and other Humours, not only from the Stomach and Bowels, but even from the Brain itself. Salmon.
CHAP. III:

Of AGUES.

I. A rare Secret to Cure all Agues whatsoever.

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

II. Against an Ague.

Take Posset-drink, a pint and half, put into it nine heads of Carduus, boyl it till half be wafted; to every quarter of a Pint, put in a quarter of a Spoonful of gross Pepper, stir it well, and take half a Pint an Hour before the Fit cometh; and be sure to Sweat him in his Bed upon the taking of it.

III. A Plaister against an Ague.

Take a piece of Leather pricked full of Holes, spread it over with Venice-Turpentine and on that spread all over Rue and Frankincense, beaten into Powder, of each a like quantity, then bind it to the Wrist a little before the Fit cometh, and let it lie till the Fit be gone.

IV. Against a Tertian Ague.

Take (at the coming of the cold Fit) half a Pint of ex-
pressed Juice of Ger-
mander; for Germander is
piled by Physicians, the
sorge of a Fever.

V. Against all burning and
pestilential Fevers.

Take of the Herb Fluellin
at small, and infuse it twen-
ty four Hours in White-Wine,
en Distil it, and drink of
its Distillation, with three,
tur, five, or six Drops of Oyl
of Vitriol in every Draught,
hen Thirsty. This hath
red Old and Young that
ok it.

I. An Excellent Process to
Cure all Quotidian, Ter-
tiane, Pestilential and Burn-
ing Fevers and Agues.

Take Aloes three drachms,
lyrth one drachm, Saffron
alf a drachm, Sugar three
achms; beat them well to-
ether, then infuse them in
pint of White-Wine over-
ight, and give it two seve-
Mornings, half a pint at
time to purge with.

And for ordinary Drink,
hen thirsty, use this. Take
White-Wine-Vinegar, half a
nt; Rose-water, Conduit
or Fountain Water, ana, one
Pint; bee them together
with a Pound of Sugar.

VII. Sleep to procure, in an
Ague.

If he want Sleep, Take
Syrup of white Poppy, one
ounce; distilled Water of
Lettice; Sal Prunella 15.
grains: mix them, and take
it at Night, for Sleep cools
the Body, and prevent mo-
tion, and Motion is one of
the principal Causes of
heat.

VIII. An Ague, with a sore
Mouth to Heal.

If the Mouth be sore, take
a handful of red Sage grossly
cut, one handful: of French
Barley beaten, Roach Allom,
ana one ounce: Boyl all these
together in a pint and a half
of Spring-water, then dulci-
ifie it before it be cold with
Honey, and therewith wash
the Mouth, and gargle the
Throat.

IX. Against a new Ague.

Take one drachm of pure
Tobacco in the Leaf, infuse
it all Night in half a pint of
White-Wine, then strain it,
and drink it, fasting two Hours after it. This will purge Phlegm and Choler thoroughly.

X. Against a burning Fever.

Take Water distilled from Wall-nuts, a Week or two before Mid-Summer, and give of that Water one ounce and a half at a time, an Hour before the Fit. It Cures.

XI. An Excellent Julep in all Fevers.

Take Poppy-water, four ounces of Prune-water, Juice of Oranges, Syrup of Gil-ly-flowers two ounces, a few drops of Spirit of Vitriol; mix them, and let the Patient drink two or three spoonfuls at a time often.

XII. A Specific against all manner of Agues.

Take Quin-quina, or Je-suits Bark, two Drachms; beat it into Powder, just about the time of using it; Infuse it in a good Draught of Claret, or other Generous Wine, for the space of two Hours; then give the Patient both Liquor and Powder at once, as they lye in Bed. Some advise to give it as the Fit is coming, others, as the Fit is going off; the latter way is best, if the Sick be very weak. Salmon.

XIII. Another Remedy for the same.

If you give my Catharticum Argenteum to forty, fifty sixty, or one hundred Drops according as the Patient is in Age and Strength, as I have directed in my Phylaxia Medicina, Lib. I. Cap. 3. and continue it for five or six times taking, it will go near to Cure any Ague whatsoever; more especially, if after such universal Purging, you give either my Gutta Vitae, or my Volatile Laudanum, in such due Dose as in my said Phylaxia is prescribed, about three Hours before the coming of the Fit, so as the Sick may be in a good Sweat, about the coming of the cold Fit; by this means used five or six times the Ague goes off, and comes no more. I scarce ever fail of Curing an Ague by this method. Salmon.

XIV.
XV. Agues Cured by another Medicine.

I have cured hundreds of cases exactly by the former method, except only that I have used either Tabulæ Emeticae, or Voicing Lozenges; Or my ūm Emeticum; and sometimes some other proper Emetics and Catharticks alternately: But before either in-quina, or Opiates been, if you would do like Artift, you ought to prefer Universal Cleansers.

J. A violent burning Fever, with Vomiting and Bloody Flux.

Where the Disease has been long, the Patient asted, and brought as it were to Death's door, there nothing in the World bet- than our Pulvis Antifebricus, mentioned in Phylaxaedic. Lib. i. Cap. 45. You may give it to half a drachm a drachm, in any convenient Vehicle, an Hour and if before the coming of Fit. Salmon.


Take Leaf-gold a drachm, dissolve it in Aq. Regis; Glass of Antimony a drachm, dissolve it in Aq. Fortis; Quick-silver six Drachms, dissolve it in Aq. Fortis; mix these Solutions together, and Distil them by an Atembick, cohabating twelve times; at last to the Powder left in the bottom put Spirit of Wine, which abstrad from it six times; then Calcine it upon a Tile, or in a Hafcican Crucible, in a Circular Fire; so have you one of the best Remedies for an Ague, chiefly a Quartane, yet commonly known. Take of this Powder six Grains, Scammony twelve Grains, mix for a Dose, give it in the Morning the day before the Fit, or in the Morning the same day, if the Fit falls towards Night. Salmon.

XVII. Riverius his Ague Frighter.

Take Flowers of Antimo-
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ny, thrice fublimed with
Sal Armoniack, and DulciHyacinth,
Perlucid
fied ;
Glafs of Antimony, ana half

Lilmjf:

cold, burn off the beft

Sp]loJfaI)

of Wine from it. Dof
Gr. fix. ad twenty,
Scammony from twelve
Aqua Fortis^ to twenty five, the day
an Oance
(made of Nitre and Alum) fore the Fill or the fai
4 Dunces; Praecipitate the morning, if the Fit falls
iaid Antimony »in the faid wards night. Salmon,
Water : Again, Take QuickXVIII. -4 mofi excellent Mi
fdver^ revived from Cinabar
cine againft aU forts of k
Ounces; Aqua Fortis,
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/madeof Nitre^ Alum^ and
Vitriolfj q.

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Aqua Regia. All now in the Trefs, You m
Menttruums^ take about twenty Gra:
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their Praecipitates^ put

well Luted Retort^
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a gradual Fire diand
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in my Vbylaxa^

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Water, fweetned with

Grains, in a Glals
gar, or in

Wine

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coming
and you may gr
another Dole about an
Cordial Water, and dry it; after; and if the Heat
put to it of the beft Spirit of vehement, you may give
Wine a Quart^ and diftil third Dofe in like manndi
'twill take off the Feaver
it from it, in a well Luted
Glafs Retort, Cohobating it were by Inchantmei
fix times; and the remaining This Courfe being taken fi
peat by Cohobation twelve
times; then wafli the Powder five times with fome

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Powder put into a (Irong
Crucible, well Luted^which
place in a Girculary Fire
for three

Hours

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Fire,

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remove it
and bein^

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of the Fit, 'twill at lengtajj,

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Cap. III.

Practical Physick.

Ofes a Day, as before di-
et, till the Fever is
toll y taken off: 'Tis one
the best of Antisephriticks.

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eryly Believe)a Thousand

ods; the greatest of all
ich, was made upon my

Peron in the West-I-

, when it was supposed
ere was scarcely an Hour
wixt me and Death. Sal-

n. Agues, chiefly Quartans,
ired by our Aurum Vite
Catharticck, in Phylaxa,

Tho' I did-always know
 Medicine to be a very
od Antisephritick, yet my
Experience thereof, since
Writing of that Book, has
ich more confirmed me
the use of it; I have
red many Quartans with
of long continuance, when
hopes of Cure were all-
ft past, by a declivity in
other more dangerous
eses. Dose is from two
ins to twelve, according
Age and Strength: Let
be given in a Bolus over
ht, and a Purge the next
y; or it may be given in
the Morning Fasting, in a
simple Extract of Aloes. Sal-
mon.

XX. Another Remedy against
all sorts of stubborn Agues.

Take of our Royal Pow-
44. Sect. 1.) from fifteen
Grains, to thirty or thirty
five, and mix it with the
Pap of an Apple, or a few'd
Prune, or with a little Con-
serve of Roses, or a little
Syrup; and so let the Sick
take it early, the Day before
the Fit, or the fame Morn-
ing, if the Fit comes towards
Night, Drinking warm Pof-
let Drink, or Broth, liberal-
ly after it; it is a good thing,
and scarcely ever fails. Sal-
mon.

XXI. A Tedious Quartan and
Tertian.

I have oftentimes Cured
Tedious Quartans and Ter-
tians, by giving half a Pint
of the Crude Juice of Ca-
momil, an Hour before the
coming of the Fit, and re-
peating the fame Dose for
four or five Fits. Sal-
mon.

XXII.
XXII. A good Observation.

If in any Ague whatsoever, when any Concoction (though not perfect) appears in the Urine, then give a Purge on the Ague Day, so as it may have done Working before the Fit comes (viz. four or five Hours before the coming of the Fit) you will find the Ague will never return any more after the Fit, but will be quite removed, as if done by Inchantation: It has been often tried with answerable Success. In Tertians, do it after the third or fourth Fit: In Quotidiens, you may tarry longer: In Quartans, scarcely before the thirtieth Day. And in this case we may fly to Antimonial and Mercurial Medicines, especially if of long continuance.

For as the Matter lies in several places, so chiefly the Mesentery, whence, less it be fetched, the Concern succeeds as it ought to do. If the Disease nish not upon Purging always give my Volaudanum before the Salmon.

XXIII. Another method Quartans and long continued Agues.

Take Water half a P Salt of Tartar 2 Drach Oyl of Sulphur hal Drach.Sena three Drach Jalop in Powder one Drach Make an Infusion for t Doses; the next Day Pu also with this. Take lomelanos, Scamony in pe der, of each alike, mix the Dose from half a Drachm one Drachm. Salmon.

CHAP. IV.

Of BLEEDING.

I. To stop the Bleeding at the Nose.

Take Bole Armoniack, der; Ashes of an Old It stamp it finely to pow of each alike; mix th
Practical Physick.

mix them together, and make an Electuary, then take thereof Morning and Evening on the point of a Knife, as much as a Nutmeg at a time. Salmon.

V. A good Remedy against Bleeding at Nose.

I commend this Powder of Heurnius. Take Seeds of white Henbane, white Poppy, and one Ounce; Bloodstone, red Corral, and two Ounces, Camphire two Scruples, Terra Lemnia two Scruples; mix them. Dose, half a Drachm, or two Scruples Morning and Evening, with Conserve of red Roses. If Opium in fine Powder, (eight Grains) were added, 'twould be so much the better. Salmon.

VI. Another against Bleeding of a Wound.

If a Fus-Ball, tough and soft, be cut into slices, and squeezed hard in a Press, those pieces applied are sufficiently able to stop any Bleeding, especially if any Stegnotick Powder be strewed on. So also the Fungus growing on a Birch Tree, the
The Powder of Agarick being first strewn on the place. *Salmon.*

**VII. Another for the same.**

The Powder of Man's Blood is almost an Infallible Remedy, strewn upon the place; or if it be in the Nostrils, blow it up with a Quill, or put up in a Nasale, the Mouth being held full of cold Water. *Salmon.*

**VIII. A most effectual Remedy.**

I commend as one of the greatest Secrets our *Aqua Regulata*; (see it *Phylaxa Med. Lib. I. Cap. I. Sect. 1*) being applied by washing the Part, and then laying Linnen Cloths often doubled over the place; it closes up the extremities of the Vessels, and powerfully stops the Bleeding. *Salmon.*

**IX. Where the Bleeding is extreme and dangerous.**

Dissolve Salt of Vitriol in fair Water, and wash the place with it, then apply Cloths doubled wet in the Solution; or this Powder. Take fine Bole, *Sanguis Draconis*, Powder of Galls, Salt of

**X. Another thing for the same purpose.**

I have often stoppt Bleeding in most parts of the Body, by the use and application of *Aqua Styptica*, especially in Wounds made by Cut; 'tis not so useful in Hemorrhage at the Nose but 'twill do the Feat, if not Impetuous. *Salmon.*

**XI. Another for the same.**

A Tent made of the pre... Fungus (at Sect. 6. aforegoing) and put up the Nostrils to the place that Bleeds, will so admirably stop the Bleeding, that it will seem as if it was done by Witch-craft or Inchantment. *Salmon.*

**XII. A Remedy from Colcothar.**

The Illustrious Prince of Orange was re-called from Fatal Bleeding only by the use of Colcothar, or burn Vitriol. He every Day ble... a vast quantity of Blood at a Wound which he had receiv... and it could be stoppt by no....
chap. IV.

Other Remedy but by a lent wrappt up in a Dislusive, and good Store of the Powder of Colcotbar, which was thrust into the Wound. By this very means cured a Youth that had a great Wound and Bleeding the Calf of his Leg: and stoppt the Bleeding in another, which had a Bleeding in his Arm. *Salmon*.

III. A Remedy made of Alum.

After cutting off of Limbs reltes made little Tents of Alum, and thrust them as far as he could up into the orifice of the Vessels, especially the greater; and fochnished the Business with the application of many Vena and Artingent Powrs. And the Bleeding of Vein in the Arm, which could by no means be stoppt, did it only by applying Alum.

V. Galen's Topick against Bleeding.

Take Aloes, Frankincense, Mares Wooll, ania, all very freely powdered, which mix with the white of an Egg, with which fill the Wound, and then bind it up. *Salmon*.

XV. Bleeding stoppt by Spirit of Vitriol.

In Scorbutick Bleeding, Spirit of Vitriol mixt with any convenient aqueous Vehide, is of admirable use. It has also been found excellent to stop a Hemorrhage in Hysterick Persons, and such as have been troubled with Quartans and Dropcies; and this it does by coagulating a Blood too Fluid, and attenuating it when too thick. *Salmon*.

XVI. Bleeding at Nose stoppt by touching.

I have oftentimes stoppt a Bleeding at the Nose by pressing outwardly upon the Jugular Carotide Artery and this has done when many other Remedies have failed. *Salmon*.

XVII. A Medicine made of Sheeps Blood.

Take Sheeps Blood (Ox Blood is as good, but Mars Blood much better) dried and powdred an Ounce; Croctus Martis, red Colcotbar, C
that, of each half a Drachm; mix them. It is a Medicine that exceeds all Credit; apply it, or strew it upon Wounds. If Powder of a dried Toad, 2 Drachms, be added, 'tis much better. Salmon.

XVIII. To stop Bleeding caused by Leeches.

Take a Bean, slit it in two, take away the Skin and lay it on a place where a Leech hath drawn, that Bleedeth too much, or cannot be easily stoppt, and it will stop the Bleeding.

CHAP. V.

Fluxes, Gripings, Wind.

I. Against Wind and Gripings in the Belly:

Take of the Roots of Kneeholm, Elecampane, Anniseeds and Fennel-seeds, half an Ounce of each; make them all into Powder, and mix them well together, with half an Ounce of Sugar, and take every Morning of it as much as will lye on a Shilling, in Wine or Posset-Drink.

II. Against the Griping in the Guts.

Take Salt of Worm-wood half a Drachm, Andromachus Treacle 2 Drachms, Volatile Laudanum 2 Grains, make it into a Bolus, to be taken first in the Morning, or rather last at Night. Salmon.

III. A vehement Diarrhaeæ, Flux stoppt.

Riverius faith, A Robu and Cholerick Man was taken in the midst of Summer with a Cholerick Diarrhea, very violent, with extream Thirst. I (faith he) prescribed him Prunellæ in his ordinary Drink as also in Juleps of Lettice or Purfane Water, to be taken thr
brace a day, and he recovered in 24 Hours. Almost in imitation of this, I prescribed, Sal. Prunellæ half a Drachm at a time, four times a day in Spring-water, well sweetened with double refined Sugar, to one that had a Vomiting, and vehement Flux; and although the Flux had continued 14 Days, and the Patient had sometimes twenty or thirty stools a day, yet in the first lay (24 Hours) the Flux was flopt, and after the second Dose the Vomiting; and in about four Days time the Patient was well, his Weakness only excepted.

Salmon.

IV. Another Remedy for a Flux.

Take Madera, or Sherry-wine, half a Pint, Sal Prunellæ half a Drachm; mix, dissolve, and give it three or four times a Day. This will do, though in a vehement burning Fever. Salmon.

V. A Flux with sharp matter.

Take forty or fifty Drops of our Spiritus Anodynum two or three times a day in a Glass of Wine, or Burnt Brandy; and it will do the Cure in four or five Days. See how it is made in my Phylaxa Medicine. Lib. I. Cap. 13. Sect. I. Salmon.

VI. A vehement Flux, with Vomiting.

If the Stomach be so weak, that things cannot be easily administered by the Mouth, then you must use Clysters. Take Posset-drink, or Mutton Broth, or Decotion of Sage a Pint, Spirit of Wine four Ounces, Spiritus Anodynum two or three Drachms, or half an Ounce; mix, and let it be exhibited once, twice, or thrice a day, as need requires. Salmon.

VII. Another for the same.

Take Canary four Ounces; of our Gutte Vitæ, forty, fifty, or sixty Drops, as the Sick is in Age and Strength; mix, and give it every Night going to Bed. And if the Flux be vehement, give also this Clyster. Take Decotion of Rosemary or Sage, a Pint, common Spirit of Wine, four five, or six Ounces: mix C 2 them
them, and exhibit it warm. Salmon.


Take our Volatile Laudanum every Night going to Bed, beginning first with a Grain or two, and so increasing the Dose gradually to five, six, seven or eight Grains, and in a few Days it will do the Cure: After three or four times taking of this Medicine, 'twill be good to Purge with our Family Pills (such as you have from me, not those of Holliers making, for they are not made as I make them, nor does he know how to prepare the Aloes, and some other particulars of them, as they ought to be prepared. I advise to Purge, not first (because of weaknesses) but after four or five Doses of the Laudanum, because by that means the Sick will gather some Strength to endure the Purging withal; and this Purging is necessary to carry off the offending Matter: And then you are to proceed in the use of the Laudanum to a Cure, which will succeed to your good liking. Salmon.

IX. Fluxes Cured with Volatile Laudanum.

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

X. Griping of the Guts, and vehement Flux.

Take Rhubarb, thin sliced two Ounces; Anniseeds bruised one Ounce and half, Gentian, Cinnamon, and half an Ounce, common Spirit of Wine a Quart: mix and make a Tincture. Dose from five Spoonfuls to eight, twice or thrice a Day: 'Tis a Medicine without an equal, and the best thing in the World for Gripings in Nurses, Infants and little Children, to whom you must
XI. A pleasant Remedy against Fluxes.

Take Catechu, which is choice in fine Powder, three or four Ounces, common Spirit of Wine a Quart; white Sugar Candy in fine Powder three Ounces; mix them; put not in the Sugar-Candy, till the Catechu and Spirit has been ten Days in Digestion; then mix and dissolve. Dose from half a Spoon full to two or three, Morning and Night. Salmon.

XII. Fluxes not to be stomputed rashly.

Celsius faith, To be Looked for a Day is good for Ones Health, or for more, so there be no Fever, and it stop within seven Days, for the Body is Purged, and what would have done hurt is beneficially Discharged; but continuance is dangerous, for sometimes it causes a Gripping and Fever, and consumes the Strength. If therefore the Strength be not too much weakened, in order to stopping of a Flux, you ought first to Purge with our Family Pills (such as come from my own Hand, not those which Hollier sells) and then to take my Gutte Vitae, Spiritus Anodyneas, or Volatile Laudanum, (such as come from my Hand) and after eight or ten Doses, to Purge again with the Family Pills: But if the Strength of the Sick be too much weakened, you must not Purge first, but as we directed at Sec. 8. a foregoing. Salmon.

XIII. Stubborn Fluxes.

Take Angelus Minerals Grains ten or twelve, Pulp of an Apple rosted, as much as a Nutmeg; mix and give it at Night going to Bed, for eight or ten Nights; after Purge with an Infusio of Rheubarb. See the Angelus in my Phylaxa, Lib. 1. Cap. 42. Sec. 1. It takes away all those Impurities (or Precipitates them) which often Creates stubborn Fluxes. Salmon.

XIV. An Invererate Flux, or a Scolbutick Habit.

An Invererate Diarrhoea, or Flux, in a Scolbutick Habit.
Habit, ought not to be stop'd with Astringents, nor is it easily Cured with Ant'scorbuticks. Salt of Vitriol is a good thing, for it makes revulsion, and evacuates upwards. You may give it from one Drachm, to half an Ounce, in Posset-Drink, in the Morning Fasting. Tincture of Antimony given to sixty, eighty, or one hundred Drops, in Claret-wine is good. So also our Tinctura Martis well prepared, which is preferred before all others.

Salmon.

XV. Several other approved Remedies against Fluxes.

Powder of unripe Mulberries is an approved thing, and gratifies the Stomach. Powder of Mastick taken in Conserve of Roses, or juice of Quinces, is an excellent thing. Water thickened with Powder of Acorns, by Boyling, has Cured an Inveterate Flux, universally premised. Quiddony of Sloes, ripe or un-ripe, is an approved Remedy. Riverius commends Juices of spotted Astart and Houfleek, ana, mixt and boyled away to a third part, as a thing that never fails, though the Flux be never so Inveterate. Bees-wax given in substance is good, but its Oyl, in a proper Vehicle, of admirable use: Or this; Take Wax, boyl it in a Lixivium of Salt of Tartar, then take it out, melt it, and mix it with Chymical Oyl of Nutmegs. Dose twenty Grains to half a Drachm, every Night. Tincture of Oak-bark is a prevalent thing; so also Tinctures of Balautins, and Pomegranate Peels. Our Pulvis Bezoarticus has cured several, who have been given over by many Physicians, which it did by absorbing the Acid and Virulent Humour. Nor is our Pulvis Antifebricus, any mean Remedy. Salmon.

XVI. To Cure an extraordinary Flux of the Blood.

Take Mastick in Powder one drachm, 2 hard Yolks of Eggs, temper them with good Rose-Vinegar: Or Juice of Quinces, and give it to the Patient to eat first in the Morning. By this Medicine alone, a Man was Cured of this Distemper, who
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who had daily 70. Stools a day, when all other means failed.

XVII. Against Gripings and Wind in the Guts.

Take Oyl of Aniseed, half drachm; mix it with White sugar, and in a Cup of Wine; drink it fasting it doth the Work.

XVIII. A Clyster against Pains, and Gripings in the Bowels, Dysenteria.

Take Cows Milk, one Pint; common Spirit of Wine, four ounces; Gum-Tragacanth, one drachm; the Yolks of three Eggs; Oyl of Roses, two Ounces; make it Blood warm, to the dissolving of the Gum, and so put it up. Salmon.

G H A P. VI.

Shortness of Breath.

I. Against shortness of Breath.

Take of Saffron in Powder one Scruple, of Musk in Powder one Grain, give them in Wine; after take Spiritus Antiasthmaticus in Wine.

II. For the same.

Take Juniper Berries two Ounces, boil them well in two Quarts of Water, and drink of the Decoction first and last, and at other times. This helps all Diseases of the Chest, and will make you breath freely. Salmon.

III. Against shortness of Breath, with a Cough.

Take the Roots of Valerian and boil them with Liquorice, Raisins stoned, and Anniseeds, and drink of the Decoction often; this is singular good against the said Diseases, for it openeth the Passages, and causeth the Phlegm to be spit out easily.
IV. Shortness of Breath.

Physicians commonly say, That the strongest Purges are most proper in this Disease, if the Matter be highly peecant and inveterate: Paulus advises even to Purge with Coloquintida: Some despite Agarick, tho' a Pleagmogog, because of its weaknesses: Elaterium is a good Purge, not only in a Dropsey, but also in an Asthma and Orthopneæ, for that they are caused by gross Matter; it may be given of itself (in a proper Vehicle) to five, or six Grains; in Composition you may give it thus. Take Scammony ten Grains, Gamboge five Grains, Elaterium half a Grain; all being in fine Powder, mix them for a Dose, if the Sick be strong. Galen also approves of the most violent things. Take Mustard-seed one Ounce, common Salt half an Ounce, Elaterium fifteen Grains; grind them together, and make Troches. Galen with eight Troches; so that in each Troche you will have about two Grains of Elaterium: Or you may give it in

Powder, with a little Honey, or the Pap of an Apple. But that the Cure may be safe, Emollients Clysters may be given afore-hand and half a Pint of Aqua Mulisa after. These Purges may be given every fourth or fifth Day. Salmon.

V. Shortness of Breath cured by Vomiting.

Experience shews, That when a great quantity of impacted Matter lies in the Lappets of the Lungs, especially if there be a Sickness at Stomach also, that then I say, Vomits are of great use, and sometimes the Paroxysm is taken off with this Remedy alone. Salt of Vitriol may be given, from half a Drachm, to a Drachm: Aqua Benedicta, from three to four Drachms, or one Ounce to an Ounce and a half, if to very strong Persons: My Catharticum Argenteum, given from one to two Drachms, is one of the best of Remedies. Salmon.

VI. Shortness of Breathing cured by reiterated Clysters.

Take Mutton-Broth eight Ounces;
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Practical Physick.

Onces; Tincture of Colocynth his half an Ounce; Indian of Crocus Metallicum; Elixir Proprietatis, of such an Ounce; mix, and give it warm: In this case Lysiers ought to be given in small quantity, lest the Cuts too much distended, bud press upon the Diaphragm, and make the Patient more vehement and dangerous; and they ought so often to be repeated.

Salmon.

VII. For a vehement shortness of Breath.

I have often given with great Success, my Syrupus Sphrhiticos (see it in my Physt. Lib. 1. Cap. 34. Sect. I.) or that causes the Matter contained in the Cavity of the Breast to be avoided with the Urine through the Bladder, the Urine for the most part being much, thick, and doubled, by which the present Humours are carried not only from the Breast, and places of Respiration, but also from the head Veins and other parts: I have done wonders in this case by the tedious use of Spirit of Sulphur per Camp. given in pectoral Drinks. Salmon.

VIII. A Pectoral Drink.

Take Raisins of the Sun stoned, Figs slit, an, Liquorice bruised two Ounces, Elecampane Roots bruised, one Ounce, Spring-water a Gallon; Boyl all to two Quarts, and strain it for use. Dose half a Pint three or four times a Day. Salmon.

IX. Of the use of Opiates.

If Rest has been long wanting, and there be withal a vehement Flux of Rheum and Cough, though the stopping of the Catarrh cannot be without sensible danger, yet you must immediately give an Opiate, such as my Laudanum Volatile cum Aloe; for otherwise the Obstruction will so increase with the Catarrh, that before you are aware the Breath will be stop, which there is no great fear of by giving the Opiates; for that all Opiates stop the Flux by no other way than by thickning the Matter, whereby it cannot so easily flow to the part; the Humour then being thus thick.
thickened through the whole Man, and not flowing to the Bronchiae of the Lungs as formerly, it at length finds a vent by other ways, and that for the most part by Sweat, Urine, or Stool, either of which ways you must endeavour to promote, according as you see the disposition of the Body is inclinable. *Salmon.*

**X. An Inveterate Asthma.**

I Cured an Inveterate Asthma, that had been of fifteen or sixteen Years standing, by giving my *Pillae Mirabiles* twice, and then my *Family Pills*, as they are now prepared by me, (not as Hollier pretends to make them) once; letting a Day or two be between each; and so repeating the Course two or three times as you see occasion. *Salmon.*

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

Truly, because I saw the peril of her Life was not small, by reason of her being with Child, I could not pursue the usual methods of Cure, I took the following course. I gave her my *Volatile Laudanum*, at Night, before going to Bed, and the *Spiritus Antiasthmaticus* in all her Drink; and by this course in about a Months time she was freed perfectly from her Disease. *Salmon.*

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**CHAP. VII.**

**Diseases of the Breast.**

I. *A Pulsess for a Sore Breast.*

*Take new Milk and grate white Bread into it, then take Mallows and red Rose Leaves, handful of each, then chop them small, and boil them together til it be thick, then put in Honey and Turpentine, of each two ounces: white Lead six ounces; mix them, spread it on a Cloth and apply it.*

II. *F*
V. Against Pain and Swelling of the Breasts.

If it proceeds from Cold taken, or from a Blow, Bath the Place very well Morning and Evening, with Powers of Amber, for three, or four, or five Days, and the Pain and Swelling will go away. Salmon.

VI. For a Sore Breast.

If the Sore be recent, it may be Cured with our Balsamum Vulnerarium two Ounces, Mercurius Dulcis, Legated, half an Ounce; mix them well, and apply it. Salmon.

VII. For an Inveterate Ulcer in the Breast.

Take our Balsamum Amicium, two Ounces, Angelus Mineralis, half an Ounce; mix, and apply it, dressing the Sore Morning and Evening; It will Cure it in a Short time. Salmon.

VIII. For a Painful Swelling in the Breast.

Take our Balsam of Amber, and Anoint therewith Morning and Evening, and keep the
the part warm. If it proceeds from Cold, or a Blow, it Cures. Salmon.

IX: For hard Tumors of the Breast.

Take Gum Ammoniacum, strained and made up into a Plaister, it cures them to a Miracle; much more if it be made up with Juice of Hemlock. Or you may use Emplastrum de Ammoniaco, cum Cicuta; it is a Remedy that hardly ever fails. Salmon.

X. A Cancerated Breast not broken.

I Cured two Cancerated Breasts with the following. Take Diapalma six Ounces, Oyl an Ounce; of our Hercules 3 Ounces; mix them over a gentle heat; spread it upon soft Leather or Cloth, and apply it. The Cancers (that which was eldest) was not above six Months standing. The affidious use of this Medicine eased the Pain, in five or six Days time, and in the space of four Months time, or thereafter, perfectly dissolved the Tumour. Salmon.

XI. Soreness of the Nip cured.

Take Bees-wax 1 Ounce, Fresh Butter two Ounces, Venice Turpentine half a Ounce; mix, melt, andoint with it; it will be much the better, if you to it two Drachms of Oyl Wax. Salmon.

XII. A Tumour of the Breast broken.

Let the Patient Purge every day, or every other day, with Elixir Propriety according to their Strength and outwardly, let it dress with this. Take of our Balsamum Annuum four Ounces, Pulvis ad cera two Ounces; mix it apply it, and let it be dressed at first twice a Day, afterwards once a day. Salmon.

XIII. For that which the Yogur call an Ague in the Breast, viz. an Inflammation.

First Purge with our mily Powder, then apply Cataplasm of baked Turn for twenty four Hours; after bathe it with our Pou
VIL

Amber, and in four or five Days it will be well.

Another for an Inflammation of the Breasts.

Universalis being first pre-
mixed, as Purging with the Family Powder, &c. Apply outwardly our Balsamum Amicu; or if you please anoint with Balsamum de Chili, Morning and Evening.

Salmon.


d of Abortion or Miscarriage.

Abortion more dangerous than a Timely Birth.

It is not only more dangerous, but more painful, by reason of the violent divulgin of the Immature Fetus; hence it is that many Die, and such as escape, it is not without dangerous Symptoms, vehement Pains, Fears, &c. It is not unlike to ripe Fruit, which is diffizilly pulled off the Tree; whereas was it full ripe, it should drop of its own accord, whether it was ripe or not, which is the true cause of a mature or timely Birth. The danger is the more if the Fetus be in the sixth, seventh, or eighth Month, and the Woman be of a weakly Constitution; for that healthy Women never miscarry without eminent Danger.

II. Bleeding by the Womb, not always a sign of Abortion.

This is evident, for that some Women have their Terms all the time of their going with Child; and I have known some that have had them from the third Month to the last, after they had been stop't 3 Months, without danger; and therefore Midwives ought to be very discreet in making Judgment: For though a Woman with Child may void much Blood by the Womb,
Womb, yet it may be no Miscarriage, but either be a natural Flux, as it is to some Women, or only forewenth a Danger, which ought by proper Means to be prevented. Therefore Midwives ought diligently to examine the Matter excluded, whether it be Blood or Flesh, or Seed or Fetus, which by washing it in Water will easily be discerned; and Judgment may be made accordingly, whether there be an Abortion or no.

III. A History of a Woman that Miscarried.

A Woman gon with Child fourteen Weeks Miscarried: First much Blood came away, then the Membranes and Fetus: Two days after the Woman fell into a high Feaver; due means was used, and sufficient Cleansers; but the Placenta, or After-burthen stuck so fast, that it could by no means be removed; all the while she voided a filthy Cadaverous stinking Matter, and sometimes pieces of Flesh: on the tenth Day she died.

IV. A Spirit to prevent Abortion.

Take Spirit of Wine Gallon, Balaustians, Pomegranates Peels, Oak-bark of each four Ounces, Opium two Ounces; mix, digest the Opium, digest all together, for six or seven days then add to it a Gallon five Quarts of fair Vat Distill in an Alembick, and draw off five Quarts of Quor, which Dulcifie with white Sugar, and keep use. Dose four or five Spoonfulls, two or three times day. Salmon.

V. Another for the stronger.

Take of the former Distilled Spirit a Gallon, Catechu, Cortex Peruvian both in Powder, of each Pound; mix, digest, having it twice a day, for or twelve days, then keep it for use. Dose from or Spoonfull to two, or more Morning and Evening; will scarcely ever fail. Salmon.
I. A Powder for the same.

Take Antimony Diaphoric, Pearl, red Corral in the Powder, Levigated Powder of Crabs-Eyes, and Scruples, Balaustians in Powder, Nutmegs, and five Drachms; mix for a Dose to given Morning and Evening. Salmon.

II. Another Powder for the same.

Take Blood-stone, Muck, Olibanum, and fifteen Drachms; make all into a fine Powder, for one Dose to given Morning and Evening in a Glass of Tent. Salmon.

III. An Emplaster for the same purpose.

Take Blood-stone in fine Powder half an Ounce, Muck, Frankincense, Olibanum, of each an Ounce, Souch, Balaustians in Powder, and two Drachms, Galnum two Ounces, Pine-oin, Venice Turpentine, bought to make a Cérecloth, which apply to her Belly, and continue the use of it till the seventh Month, or time of Birth. Let it be laid on the Belly, and on the Loyns on each side, the Backbone being left bare; and every ten or twelve Days it may be changed.

IX. A most excellent mixture for the same.

Take of our Guttas Vita one Ounce, (see it in our Phylaxa, Lib. 1. Cap. 9.) and our Tinctura ad Catarrhos, tour Ounces; mix them: Dose one Spoonfull every Night going to Bed, in a Glass of Ale: Tho' there be evident signs of Abortion, yet this will prevent it; I have proved it above a hundred times with success. Salmon.

X. A Plaster from Riverius.

If the Child be not freed from the Cotyledous, apply this. Take Olibanum in Powder two Ounces, the Whites of five Eggs; stir them together over the Fire, always keeping stirring that they may not run to a Lump; adding also a little Turpentine, that they may not stick too much. Lay it upon Tow, and apply it to the Navel as hot as it
it can be endured, twice a day, Morning and Evening, for three or four days; in the mean Season also let her wear an Eagle-stone, or a Stone found in the Heart or Womb of a Hind, under her Arm-pits.

XI. A Cataplasm to comfort the Womb.

Take Crumbs of Household Bread two Pound, Camomil Flowers a handful; Mastick, Olibanum, of each half an Ounce in Powder; Nutmegs, Cloves in Powder of each an Ounce, Rose-Vinegar two Ounces, Turt or Malmsey-wine a sufficient quantity: Boil all over a gentle Fire, to the consistence of a Pultice; put it into a Bag or folded Cloth, and apply it hot to the bottom of the Belly.

XII. A Cataplasm to prevent Abortion.

Take of our Balsamum Amicium two Ounces, of our New London Treacle one Ounce; mix them, and with Powder of Rue make it of a consistence; apply it warm to the Belly. Salmon.

XIII. Prevention of Abortion.

A Woman who had carried four or five times and dispaired of ever having a live Child, I Cured by the following Remedy. Take Rhenubarb four Ounces, fill it thin; Anniseeds, Camways bruised, of each to Drachms; put all into large thin Rag, with a slot in it, and so tie it up, whil put in a Gallon of Ale in Stone or Glass Bottle: after it has stood three or four days drink of it. This I drank of all the time of going with Child, and it went her whole time cheerfully and well: I have prescribed the same to several other Women with the same Success. Salmon.

XIV. An Observation worth noting.

Consider whether there be a real Miscarriage or no, viz. whether the Foetus actually excluded, or other fears of it; If it be actual done, you must abstain from all astringents, and things preventing Abortion, and the Forces, Locusts, etc.
CHAP. IX.

Want of Appetite.

I. If want of Appetite proceeds from a cold nose, or cold Flegm afflicting the Ventricle or Stomach, it will be necessary to give a proper Vomit, and then such things as may heat and corroborate it.

II. A Vomit evacuating Flegm, and cold and watery Humours. Take our Pulvis Argenteum 10. grains, mix it with the Pulp of a rosted Apple, and give it in the Morning fasting; drinking warm Broth or Posset-drink after it. The third day repeat the same Dose.

III. Then to warm, comfort, and restore the Stomach,
SALMONS

salmon. Take our Tinctura Stomachica, from half a Spoonful to a Spoonful in a draught of Ale or Wine, Morning, Noon, and Night, a quarter of an hour or more before eating; it does Wonders, and restores the Appetite, tho' lost for many Months: I have proved it many hundreds of times for these twenty-five or twenty-six Years together. Salmon.

IV. Salt Meats are also good, because they irritate and provoke the languid Faculties of the Stomach; Salts also have an inciting and attenuating Virtue: and next to these such things as have a volatile heat and sharpness, as Mustard Seed, Onions, Garlic, Leeks, Shallots, &c.

V. When Flegm disaffects the Ventricle, that is, tough, thick, and viscous, whereby the Appetite seems to be almost destroyed, it will be necessary that you use Medicines of another Nature, viz. such as are acid, sharp, and cutting, for that these things not only separate the offending Matter from the Tunicles of the Stomach; but also prevent Putrefaction, and the Generation of the like for the future.

VI. For this purpose Spirit of Vitriol is most commendable by some, and 'tis doubtless a good Medicine, but ought to be cautiously used to dis Bodies, lest it induces a Consumption.

VII. But in fuller and matter Bodies it is not only safe but very profitable, much especially, if the Anorexia or want of Appetite proceeds from Choler, Yellow or Green, abounding in the Stomach.

VIII. In this case I commend my Spiritus Aperiens, and Syrupus Diasulphuricus (see the in my Phylaxa Med. Lib. Cap. 14. Sect. 1 and Lib. Cap. 36. Sect. 1, given first to 30, 40, 50, or or more Drops in a Glass Ale: the other in all to drink the Sick drinks, to Spoonful, more or less, they can Affect it, and take it assiduously for fifteen, or Twenty, days together: they are Medicines that seldom fail of the effects, and are beyond Commendation. Salmon.

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IX. I always adjust the Medicaments for cure according to the Causes: where there is an exceeding Coldness of the Stomach, my Tinctura Absinthij is beyond compare, so also Elixir proprietatis sine Acido: To these things, add our Aqua Bezoarticâ and Tinctura Corallorum Composita, given in Wine.

X. If the want of Appetite restored by taking Acids, is a Sign that the Acid Humour in the Stomach is Languid, debile and weak; but not, or it rather is hurt by it, it is a sign that it is too rampant and Vigorous, and therefore Alcalies as Tincture of Tartar, Volatile Sal Amphiack, or our Spirit. Antisphâmarthmatics ought to be given, and other like Volatile Salts.

XI. The loss of Appetite, which arises from decay of strength, or old Age, is seldom or never cured, unless proceed from a Cold Use, in which case Volatile aliphurs, and Spirituous Things be proper, but things that lay too much must be cautioously given: The Stomach may be Anointed with Oyl of Mace: or you may use this: Take Balsam of Amber one Ounce: common Oyl, 1 dram: mix them.

XII. If there be neither Sickness, nor weakness, nor old Age present, and yet the Person complains that he never comes to his Food with a Stomach, or ears with an Appetite; the only way to restore such an one, is to let him fast till he is hungry, for long want of Victuals and emptiness in such always breeds an Appetite.

XIII. In Women, especially such as have Gross Bodies, want of Appetite is cured (if not with Child) by proper Emeticks and Catharticks. For the first of these I commend our Cartharticum Argenteum, given to a dram, in a Glass of Ale: For the latter, either our Family Pills, or our Family Powder, both of which may be taken 2, or 3, or 4 times, with due intervals. Salmon.

XIV. If it happens in a Woman with Child, all or most of the Preceding Courses must be avoided, and other...
Courses taken. The juices of Oranges and Lemons with white Sugar may be daily taken for some time: so also Canary made acid with juice of Limons: and if heat also abounds; a Decoction of Tamarinds sweetned, alone, or mixt: A Syrup or Infusion of Rheubarb, is of good use.

XV. Want of Appetite in Consumptive People is ofdangerous Consequence: some commend as the best thing Elixir Proprietatis given in wine: it may be good for a little Seafon, but long it must not be taken, lest it also induce the Consumption. The best thing which I have found by my large experience is Our Tinctura stomachica given to a spoonful, 2. or 3. times a day in a large draught of new Milk: And altho the ingredients thereof heat Violently, yet by reason they are of thin Substance and parts, their heat is quickly dissuaded, and so do no harm. Salmon:

XVI. If Sickness at Stomach and want of Appetite proceed from worms (as some times it does) Our Tinctur. Absinthij, or Infusion of Worm-wood, in Rhenish Wine, or Canary, is good Salmon.

XVII. Galens Antidotus The speciana, for want of Appetite. Take Smallage-feed xij. drams; Myrrh, Anis, feed, Opium, ana vj. drams White-Pepper, v. drams Parsley-feed, Long-pepper Spicknord, Cassia-Lignea ana iv. drams; Castor, Saffron, Flowers of Junce Odoratus, ana iij. drams; Cinnamon, ij. drams; Honey pound: make an Electuary dose the quantity of a Hazle-Nut, at Bed-time, in little Drink.
CHAP. X.

Loss of the Use of Limbs.

I. In many people here in England there is a loss of the use of their Limbs, the most part caused by taking great Colds; and sometimes it is the effect of the Palse: the like may happen in the West Indies; but though in those hot Countries it is possible to proceed from such a Cause, yet it is oftener, and more generally known to proceed from the Belly-Ach, and that kind of Belly-Ach, which proceed from dryness and Covitiveness of Body.

II. If it proceeds from taking of Cold, though Sudorifics are commonly used yet they ought rather to be used after a Legitimate purging and cleansing the Body: let the Sick first take our Pilâce Mirâbles from a Scruble to a dram. And repeat the same for 2. or three times with due Intervals between each Purging, as of two or three days or more, as they are in Age and strength.

III. After sufficient purging and cleansing the Body, let the Patient sweat well with new London-treacle, for 3. or 4. times or oftener as you see occasion; and be very cautious that the Sick takes no Cold again: and in the time of sweating, Frictions ought to be used to the helples Limb, with course Cloths: that, as by the Diaphoresis, the nervous juice becomes depurated and clean; so also by the rubbing the natural Spirits may be called back again.

IV. After Sweating the weak Limbs are to be bathed alternatim with Pow- ers of Amber and Powers of Juniper; and in strong robust Bodies, and where the Skin is very thick, with Oyl of Amber pure and simple, for some few daies; and then
then afterwards with Powers of Amber, &c.

V. If it be caused from a Palsy; there ought to be some gentle Purging, but with such things as more particularly carry off the cold, glutinous, and clammy Humour, which has devolved upon the Nerves; among which our Vinum Catharticum is none of the meanest: if it be a strong Man, and in the flower of his years, you may, with caution, give the former Pilulae Mirabiles; if he complains of a fulness and heaviness in his Stomach, give him One Two, or Three Doses of our Impetus Mineralis, and you shall find a wonder succeed.

VI. But during all this, you must sweat oftentimes, and powerfully by giving our Vinum Catharticum inwards, and provoking the Sweat with Spirit of Wine, in Hartman's Chair, if you have such a one, using Frictions withal, as before directed.

VII. Outwardly let the paralytic Limbs be well anointed, Morning and Evening, with this following Oyntment, Take Chymical Oyl of Rosemary and Amni-seeds, of each an ounce; Volatile Sal Armoniac in fine Powder half an ounce; Palm Oyl half a pound; mix them for use: Rub it well in before a good Fire.

VIII. Inwardly, let the Sick take every morning this: Take our new London Treacle, Volatile Sal Armoniack, and Five grains; mix it with pulp of Figs, and give it: an hour after the taking of it give this: Take our Spiritus Cosmeticus half an ounce, Powers of Rosemary half a drachm, Spiritus Antiasmaticus Twenty Drops mix, and give it in a Glass of Sack, or Ale; and give the same at Night, continuing this course for a month together.

IX. But when it proceeds from the dry Belly Ach, as for the most part it does in the West Indies, this following method is necessary to be pursued: First, Give the following Clyster, R. Chicken Broth a pint, Honey or Salt, half an ounce; Tinctura Aurea One Ounce, (or instead thereof, boil two ounces of the Pulp of the bitter Gourd in the Broth) then exhibit the
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1. If the clear Liquor warm, if it comes away without any apparent effect, repeat it again.

II. Then purge with our Salubris Mirabiles, two, three, four, or six times, as need requires, with intervals between each Purge; but for poor People, who cannot do to the charge of theseills, or if they be not to be had, use this: Take a large quantity of Peach Leaves bruised, viz. about forty bandels; Pulp of the bitter Gourd six ounces; boil all in a gallon of Water to two Quarts, rain and sweeten with Sugar and Honey: Dose from half pint to a pint, according to Age and Strength: This Purge, at due intervals, is to be repeated three, four, five, or six times, as you see need.

XI. This done the Bowels, and all the pained Parts and named Limbs, are to be bathed with Powers of Amber Morning and Evening; or with Oyl of Turpentine two ounces, mixed with Hogs-lard Eight Ounces.

XII. Lastly, In the los of the use of Limbs, proceeding from what cause soever, this following Drink must be constantly used and no other, without which a perfect Cure cannot be expected: Take Juniper Berries well bruised, Seeds and all Four Ounces; Fountain Water a Gallon; boil all to Three Quarts or Five Pints: strain out the clear, and put to it of Spirit of Wine Four Ounces; sweeten with White Sugar, and drink it as your ordinary Drink. This Dyet will seldom or never fail the desired end, which is to restore the Sick to the perfect use of their Limbs, and without which it can scarce-ly be done. Salmon.

CHAP.
CHAP. XI.

Of the Cholick or Belly-ach.

I. To Cure the Belly-ach in a Child. Take the best Brandy a Quart, Cinna-
mon, Cortex Winteranus, an half an Ounce, Annis-
feeds an Ounce and half, Rheubarb very thin sliced, or grosly bruifed, two Ounc-
es; mix, and in a gentle heat of a Bath make a Tin-
citure. Dofe from two Spoon-
falls to eight, alone by it felt, or sweetned with Su-
gar; but to Children give it sweetned with Sugar, and mixed with a little Ale: It is a thing not to be con-
temned, and which I have proved almost a thousand times. Salmon.

II. Where a continuing and long lasting Belly-ach, has been with a vehement Flux, I have Cured it by the following Diet Drink. Take strong Ale a Gallon, choice Bran-
dy a Pint, Rheubarb thin sliced four Ounces, Annis-
feeds bruised i Ounce: Tie them up in a loose thin Rag with a Stone in it, and put them into the Ale and Bran-
dy, and let the Sick continually drink of it: I have used it in severall Cures of Patients, and never found fail. Salmon.

III. For the Cholick, accompanied with a Quartan Ague. Take Butter of Antimony rectified from Regu-
lus of Mars, 'till it is clear. You may give of this from two drops to five, in our Aqua Bezoartica. Salmon.

IV. For a Pocky Cholick, or the Belly-ach in Pocky Hab.
of Body. This is difficult to be remedied, and many times not without much trouble, and sometimes dan-
erg to the Sick; this following is of wonderful use. Tak
Cude Antimony, Sal Armomick, of each as much as you pase; reduce them into an palpable Powder, then sublime; so will you have red Flowers: Take of these Flowers 4Gr. iiij. ad vj. Of white Precipitate well edulcorated a Gr. ad 8. Mix them, and with Epsam de Peru, a sufficient quantity, make a Mass for one Use of Pills. 'Tis a wonder-Medicine, and not eough to be praised: But if I have a Patient be Young or weak, you must proportionally lessen the Dose. You may give it in the Morning Ething, and let the Sick beare of taking Cold. Sal-

V. The Cholick, with a vehement Catarrh and Cough. Where the Griping of the Jlewes is with Costiveness Body, which is for the most part accompanied with great Cough and Catarrh, Here is no better Remedy upon Earth than our Spiritu- Anticolicus, of which Sick may take half a Spoonful every Morning and Evening, in a Glass of Ale or Wine; and if it be vehement, in all the Drink they take. Salmon.

VI. The Cholick, with a violent Flux of the Belly downwards, and a vehement Catarrh upwards. I have several times seen this preternatural Flux, though it be not common: Once I remember I had a Patient afflicted therewith, and in a most deplorable Condition: I Cured him by giving a Spoonful, or Spoonful and half of my Tinctura ad Catarrhos, Morning and Evening in a Glass of Ale, and in a Weeks time he was perfectly well. See it in my Phylaxa Med. Lib. 2. Cap. 9. Sect. 1. Salmon.

VII. One Purge, faith, Rol-sincius, given with judg-

ment in the Cholick does that alone, which ten Clysters will scarcely reach, especially in the Cholick pain from Ob-
struction of the Excrements above the value. It was ob-
served when a Patient had thirty Clysters given him without any benefit, that another Physician gave him an Ounce and half of Man-
na, with two Ounces of Oyl of sweet Almonds, in fat Chicken Broth, and eased the Patient of his pain. We in the West-India's in this case, where the Constipation is great, give a strong Decoction of the bitter Gourd, or bitter Squash made in Water, which effectually does the Cure at once, if given in the beginning of the Disease: Pulp of Colocynthis here will do the same. In the West-India's (where Peach-Trees are plentiful) the Disease is Cured by taking three or four times Syrup of Peaches; or by taking a very strong Decoction made of the bruised Leaves of the Peach-Tree. Salmon.

VIII. Sometimes when Clysters are given, they come not away, but almost suffocate, by reason of their ascension being stop'd by much Wind; in this case if one, two, or more Clysters do not come away, you must either put up a very sharp Suppository, or recall them with a small Clyster made of a strong Tincture or Decoction Pulp of Colloquintida.

IX. Where the Cholick proceeds from a kind of Garlic, or Phlegm, weak Clysters must not be given, made of O Hiera, and the like; these though in a gentle Cholick may do some good, yet in a violent one, can do nothing, rather mischief: this case nothing less than a strong Clyster made with our Tin& 1ura Aurea (see Phyl laxa, Lib. 2. Cap. 5.) will do any good. After the Clyster has been taken, if it is come away, let the Patient be three or four times Purged with our Pilula Arable (see Phyl laxa, Lib. Cap. 59.) and he will be perfectly Cured, that the Disease will no more return from that numerick Case.

Salmon.

X. In a vehement Cholick with Obstruction of the Course I gave the following things: 1. I Purged the Sick with my Pilulae Mirabiles thrice. 2. I gave the following Powder. Take Livid and Galls of Eeles, dry the
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X. A Venereal Cholick. Take Decoctioin of Juniper Berries a Pint, Jus Aureus one Ounce, Beneclita four Ounces, mix for a Clyster; it gives ease almost in an Instant, and brings away the morbidick Caule or Matter after a wonderful manner. Salmon.

XIV. Rondeletius faith that Castoreum and Emphorbiurn are of good use, if the pain be constant and stir not from its place; yea, he estimates them not only as a present, but as the ultimate Remedy: If you take six, eight, or ten Grains of Castor in Wine, and drink a little after it, it will quickly Cure: And five or six Gr. of Emphorbiurn may be Infused, and taken (the clear Infusion) in the same quantity and manner.

XV. If the pain be in the upper part of the Belly, above the Navel, Clysters seldom do any good; for they never reach the Morbidick or offending Matter; yet sometimes, even in these cases, when the pain is very violent, and the Humours crude, Clysters may be given, but they ought to be made of strong Attractives, such
but all in vain; nor could the Opiates do any good for that they constipated the Bowels much more, which were before coffin, and so rendered the Disease, to all appearance, incurable, so void of true Medical Sense or Knowledge, were those Men of great names, which had been before concern’d with her: in short, they neither gave her any nor made her go to so that what with the anguish and Pain, she given over and lay dead. In this state Condition, a Gentleman then present, men that I might be sent which was according done, when I came thither I viewed my Patient, appearance of Life could discerned, so that I had small encouragement to however, being entre by her grieved Parent was persuaded, ever their satisfaction. The pothecary was sent and gave me an account all that was done; I could not forbear blaming Physicians, for acting preposterously, against rules of Art, as to presc Opiates in a Cholick, a strong constipation of Bowels: The Apothe could no ways take part, but was of my opinion. But the business now, what was most be done; nothing could be done; nothing could given by the Mouth, her Teeth seemed to
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Practically the former Clyster, which was presently given, and in an hour came away, in many hardned Excrements, after which, the Sick discerned to breath: I led the same Clyster to be administered again, and the Region of the Abdomen, to be bathed very well with Powers of Amber, a Flannel moistened with the same, to be laid over the afflicted Parts. The Clyster stayed Two hours with the Sick, and came away with more hardned Excrements; after which she opened her Eyes, and seemed to move her Hands; and in about six hours she spake. The first Clyster was given about Ten in the morning, the second before Seven: About Eight at Night I prescribed this, Mutton Broth three quarters of a pint, Aqua Benedicta, Venice Turpentine two Ounces, Oylone Ounce, and make a Clyster. She confessed she had great Ease before this was exhibited; after she had received the last, she confessed she was in perfect Ease; it came away from her in about an hour and quarters time: After which, I first gently purged her with a Dose of my Family Pills; then with two Doses of my Pilulae Mirabiles (but withal giving her respite to recover Strength) after which she constantly took my Spiritus Anticolicus, in all her Drink, and became perfectly well. Salmon.

XVII. A Cholick proceeding from Gravel, obstructed in the Reins; It was plainly perceived to be an Obstruction of the Reins, because the Sick could not make Water. I prescribed the last of the afore-going Clysters, which was repeated three times, once every day; and the Patient, by this means alone, was perfectly cured: And this might possibly be performed by the Balsamick and Diuretik Particles of the Turpentine, being received into the Lacteal Veins, whereby it was mixed with the Lacteal Juice, and so entred into the mass of Blood, and was circulated with
with it; whereby, altering its Crasis, it opened the Ob-
structions of the Passages, and so provoked Urine; for
always after the Clysters, the Sick made a very
large quantity of Urine. This thing I have many
times experienced. Salmon.

XVIII. In some Patients the
best Clysters do little good; and
by I know not what hidden
cause, the Pain, in a day
or two, or three, returns
again, as bad as ever, or
worse: these, by the fol-
lowing Suppositories, have not
only found present Ease, but
the Cure has succeeded, as
if it had been done by In-
chantment. Take Honey One
Ounce, boiled to a thickness,
that it may be wrought with
ones Finger; then add in
Powder Sal Gemtwo Scruples,
Troches Alhauddal half an
Ounce, and with distilled Oyl
of Wax, ten drops, make and
form a Suppository, which let
be put up in the Paroxyym.

XIX. Whether the Cholick
comes from Choler or Vitreous
Flegm, sharp and emollient Cly-
sters, are of excellent Use: And
sometimes Clysters made
only of Oyl, or of Oyl thre
parts, Turpentine one p
have saved the Life of
Patient: For since the Cy-
llick is caused by the Co-
being obstructed by ple
of Matters above, Wind
the middle, and a gi
quantity of hardned Ex-
mements below, whereby
Wind can neither get
nor down, or get out: I
necessary first of all, to o
the lower Passages, and
help the dryness of
Bowels, which may be do
by Lenitive and Emol
Clysters; and if the ma
be tough and viscous
sharp, incising and attract
ones, such as we have b
fore described, which m
be so long continued, all
the hardned Exc
ments are taken away: N
must Oyl be omitted, t
cause it mollifies and loof
much more than any
queous Body, and lea
the Bowels in a bet
 temper. Salmon.

XX. Fienus advises to n
Narcoticks or Opiates with P
kers. And this may be go
where the Constipation
not Great; for by this me
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If sick has present ease; tough flegm or matter is afterwards carried off, and wind descending into the bowels, is discussed. In this case take this: Take Extract of fine Aloes, one Scruple; Scammony in fine Powder eight Grains, of our Volatile Laudanum, with Aloes, five or six Grains: Mix and make a Bile, to be given at night.

XXI. Bartholinus saith that stokers of Tobacco-Smoak are silent, and a present help. Here is a Pipe made on purpose for this use; but the Smoak may be blown up the Wicks by a common Tobacco-pipe, which for the most part effectually brings away the hardest Excrements, diffuses Wind, and even cleans the Intestines of cold glairy Phlegm.

XXII. An Electuary to purge in a Cholick: Take of Aloes, pulp of Raisins of each half an Ounce; Calomelanos in fine Powder eleven Grains, Bezoar medicinal a Scruple: Mix them all in a Dose. Salmon.

XXIII. If the Excrements be very muchhardened, Clysters of pure Oil ought first to be given; then such as are more sharp: For the Oil first dissolving the Excrements, they are the more easily brought away by a sharp Clyster, such as this: Take Broth, Oil Olive, of each seven Ounces; Elixir proprietas fine Acido one Ounce and half; mix them. 'Tis a thing beyond Commendation, if seasonably used.

XXIV. If the Cholick proceeds of billious humours, whereby the Constipation of the Bowels is vehement; one of the best of simple things, is Syrup of Peach-blossoms three Ounces given at a time: Or this, Take Extract of fine Aloes, Calomelanos in fine Powder, ana one Scruple, Scammony seven Grains; mix and make Pills for one Dose; it seldom fails. Or, Take pulp of Raisins half an Ounce, Calomelanos a quarter of an Ounce; mix for a Dose: After which, drink an Infusion of Sena and Rheubarb, sweetened with Manna and Syrup of Roses.
Roses. After the Purge has done working, give eight or ten Ounces of Oil of sweet Almonds; and let the sick repose himself. Salmon.

XXV. Rondeletius tells us he has cured several with a Clyster made of Decoction of Hedge-mustard, especially being made with Wine; You may sweeten it with Honey.

XXVI. Hercules Saxonia faith, I must ingenuously confess, I have cured several in one day with this Medicine: Take Diaphœionicon half an Ounce, Species Hiera three Drams; mix for a Bolus.

XXVII. In some cases, especially where Convulsions attend a Cholick, it is good to make Revulsions by vomit: Some prescribe a Vomit by Leaves of Asarabacca, and it is a good one: But there is no better Emetick for this purpose, than our Pulvis Emeticus, or our Cartharticum Argenteum: The first may be given from three Grains to fix or eight in Broth or Poffet drink; the second to a Dram, or a Dram and half, in like manner: They are easie and safe. Salmon.

XXVIII. In some Constitutions troubled with a Cholick, Lime and strong Liquors are very pernicious, and always generate the matter causing the pains: In those cases drinking of Water is the only remedy, and Fountain-water in which Sal Prunella (a Scruple to half a Pint) is dissolved, and well sweeted with Sugar; and this always certain in a bious Cholick, especially if accompanied with a Fever in which cases, as also in all inflammation of the Colon, his Remedy never fails.

XXIX. This is also to be noted, That where there is occasion using my volatile Laudanum. Vita, new London Treael of any other of that kind, ha they ought to be used while there is yet strength: For if they be used when the forces are wafted, and their confumed, or near death, they will not only do no but also hasten the Parish death, taking away Life.
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XXXI. Authors say, Clysters should first be given, as of Oils alone, from six Ounces to a Pound, which the sick is to keep all night. If evacuation of excrements follow not that, then exhibit five Ounces of Manna, dissolved in Broth, ormatiz’d with Cinnamon and other Spices; for that by its softness, moistness, and subtilty of parts, loosens and enetrates, and by softning spels the Excrements. If this does not, Oil may be given again, from six or seven Ounces to a Pound. When the Excrements are brought away, purge with this: Take Sena an Ounce, Aniseeds bruised a Dram and half, Salt of Tartar one Dram, Juice of Liquorice half a Dram, Spring-water a Pint; make an Infusion over a gentle heat for twelve or sixteen hours, and strain it out for four Doses. This will effectually cleanse the Bowels, and take away all the Excrements, or remaining morbid matter: Or instead thereof, you may use our Tinctura Aurea, from half an Ounce, to a whole Ounce at a time, till the whole Cause is removed. Salmon.

XXXII. Should the Disease yet return, and the Cholick pains be violent, there is a necessity of having recourse to Opiates: You may give them from 2 to 4 or 6 grains of our Volatile Laudanum; after which give this: Take of our Spiritus Cosmeticus a spoonful, or spoonful and half, choice Canary six spoonfuls to eight; mix them, to be given immediately after; and the whole Region
the Abdomen is to be bathed with our Spiritus Anodinus: And these things are so much the better, if the Constitution be hot: But if cold, the morbid matter is made thicker, and the Disease becomes yet more stubborn.

XXXIII. When the Bowels or their Tunicles are thus afflicted with a gross, tough, and cold matter, heating things ought to be used, whether they be Catarrhick, or Alterative only. In this case you may purge with this: Take of our Tinctura Aurea from half an Ounce to an ounce, Powers of Anniseeds half an ounce; mix them with a Glass of White-wine or Ale, for a Dose. An Alterative Essence of Garlick is an admirable thing; for it exceedingly heats & warms, discourses Wind profoundly, and withal prevents the breeding and increase of the cold slegmatick Humor.

XXXIV. To make the Essentia Allii, or Essence of Garlick, of so great use in this case. Take a large quantity of Garlick, beat it well in a Marble Mortar, and reduce it to an impalpable Pap as much as you can; put it into a long neck'd Matras, or large Bolt-head; which seal is hermetically, or otherwise well close it; set it to digest in Horse-dung, or a Salt-heat of equal strength or forty days: Then open the Vessel, take out the matter; which will most of it be reduced into a slimy Liquor; strain out the thinner part by pressing: Digest again in a little Sand-heat, or rather in B. M. that there may be a residence of the gross parts. The thinner separate by inclination, which perfectly purifie by adding every quart of the Liquor from half an Ounce to a whole Ounce of its own Salt; or for want of the Same, as much Salt of Tartar; digest again for forty days, then separate the pure from the impure, and keep the Essence for use in a close Stop: It will keep a long time, and be as it were incorruptible. Dose first half a Spoonful to one or two spoonfuls, or more. The Essences of Plants made after this manner, will be transparent, either of an old
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XXXVI. These Essences thus drawn from the whole Plant, or its parts, are purified and exalted until they arrive to the nature of their first Being, which will eminently possess all the central Virtues of their mixt; for here Art and Nature, in this Preparation, have preserved all the feminal Powers with which it was endowed; and these Essences contain in themselves all the efficacy and Virtues of the Plants of which they are made. The addition of the Salt of the Plant, not only adds to its virtue, but it also causes to separate all the heterogeneous and slimy matter which did hinder the exaltation and perfection of the Medicine, and brings it to the highest clarity and purity imaginable. If three or four Ounces of white Sugar be added to every Pint of the Essence, it will not only help to its conservation, but also be more pleasant to the Patient: And withal, if you put a little Spirit of Wine, or Medicament not enough to be valued. Salmon.

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

Take a great quantity of smallage when in Flower, at it well as aforesaid; distil it in a long-neck'd Flask, in a Sand-heat; strain the thin by pressing; digest again in a very gentle Sand-heat, or B. M. to make a farther separation: separate the thinner by instillation; which perfectly life by adding to each of Liquor from two toms to half an Ounce of Salt; or for it of it, as much Salt of tar; digest again for forty days then separate the tholy clear, and keep it to stop for use. Dose in a spoonful to two or three spoonfuls, or more, in oals of Wine. This is a
instead of the Sugar, five or six Ounces of our Syrupus Volatilis, the Preparation will not be the worse for it. Note also, these Essences may be given in Wine, Water, Broth, or Decotion, as the sick best likes. They restore decayed strength, and bring Nature back again into its old path, for the health and preservation of the Body. Salmon.

XXXVII. The Essence of Peach-leaves.

Take Peach-Leaves (long before the Fruit is ripe) so many as by supposition you may have six Quarts of juice from; beat them well as before; digest all according to the former method for forty days: Strain out and digest again, separate the thinner part, and with its own Salt, or Salt of Tartar, in the former proportion; by digestion purifie and perfect the Essence by another forty days space of time. Lastly, adding three or four Ounces of white Sugar to every Pint or Quart, keep it close stopp'd for use. Dose from two spoonfuls, to four, six, or eight, according to age & strength.

It purges well, and carries off the morbidick cause to Miracle; but it ought to be taken three, four, or x times, as the exigency of the Diseafe requires. This is a specifick in a Cholk beyond most other things, and withal very safe. Salmon.

XXXVIII. Among Car- natives, or Discoucers of Wine, I commend (from a very long and large Experience) our Powers of Anniseeds, Powers of Carraways of Juniper-berrys, Limons, Cloves, Nutmegs, Rosemary, and the like. Or of these the following Composition may be made: The Powers of Cloves, Nutmegs, and one Ounce of Annisels, Carraways, and an Ounce and a half; of Juniper, two Ounces and a half; of Limons and Rosemary, two Ounces and a half: all for the Uses aforesaid.

Dose half a spoonful in a Glass of Ale or Wine.

XXXIX. This is also certifie from a very great Experience, That as vehement Chocks are often caused from a tough, viscous Phlegm, fio
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been cured by a Decoction of Guaiacum, and its Bark. And several Histories of Cures performed by it are extant; but the most eminent is that of a Bath-keeper of Vienna, after he had been tortured with a most vehement Cholick for nine months, and used a great number of things to no purpose, his Disease still increased upon him, and by drinking of Spaw-waters was still exasperated. He was married to a young Wife, and she was also afflicted with the same Disease, and dead of it: He feared the same fate, and began to be convulsed in his whole Body; so that his Physicians began to fear, that the Disease was or would be translated to the Genus nervosum, or nervous Stock, and so cause a Palsy. Having stopt his Convulsions by other Medicines, he gave him Guaiacum Wine, according to the Advice of Amatus Lusitanus, Cent. cur. 32. to cause him to sweat, which he did for five days, and was perfectly cured: Germ. Eph. An. 3. p. 487. This Cholick the Physician judg'd

XL. But though these Aromaticke Potestates are so admirable in the precited case, and powerfully resist the Cause; yet it is my Opinion, That nothing exceeds my Spiritus anticolicis, being profitable in all the intentions of the Cure; for that it not only corrects both Phlegm and cholere, and discurses Wind when bred, but also hinders from breeding. It not only discurses Wind, or conceives it, but prevents its extension, or rarification again. I could produce several Histories of this Cure, performed by this Medicament alone.

XLI. Some, after all other Remedies have failed, have
arose from phlegmatick Humours, the Seminaries of Wind, which being dissol
ded by that diaphoretick Wine, were spent by Sweat: Some Laxatives were also
given between whiles.

XLII. In a Cholick proceeding from a hot cause, hot things, whether for inward or outward
use, must be avoided, lest an
Inflammation be caused: In this
case purging Waters, clarifi
ced Whey with Senn, and
Syrup of Violets, drank plen
tifully, are given with good
success: and outwardly to
the Bowels, Willis advises to
Fomentations of a Solution
of Nitre, or Sal-Armoniack,
as in pains of the Gout; and
sometimes, as Septalius re
ports, of simple cold Water.

XLIII. If the Cholick be
caused by hard Excrements,
hindring the passage of the
rest of them, and of wind,
Emollients must first be u
fed, and afterwards sharp
things to irritate the faculty.
Sennertius.

XLIV. I had a Patient that
for Four Months had been
troubled with an almost i
vincible Colick; at leng
he desired my help; I or
gave him my Spiritus An
colicus, two Drachms at
a time, in a Glass of Wi
and made him sweat up
it; and by the using of
about two or three Ounc
thereof, he was Cured.

XLV. A Man, about six
Years of Age, mightily co
plained to me of a grind
pain in his Groin, which
always seized him just at
Night, and this had con
tinued with him for the
or four Months; the Co
stitution of the Bowels ill
this while being as it shou
be, for, he was neither
Costive nor Loose; from
whence I conceived it to
be rather a Flatulency in
the Muscles of the Abdons,
than in the Colon, and was
proved; for I caused him
in the Morning, Noon, and Night
to bathe the Part afflicted
with Powders of Amber; and
this alone in about a Wee
Time (without taking any
thing inwardly) cured him.

XLVI. I have several times
not presently, by reason the Opiate is mixt with it, and therefore I give it over Night, but it commonly works by the next day-
noon: yet this is very ob-
servable, That the Patient does not feel himself as if he had taken a Purge, but lies very quietly and pleasantly all Night, the Physick not disturbing him, griping him, nor making him sick; and when it does work, it is with a great deal of pleasantness, without any pain at all; and by this silent way (as it were) of carrying off the Humour, the Paroxysm is many times presently at an end.

XLVII. If the Pain, as I said before, be not in the Bowels, but in the Muscles of the Abdomen (from what cause soever, it does not so much matter) it is sometimes cured by a Vesicatory applied upon the part, or a little below the Navel; and this is often done with very great success: But you must by no means lay it upon the Navel; lest Convulsions or Swooning follow, by reason...
of the commerce of the umbilical Vessels and the Heart. For a man certainly dies, if the Skin be flea’d off the Navel, though ’tis possible he might live, if he was flea’d in any place besides; which is a note, worthy observing.

XLVIII. Authors say, That Mercury-Water, inwardly taken, radically cures the Cholick: I have not had the experience of it, but this I know; That being my self feized with a vehement Cholick, I drank about a quarter of a Pint of Wine, digested a Month upon my Hercules, and it cured me momentarilly, or upon the spot: And some years since that time, I have several times been troubled with that Disease, and in like manner applying my self to that same Remedy, I have always found the same success, to my very great satisfaction: But the Philosophical Reason of this thing, is not very easie to be penetrated into.

XLIX. Alexander Benedice commends this: Take Nine two Ounces; dissolve it in sufficient quantity of Water, with which mix as much O, and exhibit it by Clyster, of due heat. This, they say, wonderfully draws out thick Matter, and dry compact Excrements. It may be a good thing for all that know, but I have had no experience of it. This is probable, That if it proceeds from a hot Diftemp of the Viscera, or Intestine, this Medicine may do good; but if from a Cold, it must be infallibly naught.

L. Speedwell, is commended by Crato, as a Specific in the Cholick. 1. I drinking the Decoctic thereof made with Wine, with half a Drachm of Myrrhe. 2. By exhibiting Clyster-wife, a Decoctic thereof in Chicken-broth. He also says, That when no other Remedies would do, he cut Root of Mastro-wort, put it into a Glafs of Wine, and gave it to drink every Day before Suppe, which made the pain cease.
LI. This following Clyster has cured many: Take Walmsey, or Muskadel, or for want of them Malaga, or Cautery six Ounces; Oyl of Nuts for Ounces; Powers of Juniper, and of Rue, of each an Ounce and a half; mix, and exhibit it hot. Inwardly, you may give by the Mouth or Tinlotia Anticolica, from half an Ounce to one Ounce, mixed in Wine: Or this Powder: Take Powder of the Testicles of a Horse, or of Castoreum de Drachm, Anniseeds in Powder: one Scruple: mix, and give it in Wine or Broth: Or, if a Dram of the Powder of the Spunge which grows upon the wild Bryar.

LII. A Cholick proceeding purely from taking Cold I cured, by anointing the whole Region of the Abdomen, with Balsam of Amber.

LIII. This following mixture being first given in a proper Vehicle, by the Mouth, Secondly, well bathed three, four, or five times upon the whole Region of the Abdomen. Thirdly, Given Clyster-wise in a little Broth, I have often-times found to cure the Cholick miraculously. Take Powers of Caraways, of Limons, of Nutmegs, of Cloves, of Virtues, of each a like quantity; mix them; to be used after the manner aforesaid. Salmon.

CHAP. XII.
Of an Hysterick Cholick.

In describing this Disease, and prescribing method of Precepts for the Cure thereof, I cannot allow any Author, nor have I met with any thing yet extant, which has yet given me any satisfaction: The florid Discourses of some upon this Subject, seem to me rather an excursive found of Words and Noize, than any
any thing of substantial Reasons; and truly in some fort, are rather Deviations from the Truth, than either Illustrations of the nature of the Diseafe, or found Documents in order to its cure.

II. The very name of the Distemper imports the Nature and Quality thereof; it being a Pain excited from a distemper or disturbance of the Womb, or some parts adjacent to it; in all my Observations of Diseases of that part, there has seem’d something to indicate a con tent of the Nerves of the Mesentery, if not some Disease actually residing therein; and that which induces me so much the more to this Opinion, is a vehement Cholick excited (as ’tis thought) from that which is vulgarly called a distemper of the Womb.

III. But if I should descend to the exact discussion of Hysterick Diseases, I am apt to think that in many of those cases, where the Womb is so much blamed, it is not concerned at all, but

is rather from Convulsion, or distemper of the Mesentery; for that I have known several Men (though not commonly as among Women, because not so subject to such Passions) in an extreme manner afflicted with such as are commonly accounted Hysterick Fits.

IV. If a Cholick be excited in Persons not subject to Hysterick Fits (and such we shall call them, as oft as we have occasion to make use of their name, because of the vulgar acceptation) it cannot be an Hysterick Cholick, but that of the simple kind, of which I have largely treated in the former Chapter, and therefore shall say nothing here.

V. But if in Persons subject to Hysterick Distemper, upon the exciting of the Hysterick Fit, a Cholick be induced, this is the which we intend here, all whose Symptoms, Cauts, Prognosticks, and Indications of Cure, we design in this Chapter.
VI. It is easily known by the difference afore-mentioned from an ordinary Violick, yet there is a farther cause, than what simply causes Hysteric Fits, viz. a sharp, phlegmatick, or summy Matter, lodged in the nervous foldings of the Intestines and Bowels: moreover, the Sick for the most part complains of a vehement pain at Stomach, for some time before hand, with a weight and heaviness; and many times there is a Costiveness of Body preceding it; and if the Patient is plethoric, or full of Blood, there is sometimes bleeding at Nose; or in heavy, melancholly, and unpleasant Bodies, a Flux of the Hæmorrhoids; if these precede not, the Patient complains of Vertigo, or a pain in the Head, a dull pain or heaviness in one of the sides, either right or left, and a dimness of Sight, with an unwillingness to stir, and move up and down, to which add, for the most part, a sadness and despondency of Mind, and sometimes Foolishness.

VII. The Nature of this Distemper is such, that it makes the Bowels sore, and all the Region of the Abdomen is as if it were beaten with Sticks; and if it continues long, so that the Sick cannot get Remedy, it so enervates the whole Body, that it not only takes away the Strength in general, but in many (as in a certain Gentlewoman, not long since my Patient,) it takes away the use of the Limbs also; in some the Arms, in some the Legs, in others the Arm and Leg on one side, and in others some all the Limbs together; so that the Patients are made wholly incapable of helping themselves. Now this difference proceeds from the strength of the Disease, and the matter causing it, and the Plicatures, or Ramifications of Nerves, hurt by the same; and in some Persons, the extremity of the Cause is so vehement, that it causes foolishness and alienation of Mind, with a strong Melancholly.
VIII. Thenere Cause appea-red to belog’d in the Muscles of the Bowels and Mesentery, where sharp Salt, join’d with an acid Phlegm, being dissolved, and put into a fermentation upon the 

hysterick Paroxism, causes this vehement pain: For by reason of the Collision of the neurotick Spirits justling one another in their passages, and the acid Sals pricking the most sensible Fibres of the Nerves with their vitriolick Particles, causing a vehement anguish; and the distention of the Nerves and musculous Passages, where the said acid Juices are lodged, this almost invincible Cholick is excited, which, Proteus-like, is so various in its appearances, that we cannot here in few words describe it.

IX. The remote cause is to be known from the considera-tion of the fix Non naturals, and other Accidents of Nature intervening, the which we shall here pass o-ver, and leave to the more exquisite Consideration of philosophick Minds.

X. As to the Prog- 

jects, this we have to y; 

That if the Disease has been of long continuance, and in ancient People, it will be 

difficult cure; the older the longer the Disease as been, so much the more difficult. If the Limbs have lost their use, ’tis very dom that the Sick recovers. If a Palsy be induced, e Sick is incurable; so if ay contra contract of the Nervs, with loss of the use of ay Limb: The same also if the Patient is become fool, or there be a very great al nation of Mind, more es- 

sically if it be not recent, it of long continuance. But there be no loss of the of Limbs, or it only returns by long intervals; if it is recent, & the Patient your, strong, vigorous, and livel; If they can eat freely, all sleep well, there is all the possible signs of recovery; and so much the better at easier if in a Woman with Child, or in a Bo not scorbuteck.
XI. The Indications Cultiva are these: Obstructions must be opened, by erick Vapours or Fumes must be quieted, the acid Bttts and Juices must be altered, the peccant or offending Matter must be evacuated or removed: And lastly, the parts weakned must be corroborated and strengthened, and the scorbuckick Saint (if any be) destroyed.

XII. In respect to opening Obstructions, we must consider whether the Constitution be hot or cold; for accordingly different Medicines must be used. Those things which open Obstructions in hot Bodies, create them in cold, s contrario.

Therefore, by the exuabent symptoms, you perceive the Constitution to be hot, those following things are fit to be used, viz. Spirits of Sulphur and Nitre, Spiritus Aperiens, & Antiasthmaticus Spiritus Anticolicus Sal Bitri, Tartari nitratum, & Nitrë Vitriolatum, Sal Armo- riacum Volatile, Syrupus Nebritiens, being given in a convenient Vehicle, and in a proper Dose; all which you may see in my Phylaxa Medicine.

XIII. But if it be in a cold habit of Body, then you will find these following things good: Take Juice of Smallage two Pounds, Sugar as much, make it into a Syrup by boiling, which strain through Hippocrates his Sleeve; Dose three spoonfuls every morning fasting, and at night going to bed. Or this: Take Juices of Fennel, Germander, Agrimony, Brooklime, Watercresses, an four Ounces, Sugar twenty Pounds; make it into a Syrup, which clarifie with Whites of Eggs: Give it in the same manner and Dose with the former: Or these Juices may be mixt with new Ale, botted up with a little white Sugar, and a Clove stit put into each Bottle, and so drank. In this case also Tinctoria Martis given in clarified Juice of Plantin, mixt with an equal quantity of Canary, is of good use. Also Potestates Carui, Juniperi, Lithoeletriptici, & Pulegii, may be daily given in all their drink.

XIV. To
XIV. To quiet the irregular and turbulent motion of the Spirit, and hysterick fumes, these following things are fit to be done: First, the Stomach, and whole Region of the Abdomen, are to be bathed with Powers of Amber, or Pennyroyal, or both, and a hot Flannel dipt in the same, laid over them. Secondly, the Nostrils are to be often touched with Postestates Cornu Cervi; and the Sick should keep a Bottle always about them to swell to, or at least a Bottle of Volatile Sal Armoniack, mixt with some few drops of Oil of Pennyroyal, or Savin. Moreover, our Tinctura Hysterica should be at convenient times given in a little Wine or Ale. Or this: Take Tinctura Hysterica one Ounce, Guttae Vitae half an Ounce; mix them; of which sixty drops may be given at a time, every night going to bed; and, if extremity require it, every morning fasting. But if the Sick be troubled with a costiveness of Body, this following is of more excellent use: Take of our Extract of Aloes one Scruple, Castor Powder half a Scruple, of Volatile Laudanum three or four iGrains; mix them, one Dose, to be given every night going to bed. The things thus used, will if fail you expectations.

XV. The third intention of Cure, is, to sweeten the acid Salts and Juices of the Body; for which purpose there is certainly nothing more powerful and admirable than our Spiritus Universalis (which see in our Phyl. Med. Lib. 2. cap. 22.) given twice a day, or as often as the Sick drinks in all their Ale or Beer: Or instead of this Volatile Sal Armoniack, add six or eight Grains, in their Liquor aforesaid. Some possibly may prescribe Preparations of Pearl, Cora Amber, Crabs Eyes, &c. but these things (though after very long using may do some good, yet) being fixt Actinies, do not so immediately enter into the Mass of Blood, and are therefore to be laid aside, where the other things can be had, for as much as this Disease possibly...
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For the whole Mals of Food and Humours, and the moly habit of the body.

XVI. But more effectually answer both the first Indication of Cure at Sect. 12. and 13. foregoing, and this 3rd present, this following Composition is most excellent: Take Venice or Strasburgh Mepentine two Ounces, Angelis Mineralis, Bezoarticum Mine.

But more especially, Jianfer both the first In-

The fourth Indicati-

If the Patient cannot take Pills, they may purge with Vinum Catharticum, (see it in my Phylaxa Medic. Lib. 2. cap. 44.) one of the most excel-

VIII. The
XVIII. The fifth and last Indication is Vital, or to strengthen and restore the hurt and weakned parts, which is done both by Internals and Externals: For Internals I propose chiefly our Tincture of Kermes, to be exhibited in a Glass of Wine, or other convenient Vehicle half a spoonful at a time morning and night. To this purpose serves our Tinctura Antimonii, tinctura Corallorum, (which are no mean things) given in the same manner; as also our Puteatès Vitatum, given totwenty, or forty drops in Iss. Outwardly you may bathe the Stomach, Abdomen, or Back, with the same; and now and then to comfit the Bowels, give this Confitter: Take Venice Turpentine a Ounce, Yolk of one Egg; grind them well together in a Mortar till they are well mixt; then add to them Chicken-Brine, choice Canary, of each half a Pint, of our Aqua Bezoaria an Ounce; mix, and exhit warm. Salmon.

CHAP. XIII.

Of an APOSTEME.

I. An Abscess or Aposteme, is an Aggregation of Matter in a musculous or fleshy part, with an intention to break out; the Precurfor of which, is always Pain and inflammation: And it is for the most part known by tumour or swelling of the part, with great heat and continual pain.

II. If therefore pain for any part of the Body, and there be a suspicion thar Matter is gathered there, if the Sick sweats, or there is a natural Diaphoresis, especially about the Face, and if pain yet continue, you may certainly conclude, that Matter is gathered together in the part, though the Colour thereof be not changed; so
therefore in its due season it
must be opened, that the
congregated Matter may be
out.

III. I remember once I
was sent for to a little Boy,
about ten years of Age, who
play had hurt his Leg:
The Child complained ve-
mently, and almost always
bled out, yet no great ap-
pearance of an Apotem:
there was no outward dif-
floring, or inflammation, or
screly any appearance of
Tumor; but at length a
call general swelling over
whole Leg, and the ve-
ment pricking pain was
ly in one particular part
thereof: I applied Matura-
es or Ripeners, which
ude the general Tumor
more apparent; but the pain
ually continued, and the
colour of the Skin was the
me as formerly, or as that
other Leg, without
ay protuberance, or place
pinting out, where it ought
to be open'd. When I thought
was time to open it, I did
with an Incision-knife, up-
the very place of the
pain, which was about three
Inches, or more, below the
Knee, on the outside of the
Leg; after opening of it,
the Child had immediately
ease; and I took out of the
Apoteme, of well-digested
Matter, about three quarters
of a Pint, at several times:
And then I cured it after the
general method of healing
Apotemes. Salmon.

IV. 'Tis true, Guido ad-
vises to tarry till Nature
causes an Apoteme to break;
because he thinks that which
is made by Nature, is better
than that which is done By
Art: But by Experience I
know otherwise, and, with
Avicenna, am fully of Opin-
ion, That an Apoteme
which is brought to ripeness,
ought immediately to be
opened, for that many evils
flow from Matter kept too
long in the Abscess, and
sometimes divert or seize
upon more noble Parts, in-
festing the Nerves and Mus-
cles, and sometimes corru-
ping the Bone, to the very
great, if not irreparable dan-
ger of the Sick.
V. And for this Reason it is, That Buboes (in the Plague, or a Pestilential Fever) when they appear, we hasten their ripening with so much vehemency, and sometimes are forced to open them before they are perfectly ripe, lest the poisonous Matter should revert inwardly, and its malignant Fumes, strike to the Heart, and smite the vital Spirits.

VI. But again on the contrary, too much haste ought not to be made to open an Apotheome, before it be thoroughly ripe, (except in malignant Diseases, as aforesaid, and where the hazard of Life, for that Cause is very great, or a Mortification is beginning,) lest a mortification of the part (from the Crudity of the Humour, not yet turn’d into Putre) should ensue, or a violent Fever, with sometimes Convulsions; for that such an untimely Operation, does indeed much more excite the pain than the Tumor it self, and causes a new confluent of Humors.

VII. But beside the former Reasons, for a hasty opening of the Abscess, the following also conclude: 1. Where the heat of the part is languid or weak, the Sick wants sleep. 2. Where it is evident, there is a very great plenty of Matter, which Nature cannot dispose of. 3. When the Matter is seat’d deep, thick, and wide at bottom. 4. When it is adjacent to a principal Member, which may be danger of being hurt or affected by the malignant Fuel thereof. 5. If it be on near the Joints, lest the corroding Humor, thus defined, should seize upon, or eat the Ligaments. 6. If it be in a glandulous part, because they are more subject to putrefaction, and the acting of them hurts but little. 7. Lastly, If it be upon Bones, Nerves, or Tendons, as in Whitloes and Fellons, which happen to the Nails and fingers ends, where for want of reasonable opening, the Bone is many times putrified and corrupted, to the long sometimes of a Joint, some
II. When therefore an inflammation with pain is present, and that it appears, the tumor will apostematize, it will be necessary to apply suppurations, to bring it to a complete maturation or ripeness: as such as this: Take Volks of Figs, Honey, Oil Olive, and the two Ounces, Pulp of Figs, Raisins, ana three Ounces; Mithridate four Ounces, Powder of the Roots Aron-Roots, enough to bring to the consistency of a Pultis, which renew twice a day: for this, which is stronger: Take Basilicon minus, Ox Gall, Sop, soft Hens dung, again the two Ounces; Onions, Garlic, Leeks, ana an Ounce and a half; Mithridate, Gum-Elemi, an an Ounce; Saffron half an ounce; Powder of the Roots Aron and Briony, of the leaves of Dittany and Rue, enough to make it into the consistency of a Pultis. It will bring it to maturation in a short time.

IX. But if you would have the Maturative much stronger, as in those cases where Life is in imminent danger, as in the Plague, and other malignant, poisonous, and putrefactive Distempers, you must add to the Composition, Salt of Tartar, Nitre, Quicklime; Powders of Gentian roots, Ranunculus, Pyre-thrum, Hellebore, and Mustard-seed, with other things of like kind, which you must apply, and renew it every twelve hours.

X. The Abscess being now brought to ripeness, or a necessity of opening it; the next thing to be considered, is, the best way of doing that operation. It is done either by a potential Cautery, or an Actual, or the Knife.

XI. Celsus, lib. 7. cap. 25. If the malady be deep, it is to be considered whether that place be nervous, or no.
If it be without Nerves, the Actual Cautery, as a red-hot Iron is to be chosen; (because it strengthens the parts it touches;) but if Nerves be near, the Actual Cautery, or Fire, is not proper, for that it is certainly (according to Hippocrates) an Enemy to the Nerves: In this case, you ought to use the Incision-knife, or Lancet.

XII. It remains then to be determined in other cases, whether the potential Cautery, or the Knife is best; or if each at some times are best, which that best is. We will consider, from Barbet, the Conveniences and Inconveniences of each: First, As to the potential Cautery, it has these Conveniences in it: 1. That it does not affright a faint-hearted Patient. 2. Nor does it cause very much pain, especially if you use the famed Cautery of these times, viz. Dutch Soap mixed with Quick-lime, which eats deep enough to the Flesh, and much more gentle than the Holopherick Cautery of Parraus: Yet these Inconveniences are apt to attend it: 1. It corros sometimes much deeper and farther about than is needful, by reason of its spreading, notwithstanding the defensive. 2. It is some how, before it perfectly does the operation; which, if the Humor be malignant, will not permit of it. 3. The Eflch does not presently fall off, that if you would have the Matter brought forth presently, you must use the Incision-knife or Lancet, if all that; nor is it possible to avoid these Inconveniences.

XIII. Secondly, As to the Knife, it has these inconveniences; 1. That many Patients are afraid of. 2. That it is supposed to cause much pain; but the fear is prevented by not speaking of it; and the pain is of no great moment, being more in name, than in power: yet it has the Conveniences withal. 1. If the Knife, or Lancet, yet may make the Apertion long, and as deep, as you please, or the Apothem requires. 2. You very quickly come at the Matter, when
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whereby it is evacuated, and the Patient eased.

3. The remaining Matter, not yet digested, will be more easily maturated, by external applications, assisted with internals.

4. There will not be a long continued gleeting (which often attends Humours, or Apoftemes upon the Glandules) being opened with Cathereticks, for Apoftemes behind the Ears, in the Neck, Arms, and Groins, arise from hardened Glandules, fill'd with preter-natural Humours: These Glands are covered with a proper Coat, which being hurt, a gleeting necessarily follows; for the Tunicles being broken or opened, the Glandule can neither preserve itself, nor its Humour, but a gleeting will continue so long, till the hole in the Tunicle is cured, or the whole Kernel is vanished and consumed.

XIV. The Apofteme being opened, you must not let all the Matter (if it be much) out at once; for there would be a too great expending of the Spirits at one time: But for the asswaging of the pain, you must let out only some part of it; and afterwards make the evacuation by degrees; because that the remaining concocted Pur helps to ripen that which is yet unripe, if any be; as also to keep the natural heat of the part, to cut, deterge, soften, and dissolve all the Reliques of the Apofteme, beyond the power of any Topick Medicine whatsoever.

XV. When all the Matter is evacuated at once, it often causes a fainting or swooning, from the exceeding great loss of Spirits; the remaining undigested Matter oftentimes grows so hard and scirrhous, that the Affect becomes incurable, to which Resolvents or Emollients are applied in vain; the first consuming what is thin, leaving the remainder hard like a Stone; the latter, wanting strength and an attenuating force, to divide the Matter into its smallest Particles: Nor can this be done by any thing but the Pur itself, which is both con-

F 3
tiguous.
tiguous and continuous, with the remaining undigested Humor, being the nearest efficient, and of the same Species, and therefore only and alone able to cut, attenuate, and prepare the remaining Matter.

XVI. Therefore, as soon as the Skin grows soft with the Matter in it, the Apo-steme is to be opened, and, if the Patient be not fearful, with the Lancet or Knife, that such other proper Remedy as Nature requires may be applied, left the purulent Matter should corrupt other parts or Vessels within; and the Incision or Apertive ought to be so large, as the nature of the part, and magnitude of the Apo-steme require: Which if it be skilfully done, afflicts both less and a shorter time than a Cautery; and immediately also brings the desired help, without any prejudice to either side, the Skin being only cut in a right line; whereas a Cautick will (spight of all prevention) extend it self both lengthways & breadthways; whence many times arises cruel pains, and great inflammation, both in the parts immediate, and the adjacent to the Cautick, and so leave a large Eschar which is not only long falling off, but the part bare, is slowly and with difficulty restored:

XVII. Moreover, Tumors which keep the native colour of the Flesh and Skin and but slowly maturate, seldom grow cupped or so much; (as in our Example of an Apo-steme in the Le over Section 2. afo foregoing;) and therefore you must not wait for a head before you open it.

XVIII. If you open an Apo-steme near some internal Cavity, as the Breast, Abdomen, you must wholly reject Injections made with a Syringe, left for part of it should enter into the Cavity, where it might not only cause grievous Symptoms, but also prove the death of the Sick.

XIX. Apo-stems in the Monumentaries, Throat, and behind
hind the Ears, ought to be opened rather too soon, than to stay for a full maturation; not only because Symptoms many times exceed, but Life itself is lost: Of which Fabriciusildanus gives you some examples, which are worth bringing.

XX. A certain Woman in this City had an Apoplexy on her left side, near the reins of her Back, so that when ripe, it covered partly the Side, partly the Back, and partly the Hip, being large as an ordinary Fourenny-loaf. This had been twelve or fourteen Weeks a gathering; several Physicians and Chyrurgions were consulted, and many things were done without any profit to the Patient; nor indeed could they all tell what the Disease was. At length the Apoplexy apparently manifested itself; they were then consulted about opening of it, but none of them was willing to do it, hey all fearing her immediate death. At length I was sent for, to view it; it was a great and wonderful Tumor, and not without apparent hazard and danger; yet it was my Opinion it should be opened, (for as the Proverb is, While there is Life, there may be hope;) the Patient consented to it, and I did it: There was near two Quarts of digested Matter gathered together; (for the timorousness of the Physicians and Chyrurgions had kept it too long from being opened) this Matter I evacuated by degrees; I took out almost a Pint at the first, (giving the Sick immediately a Dram, or two, or my Aqua Bezoartica, to support her Spirits,) and in about five or six Days time, the whole substance of the Pus was evacuated. And finding that it had made no inroads into the cavity of the Abdomen, I soon cleansed the Ulcer, and in less than six Weeks time left the Patient perfectly well.

XXI. Hence it is to be observed, That though an Apoepheme may sometimes happen
happen to be in a dangerous place, and withal, through either the neglect, timorousness, or unskilfulness of the Artist, the Apertion has been too long deferr’d, whereby apparent danger is imminent; yet the learned Physician should prudently put on so much Courage, as to leave nothing unattempted towards the saving of the Sick, so long as there is Life, and the case only doubtful.

XXII. Some Authors say, That Abiocrates, or Apostemis may be suppurated after they are suppurred; two Examples of which Riverius brings, Observat. 473, & 474. Where one Pomeret cured a suppurated Aposteme in his Daughter, about eight years of Age. The Aposteme was (faith he) on the out-side of her nether Jaw, on the right-side of her Face, and suppurated. He, (from the Authority of Guido, who faith, That suppurated Apostemes are sometimes cured by discussion, and from the Experiment of Paræus, who also avers, that he had cured a suppurated Aposteme with crude Mercury, mixed with Diapalma Emplaste, which discoussed the same he, I say, in imitation of them, mixed a Dram of Mercury, with an Ounce of Diapalma, and applied it to the said suppurated Tumor, and within four days he affirmed it was perfectly discoussed. He also faith, that he did the same thing again on the same Daughter, who having an Oedematos or Flegmatic Tumor suppurated upon the Region of her Loins, as big as the palm of one Hand, it was discoussed within a few days by the same Plaster. But in order to the performance of this, it is required, 1. That the suppurated Matter be small in quantity. 2. That it be thin and serous. 3. That it be near the Skin, and not in any deep part. 4. That it be in a soft-fleshed, strong and youthful Body. 5. That it also be in the Summer-Season of the year.

XXIII. These are great Authorities, and so much the
why may do upon their own
fore, may force a kind of
def: But a Mind exercised
with Reason, and desirous
of Truth, can hardly enter-
at them, besides the hazard
of danger that may follow
of such an Operation; for
were think you must that
forms of Putrefaction go, if
affect discust? The whole
substance of it cannot pass
through the pores of the
Skin; if any thing, only the
hard and watery part can
pass; The thick putrified
Matter, if it dissolves, must
per se into the Blood
or solid Substance of the
fish, or both; which can-
not but corrupt the Body,
and fill it full of ill Humors
owing from such a cor-
rupt Seed of Diseases, whence
iLare, Ringworms, Mor-
row, Scuf, Leprorjje, King's
Ilil, Scurvy, Pains, Aches,
Jneness, even an Army of
ascendant Diseases will pos-
ably succeed. So that if the
ning may be possible, I
force think it prudent to
empt such a Work. Nor
oes it yet appear by all
hat these Men have said,
at any such thing has been
done; for the Tumors not
being opened, their Judg-
ments might deceive them;
and they may take that for
granted, which never was:
A very admirable Example
of this kind I could instance,
of a pretty large Aposteme
(as it was thought) by seve-
ral Physicians and Chyrur-
gions, my self being present
there also: The Man had
been in much pain, but now
was pretty easie: The Chy-
rurgeons were for opening
of it, as judging it to be sup-
purated; but the Patient's
being easie would not per-
mit it; he only kept it cove-
ed with a Diapalma Plaster,
and in a Months time, the
Tumor was discust, and the
Sick well. Now I am of
Opinion, that here was no
suppurated Aposteme. How-
ever, from the aforesaid Ob-
servations of those learned
Men, this may be noted:
1. That a Mercurial Em-
plaster applied to several
farts of Tumors, may be ex-
ceeding useful, more espe-
cially it they be not suppu-
rated. 2. That it is possible
the wifelt Artift may be de-
ceived by appearances in
Diseases
Diseases of this kind, where the insides of Things are not seen into, though many times they may judge right. Salmon.

XXIV. Moreover, The declension of the Fibres are heedfully to be observed in opening an Apotheke, that you may not cut cross them: For, as Rolfincius observed, an ignorant Barber opening an Apotheke on the forehead, did it cross-way: 'Tis true, the Ulcer was cured; but the Patient was ever after deprived of the benefit of his Eyes, except when he pasted up his Eyebrows with Plasters.

XXV. If pain seize any part of the Body, and you fear that Matter is gathered there; if the Sick sweats, and the pain continue, 'tis positively to be concluded; and though the colour of the part be not changed, yet it must be opened to let out the Matter; which if it be but little, it may well enough, and without any prejudice, run all out at once, which is ready to run without pressing; and pressing indeed is to be avoided (because it many times doth hurt,) unless the Matter be lodg'd in some mote place from the Orifice.

XXVI. In opening of an Apotheke upon the Backs, you must be careful not to cut the great Nerv, which lies under, or lay bare, left it be hurt by consequence for thereby it will leave the Thigh for ever after it be numbed.

XXVII. Sylvius saith, that among all things which may or promote the excretion of Matter, antimonial Medicines are most to be recommended: For (saith he,) they have often observed, that they have a Virtue to correct all Evils brought on the Body by Matter, and hinder the production of new: Because Antimony is not less serviceable to the purification of Man's Body, than it is to that of God, if it be rightfully prepared and administered, especially Bezoar Mineral.
to the continual generation of Matter from corrupt Blood; and any other ather Medicine made of Antimony, especially the Salam, made according to out of its Flowers. Balsam sulphuris Anisatum, is good for the same.

XXVIII. And to this purpose I commend my Aurea Mineralis, or my Pilula Aplicata; if given according the Directions in my Pharan Medicine, Lib. i. cap. & 53. For they not only to the Flux of Matter to the part, hinder the generation of new, but also the whole habit of Body, and all Humors tref to a healing tem-

XXIX. If there be an inward Aprosteme, Nature commonly breaks it; yet things proper for the same ought to be given; for which purpose some commend Anisated Balsam of Sulphur. When it is broken and become an Ulcer, it is clearly and fully cured by taking some time or continu-

ance Antimonium Diaphoreticum, or Bezoar Minerale, or some other more effectual refined Medicine made of Antimony, whose Elixir, Magistry, Essence, or Powers, will perform things wonderful, although they seem incredible to most, not only in curing this Disease, which is dangerous and hard to be cured, but also other like Distempers which may at any time seize the Viscera.

XXX. Some Men commend the Juice of Water-Cresses, as also the Juice of Garden-Cresses, strained, and drank, for the speedy breaking of inward Aposstemes in the Body. This is good: Take Mustardseed, grind it well with Water; then with a sufficient quantity of Water, wash out the Virtue from it, which Water sweeten with Honey, and drink it.

XXXI. To ripen also an external Tumor, you may apply a Cataplasm made of Water-cresses, and Garden-cresses beaten up with Hogs Lard;
Lard: A Cataplasm also of Goose-dung fresh and hot, or of Pidgeons or Hens dung will do the same. Or this: Take Cresses cut and bruised well, Goose-dung, Hens dung, Pidgeons dung, one handful; Goose-grease enough, Ounces; with Powder of Arrow Roots, make a Cataplasm. my Synopsis Medic. Lib. cap. 24. sect. 30.

CHAP. XIV.
Of the THRUSH.

I. 'Tis certain, That every Thrush has its rise from a morbid Acid; and that is the true Reason they are so frequent in Children; and in Children, rather than in those of riper Age; and this is first caused either from ill Milk in the Nurse, spoiling the Stomach of the Child, or from a natural Weakness of the part, and sharpness of Humors there; which curdling the Milk, breeds or encreaseth the acid Humor so much, till it comes to that acidity, as to corrode the Skin; so that the Mouth and parts adjacent, seem as if it was a part scalded, and in some, as if it was scalded, and the Skin rubbed off.

II. The first thing there to be considered in the Cure, to absorb the acid Humor, that with all the speed may be: For the soreness in the Mouth, though it be bad enough, yet is not which indicates the great danger; inasmuch as an acid Humor may be carried down into the Bowels, and do the same thing there, least cause gripings, the prickings of the Bowels, and sometimes a vehement Flux; if not a bloody Flux; which does not always go alo, but are many times att
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All with dire Symptoms, as Convulsions, Fevers, and the like.

II. It is also to be noted, that where this acid Matter in Spirit extravagantly prevails in little ones, by reason of the softness and ductility of parts, the said acid penetrates, and through a thousand intricacies ascending up to the Brain, being volatilized by infant-heat and subtily the Spirits, it strikes upon the Ventricles of the Brain, and feizing as it were upon Substance of the Brain, contaminating all the animal Spirits with its acidity, thenceforth causes an Epilepsy: And this is the true ground of this Disease, which often and so much afflicts Children, which might early be prevented in the beginning, were but carefully taken to depress the acid, and sweeten the juices.

V. The next thing is, to soil the Excrements or Matter-contaminated with the acid: for otherwise it will lie both in the Bowels and Vessels, and there corrupt or grow foul again; and indeed it easily resumes its former state.

V. The acid is corrected with Alcalies, and such indeed are best, which may best and with most ease and the least danger, be given to Children: Such are impalpable Powders of Crabs Eyes, Pearls, Corral, Salt of Tartar, Lapis Haematitius, Antimonium Diaphoreticum, Bezoar Minerale, Cinnabar of Antimony; which last being levigated into subtil Powder, is a most absolute thing. Out of these things you may make the following Prescriptions, or the like.

VI. Take impalpable Powder of Crabs Eyes, from one Scruple to half an Ounce; Syrup of Poppies two Drams; mix for a Dose. Or this: Take Bezoarticum Minerale one Scruple; Syrup of Poppies or of Plantane, enough to make it for one Dose. Or this: Take Antimonium Diaphoreticum...
ticum ten Grains, Cinnabar of Antimony one Scruple: All being in fine Powder, let them be given in a little Milk. Or this: Take Bezoar Mineral, Cinnabar of Antimony in impalpable Powder, and fifteen Grains; mix for a Dose. And some of these things are to be taken Morning and Night for four or five days. These Doses are for elder Persons; but if for Children, you must diminish the Dose accordingly, Ex. Gr.

Take Bezoar Mineral eight Grains, Cinnabar of Antimony eight Grains; mix for a Dose. Or this: Take Salt of Tartar eight Grains, Cinnabar of Antimony six Grains; mix them.

VII. To carry off the morbid sick Matter, the vulgar Physicians commonly purge Children with Syrup of Cichory with Rheubarb; and it may do indifferent well: But Purges which cool the Body are here to be chosen. Take Manna half an Ounce, Extract of Cassia one Dram; mix for a Dose: Or the Manna may be made into a Syrup with Water, and the Cassia dissolved therein: Or two or three Drums of Cassia, with two or three drops of Anis seeds, may be given dissolved in Milk. Or this:

Take Sena from half a Dram to a Dram, Liquorice bruised half a Dram, Anis seeds Scruple bruised; infuse two or three Hours in a gentle heat in twelve Ounces, or better, of Water strain off, and sweeten it with Manna. Or this: Take Sena, Liquorice bruised half a Dram; Anis seeds raways, and ten Grains; infuse as before in Water with twelve Ounces for twelve hours strain and dissolve therein Cassia extracted from half a Dram to a Dram, and give it a Dose. But if it be to be given to one of riper years, you must double, treble, quadruple the Dose according to Age and Strength.

VIII. Fat and oily Things take off the edge of the acrid, but Opiates do it much better. For this purpose you may give from ten to fifteen or twenty drops of my Guttae Vitae, any thing the Child drinks at bed-time; I have found it very prevalent. It not only blunts the points of
X. If an Epilepsie or Convulsion be present, or feared, you may give with it, from ten Grains to fifteen or twenty, of Cinnabar of Antimony, or from six Grains to twelve of the native Cinnabar levigated into a very subtil Powder, purging presently after with some of the things before named.

XI. If the Child be taken with a vomiting withal, it certainly shows the foulness and disaffection of the Stomach; and then you must cleanse it with the most innocent Gilla Theophrasti, or the Salt of Vitriol, given to fifteen or twenty Grains; which has this Property in it, not only to cleanse the Ventricle of the sharp and acid Humor causing the Thrush, but also even to heal the places already raw. And in those of ripe years, it is a most admirable thing, if given from two Scruples to a Dram, in Broth, or some such-like.

XII. Sylvius de le Boe faith, he prefers a metallic or mineral Sulphur first above all; in comparison of which, nothing
thing (faith he) that I have hitherto tried, does so kind-ly, certainly, speedily, and safely restrain those vicious effervesences: But what those Sulphurs are, or how (in his sense) to be prepared, he has no-where told us. I am well satisfied, that the Sulphur of Antimony, if well made, is a most admirable thing: But then it must be given to Men, and not to Infants. Truly, I cannot tell whether it may safely be given to Children in any Dose whatsoever, or no, especially as it is now made. There is a Sulphur of Antimony that I know, which may be so prepared, as it may be given to little ones without danger; but that is no-where to be sold that I can tell of.

XIII. Among the rest of the ordinary Remedies Lac Sulphuris is no mean thing; and it may be given to Infants, as well as to elder Persons, with a very great advantage.

XIV. Topicks must be also used to the mouth, throat, and

afflicted parts; among whick elder Persons may use the:

Take white Vitriol, Roch lum one Scruple, Plantam Spring-water four Ounc; mix, dissolve, and sweeten with Sugar, for a Gargarism. Children, to whom it can not so easily be used, may have the juice of baked Tans to wash withal, or slow down; or the juice of Parsneps baked with M. These things are Balssams in their kind; and besides the healing Property, have a faculty of sweetning and king off the edge of the ac

XV. Moreover, you may, you please, sweeten these fluid with Honey, or Syrup of Rose, both which still contribute the healing of the sore and raw mouth: And if the Child has discretion enough, ought to hold the same in its mouth for some time. And to these things you may add Syrups of Violets, Jujuits, Liquorice, Lettuce, juice of Pflane, &c, for that they blunt (as it were) the edge of the sharp Humor, and withal contribute to healing.
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XVI. But that which is
the observable and remar-
(ble, (but only for Persons of
years,) is, the use of Spirit
Wine, or pure Brandy;
that only held in the
mouth, (and sometimes Gar-
(led with,) for two or three
minutes at a time, and that
for or five times a day, and
in spit out, certainly heals
or cures the afflicted parts
by miracle. And though
say smart much at first,
was vehement but for a
while, viz. for the first two
or three times using of it,
which it is easier, and
strength the parts are, as it
true, pleased and refreshed
in the use thereof; and
the end it perfectly heals
in: And this it does not
only from its balsamick
property, but also as it is an
inily, and absorbs the acid
the Ulcer.

XVII. Sylvius commends
folk of an Egg, mixt with
little Rose-water and Sugar;
what it draws to it the acid
flavour that hurts the Sto-
ch; and so by degrees
hurts the parts affected,
and promotes the falling of
the Thrush; you may use it
as the Turnep and Parsnep-
Juice: Concerning both
which Juices, you are to note
this; That they correct the
evil Ferment both in Stom-
ach and small Guts, where-
by the acid effervescency is
hindred, and the Disease,
the sooner cured.

XVIII. While the Thrush
is ripening, to wit, gradually
falling from the afflicted parts,
a new Cuticle grows under it,
and covers the place; and al-
though this follows of its own
accord, by the Benefit of
the Medicines now com-
mended, yet it will be pro-
moted by Syrup of Red Roses,
Honey of Roses, and the like:
Also Powder of fine Bele, Ter-
ra Sigillata, Crabs Eyes, &c.
mixt with fair Water and
Sugar, or Honey, and held
for some time in the mouth,
promote the healing.

XIX. This is also obser-
vable. That as in the curing
of other Ulcers, Driers are used;
so on the contrary much spitting
is good here, as if the Patient
was in a Flux; for then it is
cured.
cured with the more speed and ease. In other Ulcers, things that temper the acid Acrimony, and then dry are used: In this, you must use such things as may temper the said Acid, but withal motion.

XX. Aulus commends Galls beaten and boiled in Water; the strained Decotion made into a thick Syrup with Honey; being rubbed upon the place, it is good. Others commend a Decotion of Cinquefoil Roots: You may also, if you please, use the Leaves too. A Decotion of Savory in Wine, is said to do it in two or three days. If it be malignant, Hercules Saxonia, used Lixivium of Tartar, or Vitriol-Water, by which he conquered them. Joel first washes the part well, then lays on this: Take Honey of Roses, be an Ounce, Oil of Vitriol, Dram; mix and make a warm. This, he says, present Remedy, when in old or young.

XXI. Glycerius adv. for a Thrush in Children, Take Rock-Alum, Sugar, a half an Ounce; boil in Platane water; add juice of Berries a sufficient quantity mix, and wash the mouth of within. But Riberius faith, the best and only Remedy is, Spirit of Vitriol or Sulph (if there be no Inflammation,) which in those that are grown, may be used along. Dip a little Cotton, bound to the end of a Stick, in and give the Sore a light touch; for so a simple Thrush is cured in a moment.

CHA
CHAP. XV.

Of a QUINSEY.

A Quinsey is an Inflammation of the Muscles of the Jaws and Throat, such being swelled, do stop and contract the passages of Barking and Swallowing; its Inflammation possesseth Pharynx and Larynx; the Pharynx or Fauces, is hinder and lower part of the Mouth, which cannot be seen, unless the Mouth be opened wide, and the Tongue held down, being at beginning of the Mouth of the Gullet, (and by some that Reason is called the Boat:) Its substance is dry, performing its at- tive motion by striat ves, and its expulsive by as are Orbicular; it contains two Bones, the Os Hyo-, and the Lambdoides: it has also four Cartilages; which somewhat great, long, in round, in the Belly of Os Hyoïdes, and two lateral adjacent to the Horns thereof; as also, four pair of Muscles. The Larynx is the head, or upper part of the Wind-pipe, situate in the Neck, and that in the middle thereof, being but one in Number, that there might be but one Voice, of a roundish Figure, that it might be hollow for the Voices sake, which is strait in Youth, whereby the Voice is shrill, but larger in elder Persons, whereby the Voice is bigger, and more gross, and contains seven pair of Muscles, five Grisles: Veins from the Internal Jugular; Arteries from the larger branch of the Carotides, or sleepy Arteries and Nerves, from the Recurrent Branch of the Par Vagum, which help on the motion of the Muscles; as also Membranes contiguous with, and continued from the Membranes of the Trachea.
II: I thought it absolutely necessary to give a small Description of the Parts, which this Disease possesses; for that their Anatomical Structure being understood, the Disease is made something the more intelligible to the Mind; wherein the danger of it lies, (which is always great) the extremity of the Torment, (almost unexpressible,) and some Light is added to the ways and means of Curing, which ought to be as speedy and hasty, as the Disease is dangerous and exquisite.

III. A Quinsy is also said to be two-fold, viz. either True, or Bafard: The True is when the Muscles, and other parts of the Throat and Jaws, are not only inflamed and swelled inwardly, but the outward parts of the Neck are swelled outwardly also, which is always accompanied with a Fever: The Bafard is only an outward Swelling of the Throat, Tumifying and Inflaming the Muscles thereof, and parts adjacent there-

to, but ever without a Fever.

IV. Almost all Authors say, That it is always caused of Blood; and some, That is caused of Blood mixt with other Humours; But Experience has taught us, That is only a Flux of Humours to the Parts, which fill them with their Passage puts the Life into perils And this is eminently a parent in such as are open or where they break, the Matter flowing forth, demonstrating that it is on the product of confluent Humours of divers kind raised for the most part from Cold taken, while putting the said Humours into a Fermentation and Flux in a febriick habit of bod fend them up to the Throat and parts thereabouts, especially if there be also a natural weakness of those parts attending.

V. Physicians, for the most part, begin this Cure with Blood-letting; and if ever Blood-letting be reasonable as necessary to be done, it ought...
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VII. But if the Tumor be not very great, or while the Sick can yet indifferently swallow, it is good to make other Evacuations; and the Sick may now the better bear them, because the great danger in this Disease proceeds not so much from the weaknesses of the Body, as the oppression and hurt of a singular part. Now the Question is, Whether this Evacuation ought to be by Vomit, or by Stool, or by both.

VIII. Some are for Vomiting, others are against it; for that, as they say, it draws the Humours still upwards to the Throat. To which we Answer, That a Vomit only draws the Humors into the Stomach, and does nothing more than expel them by the Throat: And if the Humours from most of the adjacent parts congregate in the Stomach, ('tis no matter whether they be attracted or sent,) 'tis possible the Fauces, and parts adjacent to them, may in some manner be emptied by this kind
kind of revulsion or derivation, (chuse you whether.)
But this is to be considered,
that this kind of operation
ought to be only in such as
easily Vomit, and are not
naturally averse to it, and
while yet the Passages are to
wide, as indifferently to let
the Matter pass through. If
otherwise, you will cause a
Suffocation instead of an Evacuation, and kill the Pa-
tient instead of Curing.

IX. Among many others, I
remember two special Examples
of Cures of a Quinsey, which
I did by Vomiting. In the first,
it so effectually evacuated
the Matter, that the Inflam-
mation abated immediately,
and the Tumor disappeared.
and wholly went away
without any other operation,
or intention of Cure. In the
other, by reason of the
flaining of the parts, and
violence of Vomiting, the
Tumor (being come to
ripeness) broke in the very
act of Vomiting, and the
Patient had an immediate
relief; the remaining part
of the Cure being done af-
ter the manner of a common
Ulcer.

X. But Evacuations
Stool, may much better be
safer be performed; and though
many times Purging does
not wholly do the Cure, yet
it for the most part even
the Peril, which is the princi-
op principal matter in this Cu-
tor that Nature it self would
perform the work alone if
Suffocation did not previ-

XI. In this case it may be
demanded, that if Purging
necessary, What kinds of In-
ges those are which ought the
used in this case: To which
I Answer; Such as
strong and violent, that
sufficient: derivation may
made downwards: For if
you Purge, and it be
weakly as not to derive a
Matter, you do nothing.
You are to remember that
the danger of Life is ex-
seent, and therefore that it
is necessary, by violence
and force to draw back ap-
peccant Matter.

XII. In order to this, be
Extract of Colocynthis (made
with Water by long boiling)
of most note: You may give it from five Grains to twelve or fifteen, in strong distillates: It Purges admirably, and carries off the morbid Cause to a wonder. Or this: Take of the old Extract eight Grains, Extract of Aloes (made with later) one Scruple; mix for a Dose. It diverts excellent, and derives the Blood to the lower parts. Or this: Take of the Extract of Aloes a Scruple, of Colocynthis thirty Grains, of Turbithum Mineral four Grains; mix for a Dose. This ought to be given only to strong Bodies, but where it may be given, or does prevail, it does wonders.

XIII. If any should Object, that by reason of the Turbith Mineral, the Humors would prove to the Throat the more, where they already are too much, and so augment the Disease; we answer, No. The riskiness of the Catharticks would make its whole Effects downwards; while that, by its melting Property, it dissolves the near or foreign Cause of the Disease, and so carry all off by stool: But suppose it should be otherwise, it would yet put the Sick out of peril; for if its effects were upwards, so as to cause a Flux, it must needs open the mouths of the salivatick Vessels, and so take away the Disease that way, which is as rational as can be proposed.

XIV. I care not greatly if I relate a History of this kind, done by a Mountebank in this City: A young Man having an exquisite Quinsey, sent for this Man; who coming to view him, and looking upon his Throat, and not knowing or apprehending what his Disease was; but mistaking in his Judgment, and thinking it to be the Pox, gave him a lusty Dose of Turbith Mineral, in a Dram of Mithridate: This (the Humors being beforehand in Flux, and filling those parts) in fifteen or sixteen hours time, put him into a severe Flux, and in less than twenty four hours, put him out of the peril of Death; for he spit out the Cause of the Disease, and fluxing twenty two or twenty
twenty three days, was perfectly cured without any more to do. Had he truly known the Disease, it must have been accounted a very bold and rash attempt, and not, with safety, to be adventured; but as as it fell out, it proved very fortunate and successful; for though the Sick had a great deal of trouble and pain, yet he did very well at last. You know what the Proverb is, There is no Carrion will kill a Crow.

XV. Seeing therefore, that a Quinsey is a most acute Disease, & that sometimes it takes away a man in one day, the great remedies are to be used with mighty care and diligence. Riverius advises immediately to let Blood, and that to twenty, twenty four, or thirty Ounces, but by degrees, on that side most afflicted: Saxonius and Rol finesius advises, to have it done under the tongue. Tra llius in a desparate Quin sie opens the Jugular Veins. In these things, you must exercise your Reason. Some are for bleeding in the Leg or lower parts; others for

the Arm, because they it makes better Revul sfic and causes less weakness.

XVI. In giving inward medicines, you ought to let them in the form of a Potion, not a Pill or Bolus, because of the difficulty of swallowing, and if the Sick should be provoked to vomiting, by reason of the force, the strained Passage, and solid Matter of the Medicine, might hazard strangling.

XVII. If you bleed the Patient, you may purge him the next day following, (not waiting for the Coction of Humor, because the Disease admits no Truce;) yea, if it be very violent, you ought to purge even the same day. Sydenham faith with gentle Medicines; (but it is like a great many more of that Gentleman's Mistakes;) I lay, must be with strong, and such as may divert powerfully downwards; (for th Experience has taught me, and I have saved many Lives by it; whereas had I trifled with gentle Things, my Patients had been infallibly lost.)
To these Things you may add emollient and caustick Clysters, which very much derive and promote the Cure.

XVIII. When the Aposteme come to ripeness, it would be all that Nature would break done; if not, to save Life, ought to be opened. Barbot tells us of a Quinsey which he lived by opening the Aposteme: It was a Woman; the Tonsils were so swelled, that she could not swallow at all, but threw whatever took out at her Nostrils: let her Blood, used Calafins and Gargarisms; and the fourth day as he was itching the part with a probe, saw that the Abscess was ripe: he resolved to treat somewhat roughly; without giving her any warning, brake it with the same probe; upon which, when she was cured, she laugh'd, and commended his Industry.

XIX. If the Aposteme be in hopes of sudden breaking, to save Life, opening the Throat may be attempted; which is called Laryngotomy: It is seldom put in practice for fear of Disgrace, if the Patient should die soon after the Operation is ended. For if in a dangerous Quinsey where the Lungs are obstructed with Humors, or the Pleura is afflicted, or those Parts be any way inflamed, in these cases, it is for the most part done in vain, and only gives occasion of Reproach.

XX. The Operation is thus performed: Put the Patient into a Chair with his head leaning back, as much as he well can; let a Servant standing behind him, take up the Skin on each side of the forepart of the Neck; then let the Artist cut the Skin lengthways, with the Muscles under it, just against the Aspera Arteria, not far from the pit of the Throat, and with a broad Lancet let him make a Section, in the middle space, between the third and fourth Cartilaginous Ring, taking diligent care that the Cartilages themselves be not hurt: And having made a hole, he must put
put in a Silver Pipe, not over long, nor to touch the back part of the Wind-Pipe, for then it would cause continual coughing. By this way the Breath goes and comes to the Lungs, 'till the Inflammation is either dispersed, or comes to Suppuration, and a passage for breathing by the mouth be restored, which usually comes to pass in three or four days. Then the Pipe may be taken away, and the Wound cured after the ordinary way, which will quickly be healed.

XXI. When the Apotheke comes to Suppuration, that it either breaks of its own accord, or is opened by Instrument, you must take care that the Corruption fall not upon the Lungs, nor into the Stomach, for fear of some other Disease; but it must carefully be cast up at the mouth; and then a Gargarism of Hydromel, or Wine and Honey of Roses, must be used to cleanse the parts.

XXII. Galen, and his Supporters, use cold and astringent

Gargarisms, in all sorts of Quinsseys, contrary to the excepts of Hippocrates, prescribes Gargarisms actually hot: The former causes contain and speedy suffocation, if the congregated Mucus be from Phlegm which fuses Repercussives: Adm. Humours extravasated, king in the Flesh, which thick cannot flow; therefore they are to be mixed Fluxile with hot Remedy. If one taken with a Quinino do (faith Wallæns) in the beginning of the Disease gargle with Spirit of Wine, all Inflammations will cease in about three hours time.

XXIII. There has been great noise made in the World about the use of a Swallowing Neft, but the Virtue truly in the Dung which is found in the Neft: And because Dung is full of nitrous Substances, 'tis possible it may have a specific Virtue against this Disease; and though it be sharp, yet it is withal cutient, and therefore may be proper where the Disease arises from thick Phlegm. The Tincture of it may ease

mile
Take of our Antidote one Ounce; Hens Dung, Turpentine, Saffron, and one Dram; mix them, and apply it hot. Or this: Take a roasted or baked Turnep split in halves; moisten it well with Bar.m' of Amber, and apply them on both sides the jaws warm. But the old Remedy, you know, is Album Gracum, dried, powdered, and mixed with Honey; to be applied as a Cataplasm outwardly, and to besmear the parts withal inwardly.

XXVII. Some affirm, that the Ashes of an Owl, (burnt in an earthen Pot,) being blown into the Throat, are a Specifick against a Quinse, softening it to admiration, and breaking of it. Others commend, as a great Secret, this: Take Nitre half an Ounce; Cream of Tartar one Ounce; white Sugar two Ounces; make each into a fine Powder, and mix them; which put upon the Part, leisurely to dissolve there; or make a Gargarism therewith, with this following Water: Take Juice of Hoysleek one Pound, Sal Armoniack half an Ounce; dissolve
solve and filter through brown Paper.

XXVIII. I commend this following, as a thing I have had great Experience of: Take Wine half a Pint; Tinctura Stomachica a spoonful; mix, and give it for a draught. It dissipates the Inflammation, and by its heat it discourses the Tumor at three or four times using, provided it be used at the beginning: If used afterwards, it does good, either discoursing the swelling or hastening the maturation; it is certainly one of the best of Remedies in this kind; but at first, it seems to set on fire the whole Mouth and Throat, afterwards it is more moderate.

XXIX. Among the number of the rest of the Things which I cannot enough commend, our Spiritus Antisolum has place:

In Extremity, the Pas ought to be fineared moistened with it (with Rag) alone; or you mix a spoonful of it with three, four, five, or six spoonfuls of Wine, and gargle with it often warm, viz., or six times a day.

XXX. When a Quinsey in beginning, the only thing and truly the best of Remedies, is, to take about an ounce of our Spiritus Cosmaiticus, in a Glass of Sack; this given two or three times, is indeed an admirable Remedy; for it not only discourses or dissipates the Tumor, but it brings on a most necessary Disphoresis, by which not only the afflux of new Matter prevented, but the Disease and all its Relicks perfectly cast off.
You ought to consider whether there be a perfect deafness, or a difficulty of hearing only: If deafness be perfect, so the Patient can hear nothing, no not the very beat of Drums, nor the noise of Guns, or Cannon, the Tympanum, or Drum of the Ear, be supposed to be broken; and therefore the Disease to be incurable: In that case you ought to attempt nothing; for you reap nothing but Disease: But if with much railing, hollowing, or making noise, the Patient can hear, there is hopes, and you hopefully make a

I. If Deafness is either ended, or begun, with an, it is either through a Vapour, or Matter, finding the Part: In this case, according to the Rule of Hippocrates, Sect. 4. Aph. 48. you ought to evacuate by vomit: For Diseases (as he faith in another place) are to be discharged by the part next to them; and to be drawn out by that part that has a passage nearest to them. In Libro de Affectibus, he adviseth, That if pain arises in the Ears, to wash in much hot water, and apply a fomentation to the Ears, that the Phlegm may be attenuated, and the pain eased; but if it cease not yet, an emetic Potion is then best to be used.

III. There are many kinds of Vomits prescribed by Physicians, as the Vinum Benedictum, Vinum Antimoniale, Aqua Benedicta Rulandi, and a great many more of that kind, which, without doubt, may be profitably given: But there is no Vomit, which I ever met withal, has out-done, nay, scarcely
ly equalled my Catharticum Argenteum, which may be given from two Scruples to a Dram, in a little Poitier-drink, or Ale; or in place thereof, you may give from four to six Grains, of our Impetustus Mineralis, in a little Conserve or Syrup, taking a large quantity of warm Broth after it.

IV. Now this is to be understood when the seat of the Phlegm, and cause of the Pain is above; but if it lies lower, or vomiting does no good, cooling things must be dropt in, and that actually cold, as Juice of Plantane, Fumitory, and the like; and a Potion or Pills must be given that purge downwards: Our Vinum Catharticum is here of excellent use, if you give a Potion; but if the Sick loaths a Potion, and you desire to use Pills, our Pilula Mirabiles, are admirable, given from twenty Grains to half a Dram: If any thing can be paid to exceed them, it is the Pilula Lunaris, given to fix Grains; which I have several times given with success, even in this case. See these Medicines in my Phylaxa Med. Lib. 2. Cap. 61, 62.

V. You ought also to consider, whether the Pain of Deafness proceeds from a hot or cold cause, though what proceeds only from those simple Intemperatus, seldom lasts long; yet you ought to have some respect to them, because hot Medicines in a hot Temperament influence the Body: Cold Medicines in a cold Temperament chill it, so as to make the Disease worse.

VI. Though Opiates are accounted ill in a Deafness; yet if the Pain attending be very acute or sharp, they will be a necessity to dispence with the Ill, for Good that may ensue: And this is an Observation worthy of remarking. Though Opiates are (if not to cause deafness,) to confirm or continue those ill effects seldom much longer than the King of the Medicine I have known some Patients
omine, who being a little 
def afor-hand, upon libe-
ry taking of Opiates, have 
nd their deafness seemingly 
ly much augmented, yet 
upon the giving over the 
and the same, have had 
ir Hearing return again 
atisfaction, and that 
th advantage of grea-
scutenes; whereby it 
pers that Opiates do no 
itial injury to the Or-

VIII. If the Pain and 
Deafness proceeds from a 
cold Cause, you may injec 
Juice of Onions into the 
Ear, or Goats or Sheeps 
Urine. Or this: Take Juice 
of Onions three Ounces, Spirit 
of Wine one Ounce; mix them, 
and drop it into the Ear, or 
inject it with a Syringe. Or 
this: Take Boys Urine ne-
made two Ounces, Spirit of 
Wine one Ounce, in which 
six Grains of Campbhire is dissol-
ved; mix, and inject it.
These are excellent Medi-
cines in a cold Cause, and 
feldom fail, at least of giving 
care.

IX. But if a hot Cause 
be present, though things 
absolutely cold may be 
given, yet hot things must 
positively be forborn; and 
things of an equal tempe-
ture are to be administred, 
such as these following: Take 
choice Canary four Ounces; 
Spirit of Wine one Ounce; 
Nitre in Powder two Drams; 
mix, and drop it into the 
Ear. Or this: Take Juice 
of Plantane two Ounces; Juice 
of Purslane one Ounce; Juice
of Lettice half an Ounce; Spirit of Wine an Ounce and half; mix them. Or this: Take Juice of Cucumbers two Ounces; Spirit of Wine one Ounce; mix them, to be dropt into the Ear.

X. If with the Deafness and Pain, there seems to be an Apostlemation, Faventinus his Cataplasm of roasted or baked Onions, are usual to be applied. Or you may apply this: Take Pulp of roasted Onions, Mithridate, and an Ounce; Saffron in Powder one Scruple; Spirit of Wine Gut. Thirty; mix, and apply it hot to the Ear. If it proceeds from a cold cause, it will warm and comfort the part, and hasten the Maturation of the Aposteme, if any be. If it proceeds from a hot Cause, it will open the pores of the parts adjacent, and cause a discussion of the Pain, and thin Matter offending. Or you may apply this: Talk Pulp of roasted or baked Onions two Ounces; our Antidote half an Ounce; Powers of Amber forty drops; mix, and apply it.

XI. In a Deafness, accompanied with vehement Pain, so as the Patient can take no rest, it is good to carry off the Matter with proper Medicines. I commonly give in this case some Decoction of my Family-Pills: But the Pain be extremly intense, then two or three Doses of my Pulvis Mirabilis, and according as occasion requires, repeat the Dose five or six times, for they infallibly melt and dissolve the Matter causing the Pain, make it fluid and movable, and then carry it off by stool: But withal Toilet ought to be applied in mean season, to dispose Matter in some measure to a Cure; such as this: Take Mithridate, or our Antidote one Ounce; Balsam of Phur half a Dram; mix, and apply it.

XII. If the Ear once is open, you must promote the healing of it, which may be done with Externals, in this manner: Take Antidote one Ounce; Balsam de Chili two Drams; B
Cap. XVI. Practical Physick.

Bismamum Arthriticum one Lin.; mix, and apply it. You may also inject this incept, which very much promotes the Hearing: Take

Once; Yolk of one Egg; grind in together in a Brass Mortar very well; then add new

Mary eight Ounces; Spirit of the two Ounces; mix for an action. In the mean time let the sick be well purged with our Vinum Catharticum, at least five or six times; I have found it to be specific in this case, and is that which an hundred morning greater Medicines not touch or come to.

XIII. I remember I had a Patient, who had a Deafness, accompanied with Vehement Pain, that ordinary Remedies, whether inward, or Topicks would no good; and all Evations by internal means, augmented the Pain; she was at length forced to be a Dose of my Volatile Ludanum; the sick began with three Grains, and increased, it gradually till it came to seven Grains: This brought upon the Patient a large Diaphoresis, upon which they had some ease in a day or two's time, and in five or six days perfect ease; but the Deafness seemed to be greater: The Ear was washed with Spirit of Wine twice a day; and in about a Weeks time after the giving over the Opiate, the Hearing perfectly returned, which had been in a manner lost for seven or eight Months before. After all, I purged the Patient with two or three Doses of Family-Pills.

XIV: I had a Patient, a Woman about fifty years of Age, who had been very deaf for above a year, and at times very much afflicted with Pains in her Ears: I cured her in about six Weeks time, by continually dropping into her Ears, four or fifty times a day, our Guttta Vittæ; and sometimes likewise giving her about fifty or sixty drops of it inwardly, in a Glass of Wine, at night going to bed.
XV. If an Inflammation be present, it may be abated by putting into the Ear Vinegar, mixt or ground with Oil: And though Vinegar alone would put the Part (especially nervous Parts) to pain, by its Acrimony, yet mixt or ground with Oil, and in a small quantity, it becomes harmless, and eases the Pain, allaying the heat and fierceness of the bilious Humor.

XVI. An ancient Gentlewoman, having a noise and ringing in her Ears, and sometimes a little pain, was cured by dropping into them once or twice a day, our Aqua Bezoartica, and stopping them with Cotton dipt in the same; it diffipated the flatulent Matter offending, and comforted the weakened Nerves.

XVII. Where Deafness is joined with vehement pain, and no Internals nor Topicks have yet been able to do good, there is a necessity to apply Viscatories; for by this means a great quantity of the acid Humor, causing the Pain, and regulating the approximate Juices, inducing the Deafness, will be taken in a great measure away; and thus done many times with a Blister, which forty Purges and Vomits would not well accomplish; the Success of which, (having often tried this means,) I could not but commend to the Consideration of Artists.

XVIII. Whatever Medicines you put into the Ear, be sure they be warm, (unless some great occasions require the contrary,) but very hot; because the natural temperature of the Ear is cold and dry: And be it you put no new Medicin, 'till they are clean from the filth of the former: The Sick ought to lie on the contrary fide; and the Medicament put in, ought not to exceed four or five dipt at a time. The less universal the Medicament is much the better; for when it is gotten into the Lymph of the Ear, it does not easily out again: This
more subtle and spirituous, much to be preferred in this case, because they do theirs Work, and then go away in Vapor.

XIX. Dropping in Things to the Ears may do, but ringing is much better, divided it be done with a Instrument, and a skill'd Hand: You ought not syringe violently, but leisurely; left by such a violence, the Tympanum should broke, which would size an incurable Deafness. Moreover, you ought to be very careful how youoly Topicks, 'till Universal's are premised; though an influx of the evil Humors first abated.

XX. The passage of the air being very sensible, you must be careful that you not sharp Things; yet Bullens boldly attempted the use of Unguentum Anodyneum; and he faith, that therewith he cured a fore that ran with purulent matter for the space of eight years. And Petrus Johannes Faber faith, That

Nitre dissolved in strong Vinegar, and often dropped into the Ears, quickly cures any ringing or noise in them.

XXI. Galen advises Opium dissolved to be put into the Ear; and Paulus dissolves it in Milk for that purpose: But these may be dangerous: If an Opiate be required, there is nothing better of that kind, than our Guttæ Vitæ, or Spiritus Anodyneus; for by reason of the heat of the Spirit, and other Things joined with the Opium, the Opiate can do no hurt; whereas otherwise it might stupifie, and much encrease the Deafness, and may destroy the Instruments of Hearing. However, Opiates of any kind must be given, if the Sick be in danger of death by the Pain; because the saving of the Life of a Patient, is much greater than the Hurt, should it be a total and perpetual Deafness.

XXII. If 'tis certain there is an Apoiteme, Authors say, You may use Juice of Crow-foot, 'tis much recommended;
but 'tis scarcely safe, because 'tis very hot and corrosive. If the Bone that is covered with the thin Membrane, be comes carious after such Suppuration, you must often drop into the Ear Spirit of Wine mixt with Honey of Roses. Marcellus faith, That Cows Milk two Ounces mixt with Honey one Ounce, being dropt into the Ear, and the Ear stopt presently with Wool or Cotton, will wonderfully heal the Ulcer, yea, though it were cancerous.

XXIII. Crato's Medicine for a Noife and Tingling of the Ears: Take bitter Almonds blanched an Ounce; White Hellebore, Castorcum, ana two Drams; Coxtus one Dram and half; Rue two Scruples, Euphorbium half a Dram; boil all in a sufficient quantity of Water for an hour, over a gentle Fire; then strain, and drop of it warm into the Ear three or four times a day.

XXIV. Sennertus advises to this: Take Ox-Gall, Goats Gall, Juice of Onions, four Ounces; Vinegar Two Ounces; mix, and put imp over a Chafing-dish of good Coals, and let the boiling liquor be taken up the Ear, through a Funnel.

XXV. A Deafness which had been of many years continuance, I cured with the Powers of Anmifeedss dipp ing them into the Ear; he purg'd the Patient four times with my Pilulae Mirabili and drew several Blifs both behind the Ears, as on other Places adjacent thereto.

XXVI. A poor Man lost his Hearing, (as he thought by the Pox) fell into an Empericks hand, and was cured him by fluxing with the following Medicine: Take Turbithe Mincis, eight Grains; Mithridate a Dram; mix for a Dose. I raised an effectual Flux which continued twenty four Days; after which the Patient heard as well as he did in all his life. Some may wonder at the Success, because that some had not eier
Of BUBOES.

A Bubo is a Swelling of the Glandules, either in the Throat, Arm, or Groin; and they need either (1.) Simply, by the afflux of Humours cooled by Cold, or some o-
Matter; (2.) Or are duplicate with Poyson and Exhimation, as in the Plague or Silence, and French Dio-

1. If it be a simple Bubo, indeed let it arise from that Cause foever, whether sole or complicate, (if there any hope of its breaking) must wholly desist from Purging and Vomiting, for those Operations destroy the End of the Bubo, since Nature thrusts out the offending Matter by those Emunctories, and the nature of Vomiting and Purging is to draw from the Circumference to the Centre, whereby the Bubo is hindred from rising, and coming to its perfection: In all these Cases Natures End in thrusting forth the Bubo ought to be promoted, which is best done by a sudorific means, inwardly given, and strong Attractives and Suppuratives mixed outwardly.
III. In order to this end you may give some few Gr. of our Laudanum Volatile, or our Guttae Vitae; or if for some particular Realtions Opiates are not to be given, the Diaphoresis is to be promoted with Antimonium Diaphoreticum, or Bezoar Minerale; or with some more powerful Medicine, as is Mercurius Sudorificus, or our Angelus Mineralis, or Angelick Pills; or you may compound something after this manner: Take of our new London Treacle twelve Grains, Bezoar Minerale sixteen Grains; mix for a Dose. Or this: Take of our Antidote one Scruple, Antimonium Diaphoreticum twenty five Grains; mix for a Dose, giving often one Ounce of our Aqua Bezoartica. The Patient is to be covered down warm in his naked Bed, and he ought to Sweat, as long as he can well endure it, or 'till Faintness; after which let him cool gradually, or by degrees. Where Opiates are wholly useles, give this: Take Bezoarticulm Minerale one Scruple, Juice of Alcohol.

IV. In the mean S.
Topical Remedies are to be omitted, such as
Take Pulp of roasted Onion or
Mitridate, Turpentine, &c.
Soap, soft Hens Dung, of
half an Ounce; Oyl of Anniseed two Drams, Salt ground for
Or this: Take Pulp of rel
Garlick, Balsam of Sulphur
Turpentine, Volks of
Pigeons Dung, and balsam
Ounce; Oyl of Annisseed
Drains; mix for a Catapl.
Or this: Take Pulp of
Roots baked, Balsam of
powder, soft Soap, Pepper in
an Ounce; soft Soot six Drams
Oyl of Scorpions two Drams
Oyl of Juniper berries
Dram; mix for a Catapl.
These are to be applied every twelve hours.

V. The general Rules.
That if the Bubo is not to be dispersd, then to promote the Suppuration; and if it be Venomous, chile
Peptilential, you ought to use all your endeavours to daw.
w it out; for that, if it
uld revert, and the Poi-
strike inwards, the Pa-
would be almost infal-
ly lost: And in other Bu-
not Venous, if they
not brought out, it has
observed that after a
time, it happens that
ew Bubo rises, either in
same, or some other

VI. In a Venereal Bubo,
tere there is no danger of
ath, you ought to observe
atures motions; for if the
uts forth the Bubo pow-
y, you ought to promote
Suppuration; but if it
es forth weakly, or looks
as if it would break, ’tis
ible it may be carried
other way, more ad-
antageous to the Patient.

VII. Moreover, in the
ue it self, where some-
es Buboes will yield to no
edies, they must at lat
left to Nature; especially
they create the Patient
ble or no trouble in walk-
g, nor much pain, nor en-
ger Life. In this case it is
ecessary to open those

Tumors, for that Nature in
ome length of time can best
digest them, whereas on the
contrary, the hazard of an
Incurable Ulcer may be run
by unseasonable and violent
opening of it; but these
things ought to be considered
with great Judgment and Pru-
dence, as the nature of the
thing requires; for ’tis the
poor Patient that must pay
for all, who, if the Physici-
an mistakes, pays no les than
his Life.

VIII. I cannot but con-
fs my dissent from the
Learned Sylvius de le Boe,
where he faith, That Pestil-
ential Buboes should, if pos-
ible, be discussed, otherwise
be brought to Riperning and
Suppuration: We say, on
the contrary, that if possible
they ought to be maturated
or broken, and only left to
Nature, or be discussed,
when there is not Matter
enough to promote the Sup-
puration. Maturation is
much more safe in a Pestil-
ence than discussion, and
indeed in all other cases, it
is much better; however,
Violence is not to be done, agai
against the general tendency of the morbid matter.

IX. The Cure (faith he) is to be performed by the same Medicines, wherewith the Swellings of the Conglobated Glandules are usually cured, and always with respect to the Pestilential Poison, for which cause fake Treacle, Mithridate, and such like, which are good for it, ought ever to be added to other things: To this purpose Distilled Oil of Harts-horn, Ox-horns, Rams-horns, and Goats-horns, and other things which have a Volatile Oily Salt, may be mixt with common Medicines. It is observed, That Unguentum Martiatum, mixt with Venice Treacle, is excellent to discurse or disperse, but that Diachylum cum Gummi, promotes Suppuration. And unless the violence of the pain be urgent, you ought not to promote Scarification of the Bubo. As soon as the Bubo is Suppurated, the opening must be hastened, either with a Pen-knife, or some breaking Medicine; but the Pen-knife, or Incision-knife, is to be preferred.

X. After the Bubo is opened, apply Balsamum Seiphuris Terebinthinatum, Anisatum, with Unguent Basilicon, or our Balsam Amicum, and Andromac Treacle; for by this means the Ulcer will be quickly cleansed, and the more surely and happily healed, more especially if you apply a little Diapompholy or some such like, to halfe the Cicatrice.

XI. The aforesaid Syphon disallows of Blistering, (he allows of Cupping and Scarifying,) from which he faith, he could never prehend what good could be expected: On the contrary the Skilful Barbet, the first clapt on (upon) the Pestilential Bubo) a Vestory, although the Tumours be of no considerable bigness, neglecting Cupping-glasses which he therefore rejected, because they caused much pain, and increase the Fever, draw out the good Humors as well as the bad.
Practical Physick.

Ointment, to which add the Gums afore prepared, with the Arsenical Powder, and Oil of Amber, which mix well by much stirring, then make it up into Rolls, and keep it in Bladders anointed with Oil of Scorpions, for use. This differs nothing in the number of Ingredients from that of Angelus Sala's, save only he adds to the Composition, washed Earth of Vitriol one Ounce: That of Hofma's is thus made. Take Ammoniacum, Galbanum, Sagapenum, and three Ounces, Wax, Turpentine, and two Ounces and a half, Arsenical Magnet one Ounce and a half, Roots of Aron half an Ounce; dissolve in distilled Vinegar, boil, and make an Emplaster. This latter may be used to Rusticks and Strong People, but for the more delicate and tender, the former is the better.

XIII. Barbet's faith, That he has experienced these good Qualities in the said magnetick Emplaster, that if it be applied to a hard Skin, it produces not the least Eschar, and in the mean time
time draws out the malignant Humours, so egregiously, that a Bubo, as big as a large Walnut, is sometimes taken away in four or five Days times: But because this does not always succeed so quickly, a Vesicatory is first to be applied, that the Humors may the sooner be evacuated; and because that in robust Bodies it will produce no Effchar, a Blister ought there to be used, that not only the Cuticula, but some part of the Skin also may be corroded first. But in Children, Ladies, and thin Skinn'd People, it will make an Effchar, or raise a Scab of it self, without any Blistering afore-hand: This Scab is the true Seat of the Extracted Pouyon, wherefore it is found pretty thick, and the Skin only superficially corroded; which is a thing worthy to be considered, and may possibly be the reason why it is sooner separated than any other Scabs raised by Art; for in thirty, or thirty six Hours it has fallen off by the help only of a spatula, without any precedent Scarification, may be used without or with but a very little if to the Anti-pestileaneous Plaster you add a little licor, or Treacle.

XIV. This Ointment following excellently promotes the falling off of the Effchar. Take Honey, Goose-grease, Turpentine, Gum Elemi, one Ounce; Soot six Dricks, Folks of two Eggs, Mithridate, four Drams, Oyl of Scorpo, enough to make an Ointment. If when the Scab is fallen the Tumor be not enoabated, you may raise a second, yea, a third, with the said Magnetical Arsenic Emplaster, and then proceed as before. Lastly, lay up the Ulcer with Emplaster de minio, or some other healing and drying Plaster; make not too much haste to heal it, lest the poison from the Humor, not yet wholly vacuated, should cause either a new Disease, or Death.

XV. Buboes arising from a Venereal Cause, have a Pocky virulency affecting the Spermatick Vessel, whether
its green Colour, or Blackness, or Inflammation, such as come from adult Blood turn'd black, or Melancholy, joyned with malignancy and putrefaction, or virulent Choler, there will be danger of a Gangrene and Mortification: In this case you must defend the places round about with Repercusives and Repellers, but not the Bubo it self.

XVIII. In a Bubo, whether from Plague or Pox, beware of bleeding, it is one of the most pernicious things can be done, for it hinders the rising of the Tumor, and in the Plague hastens Death; in the Pox, it disseminates the Malady and Poyson through the whole Mass of Blood and Humours with a Vengeance.

Epiphani. Ferdinandus, Hist. 17. faith, That he knew some who just upon the appearing of the Bubo, by letting of Blood and Purging, have fallen into a stubborn Pox, if not incurable.

XIX. If they are caused from thick, tough, and cold Hu-
Humours, they are ripened with a great deal of difficulty, and require a long time of Cure; for Nature not being strong enough to drive the Matter quickly outwards, it lies between the Peritoneum and the Muscles, whence it perpetually sends Vapours to the Liver, and sometimes causes large Sins's, and many other Symptoms, whereby the Mass of Blood is miserably Infected, and so sends its Polutions to the outward parts of the Flesh and Skin.

XX. *Hildanu, Cent. 5.* Obs. 65, gives a strange relation of a Bubo. A certain Person (faith he) had a Bubo in his right Groin, who deferred opening of it, till the malignant Matter fell upon the fourth and biggest Nerve of all that moves the Hip; upon which there was violent and constant pain in the Hip, attended with Convulsions, a continual Feaver, &c. after which followed a Pining, Leanness, and great Weakness. Many things, both inward and outward, were tryed, but in vain; for the Bubo did scarcely appear outwardly, the Groin was hard, with very little pain; for the violence of the pain in the Hip had it were, drowned it. length the Bubo was brought by help of a Caustick, of which, in six or seven days time, there ran about ten pounds weight of Matter, after which, with great difficulty, he was cured.

XXI. This following has been applied with Success to draw out the Poi in a cold Bubo. Take Diachylon Composition, one Ounce and a half, Milled Date, roasted Garlick, roasted Onions, ana two Ounces, Five three Ounces, Galbanum Ammoniacum strained, ven, Mustard-seed, of an Ounce, Palm Oil, Olive Amber, ana half an Ounce mix, and make a Cataplana. In a cold Bubo for Supposition this: Take Linseed meal two Pound, old Ciff one Pound, jelly of Hogs-Iq. s. mix, boil them together, and make a Plaster.
XII. If there be any
Scabs, Serpigines, Herpes,
be of Suppuration, 'tis
Cancerous Ulcers, affection
mainly best to induce it
of the Periostion, rotten-
in all means that may be,
ness of the Bones, and an
more grievous Symptoms
hundred other affrightful
in Diseases spring up; 'tis
Symptoms.
objectively against the Prin-
Nature has disposed the
ces of Art to dissolve it,
ter from the Blood and
In the right of
ifer, and whole Body, to
s cured.
the parts to be cast forth,
e the malignity and vi-
more parts to be cast forth,
t Matter runs out,
e otherwise being de-
Mall Matter runs out,
ined within by discoussion,
e within by discoussion,
repellers, the Matter re-
otherwisc being discoussion,
vests to the more noble
infests again the
mals of Blood and
isible Mals of Blood and
mours; (so that the lat-
ible Mals of Blood and
rend of this Man, is much
mours; (so that the lat-
ise than his beginning;)
n comes falling off of
ence comes falling off of
Hair, Nodes, Tophs, Gums,
Tumoral Pains, Leprosies,
utes, fore Head, putrid

XXIII. Guillemus Fabrici-
cius, Cent. 6. Obs. 68. faith,
That he had often found
the benefit of a Vesicatory
of Cantharides, in a Pesti-
ment Bubo, for it draws
the Poison to the out-parts:
Take Levers one Ounce,
Cantharides finely pounded
two, Mithridate two Scrup-
bles; mix and make a Ca-
aplasm; to be applied four
Inches round the Tumor. Also,
in a malignant Bubo, you
may apply Diachylon cum
Gummi, mixt with black
Soap, whereby most stub-
born Buboes are Suppurated;
and if Hens Dung be added,
it will be so much the bet-

CHAP.
CHAP. XVIII:

Of the Cachexia

I. The Cachexia is the very same Disease which Physicians call a Leucophalegmatia, and is the fore-runner, or rather the beginning of a Dropse, and called by some a white Dropse: It is a Lazy Disposition and Habit of Body, with Purpiness, uneasiness of motion, and sometimes shortness of Breath, with difficulty of Breathing, coldness, softness, and smoothness of the Skin, with other concurrent Symptoms arising from Obstructions of the Liver, or Spleen, with the Meseraicks and other Viscera.

II. It can never be said to be incurable, because it is properly but the beginning of another Disease, and seems to be only a cold watery Juice, shed abroad under the whole Skin and substance of the Flesh, arising in part from Obstructions, as afo said, in part from Dropse, or weakness of the Substance of the Blood declining in its Strength, not to have ability to or its Serum along with the Emulgent Arteries be evacuated in its ordinary course by Urine.

III. It is caused either too frequent and long use of Hydrogogues, which vehement drawing away the watry Humour mightily weaken the substance of the Blood, that is left so thick, and its mous parts so compacted, that the flowing generated Serum cannot easily mix with it, to make it of one Substance or Consistency, whereby in its passage through the Veins and Arteries, lying in a separate state from the other part

SALMON'S
V. In the other case, the chief business is to open the appendent Obstructions, and remove the Discrasie of the Blood. Many prescribe Blood-letting in this, but in my Opinion, that must be very pernicious, because it still diminishes the Strength of the Sick, which is already too much weakened, and exhausts the Spirits now wasted and flagging. In this case bitter Herbs by many are prescribed, and the bitter Decoction has been found of good use. Half a Pint of the Juice of Centory given Morning and Evening for a Week together, has cured to a wonder.

VI. But because the squa-

mish Stomachs of several,
cannot be prevailed with to take such bitter and nauseous Doses; and because in others the Obstructions are so obdurate, that none of those ordinary Remedies, nor yet any thing prepared from Vegetables will do any good, we must have recourse to Things that are more powerful, and of another Nature, which shall have power to pierce to the most inward recesses of Nature. Of this kind are mineral Waters; but such especially as proceed from an Iron Mine, of which the Sick ought to drink liberally, and for some Weeks, because those Waters being replete with a ferrous Vitriol, both powerfully open, and also sweeten, which is one of the chief Intentions of Cure.

VII. Now because many can neither spare time to go to the Wells, or by living remote, cannot well comapers to get thither, we shall here prescribe other Remedies, which no Place can fail of affording: Take Filings of Iron, white Tartar in Powder ana; make them into a Mass with Water, which put in an earthen glazed Vessel, or with Bowl; put it in a warm place till it is dry: Powder it and moisten with Water, and dry again, repeating five or six times. This prepared Iron, may be made into Pills with a little Dian. Or, if the Sick cannot make Pills, you may make a Tincture of it with White-Wine by digesting the White-Wine upon it for five or six Weeks. And although visibly a Tincture made in much less time yet the longer the White-Wine stands upon the Matter, (were it a year, or more the better it is: Take Ruff aforesaid, eight Ounces White-Wine two Quarts; five or six Weeks, as aforesaid, then decant the Tincture, upon the Feces put more Tincture repeating this Work so till no more Tincture will Dose from a spoonful three or four. This Tincture you may if you please boil into a Syrup with Sugar:

VIII. If you be in the Country where Tartar is
not be gotten; it may do, if you only take Scales of
Leeches from the Smith's An-
ses, and put into White-
Wine: The Wine alone
in time, being in a warm
hot liquid, extract a most
wonderful Tincture for the
pose aforesaid; and tru-
cannot either in appearance nor
make its effects so much in-
terior to the former: Take
the Wines of Iron four Pounds;
White-Wine a Gallon; mix,
while warm, for two or three
months, or more, shaking the
bottle once a day; and keep it
in a spoonful to three
hours, in the Morning fa-
. Now here is to be
remembered, that the Sick ought
to have all their warm Bed,
or three hours after ta-
ing it; or if up, to walk
and down, or use some
walking Exercise, for two or
the hours following.

X. If the Cachexy be at-
ached with vehement pain, in
any particular Part or
bleeding with Lee-
ches is of admirable use: I
remember (once more espe-
cially) I had a cachexick

Person in cure, who had so
vehement Pain in his Shoul-
der, that he could not lift
his Hand to his Head: I
set a dozen Leeches to his
Shoulder, and he was cured
of his Pain at once: This
method I have pursued se-
veral times with good suc-
cess. And sometimes where
Leeches could not be gotten,
I have profitably applied
Vesicatory, which have a-
bundantly answered expe-
dition: Yet this is to be ob-
served, That though they
often are, and may freely
enough be applied to the
Legs, yet it is something
dangerous to do it in a Dro-
psc, lest they should bring
an afflux of Humors upon
the Part, so great, as to
cause a Gangrene; which
yet a prudent Physician, ha-
vning this Caution, may easily
avoid.

X. In a Cachexia in Wo-
men, where there is a great
Obstruction of the Terms,
you ought not to provoke
them, till you have opened
Obstructions of other Parts
cleared the passages, and
prepared the Blood and Hu-
mors
mors: For Nature discharges not the Blood by the Veins of the Womb, till the Crudities be in a great measure consumed, and the Blood has recovered its inward Heat, Life, and Vigor: And Crudities being concocted, and the Oeconomy of the Body restored, what natural Evacuations were suppressed, will return of their own accord.

XI. I once had a cachetic Patient, who formerly had the Pox, but had been well of that Disease some years; but fearing there should be yet some Relicks of it, desired I should proceed in the Cure, as if it had been the Pox; nor could I prevail with the Man to admit of any other Cure: At length I fumed him with the following Troches: Take artificial Cinnabar six Drams; Myrrh, Amber, Mastick, Olibanum, Cloves, Nutmegs, and a half an Ounce, Mercurius Dulcis two Drams, with Spirit of Wine; make thirty two Troches, for eight Fumigations. I fumed him three or four times, and took a-

way all his swelling, without any sensible fluxing; and he became perfectly well. But one thing which was remarkable in this Case was, That an old Pain in the Spleen, which he had been troubled withal for twenty two or twenty three years, was totally and effectually removed, and richness of the Disease went away by Urine.

XII. A confirm'd Case is without danger, and may be cured in short time by Sudorifics only; the Curing principally proceeding on a Debility of the Blood, and noble Parts, charged with too great Aciditie and an aqueous Matter, which is sent into the Habit of the Body: For this purpose, a Tincture of the open Crocus Martis, or the Cere Martis itself is profitable given; and Gruelingius the other Remedies, because it strengthens so powerfully. For internal Sudorifics (which may also absorb the Acid,) we recommend B
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chap. XVIII.

Mineral, from six to sixteen
Our Angelus Mineralis from
series to twelve Grains; Pilulae
Angelicae from one to two
Suppes; or a Decoction of
Galliacum, after the usual
manner, the Patient being
in Stove or Bed.

XIII. Barbet faith, that
watery Matter is first
excreted in the Face and
Nabs; and if the tumid
pits be pressed with your
finger, that they are not so
as in a true Dropsie;
that the cause of it is
in the lymphatick Ves-
being compressed, bro-
, or some other way
interrupted, whereby the na-

tual Motion of the Lym-

bis hindered, and so thrust
in the fleshly and skinny

But all this we can-
concede unto; nor do
believe that ever the Ru-

tle of the lymphatick
Vessels were, or can be the-
ne thereof; but this pos-
b. may be sometimes a

the two great thin-

of the Lymph, and
weakness or laxness of
the Vessels containing it,
whereby it has an emission
through their Pores, and
Plicatures into the fleshly
Substance of the Body.

XIV. If the Sick be of a
cholerick habit of Body, if they
sweat, (in a Stove, Chair, or
Bagnio,) it ought to be
with a gentle heat: If they
be melancholly, the heat must
be greater; but if phlegma-
tick, the heat must be most
intense, that the Humors
may be melted, and the
preternatural Gelly dissolved;
without which, it can
never pass away by sweat:
And this is of use chiefly in
Virgins, where the Disease
proceeds from Grief, drink-
king cold Water, eating un-
ripe Fruit, or other hetero-
geneous Things: But in hot
Constitutions, and such as
have been used to eat and
drink hot Things, (whereby
the Liver is made exceeding
hot and dry, and much
Choler abounds in the first
and second Region, viz. in
the Veins of the Liver,
Spleen, and Mesentery, and
in the greater Veins and
Arteries,) Baths are much
more proper than Stoves,
and such-like, because they
moisten
moisten; whereas a dry sweat irritates the Atri-

XV. Being come out of the Bath, you may anoint the Belly, Feet, Legs, and other swoln Parts, with the following Unguent: Take teps of Elder, Dwarf-Elder, Doves-foot, mushed Cranes-bill, Mustard, Rocket, Camomil, ana two Ounces; Palm-Oil one Pound; boil well, strain out by pressing; then add distilled Oils of Amber, Anniseeds, and Juniper, ana three Drams; mix them, to anoint withal, and inwardly give a Dram or two, or more, of our Aqua Bezoartica, or good Cinamon-Water.

XVI. Catharticks are adjudged by most to be of evil consequence, being given to cachexick Persons, because they hurt the Liver, and weaken the Ferment of the Viscera: This is true, if they be often or long given, as we noted at Sect. 3. above, for they destroy the Patient, the Viscera and weakned Parts being extremly hurt, and more weakened there-

by; but Lenitives may be given and repeated Strengthners between; sometimes stronger Pygmes are provided there be partly long intervals between and many times Corrobolution of the Bowels be given in the interim, to suppress and restore their tone.

XVII. Quercetanus recommends this Pouder: Take fine Filings of Iron one Lambe, Feculi Ari one Dram, Fense of Coral, Pearl, Powder Amebrgrise, ana half a dram Amber prepared, Cinamon ana four Scruples; Sugar mix, and make a Pouder is a good Thing for and depraved Colours, Cachexies in Men, Women and Maids, whether our or old, the Body being prepared and purged for some time before hand. Sire commends his Chalybeate Salt for the same purpose See it in my Sepulchrum L 1. Cap. 16. Sect. 13. 

XVIII. Or this: Take Filings of Iron, sprinkled with Waters of Wor for
or Scurvy-Grafs, where their Salts have been dissolved, leave them so long till is converted to Rust or Crocus; of which take six Ounces; Harts horn prepared, Matrices of Coral and Pearl, one Dram and half; Cimon, Crystals of Tartar, ana Dram; Sugar a sufficient entity; mix, and make a Dose: Dose one Dram.

XIX. Sennertus commends Wine: Take Filings of three Ounces and half; Wine two Quarts; in them together in a Bolt, and a Month in a warm place; shewing it three or four times at a day: Dose five or six Ounces at a time, in the Morning fasting, and lying two three hours in Bed after it; or otherwise walking and stirring two hours after it. As often as you pour out one Glass, you must put in another, ’till half the Rust or Crocus seems spent; then you are to cease, and put in no more. Our Tinctura ad Chlorosis is also of experienced Use.

XX. If the Patient finds any pain in the Abdomen or Belly, you ought to bathe the Part with Powers of Amber twice a day: Or with this: Take Palm-Oil four Ounces; Oil of Amis seeds half an Ounce; mix, and anoint with it. Or this: Take Palm-Oil four Ounces; Oil of sweet Fennel-seed, of Oranges, and two Drams; mix, and anoint with, as before.
CHAP. XIX.

Of the STONE in the Reins.

As this is a Disease with which many are afflicted, so it is of as hard and difficult Cure, for which variety of Medicaments are instituted. The cause of which is this: That those things which do some good, and cure them to boot, yet do others no good at all, and sometimes make them worse; for which Reason's sake, we shall make it our Business here to examine variety of Authors, and hear what they all say.

II. It is a Disease like the Colick; but it is distinguished from it, because in the Stone, the pain continues still in one place; and in the beginning the Urine is clear, but afterwards of a troubled Substance, bringing forth with it at length Gravel, Stones, and such-like; where-

as in the Colick the Pain is different, or in different Parts, afflicting for the most part the Colon; and in the beginning the Urine is of a troubled Substance, afterwards more clear.

III. How Gravel (which is the Progenerat of the Stone) is bred, there is various Opinions: Spigat by his Discourse, seem to believe it to be bred in the Veins; for he saith, That he has found the Blood in the Veins full of small Gravel; and if so, it is natural for it to descend with the Substance of the Blood, into the emulgent Arteries, and from thence with the Steam to the Reins and Kidder.

IV. But by what Artifice Gravel is generated, is no-
Question: I care not at all if I relate to you a peculiar Observation which made whilst I was in the West-Indies. In those Countries, for clearing of Ground, People commonly lay the Wood on heaps, and on it: I did the like of wood growing upon a very sandy piece of Land, the distance of the Earth (units upper Crust) being a white Sand. I had my white and soft Ashes, inferior in softness to finest Wheat-flour, or white Starch, in which not least appearance of Grain or Sand could be discerned by any means. Of these Ashes I had occasion to make a Lixiviating, sometimes by infusion, sometimes for Experiment sake by boiling. The liquor being decanted, the Ashes cast away, I had the curiosity to view it by an exact scrutiny, and them to be nothing but pure white Sand, with any of the small and particles of Ashes, which bore the elixiviating of them, made them feel like pure, fine, and soft Wheat-flour. This I did, 'tis possible, an hundred times, and always produced the same Sand: From whence I deduced these things: 1. That those Trees, (which in those Countries are mostly of a mighty bigness, chiefly Pine, Oaks, Hickeries, and such-like, (Herbs, Plants, and the like,) growing upon such sandy ground, have all their Nourishment and Substance from that Sand, whether white, red, yellow, or of what Colour soever. 2. That by the plantick Virtue of the Plant, the Substance of the said Sand is dissolved, and fitted for the Nourishment of the same Plant. 3. That the said Sand is dissolved into a moist Humor, and it may be resinous or glutinous, or aqueous, consonant to the Nature of the same Vegetable; the same kind of Sand which produces an Oak, makes also a Pine, Hickery, Ash, or other Plant, growing upon the same: For if they were not generated or produced of Sand, (the Earth being scarcely any thing else, ten or twenty
Foot deep, in those Places,) Of what other Matter can they be made? 4. That an Analysis being made by burning and elixiviation, the whole Substinance of the Plant (in a manner) resumes its prima Materia, or first Matter again, converting its Body into Sand, and not into any other Principle. 5. That the Extremity and Violence of the Fire, has not power to destroy the Idea of the prime Cause; but it still retains the same through all Vicissitudes and Changes, even of the strongest Fire itself.

V. I made also another Observation, of the same kind of Trees, Herbs, and Plants, growing upon the same kind of Land, from their rotting: Great Pine-Trees, four or five Foot in Diameter, and others, being rotted upon the Ground, although the rotten Wood at first become only light and chaffie, then a Slime and Mud; yet that Slime or Mud, and Rottenness, gradually converted from that brown, dark, or black Colour, and soft, clammy, succilaginous and rotten Substinance, into a pure white Sand, no ways unlike to the first Substinance, or that which they were primarily generated; all which things might clearly be discovered in many of them, according to the differing Degrees of Times of Rotting or Purifying, as Nature had been several Years in performing that Work and Operations. Those which were produced of white Sand, converted into white Sand again; others of red Sand, into red Sand &c.

VI. Out of what has been said, it clearly appears, that Things by resolution naturally return into the Matter of which they were first generated; so that according to the Food, and the Face or Matter that Food was generated from, being again resolved in Man's Body in the Production of Humors, Blood, Flesh, and other Substancies of the Like Kind. So true and faithful is the Work of GOD in th Universe, that as He cannot
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Any Himself, so neither in the Things He causes to be produced, lose their Ideas and Potentialities, though they never so often change their Forms and Ap-\ppearance, but will after a long race or course of Vicissitudes and Alterations, return to their first Matter of or Pain.

And thus the first Operation of the Stone is to be brought into farther, than the roots in which it is generated, or the natural Spirits telling the same; though do not deny what Rise says upon the point, that there may be a reflexive Spirit, which may be assisting in that Generation: Both which con-\dered, may be the Reason that some People may be troubled with this Disease, and some not.

Gravel subsiding is not necessarily indicate Stone, but sometimes material Cause only thereof, (for multitudes of people that are perpetually as from the Stone, do ma

ny times make much Grass, yet possibly it may signify a Disposition to that Disease: For if Gravel, which used constantly to come away, is afterwards suppressed, and Pain is felt, the Urine being clear and thin, there is great danger that the Gravel may concreting into a Stone; and when it is made again with Pain and Strangury, it is a sign there is a Stone generated.

IX. Gravel which is bred in the Veins, comes away with the Urine, and is mixt with the Sediment; but what is bred in the Kidneys, Ureters, and Bladder, presently resides, as the Urine is made: Authors say, it proceeds from adustion of the Humors; bred in the Liver and Veins, and sticks to the sides of the Pot, nor does it sink to the bottom, as that which comes from the Reins; it also breaks by rubbing with ones Fingers, and appears of a more saline Substance, whereas the other neither yields to the Fingers, nor can it easily be dissolved. This Gravel of a saline Sub-
stance, is dissolved in warm Urine, and appears not whilst it is yet hot; but the Urine being cold, it coagulates and sticks to the sides of the Chamber-pot, or Urinal, not much unlike Tar-tar in a Cask of Wine, or which is dissolved in hot Water; which cooling again, sticks to the sides of a Vessel; so that the very Nature of this Gravel and Tar-tar, seem to be much a-like.

X. And this possibly may in a great measure proceed from the same Cause, viz., from drinking Wine, especially new Wine, not sufficiently enough freed from its Tar-tar, the which is evident in all those Countries which abound with, and drink much Wine, in which the Stone and Gout, from those tartarous Concretions, are very familiar and common.

XI. Now why Wine should (by much drinking of it) cause those Diseases, is apparent from its tartarous or pertrefactive quality; and why Wine should breed or have such plenty of Tar-tar, is also as clear from the Principle before-named, Sect. 6. deduced from the two foregoing Observations at Sect. 4, & 5. for that Visc generally delight and grow in sandy Ground, and upon the sandy sides of Hills, and in many places upon Rocks themselves, out of whose sole Substance, only the Body of the Wine, but also its Leaves and Fruit, are wholly made, and by the plastick Virtue of the Plant formed; so that it is no wonder, for a Liquid formed out of the Substance of a Rock, or out of Scees and Gravel, being refolded, to revert into its first Principles again, and wherein can reside, or dwell, and have a home, to breed the Matter of which it is generated. And this your gar Claret-Drinkers, sufficiently afflicted with Gout, or See, and sometimes with lb. can, by sad Experience, tell us; for that Red, or Claret-Wine abounds with Tartar, much more than other Wine does, as the very Vessels containing it sufficiently witne,
You ought to avoid going in the height of the paroxysm, or till the pain is somewhat asswaged; for in a strong cathartic, being given whilst the pain violent, will many times purge at all; because parts only mindful of pain, feel not the cathartic force at all; or at wise they so contract themselves, as not anywise assist the medicine.

In remedies for the exhibition, remains to be enquired into. They are given in liquids, or in a more solid body: as also either by the mouth, or by the fundament, or by the urinary passage.

The first of these is by opiates, and things in to them; but their virtue and composition, way and manner of

They are given in liquids, or in a more solid body: as also either by the mouth, or by the fundament, or by the urinary passage.

The matter of which they are made, is opium, or things of like nature with it, as purslane, lettice, nightshade, stramonium, &c. As for preparations made of opium, there are scarcely any better than what we have invented; such as are, 1. Our gutta vita, which may be given from twenty drops to one hundred; and in extremity to two hundred, or a full spoonful. 2. Our spiritus anodynum in like dose and manner. 3. Our antidotus from one scruple to two drams, or more. 4. Our theriaca londinensis from half a scruple to two scruples; and in extremity of torture to one dram. 5. Our volatile laudanum from two grains to six or eight; or to ten or twelve; or more, if gradually given, and in extremity. I remember once
I knew a Gentlewoman, which had lain about twenty days in extremity Torture, and continually crying out for Death, making in all that time little or no Water: She sent for a Dram of Crude Opium, resolving upon a fatal ease: She had it, and took it unknown to any about her; She fell into a Sleep for about twenty four Hours, then waked in ease, and freely and plentifully made Water; nor was she ever after troubled with any more Paroxysms. Though this succeeded well, yet such bold attempts are not practicable; I here only recorded this matter of Fact, for the Gentlemen of our Art to contemplate the reason of the thing, and to consider how far a man may warrantably goe in extremity, or where the case seems desperate.

XVI. We have also other preparations of Opium, which we have found extraordinary effecting, as 1. Our Tinctura Opii Sulphurata. 2. Our Elixir Opiatum. 3. And our Laudanum Volatile cum Aloe.

The first of these we oftentimes give to those who naturally disaffect Opium, and all other kind of Opiace, for by reason of the Alkali, the Opiate tick is so correct, that it never disaffects the Stomach, nor alters its Tone, as the other preparations of it do. The Glaciated Elixir is a Stomach, and of good use where mitiging is present: And where there is a constipation of the Bowels, my Ladanum Volatile, with Aloe, is of singular use; and the effects are more than ordinary, for that the Aloe, though joined with the ates, yet seem not to do any part of their Cathartic force, and in some Constitutions the Medicine works more, than if the Aloes were given alone.

XVII. A Tincture drawn out of the Seeds of Stramonium, or out of the Leaves carefully dried, gives present ease: So the inspir'd Juice of the Leaves, given from ten Grains to a Scruple, made up into the form of a Pill or Balsam.
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Cato commends the Juice of Purslane, being inspissated and made into Pills, and given to the quantity of a dram, he says it does wonders. **Syrup of the Juice of Lettuce** is also of good use, being given to three or four Spoonfuls; it may be thus made. Take Juice of Lettuce two Pound, white Sugar much; mix, boil, clarify, and make a Syrup; the Syrup being made and cold, add to it to Spirit of Wine a Quart. This is a thing not to be despised.

XVIII. But if the Tor-ure be tolerable, 'twill be much better to give such Things as have an appetive Virtue and Power, which may gently open or purge, to evacuate; because by emptying, the parts will become more lax, and so easier submit to the opening Medicine. This I commend as a thing familiar for both Intentions. Take Juice or Decoction of Speedwell eight Ounces, choice Manna two Ounces; mix for a Life. It opens and purges gently.

After Milk is likewise commended for People troubled with the Stone, for that it exceeds all sorts of Milk in serosity and subtilty: If the Sick be Constive, let it be sweetened with Manna, for Manna has a peculiar property, both of opening the Urinary Passages, and giving ease, whereby the Matter offending is the more fit to be carried off. Authors have commended Camel's Milk, and not without a shew of Reason, as being good against the Dropste, because they Feed upon Spurge, Widdow-wail, Rhamnus, and such like strong, fiery, and cathartick Herbs, whereby their Milk acquires a Purgative Faculty, and the Serum becomes destructive. But some Authors will have all Milk to breed the Stone, because it is caseous; but this is Error; For why should the solid Substance of Milk breed the Stone more than other solid Substances? Except there be a real petrifactive property in it, which none ever yet could prove: And truly in this I think Galen was wholly in the wrong: I am clearly
clearly of the contrary Opinion; for the curdy part of Milk is only Nutritive, and the greatest part of it dissolves in the Stomach into a chylous Juice, (God Almighty Himself seeing it the best and most innocent Nourishment, even for Infants as soon as they are Born; And who dares to doubt His Wisdom?) whilst the oily and serous parts of it cool, moisten, open, cleanse, and make slippery the Passages.

XIX. Now things are said to open, rather in respect to their emollient, attenuating, and discursive Qualities, than to their Diuretick, because there are many things which powerfully open Obstructions, that provoke not Urine at all; amongst which are most bitter Herbs and Plants, which open by a Specifick Virtue, as Centory, Wormwood, Hops, Gentian, Carduus, Camomil: and Carminatives, which do it by a discursive property, such are Angelica, Southernwood, Parly, Mallow, Anniseed, Cumineed, all the sorts of Pepper, Clove, Nutmegs, Fennelseeds, Caraways, Carotseeds, &c.

Emollients which do it by their softening and many slippery; such are Oil Of Mallows, Marshmallow, Lillies, Spinage, boiled Onions, Garlick, Leeks, But the true, great, chief of all Openers is and the aperitive Preparations thereof, which do in a Day, which none of the others will do in a Month; for which purp I commend my Tintra Martis, as one of the most famous things in the World, to which may be added Tinatra ad Chlorosin, an approved thing for opening the most obdurate Obstructions.

XX. The Matter being prepared, the next thing to cleanse the Vessels and Passages of slime, filth, matter, sand, or gravel, with does, or may obstruct the Passages of the Urine; this is properly done with Inreticks; of which kinds Medicaments Authors admirably abound; We
here tell you all that
been said upon that Sub-
but rather give you an
tract of the choicest and
st approved Experiments
that kind. Take of our
Stomachica two Dra.
ace of Garlick one Dram,
rit or Rhenish-wine, six
ces; mix for a Draught:
ave often proved it with
great success: Or this. Take
ace of Onions two Ounces,
ace of Hydropiper half an
ce, White or Rhenish-
eight Ounces; mix for a
ought. I gave this to one
extremity, a Woman,
not made Water in
at or nine Days, it made
make Water, and gave
ease in less than an hour.
Onions four Ounces, 
se them, Anniseeds, Caras-
nes, ana two Drams, bruised.
se them all Night in White-
e; then squeeze forth the-
e, and let the Sick drink
it is a singular Experi-
XII. Semnertus commends
Lignum Nephriticum, and
is Nephriticus; and fo
es Experience too: Take
ings of Lignum Nepbriti-
um two Ounces, Spring-water
two Pound; infuse till the
Water is blewish, for twenty
four, or forty eight Hours;
then decant for three Doses.
Or thus: Take Rasings of
the VWood two Ounces, Spring-
water, VWhite-wine, ana one
ound; digest for forty eight
ours, then decant or strain
out the clear for use, for three
Doses. Or thus: Take
ings of Lignum Nephri-
um two Ounces, Winter-
Cherries bruised, one Ounce,
White- or Rhenish-wine two
ound; mix, digest forty eight
ours, and strain out for use.

XXII. Or you may draw
forth the Tincture with our
Spiritus Universalis, after this
manner: Take Rasings of
Lignum Nephriticum two Ounces,
Spiritus Universalis one
Pound; digest twenty four
ours, so will a substantial
Tincture be drawn; decant
and filter; to the filtered liquor
put Alcohol of Spirit of Wine
one Pound; digest twenty four
ours more, so will the Sulphur
of the Wood be drawn into the
Wine, which you may decant,
leaving the Spiritus Universalis at the bottom, with which you
you may perform the like again. Doe one Dram to two, in any convenient Vehicle, as Waters of Onions, Parsley, or Hydropiper, Mead, White- or Rhenish-wine, or the like. The Lapis Nephriticus is seldom given inwardly; if you do it, give the levigated Powder from one Scruple; to half a Dram, or two Scruples, in Syrup, or other fit Liquor. But the usual way of using the Stone is to wear it as a Jewel, being tied to the Wrist or Arm, or hung about the Neck or Hip. I once knew a Lady which experimented the truth of this; as long as the Stone was tied to the brawn of her Arm she had ease, and voided much Gravel continually upon making Water; but as soon as the Stone was removed, the Gravel floated, and the pains returned; and that she might be sure this was the effect of the Stone, she oftentimes laid it by for experiment sake, and the stoppage and pains in some few Hours would return upon the taking it off; and again, upon

the putting it on, she would have as sensible ease, and freedom of passage as before.

XXIII. Trallianus, lib. 3. Cap. 39. faith, The Chrysantheme (in Powder) drunk with honied Wine, is an excellent thing against obstruction of Urine, caused by Stone so hard as not be broken; But the Tincture drawn from the Herb, our Spiritus Universalis, above directed, and with Spirit of Wine, has drunk with the laid here Wine, is much more effectual: After the fame manner you may make a Tincture of Golden-Rod, which will be no less effectual than that the Crude Herb has been proved in this case in innumerable Persons, Carolus Piso faith) with happy success.

XXIV. Zacutus Lusitanus, Praxis Lib. 2. Observ. 1. faith, A Man sixty old of a cold Constitution was cured of the Stone by Purgations, made of pentine which he took several ways, and a daily use of...
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D i s c l i m n t o f L i g n u m N e p h r i-

m; by which he voided the Gravel, and a Stone, n was well for two Years o ther. His D i s e a s e af

wards coming upon him gin, C l y s t e r s, O i n t m e n t s, l c n t i a t i o n s, P l a s t e r s, P h l e-

comy, B a t h s, w e r e a l l in vain, his U r i n e b e-

r e t a i n e d eighteen D a y s, b e g a n t o b e a f f l i c t e d w i t h F a l l i n g - S i c k n e s s b y F i t s, t h e S i c k w a s g i v e n o v e r d e s p e r a t e ; a t l e n g t h h e

Oyl of s w e e t A l m o n d s, d r o p s o f N a t u r a l B a-

( I s u p p o s e h e m e a n s R u n c h o m o n e ) i t m a d e void a c l a m m y H u m o r o f t h e s a i d R e m e d y , v o i d e d w i t h B l o o d y U-

n i f e , a S t o n e o f t h e b i g n e s s D a t e - s t o n e , o f p u r p l e f u r , l o n g , r o u n d , r o u g h , v e r y h a r d , a n d n o w g i v e n t o t h e P a t i e n t t o d r i n k .

V e t c h e s. A n d w i t h t h i s R e m e d y a l o n e h e w a s p r e-

f e r r e d f o r t h e f u t u r e ; f o r h e u s e d e v e r y M o r n i n g t o t a k e . h a l f a n O u n c e o f t h e O y l , w i t h s i x d r o p s o f t h e f a i d B a l s a m , b y w h i c h h e v o i d e d g r a v e l l y U r i n e , a n d l i v e d m a n y Y e a r s : B y t h i s B a l s a m , A v e n z o a r f a i t h h e c u r e d a S c r i v e n e r , w h o w a s a t D e a t h ' s d o o r w i t h t h e S t o n e : I f y o u c a n n o t g e t t h e t r u e B a l l a m , Z a c u t u s a d-

-v e s t o u s e i n s t e a d t h e r e o f S t a r f , w h i c h i s t h e p r e c i o u s d r o p p i n g s o f M y r r h , a n d c o m e s o u t o f t h e E a s t - I n d i e s , a l s o f r o m P e r u ; w h i c h , f a i t h h e , w o r k s r a r e e f f e c t s . I n t h e s a m e O b s e r v a t i o n h e f a i t h , T h a t h e h a d m a n y t i m e s d r i v e n o u t g r e a t S t o n e s t h a t w e r e f i r m l y f i x e d i n t h e c a v i t i e s o f t h e K i d n i e s , b y t h e W a t e r d i s t i l l e d o u t o f G r e e n T o b a c c o , w h i c h h e g a v e t h e P a t i e n t t o d r i n k .

XXV. Platerus, i n I b i . 2 . o f h i s O b s e r v a t i o n s , t e l l s u s—

He c u r e d o n e o f t h e S t o n e w i t h t h i s J u l e p : T a k e P e l-

l i t o r y - w a t e r t h e O u n c e , F e n n e l-

w a t e r , B e a n - f l a w e r - w a t e r , f u-

K
lep of Roses, an half an Ounce; mix them; giving the Patient to drink after a decoction of Pease, Bean-shales, Parsley Roots, and Restharrow-Roots. Another he cured by giving 1. A Clyster. 2. A Narcotick. 3. Pellitory and Turpentine-water, an half an Ounce, by which the Stone got into the Bladder, and then into the Yard, and there flopt; he fate in a Bath, and a little after pissed it forth: And by the taking of this following Powder, twice a Week, a Spoonful at a time, a Patient of his voided many Stones, and the continued use of it prevented the pain. Take Liquorice in Powder half an Ounce, dried Peach-kernels one Ounce, Anise and Fennel-seeds, an two Ounces, Winter-Cherries one Dram, Gromwell-seeds half a Dram, Crabs-Eyes two Drams, Sugar-Candy one Ounce and a half; make a fine Powder: He drank after it a decoction of Pease, Parsley, and Bean-shales, with Butter, and a little Salt. And in Lib. 3. of his said Observations, he commends this: Take Turpen-
tine two Ounces, Honey one Ounce, Yolk of one Egg; sip them in a Mortar together till they are white; then add White-Wine, Pellitory-water, Bean-flower-water, an half an Ounce and a half, Syrup of Limons, or Juice of Gromwell-seeds one Ounce; mix them: one Ounce and a half. The Sick took also these: Take Cyprus Turpentine two Ounces, Honey one Ounce, Sugar-candy two Drams; with Syrup of Lime make Pills: Dose one half at a time, drinking after a decoction of red Pease while his pain was great: he gave him an Opiate, sometimes a cleansing after of Whey, Yolks of Turpentine and Honey. terms gave this to a Patient, which had his flopt: Take Turpentine one Dram, Yolks of Eggs three, Honey one Ounce, Wine one Ounce: By the use where he avoided so many pains that he wrote to him, Torn Shirt came out of his Under: Thus was he cured, and lived many Years found: and with the kind of Potion he cured French Minister, who voc
Stone with the first

XXVI. I cured a Man for he had been twelve hours troubled with the one and Gravel, with this

ature: Take Venice or Strasburgh Turpentine four Ounces; Oyl of sweet Almonds four Ounces, Honey two Drams; and mix them well together; it opened the Passages, let him presently piss freely and brought away a great quantity of Sand and all Stones: He took it Morning and Evening, half Ounce, or better at a time, for three Months, and was perfectly reliefed, so that for many years after he had not the least Pain or Symptom. Above I cured with this:

Strasburgh Turpentine four Ounces, Volks of four Ounces; grind them together in a mortar, 'till they are white; and add Oyl of sweet Almonds two Ounces; and mix them by grinding: Dose, an Ounce Morning and Evening, drinking a Glass of warm Water after. This he continued for eight or ten Weeks, it continually brought away Sand and large Gravel, and he was perfectly cured.

Salmon.

XXVII. Bartholinus tells us, That he found no ease by any Diuretic, except Bean-hale-water, which brought away Gravel; so that, faith he, more may be attributed to it, in bringing away the Stone, than to Millepedes: And, faith he, Egg-shells are given with singular success, (after the Chickens are Hatched) either to break, or expel the Stone, this Lithontriptick being reckoned among Secrets of this kind. For this purpose Ludovicius Mercatus commends the Flower and Seed of Star-Thistle, as a thing highly in request, for purging and cleansing the Reins and Bladder; daily experience (faith he) still confirming it; giving two Ounces of the distilled Water in the Morning Fasting; but an Essence of the whole Plant (as we have taught in Chap. 5. Sect. 35, and 37, a foregoing) is much better.

K. 2

XXVIII.
XXVIII. Augenius, in his Medicinal Epistles, Lib. 12: Ep. 1, and 2, faith, He has cured near six hundred of the Stone by this following Syrup, giving three Ounces at a time, with six Ounces of the decoction of Eringo, for fifteen days together, five hours before Dinner, Universals being premised. Take Saxifrage, Knee-holly, Eringo, Lovage, Restharrow, Anise, Fennel, Parsly, Grass, and an half an Ounce, Horse-Radish Roots two Ounces, Leaves of Betony, Burnet, Marsh-Mallows, Nettles, Penny-royal, Rocket, Calamint, Knot-grass, Pellitory of the Wall, an M. qu. Winter-Cherries twenty, Sebestens fifteen, Seeds of Basil, Burdock, Parsly, Seseli, Millet, and three Ounces, Bark of the Bay-Tree Root, Liquorice, and three Drams, Water five Quarts; boil ’till three Quarts only remain; strain, and with Honey two Pound, Sugar four Pound; make a Syrup; and aromatize it with Cinnamon one Ounce, Nutmegs half an Ounce. Probably it may do good, there is no Argument against Experience, yet it looks like a potch of all together.

XXIX. Crato, in Cels's faith, That he prefers: Roots candied, or steeped in White-wine; and Syrup of Brier and Restharrow much good when there is manifest. And for pain in the Kidneys on by the Stone, there is nothing (faith he) better than a Decoction of Speedwell, the Inbissate Juice to it. But an Essence of the crude, as we have done in Chap. 5. Sect. 35 and much transcends them.

XXX. Fresh Oyl of nuts by expression, given three Ounces at a time, for some time, is mended as an excellent thing; and a certain Physician attests, That he daily use thereof he has several Stones voided. In fame probably made done with expressed sweet Almonds, as all
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XXXII. Beverovicius de Calculo, Cap. 12. faith, That when the ways are loosned (I suppose he means with Oily and Mucilaginous things,) nothing is more effectual to remove the Stone, than one Dram of Sal Prunella, to be given in Rhenish-wine, warm, by which Medicine alone (faith he) I have often brought away the Stone of the Bladder from Children. Crabs-Eyes are of tenuous Parts and Diuretick; they break the Stone, and force it away by Urine, especially the Liquor of them, which prepared after this manner is best:

Take Crabs-Eyes finely pounded two Ounces, Acetum Terbeinhinatum four Ounces; stop, and digest for a Night in hot Ashes; the next Day decant what is clear, and pour on as much more, repeating this work so often 'till all the Powder is dissolved: These Liquors filtrate, and evaporate to dryness, and the Salt will remain at bottom, which dissolve in a Cellar into Liquor, per deliquium. Dose gut. ten or twelve, in Horse Radish K 3 Water.

XXXI. With this follow-

Kedemy I have done al-

Miracles in expelling

Gravel and Stones,

If both Reins and Blad-

Take Balsamum Co-

(or as we call it Cap:our Ounces, Yolks of Eggs Oyl of sweet Almonds, and three Ounces, Oyl Juniper berries one Dram: all together in a Mortar, 'till they are ly mixed, and keep the fore for use. Dose from six as to an Ounce, every going to Bed, drink-

fter it three Ounces of

Tence of Speedwel, in a of Rhenish wine and Su-

Salmon.
Water, or some such like. This Liquor is much more efficacious than the Crabs-Eyes in substance.

XXXIII. Quercetan his Nepbritick-water is of great account; and it is thus made: Take Juice of Horse-Radish, of Limons, and one Pound and a half, Waters of Betony, Saxifrage, Wild Tansey, Ver-vain, and one Pound, Hydromel, Malmsey, and two Pound, Juniper-berries three Ounces; Seeds of Millet, great Burdock, Nettles, Onions, Anise, Fennel, and one Ounce and a half; of the four greater cold Seeds, Marsh-mallows, and six Drams, burnt Egg-shells, Cinnamon, and three Drams, Cloves two Drams; digest all four or five days in a gentle Balneo; then strain out, and distill in Asbes. He says this Water does wonders in the Stone, and against suppension of Urine: Dose from two Drams to an Ounce. He adds a Dram of two sorts of Lithontriptick Species to the Composition; but the finalness of the proportion to the former large quantity, signifies but like I am of Opinion the Juice of Limons alone depurals, without that specious separation, or given in Malmsey-wine, as Guarinonias dry-tives, may be as good; but found by experience, actually to purge and clear the Reins, and to give to many, and that without any harm to the Stomach especially if sheathed Honey or Sugar.

XXXIV. Branner commends the following Syrup as an excellent Remedy, leaving calculous Matter behind in the Kidneys, if after drinking, two Spoonfuls of the same taken at a time in the evening Fasting: Take of Speedwell one Pound, of Ground Ivy six Ounces, Purslane three Ounces; and make a Syrup with Honey one Pound and a half. Both Helmont and Faber recommend the Liquor of the Birch-Tree, which will Birch-wine, as a Remedy that does not only
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xxxvi. Ætius, Sextus
Platonicus, and Guarinomius,
do all of them commend
A hare baked in an oven, till it
is dry, then pounded; (but
Poterius faith the Ashes of a
Hare) given from one to
two Drams in Wine, is pro-
fitable to expel the Stone,
some say to dissolve it; as
also to prevent its breeding
for the future; made into
Pills with Turpentine, it is
indeed of good use. The
Pouder of Deers-blood given
to one Dram, is commended
to expel the Stone, as Hofs-
rus affirms. Motherwort,
and the Roots of Vervain in Pou-
der, or the Essence of those
Plants prepared as we have
taught in Chap. 5. Sect. 35,
and 37. and drank with
White-wine, or Mead, a
little warmed, are incredi-
ble Remedies in removing
all things that hinder the
passage of the Urine, as
Hofman and Marquardus say.

xxvii. For Medicines
given Clyster-wife, Fonta-
nus commends the Decoction
of Millet, given to half a
Pint; but, without doubt,
it may be much more effectual if half an Ounce of Turpentine be added to it, being first ground with the Yolk of an Egg, to open its body.

XXXVIII. Zechchius in his Consultations commends, yea, says nothing is better to bring away the Stone in the Kidneys than warm Water, or Veal, or Mutton, or Chicken-broth; five or six Ounces being drunk pretty warm Morning and Evening before Eating. And the great heat of the Reins will be taken away (which is the efficient cause of the pains of the Stone returning) if boiled Water, to the quantity of seven or eight Ounces, be drank before Meals twice a day, for nothing renders the Kidneys so free from Recrements, and so temperate: and their fiery heat is at length extinguished with the warm Water, so that they can never after breed the Stone: If to what our Author here says, you add to each Draught half a Dram of Salts of Tartar, or pure Nitre, it will, in my Opinion, be much more effectual, because Salts do in some measure dissolve the Water to the parts afflicted. If also it be sweetened with Honey, the Medicament will still the better, for that it less disaffect the Stomach, and in some People it will be a support. Salmon.

XXXIX. Saxonia in Writing some familiar Precautions, for such as are troubled with the Stone, mightily recommends the use of Cassia, whether for Prevention or Cure: Petrus Pigray, by advice of us, That two Ounces of Cassia being given one continual Fever, it made his Urine so hot as to be like such a Flux of Urine, for three days together, it made his Urine so hot ever after that time, that he thought hot Wire had been put through his Yard.
To all this we answer, that very famous physicians, no ways inferior to the former, have oftentimes used Cassia with very good success: Platerus, first gave any thing in a Stone without it, and Pliny gave it mixt with

that very famous physicians, no ways inferior to the former, have constantly used Cassia with very good success: Platerus first gave any thing in a Stone without it, and Pliny gave it mixt with

And the learned writers, in his Annotations on Barbet, gave it to a man of sixty years of Age in good success: I have sometimes given it both alone, and mixt it with Turmeric, with a singular Advantage, never with the ill effects above-named.

If you enquire into the Nature of the Medicine, we find it to be cooling, and without sharpness of Parts, so that I can never think that Medicine can give that effect to the body which its self has not. We should consider the Nature of those Bodies on which Cassia had so ill an effect (as they say) in the Stone; and then probably may perceive that those useless Effects, rather arise from the prevalency of morbid Materia, than the Medicine, and that had any other Medicament been given at that time, adapted to the Distemper with the highest scrutiny, and Ingenuity of the most learned in our Profession, 'tis possible the same Effects might have ensued; so that in Prudence we ought to ascribe the afore-enumerated Disadvantages to the Habit of the Body, and prevalency of some acid Humor abounding at that time, rather than to the Cassia, or the innocent use of any Medicine whatsoever. Salmon.

Crato prefers the simple Decoction of Speedwell with Sugar, before all the more famous and great Medicines inwardly given for the Stone: The use (faith he) of a Clyster made only of a Decoction of Speedwell with Sugar, will do more good than any Medicine taken by the mouth; you may put into the Decoction some fat of a Loin of Mutton or Veal, of a Rabbet or Capon, that so it may be more smooth and slippery, or for want of these you may
may take some fresh Butter. The Sick often find more relief in the Cholick or Stone, from a simple Clyster of Milk and Sugar, boiled either with Speedwel or Cammomil-flowers, than from Clysters more richly and largely compounded of hot Things, because they by discoursing Pain, encrease Wind, whereby the Pain is augmented, which is only to be appeased with Anodynes.

XLII. The Decedion of Pease made with Daucus Seed, Parsley-Seed, or sweet Fennel Seed, is a Medicine not to be despised, and many, by taking it alone, have had a perfect Cure: But as Diuretsticks in the Cure of this Disease are necessary to get the Gravel and Stone out of the Reins: So for prevention; and in time of Health, we must abstain from the too much use of them, lest while they provoke Urine, by a constant use of them, they make open the ways and passages to the Kidneys, whereby all the crude Humors, and Re-
XLIII. Paracelsus commands Spirit of Salt, and Spirit of Juniper; as also a Spirit and Tincture of Nitre, and Antimony. Willis recommends several Diuretics whose basis is a volatile Salt; and several like Medicines whose basis is an alkaline Salt; some also whose basis is an acid Salt. Sylvius and others think the Stone must either be dissolved, or expelled unaltered. For dissolving, Willis proposes Spirit of Nitre, begging ten or twelve Drops of the same in Decoction of Grass-Root. All Stones (says he) that I have yet found, are dissolved in acid Spirit of Nitre, whence I conceive, if none can conclude that the coagulation of Stones do not proceed from an acid, on the contrary, from something opposite to it. The virtue of generating Stones (says he) lies in volatile Things, upon which account they give Glutinosity, and roughness to Fluids; which if (first) earthy and volatile saline Parts be joined, something not unlike the Stone (he should have said by help of a petrifying Gase or Spirit) is generated. Now this coagulated Austerere, is infringed by the sharp Acid of the Spirit of Nitre. And therefore when the Rudiments and beginnings of a Stone are laying, we must, besides volatile oily Salts, use Things that dissolve the Stone, amongst which we deservedly ascribe the first place to Spirit of Nitre, seeing in it Stones are so easily and so manifestly dissolved; and it may be given in Beer, Ale, Wine-Broth, &c. to make them a little sharp, and so to be used for some considerable time.

XLIV. To this of Sylvius, the learned Decker makes something of answer: The Spirit of Nitre (faith he) being put upon the Stone powdered, and set upon a little Fire dissolves it: First it turns it into a tough, and then into a watery Matter; but the Mischief is, the Consequence in outward and inward means is not the same; or at least the Spirit of Nitre does not answer.
Expectation. And Fr. Hofman says, you should rather give Things which consist of an abstrusive Virtue, from a volatile Alcalie and Acid, that by their gentle sharpness, do incide and cleanse the filth of the urinary Passages, as also by their sweet fragrancy affecting of the Reins, do hinder the fæculency of the Ferment, and so prevent all occasion of the Stone.

XLV. Diuretlicks are of two kinds; the one Aperitive, the other Incisive: Aperitive draw the Matter to the Kidnies; and therefore if these be affected, are very suspicious, because we draw the Matter to the part affected: But Incisive carry not the Matter to the Kidnies, but only by Inciding, Subtilize; and so the Matter being made subtil, passes the Reins. Hence it is (and I ever use it with success) that if in the beginning I give Spirit of Vitriol to break the Stone, or cut the gross Humor, I quickly see a happy Issue. And the Spirit of Vitriol, though it be Diuretick, yet it by incides; upon which Sublilation, while the Matter passes out, the Urine appears more copious, and is truly Diuretick by accident; that it carries ought to the Reins, but because the Matter, when it has no hindrance, finds an ease passage, and that is attempted vain, after the third or fourth day, which may be done the first; without which the Pain is prolonged th' or four Days, to the great damage of the Patient; then we must stay for universal Evacuation, which in this case is not necessary at the beginning, but may very well be done, when the Pain is over. Panarom Pent. Cap. 3: Obs. 41.

XLVI. Riverius advises That in the use of Medicines that break and expel the Stone, they ought to be used once or twice only, but oftner, till the obstructed Passages be opened. And while they are given, the Reins and Bladder ought to be helped with Bas Fomentations, Unctions, 

SALMON'S
they may operate the better. Liquors also that of thin Parts, such as White and Rhenish-Wines must be given now and then, with internal Emollients, and Laxatives, and things slippery, to make Passages easier and open, and qualify the Acrimony of other Medicines.

XLVII. To a nephritick Person vomiting Blood, Meabius left not prescribe Things to force the Stone, left when Vessels are unstop'd, they should open wider, and by vomition of Blood, he should be endangered: gave therefore calcined Hothorn, for several days, Biresth Broth, and fomented the Part with Camomile, &c. so his vomiting ceased, and the Stone fell in the Bladder, and after tick in the neck of his Bladder. Then he gave his dyn-falt in Decotion of Mallow, fomented his Trities with mucilaginous Things, and anointed the with Oil of white Lie-Tree; within six hours voided a Stone as big as a Bean, and was restored to perfect Health.

XLVIII. Spirit of Turpentine is a good Thing against the Stone; but before it be used, Lenitive Purgers should precede, at least, before it be continually and daily used. It is a great Medicine, and has a dispersing Power penetrating deep, purifying the Bowels, and healing them, dissolving coagulated or hardned Tar- tar, and expelling it by Urine: Yet in the use of Turpentine it self in substance, purging before-hand is not needful, because it has in it self a cathartick Virtue, especially if mixt with Rheubarb in Poudre, as Crato, in Scholtzius Conf. 152. advises. It helps by its temperate heat, whereby it befriends the Parts destin'd to Concoction; for which Reason it is good for those that are troubled with the Stone. You may see in Amatus Lusitanus, Cent. 1. Obs. ser. 63. the History of a Monk, who every Morning, for several Months, swallowed a piece of Turpentine as big,
big as a Nut, and so was cured both of Stone and Gout, when all other Medicines would do no good.

XLIX: When the Stone is voided, though all danger is over, yet you ought for two or three days following to use Abstatives and Cleaners, and Healers, that the Reins may be perfectly cleansed and healed; for which purpose, nothing can be better than a Bolus of Turpentine, made after this manner: Take Turpentine one Dram and half; Rheubarb, Nutmegs, Liquorice, all in Powder, ana half a Dram; mix and make a Bolus: After which, an Emulsion of five Almonds in Barley-water or Broth, or Decoction of Pease, may be profitably drank.

L. How great a Medicine Turpentine is, is not easie to be declared, it being a volatile Alcaly, mixt with a small quantity of a volatile Acid, but the Alcaly very much over-powering. It purifies and sweetens the whole mass of Blood and Humors, after a most wonderful and admirable manner, and after such a way as 'tis possible no other Medicine (except of the Family of Turpentine, as all natural Balsams are) upon Earth can do besides: it momentarily enters the whole Mass of Blood, purifies it, sweetens it, dissolves all its Coagula, enthring into its Substrate with its whole and entire Body; where, by its reductive Power, it does which neither Spirit Wine can do by its subtnor Spirit of Nitre, Vit or Sulphur can do by its Acidity, nor other volatile Salts can do by their penetrability; being indeed in truth, one of the most solute Antisorbuticks, Antispasmaticks, Antiarthriticks, Antiepilepticicks, and Antinephriticks, yet this day discovered to the World.

LI. So that if a Physitian knows rightly how to prepare and use that alone Medicine, he knows a Thing which will do more th
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wole Apothecary's shop abide it: It is a Medicine which is a natural
prize of Chymistry, be-
only a dissolution of
ad, rocks, or gravelly Bo-
lis, by the mighty Power
the plastick Spirit of the
nt, (which destroys the
ecedent petrifacive Spi-
of the Matter of which
was made, viz. Sand,
vel, Stones, Rocks, &c.)
by a living Alembeck,
vit, the Body of the
ye, and all its Limbs, is
ifted, raised, exalted, and
ilized, purified and made
tile; and lastly, impre-
red with a mighty Spi-
direct antipathy and
sition, and vastly supe-
or to the petrifacive Spi-
as being not only able
to, but also undo that,
ich the said petrifacive
ber can never do, or ac-
plish again.

LIII. If in the Stone in
the Reins, the Sick piffes
much Blood, and often, the
case is hazardous, because
two opposite Intentions oc-
cur; and it is a difficult thing
to find a Remedy in Art, to
perform opposite Intentions
or Operations, viz. to open
and stop, dissolve and bind,
break and consolidate at one
and the same time: In this
case, you must set aside all
other Remedies, and have
recourse to vitriolick Bath-
waters, or Waters running
from Iron Mines, for that
their Virtue is most excel-
ent, there being no safer
or better Remedy to be
thought of; for such Waters
expel

as it is design'd for; and
without which, it will not
perfectly answer the desired
End; of which we may in
some other place discourse
more at large: This we
could not (even for Piety
fake) avoid the speaking of
here, considering that some
thousands of times (in about
twenty six, or twenty seven
years Practice) we have
made use of it with admi-
ralle succeds.

LIII. If in the Stone in
the Reins, the Sick piffes
much Blood, and often, the
case is hazardous, because
two opposite Intentions oc-
cur; and it is a difficult thing
to find a Remedy in Art, to
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and stop, dissolve and bind,
break and consolidate at one
and the same time: In this
case, you must set aside all
other Remedies, and have
recourse to vitriolick Bath-
waters, or Waters running
from Iron Mines, for that
their Virtue is most excel-
ent, there being no safer
or better Remedy to be
thought of; for such Waters
expel
expel violently and efficaciously, and are therefore Lithontriptick; and yet (as being impregnated with Vitriol) they eminently staunch Blood, strengthen all the Viscera, and cool the Liver, Spleen, and Reins.

LIV. But because every one has not the liberty or convenience of going to the Wells at Tunbridge, or other Springs coming off of Iron or vitriolick Mines, we shall here shew a Way of making those Waters artificially, to perform the same Intention, which is thus done: 1. Take fair Spring-water six Quarts; Salt, Vitriol, or Crystals of Mars one Dram; mix, dissolve and filter through brown Paper, so have you a Water in Virtue and Effects, like that which runs off from the natural Iron-Mines. 2. Or thus: Take Spring-water a Gallon, Sal Armoniack one Dram; Scales of Iron one Ounce; mix, and digest for some days in a gentle Sand-heat, till the Water begins to colour; then filter and keep it for use. 3. Or thus: Take Spring-water a Gallon; Spirit of Wine four Ounces; Spirit of Vitriol two Drams better; mix them for use. The artificial Waters may be taken from a Pint to Quarts, or more; but degrees, and a little or made into Posset-drink, using moderate exercise fasting, till the Water out of the Body: To purge by Urine, cleanse Reins and Bladder, Obstructions of the Urinary, take away sharpness of Humors, cure inward Urine, and strengthen the Stomach, Liver, Spleen, Mesentery, and Womb, are prevented against the Drop-sick, Cachexy, Green-sicknes and a Wvy, and cure the pissing Blood.

LV: Experience has long time taught us, strong Diuretics must be used with much caution, that they many times create the Pain, forced Stone into narrow Passages, excoriate the urinary Spleen, and many times cause the pissing of Blood, very often times cause Swoonings, Convulsions, pilepties, and the like.
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Clyster, or one of Milk and Turpentine, with the Yolk of an Egg; but he advises against Salt being put in, because it is apt to make them stay long.

LVII. Dolæus (out of Wedelius) prescribes this following Opiate: Take Sperma Cæti, Crabs Eyes, and one Dram, Cinnabar of Antimony one Scruple, Volatile Salt of Amber four Grains, Laudanum Opiatum half a Grain, (but I think one Grain, or two, to be better) Troches of Alkakensi, with Opium half a Scruple; mix, and make a Powder for four Doses. In the Fit (faith he) when the pain is violent, an Emulsion, or some Opiate will be good.

LVIII. Out of the Fit (faith the same excellent Man) we must endeavour to extirpate the Coagulator, and withal, we must always have regard to the Stomach, therefore Stomatick Medicines will be good; some say there is nothing better, either for the cure or prevention of the Stone than this following Antinephritic:
tick: Take Seeds of Anise, Parsley, Dill, Leaves of Saxifrage, and half an Ounce, Juice of a Pike, Crabs’ Eyes, Seeds of Hips, or wild Briar, and one Ounce; mix, and make a Powder. Dose one Dram at a time. The following Pills are also of good use: Take Venice Turpentine dried a little at the Fire two Drams, Spanish Juice of Liquorice, Ponder of the same, and half a Dram; mix, and make Pills as big as Peas, which roll in Ponder of Millepédés. Dose one Dram and a half at a time Morning and Evening.

LIX. Some Physicians commend a Vomit, for prevention to expel the tarryous Matter before it be derived either to the Reins or Bladder; some give it in the Fit, because Nature seems to shew the way by their reaching to Vomit. This I found true by Experience, in a certain Lady, a Patient of mine, who had lain Bedrid fifteen or sixteen Weeks of this Disease; and though many things were administered, nothing did good till I gave her a Vomit, which was Salt of Vitriol one Dram, which gave her six Vomits, and this I repeated for three days together, it made a great revulsion, and had wonderful an effect, than fourteen or twenty Drs. she was restored to her perfect Health; and through the extremity of the pain she had Convulét Fits, and many returns of them in a day; (so that was given over for dead yet after the first Emesis) Dose those Fits ceased, her Pains wonderfully diminished; the force of the metick being over, I did administer Antinephrites and Stomaticks, such as Pers of Juniper, Salt of Ammonis Veneris, my Tinnea Stomachica, Syrup of Mons, with some other things of like nature. And without doubt Vomits conduces much to the Cure, there be a real Stone, or other obstructing Matter, by straining much, it helps the expulsion of the Stone or Gravel, as sometimes does to the delivery of a Woman in Travel, by
cient commotion of the whole Body, and compression of the Muscles of the eye. This method I have taken with success, sometimes I have excelled (especially if the wind was strong) Vinum Be-
tum, or my Cathartic-
Argenteum, with good effect; but I chose to give
sticks to such as were
and easy to Vomit, and
otherwise. Salmon.

X. Barbet faith he has
more by Alteratives,
Narcotick Medicines,
by any others; Cly-
ther also faith are very
per. And because in his
s, Lib. 3. Cap. 8. Sect. 3
as given us an ample
agogue of Antinephriticks,
not greatly if I trans-
them hither. Roots of
Harrow, Eringo, Grafs,
price, Orrice, Parly,
mallage, ) Drop-wort,
-mallows, ( Onions,
chick, Leeks. ) Leaves of
als, Maiden-hair, Ger-
ner, (Arsmart, Pellito-
amomil, ) Ground-Ivy,
enge, Cresses, Saxifrage,
, Golden-Rod, Schæ-
nanth, Garlick, Cloves,
Flowers of Elder, Hops. Seeds
of Poppy, Gromwel, the
four great cold Seeds, Anise,
Fennel, Carrots, (Daucus.)
Carraways, Barley, broad
Cummin. Fruits, as Winter-
Cherries, Straw-berries,
Figgs, (Juniper-berries, Bay-
berries, Ivy-berries.) Woods,
as Hafle-wood, Nephritic-
wood, Guaiacum, Saffafras,
Cassia Lignea, Cinnamon,
Pine-chips. Balsams, as
Turpentine, (viz. the Lari-
cea, Venice, Cypres and
Cho, Balsams of Gilead,
Peru, Tolu, and Chili, Cap-
vi; ) Balsam of Sulphur,
simple and compound, with
Oil of Annifeeds, or Juni-
per-berries, Whey, Tooth
of a Boar, Earth-worms,
Tartar, and all its com-
pounded Medicines. Salts,
as of Tartar, Bean-flaks,
Broom, Pot-ashes, Ash of
Egg-fells, of Amber, Nitre,
Sal-armoniack. Baths. Crabs-
Eyes. Waters distilled out
of the above-said Herbs and
Roots, ( Mineral Waters
from Iron, Mines, Mineral
Waters artificially made.)
Spirits of Wine, of Salt, of
Sulphur, Vitriol, ( Nitre,)

LXI. In a hot Constitution, I gives this: Take Roots of the one Ounce, Liquorice Drans, Mallow-Leaves, lej. Melon-seeds half Ounce; boyl them in Evaporated water; in a Quart of the latter dissolve Syrup of Poppies two Ounces, raw (I Eyes bruised one Dram to them: Dose two Ounces or four times a Day. Or Take Rose-water, Stramonium and Purslane-water, an Ounce, Prophylacticr-cinnamon-water, ana b Ounce, raw Crabs-Eyes one Scruple, Laudanum tum two Grains, Fer his Syrupus de Althea Ounce; mix them, and be given by Spoonfuls.

LXII. In a cold and Constitution, Roots of Rest-harrow, Sanifrage, ana one Ounce.
Practical Physick.

p. XIX.

LXIV. Spiritus Acetosi Mineralis: Take Tartar Vitriolate one Ounce, Julep of Roses one Pound, Cinnamon-water four Ounces; mix them. Dose two Ounces; 'tis an excellent thing; Or, Take Tartar Vitriolate one Ounce, Radish-water one Pound, Juice of Limons two Ounces, Syrup of Corn-Poppies and de Altheæ, ana one Ounce, Crabs-Eyes two Drams; mix them. Dose two Ounces. Also, Spirit of Juniper-berries, assied upon Rob of Elder and Juniper, and digested, becomes of a pleasant red Colour, and in Taste like Malmsey-wine, and is truly a Medicine of great efficacy.

digest, and there will be a green Tincture. Dose from six Drops to twelve or twenty, in Wine or proper Water. Seeds of Violets are very convenient, because they purge and expel the Stone, especially if they be used in an Emulsion, and is called by Schroder the Nephrocathartic Emulsion; it is much commended both by Crato and Hartman, and is a good thing against suppression of Urine.

LXXXIII. Deckers advises following Poudre: Take Card seed, Tartar Vitriolate one Dram and a half, Crabs-Eyes, Salt of Beans, Broom, of Rest-harrows, Pidgeons Dung, ana Barm; mix, and make a oter. Dose from one Scruple to half a Dram in Par

XO. The Tincture of Nephritick Stone is also good, but it is no where cited; but Medius has a Preparation; Take Pou the Nephritick Stone, put in rectified Spirit of Salt,
efficacy. So also a Nephriticke Liquor made of Nitre and Sal Gem, calcin'd and dissolved per deliquium, is a Nephriticke of singular use.

LXV. The Urinary Laudanum of Michael: Take Spanish Juice of Liquorice dissolved in Winter cherry-water one Ounce and a half, Campbire one Dram, Saffron four Scruples, Winter-cherries half an Ounce, Gum Tragacantb, Mastick, ana one Dram and a half, Laudanum Opiatum two Drams; mix them. It is much commended for a peculiar Quality of provoking Urine, opening Obstructions, and expelling the fame. Michael his Nephriticke Liquor: Take Lynx-stone, Jews-stone, Nephriticke-stone, Sponge, Crystal, Crabs-Eyes, ana q. v. dissolve them in rectified Spirit of Salt, filter the Solutions, and distil to dryness; so have you at bottom a coagulated Nephriticke Liquor.

LXVI. Relisunciis his Lithontripticke Poudre: Take Crabs-Eyes prepared, Goats-blood prepared, ana one Dram and a half, Jews-stone, Nephriticke-stone, ana one Pikes-Eyes, Millet-seed two Scruples, Crystals of tar half a Dram, Salt of one Scruple; mix, and make a Poudre. Dose, from a Dram to one Dram, any appropriate Water.

LXVII. Forrest's Decoction, which far exceeds all other to Take Red Fares three Barley hull'd two Drams of Marsh Mallows, Mafa three Drams; of the greater cold Seeds, a Dram, fat Figgs nine bestens seven, Liquoric ped six Drams, fair Water Pound and a half; be half be consumed, then for an Apotheum. The also are esteemed. Poudre of Millespedes, Eyes, Jews-stone, a Dram, Turpentine two dram mix, and make Pills. from half a Dram to a Dram every Morning. Deckers his Ax, is yet better. Take water three Pound, red Bull'd barley, ana two Liquorice bruised, fr
ties bruised, and half an Ounce; of Daucus, Violets, Poppy-seeds, Nettles, Mal-tes, Nettles, and half an Ounce, fat nine, seventens seven; to a Quart; strain, and divide therein Syrups of Corn" (p. 150).

He also commends to all the Spirit of Sal Armoniac, given in Rhenish-wine, or some Diuretick Spirit of Water, as a Specifick Medicine, not only to prevent, but to cure the Stone, (if brittle, or easy to be broken.) Universals being given beforehand.

LXIX. Junken, Medicus

Pars 2. Sect. 1. Cap. 18. prescribes this: Take Strawberries fresh gathered a Gallon, Winter-cherries half a Pound, Horse-Radish Roots scraped two Pound, Daucus-seeds half a Pound, Juice of Birch, or Birch-wine twenty four Pound; mix, and distil in B. M. Dose from one Ounce to three, with Syrup de Althaea half an Ounce, sweet Spirit of Nitre ten or twelve Drops. Or thus: Take ripe Strawberries four Pound, (Winter-cherries two Pound,) Malaga-wine two Pound, Juniper-water.
SALMON'S

water, Water of Parsley-roots, ana two Pound, Ground-Ivy, white Saxifrage-roots, ana one Ounce, Peach-kernels two Ounces; digest in a Vessel close stop for a Month, then distil. Dose from a Spoonful to four in the Morning Fasting; it is said both to preserve from, and cure the Stone. Again; Take Crabs-Eyes, Sperma Cetti, ana half a Scruple, Volatile Salt of Amber six Grains; mix for a Dose, and to be often repeated. Or thus: Take Wild-Bryar-Seeds half an Ounce, Crabs Eyes, pure Nitre, ana one Ounce; mix them. Dose one Dram. Or thus: Take Crabs Eyes one Scruple, Volatile Salt of Amber six Grains, Laudanum Opiatum one Grain, or two; mix them for a Dose. Again; Take Malaga-Wine one Quart, Opium in powder, Salt of Tartar, ana two Ounces; mix, digest a Week, or longer, filter, and keep it for use. Dose one Spoonful. This has been tried with good success. Take Cypress Turpentine one Ounce, Balsam of Peru one Dram, Powder of Florentine, Orrice-Roots, Crabs Eyes, ana two Drams, Extract of quorice one Dram, Vol. Salt of Amber half a Dram, mix, and make Pills. Take from half a Dram to a Spoonful.

LXX. Syrup made Juice of Pellitory of the Wall with Honey, is a Specific for this Disease, it opens all Passages, provokes Urine, and that without any Sting of the parts or pain, expels Sand, Gravel, other Matter which obstruct the Passages: Take of Syrup four Spoonfuls, or Rhenish-wine, a quarter of a Pint; mix for a Dose, to be given Morning and Evening.

LXXI. Where the Disease is extream, and Sick has not made Water many days, this following Liquor may be given. Take Rhenish-wine, Malaga wine, ana one Pound and a half of Onions and Garlick bruised, ana twenty, Horse radishes bruised four Ounces, Juniper berries bruised two Ounces.
Before we come absolutely to the matter in hand, it is necessary to discourse the Point, Whether the Stone in the Bladder can be broken by Medicines, or not? That it may be broken many Physicians do affirm, and bring proof thereof their Evidence: The reason they give for it is, That Medicine may do it, acting by astringency, acidity, astringency, and their diuretic: Or, that there is a Dividing Salt, as well as a Dissolving One, which Virtues are not to be denied to Plants, Metals, Stones, and Minerals. Aetius, Lib. tells us how Philagrius and the Stone in the Bladder, with Goats-blood and a Hedge-Sparrow mixed together. Laurembergius cured one of a great Stone by the use of Millepedes. A Jesuite at Rome cured a Printer's Son of the Stone with Millepedes rightly prepared. Turrianus in Instr. Lib. 4. Pag. 262: faith, He broke a Stone, which was designed to be cut, by giving a little Powder of Crystal to drink, or the dissoluble substance thereof, viz. Calcined in a Potter's Furnace at least nine times and quenched in Nettle-water, to be reduced to a Calx, then put into a Cellar to melt per deliquium. Rhasis, Lib. 9. faith, He cured a Stone in the Bladder of long standing with his Pills. Horatius Augustinus, and his Father, with some others, cured several with
with the same Medicine. Johannes Prevotius faith, the Stone in the Bladder is broken by a Platter of white Onions boiled, and applied to the bottom of the Belly. Hippocrates, Galen, Avicenna, Dioscorides, and others are of the same Opinion. And the Author of this Work knew one who was appointed to be cut of the Stone, by taking Dietetics, was perfectly cured, of which Horse Raddish was chief, was perfectly cured; so that for more than twenty five years since, he has not been troubled with it. And it is possible that a thousand more of these Examples may be urged.

II. To all these Things we answer, 1. That all these Examples, and thousands more of the like, can be no Rule to conclude the thing; because all the same Things have been used with all care and circumspection to others, where the success has not been answerable. 2. That it is probable that the Stones dissolv'd by the aforesaid Medicaments, and such other like, might be sandy, gritty, Concretes, friable, and easily broke; whereas we say, had Stone been great, and had like a Flint, the Event would not have succeeded: 3. can bring also the Opinion, Experience of many good Physicians to the contrary. Hartman is of Opinion, Stone in the Bladder, is to be confirmed, and already come to some magnitude is scarcely cured by any other way than by cutting. Barbet faith a crumb Stone is seldom, a little Stone can never be washed away, or cured by Medicines. Guarinonius faith, scarce ever any one saw a Stone broken by Medicines. I could name multitudes others of this Opinion; these may suffice. And the daily Experience, so Grief, and the wretchedness of miserable Patients are as demonstrable and refutable Arguments on the Impossibility of Curing by Medicines without cutting. Though Wincleras, in curious. An. 76. Obs. 102. 14, he broke the Stone in the Bladder.
Baker of a Boy 12 old and that

... medicines pafs many; and that

Brought it away peace-meal

... half an Ounce

... Seed

... Medicine: Take

... Viokt^Seed

... half an Ounce

... Seed.

... half an Ounce

... of Strawberries, Rais-

... Seed half an Ounce's

... and the Stones which being cut

... and therefore the Experiment to be de-

... in this, and therefore the Experiment to be de-

... for the fame by the Hard-

... for the fame by the Hard-

... that the Stones belong, and of a fin-

... their Virtue before:

... do little or no good at all. I say, all

... in pieces: By which might be such a foil

... that they come at the urinary

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all

... whereby they do little or no good at all. I say, all
mented with pain and difficulty in making Water, the Physicians and Chyrurgions doubted whether there was a Stone, or no; having used Medicines to no purpose, he was cut for the Stone, as is usual, and was eased of his pain; yet they found no Stone, but a fungous Flesh in the neck of the Bladder, which by degrees was consumed by convenient Medicines. A like Example to this, I can relate of a Patient of mine, viz. Mr. S— not long since one of the Shreiffs of the City of London; who having been for some Months troubled with Pain and Obstruction of Urine, with most other Symptoms of the Stone, it was believed not only by myself, but by some others, to be the Stone: He also for a long time pissed Blood, and made bloody Urine, which sometimes I helped him of, though it often returned again. He was a strong, lusty, and well look'd Man, and for all that could be seen, might have lived many years. Being at his Country-House, at T—, he was as fresh taken ill, (as himself, and well thought, with the Stone.) He immediately came here for London, and sent for me as soon as ever I came into his Company, I saw Death in his face; he took me by the hand, held me, engaged my Company for that or 'till night; and while (as one sensible his End was near) told me, he knew I had not long to be here, therefore pray'd me to come with him as long as he lived: I could not deny the Request of so worthy a good Man; however, after four or five hours with him, he dismis'd me, and pray'd me I would come to him the next day and sit with him; which I did five or six hours: pray'd me I would not leave him, for that it was the trouble he should put me to, yet being late, dismiss'd me again of his own accord, gaging my Company again going to see him the next day, he was insensible, knew me not, lying, as suppos'd by his great groaning in dreadful pain, under the Agony of Death.
Cap. XX. Practical Physick.

b the force of which Paro-

xirn, he surrendered his vi-

Breath. He was imme-

ately opened by —— An excellent Chy-

region of this City, nothing

was found amiss in his whole

Body, save the Lungs on his

side grew to his Ribs; all

the Viscera were found

firm; nor was there

Stone in either Reins or

adder: At last opening the

adder, we found a Fungus

Polypus of Flesh, growing

the bottom of the Blad-

and hanging down to

Neck, being as near as
ould guess about six In-

slong, and an Inch and

next Diameter, which gave

nal Suppression of Urine

ime of Death: It was

Polypus or Fungus which

was killed, and almost continually

tle him make bloody U-

by, which at length he

something emaciated;

withal, it had begun, or

in part mortified, where-

in Death ensued. I re-

this to shew how easie it

or the best and wifest

Min (for there was several

ful, learned, and worthy

ons, in Consultation a-

bout this Gentleman,) to be

deceived; and how easie it

is for us (notwithstanding all

our Knowledge, Skill, and

Experience) to err and be

miftaken; and when we

think we do for the better,

even then, to do for the

worse? Though I must con-

clude concerning this Per-

son, That if we had truly

known what his malady had

been, it had been absolute-

ly impossible for the most

skilful Artift, or wiseft Phy-

ician, to have cured him, or

faved his Life.

V. Some are against the

using of Lapis Spongic Lyn-
cis, calcin'd Egg-shells, and

such-like, because it is thought

they may hurt the interme-
diate Parts: But this is not
so; for as Sennertus urges,

their Efficacy does much de-
pend upon their saline Spi-

rits which get into the

Stone, and dissolve it into

Atoms, just as Metals and

Minerals are dissolved in

Aqua-fortis; and Coral,

Pearl, and the like, in Vine-

gar: For which Reason, the

use of such Medicines are

not to be neglected.
VI. Universals having been premised, we must come to the use of Diuretics, whatever some Physicians have said to the contrary; and such Things are to be used which may be able to cleanse and open the Reins, but to extend their force to the Bladder also, that so (if the Stone is too big to be avoided of its own accord the natural way) it may be directed to the neck of the Bladder, and so be either forced out, or taken out by the help of Instruments, and the Hand of a skilful Artist. 'Tis true, that some Physicians (as Avicenna for one) forbid the use of Diuretics, by reason they take away the skinny Coat from off the Stone, thereby causing more vehement pain; yet if we respect the Cure, viz. of expelling a Stone which is but small, (and possibly may come forth of its own accord, by the help of Diuretics, through the natural passage,) Diuretics must be used, and those which are of the strongest kind also; not only to prevent its future growth, in order to the expelling it through the neck of the Bladder and Urethra.

VII. Horatius Auger commends this, as an excellent thing for this purpose, even to break the Stone. Take Millepedes prepared ounce; common Spirit of Wine four Ounces; Red Chesepase-Broth five Pound; them for eight Doses: One two of which, as your need requires, may be taken in a day. But the Potest or Powers, made of the same as we have taught in the king the Cantharides (in I. Cap. 23. See. 1. of Phylaxa Medicinae) will much more effectually to the same purpose; and may given from ten, to twenty thirty Drops, in a Glass of Ale, Mead, or Wine. They may also give the Potest Lithontriptica, in the preparation quoted for the same intention, and in the same Intention, and manner; they are a medicine not enough to be quoted for the Diphtheria: these Powers being of the pricking, and volatile Pur
VII. Goats Blood is said to be a Specific against the
being taken in sub-
being generated of a
being taken from stony, rocky
being taken from stony, rocky
this Disease: Besides,
and Herbs proper
in its Root: But it
much more powerful
proportion of the Disease
the acid Juice, and
in its Root: But it
half a Dram. But if
unpleasant-
the Sick cannot
affusion upon this Essence
and volatile.

so much as may over-top it
about four Inches; and this
will extract all the Tincture
of Blood, leaving the Spirit
behind, which may serve a-
again for the like occasion.
Or thus: Take rectified Spirit
of Nitre eight Ounces; put it
into a large, well-glazed Ear-
then vessel, or into a large
Glass Vessel; put into it
Gradatim, Goats Blood dried
eight Ounces; so will it digest;
digest twenty four hours, and
you will have a glorious red
Essence: Put to it twenty four
Ounces of the best rectified Spi-
rit of Wine, by degrees; mix
well, digest a Week, then filter,
and keep it for Use close stop.
It is a volatile Acid, joined
with a volatile Alcalie, and
such are the Spirit of
Wine, and Essence of the
Blood; Dose from ten, to
twenty, or thirty, or forty
Drops, in any convenient
Liquor. It opens all man-
ner of Obstructions in any
part of the Body, provokes
Urine powerfully, and is an
admirable good thing against
the Disuria and Ischbury, viz:
where the Water comes scald-
ing, and by drops, or
where it is totally suppressd.
IX. I have found much good in this following, for bringing away Sand, Gravel, or any mucous Matter obstructing the Urine: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oleum Anisii, Baccarum Juniperi, ana half an Ounce; Millepedes prepared, Earth-worms prepared, pure Salt of Tartar; volatile Sal-Armoniac ana three Drams; mix them: Dose from six Drops to twelve, or more; in a Glass of Ale, Wine, or Mead. Sometimes I prepared it thus: Take Strasburg Turpentine two Ounces; Oleum Petroleum one Ounce; Oil of Limons, Caraways, sweet Fennel-seed, ana half an Ounce; Crabs Eyes, Goats Blood prepared, volatile Sal-Armoniac, volatile Salt of Amber, ana three Drams; strong Tincture of Thebian Opium, made with the best rectified Spirit of Wine, an ounce and half; mix them: Dose from ten Drops, to twenty, thirty, or more, according to age and strength in any proper Vehicle.

X. This is a thing I have often experienced with success: Take of our Spices Universal two Pound; red Onions, eight Ounces; Parsley bruised four Ounces; digest twenty four hours; out by pressing, then pass through a Filter; Dose half a spoonful, to a spoonful, or more, in a Glass of Ale, Mead, Wine, or Parsley, or Arsmart-water. Thus: Take common Spirit of Wine a Quart; bruised Onions, Aniseeds, Parsley, ana six Ounces; mix, three days; strain, filter, keep it for Use: Dose this four spoonfuls in any Vehicle.

XI. Laurenbergianum, Rus, and others, may commend this, as almost infallible: Take Salt of Tartar one Ounce; Parsley-water a Quart; dissolve, and filter it; three times through brow per, that it may become pure; then put into it the forward Kind of Orange peel, much as to colour it of a green colour, (viz. about two Ounces;
three days, decant the
and keep it for Use: The
is a spoonfull, or
in half a Pint of
or Rhenish-Wine, or
in which Mustard-
or Horse-Radish-root
been infused.

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

This has been ap-
erved of: Take a Hare with
fig, calcine it to Ashes; these

Ashes mix with an equal quan-
ty of Sugar: Dose two
Drams in any convenient
Vehicle, as Syrupus Nephrsti-
cus, mixt with a Glass of
White or Rhenish-Wine:
But Arnoldus de Villa nova
took a Hare, and fill’d the Belly
with the skin, Saxafrage, Mil-
et, Lapis Lyncis, Lapis Ju-
daicus, Lapis Spongia, Cink-
foil, and golden Rod, and then
calcin’d it; of which he
gave a spoonful in a Glass of
Wine every day; it broke
(fays he) and forced away
the Stone in the Reins and
Bladder.

I have often given
this following Medicine
with incredible success: Take
Strasburg Turpentine two Oun-
ces; Hercules noifter half an
Ounce; Bezoar Minerale, Crabs
Eyes, Millepedes prepared, ana
q. f. mix, and make Pills:
Dose two Drams twice a
day, drinking after it the
following mixture: Take
Rhenish-Wine eight Ounces;
Syrupus Nephrsticus an Ounce;
Potestates Lithontripticae fifteen
Drops, mix for a Draught.
This I have also proved with
good Succes: Take Balsam
M
of Peru half a Dram; Oils of Nard and Mastick, and ten Drops; Oil of Juniper six Drops; Lapis Judaicus prepared, Crabs Eyes fifteen Grains: mix, and give it in White or Rhenish-Wine, or a Decotion of Millet.

XV. If by these, or some of the Medicines mentioned in the former Chapter, the Sick receives no benefit, you must come to manual operation; how that is to be performed, whether by the Apparatus minor or major, we have taught in our Synopsis Medicinae, Lib. 3. Cap. 16. Sect. 7. & 8. to which we shall refer you. But there is another way of taking out the Stone, which is thus: The Artist puts his Finger up the Anus, and moves the Stone to the fore-part of the Belly, and then by a hole cut in the Musculus Rectus, according to the Duct of the Fibres, above the Os Pubis, he takes out the Stone by the help of the Lapidillium, or a pair of Forceps. The Operation being performed this way, a dripping of the Urine need never be feared, and besides, a larger space is allowed to take the Stone in. However the Operation is not without danger, besides the trope for if the Lips of the Wound made in the Bladder, be not united to the Muscles of the Abdomen, an Exuoration of the Bladder follows, which both makes more pain, and creates an Ure more incurable than Stone itself. Rouffetius recommends cutting in the G, especially for Children: it is approved by Hildanum for larger Stones, which cannot be brought to the Perineum, the Stool being there taken with less pain and danger an Hemorrhage. The Wounding of the Bladder is extraordinary, because it has fleshly Fibres; by the Intercourse whereof, and the intolerable heat, the Wound is the more easilly cured.

XVI. Some inject a Catheter into the Bladder, thinking thereby to bring the Stone, for that the Medicines are not altered in their passage, nor lose any thing of their Virtue, as those do which are given by
Practical Physick.

leum in which Lapis Lyncis has been boiled and strained forth, embrocating at the same time with a Decoction of Mallows. He says it wonderfully breaks the Stone in the Bladder. Or you may inject with this:

Take a small Lixivium of Pot-Ashes one Pound; crude Opium two Drams; mix, digest twenty four hours; then strain out the Liquor for use.

CHAP. XXI.
Precipitatum : The Universal Medicine of PARACELSUS.

What we have ambiguously delivered by Doter Medicum, Lib. I. 1627. concerning the universal Medicine of Paracelsus, reason of its exceeding fineness to the World, we in this place unfold; what we before deliver in obscure terms, we there explicate with all sincerity imaginable.

1. Take of the best Quicksilver, which tepa-
from its Mine. ra: The us brought from Hun-

Pari
garia, and is very fine and pure: In one pound you will not have above two, three, or four Ounces of the Minera at most.

2. This Quicksilver taken from its own Mine-
ra, (being first powdered) you shall put into a Glass Retort, with a Receiver; then you shall squeeze the Quicksilver through Lea-

tcher. If you cannot get this Hungarian Mineral Quicksilver, take Spanish which is the next best, and
squeeze it through Leather several times: If you cannot get Spanish Quicksilver, take the purest and best you can get, whose Goodness you may try, by evaporating a little of it away in a silver-spoon; if it flies away, leaving a yellow or white Spot at bottom, it will serve; but if it leaves a black or green Spot, it is naught for this Work.

III. Take this Quicksilver, (which is for our purpose,) wash it ten or twelve times with Salt or Vinegar, and then squeeze it as many times through Leather, that it may be pure and clear, and be freed from all mixture of foulness: The Hungarian and Spanish Quicksilver; are pure of themselves, and need not be washed.

IV. First you are to separate the Mercu-rium Coagulatum, from the Mercury Ulve, without any Corrosive; and that the said Mercury Ulve shall be alive still, and as clear as a Venice Looking-Glass; which Mercury coagulate, Paracelsus calls Precipitculum; and it that it must be separated dead from its own Ulve, and that the Mercury Ulve shall be still after that the Precipitculum separated from it; and the Corpus Veneris Vivi is the Precipitculum, and that Corpus Veneris Minera; and that Ele&ium Minera is the Mercurii vivi

V. Paracelsus faith, when the Argent shall come to its localisata, that the Argent Ulve shall leave its coagulated behind it, in of a coagulated Mercury, and that the Argent will go away alive, a main a Mercurius Vivum, localisata: when Mercury Vivum shall leave Semen or Precipitculum is and Silver. Gold beft place, by reason of fixation and purity; after Gold, is Silver; this Precipitculum lieth in the whole Art of ChyHmifh; If a Chymifh knows not to make or separate this Precipitculum from its
PRACTICAL PHYSICK.

Precipitolum: Take Argent Uviv well purified ten parts;
of our Gold, or our Silver one part, (not the common

Gold or Silver which the Vulgar use, but ours,
viz. Gold well refined through Antimony, or Sil-

ver refined with Lead) made into fine leaves;
make an Amalgama of both in a warm Glass-Mor-
tar, mixing them well; then put this Amalgama
into a Retort, (as hereafter shall be directed,) and put
it on an earthen Capel, or an earthen Pan, with one
part clear Sand, and as much sifted Ashes; and co-
ver it with another earthen Pan, and put to it a little

Receiver, without letting of it; and then make a fire in
your Furnace, and give indifferent heat, distilling the

Mercury from our Gold or Silver with an equal
fire: Now and then take the Pan from it; and when
you see the Mercury is distilled from the Gold or
Silver, cover it again, and let the Fire go out: The
next morning take the Ret-

tort and Receiver, and if any

M ; 

part

The Precipitolum is the

water whereof is made the

Philosophers Mercury; that is,

it is reduced into its

Matter, which is into a

clear Water, transparent

Crystal; it is then slippe-

and will eat and drink

town Blood, and multi-

fick with it per infinitum.

This Water will bring

the Metals, as Gold and

Silver, into their first Mat-

ternally, (without

shing of a Corrosive )

beses Hydropem, Podagram,

Venus Venereum, and many

Diseases.

The Philosophers

Argent Uviv their

alive; in the Articu-

leave it, and it will

The Philosophers

Spiritum Vini

osophicum, which Para-
calls now and then

Mercurii, and Spirit-

Mercurii, his Sal Armo-

m, his Sal Minerale, his

Rum Maria, his Horse

Fire, with an hun-

der other Names to de-

the Vulgar.

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This Articulum he will

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V. This Precipitolum is the

water whereof is made the

Philosophers Mercury; that is,

it is reduced into its

Matter, which is into a

clear Water, transparent

Crystal; it is then slippe-

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m, his Sal Minerale, his

Rum Maria, his Horse

Fire, with an hun-

der other Names to de-

the Vulgar.
part hang in the neck of the Retort (as some will,) you shall wipe it off with a Feather, to the other Mercury, which is in the Receiver. If you will, you may now and then hold a glowing Cole to the neck of the Retort, that the Mercury may run to the other which is in the Retort. When you have separated the Mercury, then scrape your Gold, (which will lie at the bottom of the Retort) with a crooked Iron, and take it out, and put it into a Glass Mortar, powder it small, and mix or mingle it with, i.e. amalgamate it with your Mercury again, by degrees, or by little and little; and put this amalgama again into the Retort; so shall you find a powder, that will not go into the Mercury, do not cast it away, but put it with the amalgama into the Retort, (or else you will lose your Pracipulum,) and distil it again as before, now and then taking the Pan from it, to see if the Mercury be almost all gone over; and if it be, let the fire go out, and cover with the earthen Pan again, no let it stand till the next morning, and then take Retort and Receiver again from the Furnace, or other the Sand, and and your Mercury again a Feather out of the neck of the Retort to the other Mercury, which is in the recipient, scraping also again with your crooked Iron your Gold out of your Retort. This done,

IX. Put it again into Glass Mortar, (where you shall distil so, the Mercury Ulve go from the Gold, which remains at the bottom of the Retort, and that Mercury may remain in your said Gold,) and der again very fine, amalgamate again Mercury with your Gold, and by little and little, before-mentioned, you find that the Gold Mercury will not so mix together, as they at first and second time. Then take it and put it again into the Retort, distilling as afore (not casting any Powder away, wh
may think to be faces; when you will lose your Precipiolium: ) Take your Gold out of the Furnace, or out of the said Cupel; scrape it against the Iron out of your Receiver, and you will find that Gold is much increased if you weigh it: The reason is, the Gold is the Cask which hath attracted the Precipiolium; or, Gold is the Cask where Philosophers Wine let fall its Tartar, which Celsius calls Precipiolium.

To separate the Precipiolium from the Gold, scrape the Gold which you scraped out of the Receiver and pound it very small in your Glass Mortar, in which mingle your Mercury by degrees, or by little and little, (your Mercury will hardly mix with your Gold; the reason is, your Gold is full of the Precipiolium, and then it is time to separate the Precipiolium from the Gold and Mercury, which is a Woman's work; when her Cloths are foul, she washes them from their foulness: The same way you must cleanse or separate the Precipiolium from the Gold and Mercury, as followeth.

XI. When you have the sign that your Mercury will hardly amalgamate, or mix with your Gold; or that the Gold will not enter into the Mercury; then pour on it the fairest Water, (distilled Water is best) three Fingers breadth above the Sol, or Luna, and Mercury, which wash together in the Mortar with a Pefdel very well, till the Water is bluish black; then it is a sign that the Gold lets fall its Tartar, or Precipiolium into the Water. Pour off this Water into a Glass; but be careful that not any of the Mercury goes off with it; (for this Mercury will no more mix with common fair Water, than Oil and Water will mix.) Put more fresh Water upon your Gold and Mercury, and wash it again, 'till the Water is blew again; pour it off as aforesaid: Thus continue washing 'till your Water remains white: Put this last Water to the other Waters
in the Glass, and cover the Glass very close, that not any foulness may fall into the Glass.

XII. The Præcipiolum being thus washed away, the Mercury will again amalgamate with the Gold, as Oil will dissolve Wax. Take the Amalgama, dry it upon warm Ashes very softly with a Sponge, or on Paper, and by a little heat, that the Amalgama may be dry, which put again into the Retort, and distil it as aforesaid, (by Sect. 8. & 9.) so long 'till the Gold will hardly amalgamate with the Mercury; then separate the Præcipiolum, as aforesaid, (by Sect. 10. & 11.)

XIII. Now observe, I gave you a charge, that you should keep your Glass close, wherein you put your blew-elt Water, which will be clear, and a Powder at bottom, which is some of the Præcipiolum. The clear Water pour off (without disturbing it) as soon as you can into another Glass: Now when you see that your Gold will hardly mix with your Mercury, or without great trouble, the same Water which poured off from the Præcipiolum upon your Amalgama, and wash it again the Water is blewish foresaid, which pour and continue so doing the Water is colourless (Sect. 11.)

XIV. Then take the amalgama again, and dry and repeat the same Water again (by Sect. 12.) 'till you have the sign; which will again with the aforesaid de Ger, (by Sect. 13.) and will find that your Præcpiolum will augment; this distillation and washing you shall continue, till the Mercury is freed from the Præcipiolum coagulum, or Præcipiolum.

XV. Observe that the Water grows les, add to it (as need require fresh Water. Now the Mercury has all its Sperm, or its Tar or Coagulums, or Præcipiolum is, That that Mercury Eternally Amalgama with the Gold, so that will always mix well together, the.
And if you should sound times amalgamate or mix, and as often distil from the other, yet will still amalgamate or mix. And if you should wash them a thousand times with fresh water, the water will be clear, not bleawish. As long as salt or precipitatum is in mercury, you cannot put the water of eggs, five or six times, or so long 'till the powder becomes red, and distil off from it five or six times spirit of wine, so is it fitted for medicine. Dose two, or almost three grains.

XVII. To make the water of eggs. Take a good quantity of eggs, boil them very hard, take the whites and cut them very small, and distil them in an alembick per cineres, very softly, 'till you have got all the water from the whites; then take the egg-shells, calcine them, put them into a retort, put upon them the former (that is their own) water, and distil per arenam, with a strong fire; put this water upon ashes again, and distil it again: Thus continue it five or six times; so the water will be fitted for the precipitatum.

XVIII. The philosophers key.
Key, which is the Sal Præcipioli, or Salt of the Mer-
curry coagulate. You may remember that I gave you
Instruction, that you should
pour off the clear VVater
from the Præcipiolum, and
you should make dry the
Præcipiolum, and bring it in-
to a Medicinal red Powder:
Or, you should bring it in-
to its first Matter, which shall
bring all Mettals, principally
its own Body into its first
Matter, which cannot be
done without the Sal Præ-
cipioli; which is hidden in
the VVater you pour off
from the Præcipiolum. That
fame VVater filter through
brown Paper, and let the
VVater to evaporate in a
round Glas, very softly in
Ashes. VVhen the VVater
is evaporated away, you
will find at the bottom of
the Glas a yellow whitish
Salt, which is Sal Præcipioli,
and the Clavis Philosophe-
rum, wherewith they do un-
tlock the Lock of the Pre-
cipiolum, which brings the
fame into its first Matter.
If you know not this Salt,
you know nothing of the
true Chymistry. This
Salt does decrease in the
decrease of the Voon,
increase in the full.
Grain will purge very fas
all Podagras, Struma's, ce-
tral and hydropical Humors
with two Grains of
Præcipiolum prepared.

XIX. To bring the Præ-
pipiolum into its first Ma-
or slippery Water: Take
the Salt p. 1. of the Præ-
cipiolum, p. 2. being the
first dissolve the Salt
warm Water, and put
upon the Præcipiolum,
evaporate it away very
gently in warm Ashes, with
very gentle fire, then is
Præcipiolum with its o
Salt; put it into a little
tort, nip up the neck of
Retort very close, put it in
Balneum Vaporo
um, and it stand for Weeks in dis-
position, or to putrifie, and
will become a slimy Wat-
Take the Retort, open
neck, and lay the Retort
a Sand-furnace, and cov-
it with an earthen Pan, fin-
ing to it a Receiver well
ed; give first a slow fi
then a stronger, which co-
tinue till the Spirits be res-
olved into water. Fina
spirs will come forth
white Clouds, or in
ock; and at last in red
ods or smoak: give fire
log till all the Spirits are
over in a clear white
; and when you have
sign, take the Receiver
or the Retort, stopping
said Receiver very well
Wax, that no Spirits
fly away; then let the
r go out.
X. The Matter which
ins in the Retort take
and put it into a Bolt-
a, and stop it well, and
in a warm place; then
che once the Spirits
ch are in the Receiver,
keep them carefully:
observe this, you re-
nber, that when the
cury hath lost its Pre-
plum, that the same
cury will be as bright
 Venice Looking-Glass:
ne of this bright Her-
up one part; of the Spirit
said two parts; put
in into a Bolt head, stop
evry close, and let it stand
little warmth, and the
cury will mix with
Spirit; then distil all
through a Retort in Sand.
Take again of the aforesaid
Mercury, which is clear as
a Venice Looking-Glass, p. i.
of the Spirit p. iij. put
them into a Bolt-head,
and set it in a warm place,
and the Mercury will mix
with the Spirit and dissolve;
then distil again in a Retort
in Sand, (at supra) and it
will come over in form of
Water; this continue so
long, till all the one half
part of the bright Mer-
cury is brought to a clear
thin WVater, which keep
very close stopped with
Wax. Take the Poudcr
which I ordered to be kept
in a Bolt-head, and place it
very deep in a sand Capel,
and give a strong Fire for
twenty four Hours; then let
the Fire go out, and take
the Bolt-head forth, and stir
the Poudcr with a wooden
Stick, and put it upon the
half part of the clear Mer-
curial Water, closing the
Glafs with Hermes Seal:
shake it, and let it stand in
digestion in a warm place
for three or four days; then
pour off this into another
Glafs, and pour upon the
remainder of the Poudcr
the
the other half of the Water, sealing the Glass again, and letting it stand \* supra, for three or four days; then put it to the former Water, and Seal up the Glass Hermetically, letting it stand in Balneo Vaporoso eight Days; after distil it through a Retort, and if any thing remain in the Retort (which will be very little) pour upon it the Spirit again, and distil it 'till all is come over. Now is the Salt with its own Spirit, and brought into its first Matter, keep it well stopped.

XXI. This is the Water which the Philosophers have given divers Names to, as their Horse-dung, Balneum Mariae, and Calx Viva, and in Sum this is the Philosophers true Fire, without which no true work can be done in Chymistry.

XXII. The Philosopher has brought forth this Salamander, which will never wait in the Fire, the longer the stronger: This Water will increase and multiply per Infinitum; that is to say, if all the Sea were Mercury, it would turn the same

into its first Matter. If you must wash your Mercury with Salt and Vinegars divers times, and at last with Water, to wash away the Salt: Then mix Mercury with Calx Viva and Calcin'd Tartar, and Sext. 8. aforesaying) distil in a Retort in a land Place, and fix to it a Retort, fill'd almost half full of Water, that the Mercury may fall into it and coagulate, which dry, and squeeze eight or ten times through Leather; so will your Mercury be well purged and cleansed from all its fire and uncleanness.

XXIII. This is the Mercury which you must use in the multiplying your Spirit.

Take of this Mercury i. of the Astrum Mercury, put them into a Bolt-head, stop it close, and let it stand in a warm place one Night; so will the Mercury melt in the Spirit, or Astrum Mercury and turn into Water; the distil it through a Retort. Thus may you do by repeating the Spirit with fre
MERCURY, as long as you please.

XXIV. This Water will dissolve Gold and Silver, and all sorts of Stones, and bring them over with it, through a Retort. Gold and Silver thus dissolved, can never be separated one from another: the reason is, because they in all other Metals are of the same Nature, and have the beginning from the same Water; there is nothing in the World but has its beginning from it.

XXV. Medicina Universalis, or the Universal Medicine: Take of your fine Gold in Powder, (viz. the same which did remain when you made the Præcipium) of part; of your finest Silver two parts in fine Powder; put each by it self to a Glass; pour upon each the Astraum Mercury, so much as may over to them a Fingers breadth; stop each Glass very close, and let them stand in a warm place for eight days, and the Gold and Silver will be almost all dissolved into Water; pour off this Water, each by it self into a Glass, and put more Water to the Gold and Silver which yet remains; let it stand again eight days in a warm place, and then pour off these Waters to the former Waters; so will the Gold and Silver be dissolved into Water, but there will remain some Faces.

XXVI. Take of both these Waters a quarter part; and put them together into a Bolt-head, so as three quarters may be empty; seal it Hermetically, digest it in an Athanor in a continual warm heat, till it comes to a fixed red Stone or Powder. Before it becomes a red Powder, there will appear many Colours, as Black, then Green, then Yellow, lastly Red: When it is very Red, and a Powder, take the Bolt head and bury it in a sand Capel very deep, and give Fire by degrees, and at last a very strong Fire, and it will melt like Wax: Let it stand one whole Week; (but the longer the better;) then take it out, and let it cool; after break up your Glasses, and you
you will find a fir'd Stone or Powder, and Red as Scarlet.

XXVII. Now you may remember that I bid you keep three parts of your Gold and Silver which were dissolved into Water; put both these Waters together into a Retort, distil them, and both the Gold and Silver will go over with the Water through the Retort, with which Water you shall multiply your Medicine. Now take of your Medicine p. i. in fine Powder, and put it into a little Bolt head, putting upon it, twice as much of your Waters, as of Gold and Silver; Seal it again, and digest it in an Athaner, 'till it comes to a Red Powder; and then put it again into the Sand Capell, for to give Fixation, and that it may melt as Wax; (as at Sect. 26.) thus may you multiply your Medicine ad Infinitum; and the Powder will dissolve in any Liquor.

XXVIII. To make the Astrum Horizontale, or Aurum Horizontale, viz. the Golden fix'd Precipitate. Take the most fine Gold, tower, that which remains over in the working of the Præcipiolum, dissolve it in our Astrum Mercurii, as much as you will; distil it through a Retort once or twice, and your Gold will go over along with your Water into a Retort, and will never be separated one from another, for they are both of one nature.

XXIX. Now take the Præcipiolum which is dry, (not that which is dry already into a Medicine,) put into a little Glass or curbit, and put upon it your Golden Astrum Mercurii, and distil from it three or four times very slowly, but at last very strongly; so will your Præcipiolum be a red and fixed Stone (as some call it,) or Powder.

XXX. The same may be done with Mercury judged, it will fix the same to a red Powder. The same work may be done with Silver, and with your Præcipiolum; or with Quicksilver only cleaned, No man can find out all the Secrets which are hid in his
Take Quicksilver purified six Ounces, or Gold purified with Antony one Ounce; make Amalgama; then distil Mercury from the Gold: if the same Mercury again rise up to the Gold, and thus continue till your Gold will more amalgama with the Mercury, but continue to work in all things as before, by amalgamating, distilling, calcining, and extinguishing in the said spirit of vinegar; and continuing still with other fresh quicksilver so long, till you think you have enough from the Gold.

XXXIV. Take then fresh quicksilver, and work in all things as before, by amalgamating, distilling, calcining, and extinguishing in the said spirit of vinegar; and continuing still with other fresh quicksilver so long, till you think you have enough from the Gold.

XXXV. Then take this spirit of vinegar, impregnated with the whole essence of gold, evaporate it, or distil it very softly off, so will the essentia aurii lye at the bottom like a yellow salt, which dissolve in fair rain-water distilled; filter and evaporate again softly, then put it into a small retort.
tort in a Sand-heat, with an indifferent large Receiver; give Fire by degrees, and it will come over in a white Spirit like Smoak, and Red like Saffron: Being resolved into a red Liquor, let the Fire go out, and keep the Essence for use. It is one of the greatest Medicines under the Sun; three or four Drops of it are able to extinguish any Sickness curable.

The OPENING of SOL and LUNA.

XXXVI. Take of the Red Lyon twelve parts, pulverize it well, and grind it with one part of the Calx of fine Gold or Silver: Put all into a small Bolt-head, set it in Sand to the Neck, which Neck must be very well Luted; give the first degree of Fire for a Week; the next Week the second degree; the third Week the third degree; and the fourth Week the fourth and last degree, to a hissing, so that if a drop of Water fall upon the Sand it may hiss.

XXXVII. Then let the Fire go out, and cut the Glass with a Ring; take the Crystalline Matter, like a Ring near the Neck of the Glass, pulverize and grind it with its weight of the Calx of fine Sol, or Luna, as aforesaid; put the afore-mentioned four degrees in eight Hours, by hissing; open the Glass as before, and take the Crown, which is the King Gold or Silver.

XXXVIII. This Living Gold or Silver augmented by digestion, with a twelfth part of fine Sol or Luna at a time, as often as you please, or till you have a sufficient quantity of the same: take of this Living Sol or Luna a small quantity, digest it in Ashes till it changes towards Red or White Earth: Take then this Red or White Earth, Amalgamate it with Living Gold or Silver, and Calx; digest gain in a Glass Hermitically Sealed, till it comes to perfect Redness or Whiteness.

FINIS
Clavis Alchymiae:

OR,

HERMES TRISMEGISTUS,
KALID PERSICUS,
AND

GEBER ARABS;

All Translated out of the best Latin Editions into English, and Claused, for the Sakes of the Lovers of Learning.

To which is Added,

Singular Comment upon the First Book of HERMES, the most Ancient of Philosophers.

By WILLIAM SALMON,
Professor of Physick.

The Second BOOK.
The Golden Work of Hermes Trismegistus, Translated out of Hebrew into Arabick, then into Greek, afterwards into Latin; and now done out of Latin into English, Clasped, and largely Commented upon, By WILLIAM SALMON.

CHAP. I.

The Preface Explicating, in part, the Prima Materia.

HERMES: Even Hermes himself saith, I've not in a very long Age, need to try Experiments, nor did I spare any Labour of mind: But I obtained the knowledge of this Art, by the inspiration of the Living God, who esteeming me his servant worthy, did reveal to open the Secret to me.

Salmon. There are three things which are certainly most necessary to the attainment of this knowledge. 1. An Unwearied Study. 2. A Continued Experience. 3. And the Divine Blessing going along with all. Without these, it is not probable any Man can attain the knowledge of this Secret.
There must be a diligent Study, and a serious Meditation in the Soul, concerning this thing: Then these things thus meditated on, must, by experience, be brought to ocular demonstration; nor, if you miss many times, must you be weary with trying. Lastly, you must all along attend the Blessing of God for his assistance: 'Tis that Eternal Spirit of God which goes through, and pierces all things, which generates, and preserves that which is generated: His Spirit of heat decocts, and coagulates that which is thin, rarifies that which is too thick, warms the cold; and raises up to life that which has been dead and buried.

II. Hermæs. Who has given to, or bestowed upon rational Creatures, the power and faculties of truly judging and determining, not forsaking any, so as to give them an occasion to cease searching after the Truth.

Salmon. 'Tis true, that Adam before the Fall was adorned with the fulness of light and knowledge above all other Creatures, thing like Sol among the Stars; but after his Fall, that prime perfection was much eclipsed, and he was drove out of the Garden, into a Vlnderness among the Beasts which perish; yet not without a promise of Restoration, and remission of his Transgression, by one Eternal Sacrifice, through the influence and power of whose Spirit, Man is put to a possibility of attaining a measure of the true and perfect knowledge and understanding even in his life.

III. Hermæs. For my part, I had never discovered any thing of this matter, nor revealed it to any one, have the fear of the Judgment of God, or the hazard of the Damnation of my Soul forroob a Concealment prevailed in me. It is a debt I am willing to pay to the Just; as the Father of the Just has liberally bestowed it upon me.
Salmon. That is, reveal them so as that the Sons of Art might understand them, not to the Profane and Unworthy, and Scof ters: For the Oracle of Truth himself has long since told us, It is not fit to give Children Bread to Dogs; though they may eat of the crumbs which fall from the Mafters Table. Some Men compare to Dogs, yea, Jeedy Dogs, Wolves, Axers, &c. These can never come to fit at the Ta ble, and feed of the Divine Meat; 'Tis a Transgression against the Law of Nature, which is the Law of God, which deserves the Divine Vengeance for a punishment: And such indeed the revealing of forbidden Secrets to such to whom they do not belong. And if Raimond Lully, Thou shalt reserve and keep that Secret, which is proper only to God to reveal, and thou dost duly conceal those things, whose revelation belongs to his Honour; otherwise thou shalt be condemned in the Great day, as a Traitor to the Majesty of God, nor shall thy Treason be forgiven thee.

IV. Hermes. Now understand, O ye Children of Wisdom, that the knowledge of the four Elements of the Ancient Philosophers, was not Corporally, nor Imprudently sought into: Which are through patience to be attained, according to their kind, which through their own operation are hidden or obscured. You can do nothing, except the matter be compounded, because it cannot be perfected, unless first the various Colours are thoroughly accomplished.

Salmon. Hermes now begins to give a description of the Great Work, which he calls the knowledge of the Elements, but not of those Elements which are foolishly discoursed of in the Schools of the Peripateticks: They speak of an Element to be Corpus Simplex, but our Hermes faith, They are not to be understood Corporaliter. Ergo πνευματικὸς ἡ σοφία, i. e. Spiritualiter & Sapienter, that is, Spiritu-
tually and Wifely. Thus the Principles of Art are laid to be four Elements, Earth, Water, Air, Fire, as Hermes indigitates, but what these are in a Spiritual sense, the Peripatetick knows not, which the fame Hermes interprets in another place, the Soul, Spirit, and Body; and which Paracelsus calls Salt, Sulphur, and Mercury. Others make but two, as the Agent and Patient; Masculine and Feminine; Sulphur and Mercury: Others but one only, viz. The Aqua Philosophica. There are many other Names by which this Matter is called, but the Subject, or Prima materia, is one only: because it is, as it were, the Cardinal hinge upon which all the rest turn, which the Philosophers explicate to be their Mercury, which is the beginning, the middle, and the end of the Work, and without which, whoever labours, labours in vain; and yet it will do nothing without it be compounded, because it cannot be perfected without its colours are thoroughly accomplished:

The Body and the Soul or the Salt and the Sulphur, cannot be united in their most minute parts, without the help of the Spirit which is Mercury. Luna and Sol cannot procreate without the help of Mercury, which extracts the Semen from both the Bodies, and in the enter of the Earth, as its proper Vessel, digests and effects it. Therefore Mercury does nothing of itself, except something be added to it by which it may be fortified.

V. Hermes. Knowing that the Division which was made upon the water by the Ancient Philosophers, is that which separates it, or converts it into four other substances, one into two, and three times the third part of which is fire, or has tincture, to wit, the coagulating humour or matter, but the second and third Waters are the Weights of the Wise.

Salmon. This Water, be divided, is the same with the four Elements before spoken of, viz. The
Philosophica: This must be divided into four parts, viz., one part into two; adding three parts to one; whence arises seven: He divides the differences of the Colors into threes, that is, into three Spirits, and three, which three Spirits are their rise from the one Philosophica, and are solved into the same again.

I. Hermes. Take of the Humidity, the Southern Redness, Anima Solis, Seyre Citrinum, Auripigment, the Vine of the Philosophers, and their Wine, have no other signification, but that the Aqua Mercurii should be seven times distilled, which after the eighth Distillation, the Compositum, by the force of the fire, is converted into Ashes, or a most subtil powder, which by reason of its purity and perfection resists the fire: neither wonder that eight parts and three ounces are equivalent, for by the former Section, the one part is divided into two, to each of them, there is added three parts, which are the true and Philosophick Proportions, called by Hermes, the Weights of the Wise.

VII. Hermes. Understand then the operation. The Deconstruction doth diminish the matter, but the Tincture does augment it: Because Luna in 15 days is diminished [in the Heaven] and in the third operation [viz., after the Conjunction with Sol] it is augmented. This is

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then the beginning and the end.

Salmon. Here Hermes elucidates the Philosophick Work by a most familiar Example of the Phases of Luna; and so it is, the Mineral Process in this Philosophick Work, exactly answering to that Parallel in Heaven. Some divide the Operation of the Stone into two parts, viz. the former and the latter. The former Hermes explicates by the notion of Decoction, which does diminish the matter, dissolves it, as it were destroys it; but being thus Dissolved and Corrupted, it is through Regeneration (by the Medium of perfection) restored again. This done, then follows the latter part of the Operation, by reason of which the Virtue and Power of the Stone is made wonderful, brought to the highest perfection, and multiplied (as it were) in Quintum. In these few words, Hermes, are comprehended all the whole Work, and in them it is plainly laid open from the beginning to the end. In a word, it is like that Husbandman Sowing his Seed in the Ground, which must first Die, be Corrupted and Putrefied, before it can be possessed of a new life by which it must arise and yield its Hundred Fold Increase: the first Life, the first Birth, the first Death, must Die, and give place to the second.

CHAP. II.

The First Exposition of the Matter.

I. HERMES. Behold, I have Exposed to you that which was hidden, and the work is both with you and for you: that which is within, is quickly taken out, and the Permanent or fixed; and you may have it either in the Earth, or in the Sea.
This secret Work amends it self to its Child
and the series of the operation demonstrate, that Regenerating Spirit is within the Matter, but ad
ners to it invisibly. In Elementary and Gross Bodies, not manifest, except be reduced into their Essential Nature or Be;
for fo this Spirit of generation which is the ef
of the Promise, the
ven of the Philosophers, shining the Glory of the
, is brought forth to
That which is Sown not quickned except it , it is Sown in Corrupt;
it Rises in Incorrupt;
it is Sown in Dishonour, Raised in Glory. The is the Aliqsa Philosophica, ch getting into, and uning the Terra Philosophi brings forth the Gold bear-
line of the Philosophers.

Hermes. Keep there
your Argent Vive, which prepared in the innermost
member of the Bridegroom, which it is Coagulated; that is the Argent Vive it

Salmon. Argent Vive is indeed the Prima Materia of the Philosophick Work, but (say the Philosophers) beware that you use not the Vulgar Argent Vive, or Quick-Silver; for if you do, you will be deceived. Our Silver is not Vulgar, for that is Dead, and unfit for Our Work; you must have that which is Living, which is rightly Prepared by Art for the perfection of Nature. Our Mercury is Philosophick, Fiery, Vital, Running, which may be mixed with all the other Metals, and separated again from them. It is prepared in the innermost Chamber, there it is Coagulated: Now, where Metals grow, there they must be found: If you have found this Argent Vive, the residence of the Philosophick Earth, keep it safely, for it is worthy: If you have brought your Argent Vive to Athes, or Burnt it by the Power of the Fire, you have an incomparable Treasure, a thing much more
more Precious than Gold. This is that which Gene-

rarates the Stone, and it is Born of it, it is the whole Secret, which Converts all the other Metalline Bodies into Sol and Luna, making Hard Soft; and the Soft Hard, putting Tincture and Fixity upon them.

III. Hermes. He therefore that now hears my Words, let him search into, and inquire, from them; it is not for the justification of the Work of any Evil Doer, but to give to every good Man a Reward, that I have laid Open or Discovered all things which were hid, relating to this Science; and Disclosed and made Plain and Open to you the greatest of Secrets, even the Intellectual knowledge.

Salmon. The Philosophers ever Discourse in Parables and Figures; nor is it fit that all things should be revealed to every Body; the matter is to be enquired after, and diligently Searcht into; without Labour and Pains, nothing is to be obtained; but Wisdom enters not in to profane Souls nor dwells in a Body subject to sin, as the Wise Man affirms. And altho’ Hermes has spoken in this Book many things concerning this most noble Arcanum, and has overflowed nothing, yet he has spoken so plainly as that every profane and unlearn thy Person may understand it, but has left the Mystery to be unfolded by the Sons of Wisdom.

IV. Hermes. Know therefore ye Children of Wisdom, and ye seekers after the same thereof, that the Vulture flying upon the Mountain, came out with a great Voice saying, I am the White of Black, and the Yellow of White, and the Citrine Yellow, and behold I speak every Truth.

Salmon. The Mountain upon which the Vulture stands is a fit Vessel placed in a Built Fornace, encompassed with a Wall of Fire; a foot of which Mountain, a watchful Dragon, who is full of Eyes, and can see before him and behind him,
her Vigilant and Careful taping the Entrance or Way into the Mountain, the unworthy should end to the height their where is hid the Secret of the Philosophers: it is impossible for any to come here, unless the Dracon be laid a Sleep; Hoc hic Labor est, to find the means how this is done, how this Beast be circumvented, that may obtain this so desired Treasure is the Work of the Philosopher. Three are commended for this purpose, first Crude Ar

Vive made into Pills, Gilded with Gold. Second, a Sulphur of Mars elected with Sol. Third, in water of the Philo-

s. These things being given, will so lay a Sleep, that Night and you may continually Egress and Regress. By once entred, and After the Mountain, the Crow or Crow will shew the way where the Co-

rappar. 1. Black which is the beginning of the Art. White which is the mid-

dle. 3. Red which is the end of the whole Work.

V. Hermes. Now the chief principle of Art is the Crow, which in the Blackness of the Night, and Clearness of the Day, flies without Wings. From the bitterness existing in the Throat, the Tincture or Tinging matter is taken: But the Red goes forth of its Body, and a meer Water is taken from its back parts.

Salmon. The Vulture and the Crow, are both but one thing, but in differing States, it is the Vulture while it is Active and devouring; and the Crow when it lies in a more passive Nature. The Vulture is the Mercury of the Philosophers prepared by help of Vulgar Argent Vi-

ve: And the Crow is the Infancy of the Work, where-
in the said Philosophick Mercury is United with its Solar Ferment. The black-

ness of the Night is the Purification thereof, and the clearness of the Day, its Re-

urrection into a State of Purity. It flies without Wings, being Born or carried by the
the fixt Nature; and the bitterness in the Throat, is the
Death of the first Life, whence is Educed the Soul, which is the Red and Living Tincture taken from the Body: And the Water is the Viscous Humidity, made of the Philosophers Argent Vive, which radically dissolves all Metals, and reduces them into their first Ens or Water; and also reduces common Quick-Silver into the same, by a Simple Imbibition, for ever.

VI. Hermes. Understand and accept of this gift of God, which is hidden from Ignorant and Foolish Men. This hidden Secret which is the Venerable Stone, splendid in Color, a sublime Spirit, an Open Sea, is hid in the Caverns of the Metals: Behold I have expos'd it to you; and give thanks to the Almighty God, who teaches you this knowledge: If you be grateful, he will return you the Tribute of your Love.

Salmon. Fools, and unlearned, are excluded from the knowledge of this Mystery, viz. Such as are un-acquainted with the gift of God; which is a measure of his Holy Spirit. He is a Stone, yet says, it is a pure for was it not a Spirit, could not Penetrate Tinge other Bodies at absolute Unity and Conjunction: Bodies and Matter cannot do this, though that they can do is touch one another in the Superficies; for all is Dead, and no Deach can penetrate into the property of another, but on (at most) lie side by side with it. And to make the matter the more plain to your understanding, he compares it to an open Sea for that this Spirit permeates Bodies, and is joyned in them, even as Water is joyne'd to Water, or as the Body thereof is joyne'd to its Aqueous parts. It is hidden in the Caverns of the Metals, that is, if you seek it in any thing that is Metalline, you stumble at the Threshold.

VII. Hermes. You must put the matter into a most fierce heat and make it to Boil, which Augments the Heat of the
II.

HERMES.

Or Matter, and destroys liveness of the incombustible Sulphur; continue Boiling the Radix may appear Extract the Redness and parts, till only about it remains.

There are said to be three Species of Decodi- An external Fiery heat 
2. An external heat in which is called Assation. An internal natural heat 
3. An external Fiery heat in which is called Eliz. 

A natural heat in which is called by the others θεραπευς, i.e. Matido, or the Ripening perfecting heat. Now all these it is, that speaks of is the que-
The first, and the differ in this. The is an external Fiery The latter an In-
Natural Heat. In Opinion both are to be inted. The Natural Internal, is the Cause Genaration and without the External Heat can thing: Hence we con-
d the Heat to be two-
d. 1. External to excite. Internal to perfect, both in ought to be made 

Radix may appear 

Rednesses, and the hearts, till only about 

Radix does appear, i.e. the Seed of Metals. The same method that Nature takes in Generating Herbs and Plants, she takes in Generating Metals, whose Seed is extracted by the help of Art, which Seed is only and truly the Philosophers Mercury, in which all the Metals are resolved into their first principles, and in which is impress the Character or Power of Transmutation. They all err who think to reduce Metals only into Crude Mercury, and not into their Radix, as Hermes speaks, viz. into their Seeds, which is the first Matter living in Metals: and from thence Nature ever goes for- ward, never back-ward till
VIII. Hermes. For this Cause-sake, the Philosophers are said to be Envious or Obscure, not for that they Grudged the thing to the honest or just Man, to the Religious or Wise; or to the Legitimate Sons of Art? but to the Ignorant, the Vicious, the Dishonest: lest evil Persons should be made powerful to perpetrate sinful things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

Salmon. It appears that neither Hermes, nor any other Philosopher, did Envy or Grudge the knowledge of the matter to the Pious, Just, and good Man, but only to the Profane and Wicked; that did not think it fit for the Children's Bread to be made powerful to perpetrate evil things: for such a fault the Philosophers must render an account to God. Evil Men are not worthy of this Wisdom.

CHA P. III.

The Names and First Operation Explicated.

I. HERMES. Now this Matter I call by the Name of the Stone; the Feminine of the Magnesia, the Hen, the White Spittle, or Froth, the Volatile Milk, the Incombusable Ashes; so that it might be hidden from the simple and unwise, who want understanding, honesty, and good-ness: which notwithstanding they signified it to the Wise and Prudent by one only word, which is the Stone of the Philosophers or the Philosophers Stone.

Salmon. There are various Names, by which the Philosophers call it, as Gold, Brass of the Philosophers.
dp. III.

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or his, Magnesia, the pure
Clear, clear Ferment, Elixir,
Clear line, Fixt Argent
the m:
Incumbible Sul-
Red fixed Sulphur,
Rubin, Kibrick, Green
iol, the Greenness, Red-
burnt Brs, Red Earth,
Water of Sulphur, Aqua
Spittle of Luna, Shad-
of the Sun, Eyes of
Sulphur, sharp Wine,
Light of Lights, Fa-
Of Minerals, Fruitful
Living Spirit, Ve-
most strange Vinegar,
the Gum, Everlafting
ur, Aqua Vitæ, a Wo-
Man, Masculine, Fe-
e, a Vile thing, Azot,
Matter, Primipium Mun-
dtherefore Argent Vive,
ury, Azot, Plenilunam,
pis, White Lead, Red
Water, the Crow,
Silver, Lime, Jupiter,
cillion, Whiteness, all
but one thing, Our
but in diver times
ar degrees of Operation.
White Earth, White
ur, Ethel, Auripig-
rum, Arsenick, Chaos,
agon, Serpent, Toad,
Red-Lyon, Red-Lyon,
ion, Quinteſſence,
Virgins Milk, Radical Hu-
midity; Unctuous Moiſture,
Sperm, Sal Armoniack,
Hair, Urine, Antimony,
Philosophers Lead, Salt, a
Bird, Microcosmus, Cinnamon,
do all signifie but one
and the same thing.

II. Hermes. Conſerve
therefore in this the Sea, the
Fire, and the heavenly Bird,
even to the laſt moment of its
Exit. But I deprecate, or
with a Curſe from our Bene-
factor, the great and Living
God, even to all the Sons of
the Philosophers, to whom it
ſhall please God to give of the
Bountifulneſs of his Goodneſs,
if they ſhall undervalue, or
divulge the Name and Power
thereof, to any Fooliſh or Ignor-
ant Perſon, or any Man unfit
for the knowledge of this ſecret;

Salmon. He teaches here,
that in the matter of the
Stone, is to be Conſerved
the Sea, the Fire, and the
Heavenly Bird, to the Per-
fection or Conſummation
of the Work by the Sea,
is understood the Humidity
of the Mercury, for that
no Generation can be made
in
in a dry, but in a humid matter. Therefore Mercury is to be Conserved in a Liquid form, *citra tamen sui Corruptionem*, but without its Putrefaction; for that hard things or Bodies, as Raymund Lully faith, receive not the Heavenly Virtue, nor yeild to the heavenly Influences. A Seal puts not its Print upon a hard Stone, but upon soft wax: so our matter, by being made soft and Rarified, is made fit to receive the influx of the superior Bodies, *i.e.* of Sol and Luna, and is made to obey the Government of the Sun. By the Fire and the Heavenly Bird, is understood the two-fold Fire, the External and the Internal, with both which it is to be conserved and nourished to the end of the Work.

III. Hermes. *Whatever any Man has given to me, I have returned it again; nor have I been behind hand with any, or deferted to return an equal kindness; even in this Friendship and Unity consists the chief matter of this Operation.*

Salmon. This not only demonstrates the Getty and Noble Spirit of our Hermes; but also the plan, which the parts posing this Magistry one to another; for even in this Friendship and Unity consists the chief matter of this Operation.

IV. Hermes. *This concealed Stone of many Colors, here is under the Black, White, and Red of which we have spoke before: and tho' there appear many other Colors, the course of the Operation yet those three are the chief of which, the one of which for ever remains the Never-fading Red, that which, nothing can bend noble or perfect; this thou attains't to be a true Son of Adept, a true Son of Adept, a true Son of Adept, a true Son of Adept, a true Son of Adept.*

Salmon, This not only demonstrates the Getty and Noble Spirit of our Hermes; but also the plan, which the parts posing this Magistry one to another; for even in this Friendship and Unity consists the chief matter of this Operation.
Metals, but all the cureable Diseases in Humane Bodies: It gives also, not only Health and long Life, but removes Poverty and Want, and the attendant Evils of a narrow and pinching Fortune. It is indeed the great preservative against all the Afflictions, Sorrows and Miseries of Humane kind, of what Nature and quality soever. It is 'Nectar' and 'Ambrosia,' to all the Vital Powers, through the Efficacy of which, Nature is made able to contend, resist, and overcome all her adversaries.

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**CHAP. IV.**

**Continuation of the Explication of the First Operation.**

Salmon. This great Philosopher well knew, that the only way to attain to the Mystery, was to be acquainted with that Spirit which knew all things, yea the deep things of God; and to be acquainted with that Spirit, was to fear God, for...
so says the Holy Spirit itself.

The fear of the Lord is the beginning of Wisdom, and the Knowledge of the Holy is understanding: And therefore our Hermes advises us, above all things to fear God, in whom is the Blessing of this undertaking. He shall not Err, who becomes acquainted with, and joyned to, that Spirit which is the Fountain of all Knowledge and Wisdom: For being United with that, you are Centred into the very Root from whence all Wisdom and Knowledge spring, and being Ingrafted into that Root, the true understanding will grow up in you, and fill you even as the Soul is filled with Life.

II. Hermes. Whatever I speak or write, consider it, and reason about it in your mind: I advise not them who are depraved in their Reason and Understanding, nor the Ignorant, or Insipid of Judgment. Lay hold of my Instructions, and Meditate upon them; and so fit your Mind and Understanding [to conceive what I say,] as if you your self were the Author of these things I write.

Salmon. He here speaks to such as fear God, not to be deprived in their understandings, (as all Profane and Wicked Men are) of the Ignorant (who are acquainted with the Fountain of knowledge, which is the Spirit of the Living God, as he himself has instructed, Chap. i. Lk. i. aforgenjoying;) nor the Insipid of Judgment, (who has not Pondered nor Meditated upon these things.) You must Enter with your Spirit and Soul into the Center of Nature, and behold how all things are begun, continued, and perfected; but you must likewise enter into that Universal Spirit, which is the Fountain of all things, which pierces through, and dwells in the Central Root; and by entering into that, it will like a Vehicle, carry you to the same Root, where all things are hidden, and reveal to you the most abstruse Mysteries, and show you as in a Glass the whole work, and all the Operations of Nature.
II. Hermes. For to what Nature is hot, if it shall be made cold, it shall do no hurt or injury to it; so in like manner, he to whom Reason isisme a guide, does shut against himself, the Door of ignorance, lest he should be secretly deceived.

Salmon. That is, if the Spirit and Soul, or hot Mercury and Sulphur be made cold, by a Conjunction with the cold Body, you will not do a miss, but proceed rightly in the Work: this you must approved by your Reason, and the Nature of the thing. He whom (faith he) Reason himself, the Spirit of knowledge, become a guide, does shut the Door of ignorance, i.e. open to himself the Door of knowledge, entering into the Mysteries of this Our Philosphick Work.

V. Hermes. Take (my Sir) the Flying Bird, and put it flying; then divide, grate, or cleanse it from its Fec, which keeps it in Death; expel it, and put it away from it, that it may be made Living, and answer thee, not by Flying in the Regions above, but truly by forbearing to Flie.

Salmon. In this our Art are two Principles which spring from one Root, and which are the subject of our Stone, viz. Argent Vive, and Sulphur, of which, the one is Volatile and superior, the other fixt and below, from the Conjunction of which often repeated, is made the true and Philosophical sublimation and fixation. And that is the fixation when the Body receives the Tinging Spirit, and takes from it its Volatility; this is done by frequent Reiterations, till a Calx of perpetual duration is produced, and will remain for ever in the Fire: But in the very beginning of this work the substance of the Stone, which in it self is most fixed, by a Spirit not fixed or Volatile, as Sea Water, acetum radicatum, and such like, is to be made Volatile. And by this means it will be more fit to be cleansed of its Filth,
or Ruft, which in metals is a most certain sign of Imperfection.

V. Hermes. If therefore you shall deliver it out of its Imprisonment, or Cage, or Straights, then afterwards you shall Order and Govern it, according to the number of days I shall note to you, according to Reason; and then it shall be a Companion to thee, and by it, thou shalt be made great and powerful.

Salmon. That is, the fixed Body is to be lifted up by sublimation, and to be often repeated, till the Volatile is made fixed, or fixed with it: But this is not to be done hastily, or all at once, but by little and little, and by degrees. Left by too great a haste you break the Vessels, or come to some other hurt. God himself, made all things in Number, Weight, and Measure; that is, in due and just proportion, as well in respect of Time as Matter. If you proceed wisely in this Case, you will receive the fulness of your expectations.

VI. Hermes. Extract from the Sun Beams the Shew and the ffordid Matter, by which makes the Clouds over it, and Corrupts it, and keeps it from the Light because by its Torture and Fiery Heat, or Redness Burned.

Salmon. The shadow always goes along with the Body, walking in the Body, without any shadow. Now that a clearer Light may appear through the Body, without any shadow, the Body must be opened made thin, and disfled, which is the Patient to be made fit to be separate. When it is brought to a Charnel, and the Corruptible parts Burnt up and destroyed, the fixed Body is made fit to be separate.

VII. Hermes. Take Redness Corrupted within Water (which resemble Matter, holding the Fire and live Coal) from it: As as you take this Redness corrupted in Water, away from it, so often you have the
the Body fixes the Spirit; the Soul conjoin'd, Tinges of its own Color, whether it is White or Red.

VIII. Hermes. Return the Coal, being extinct in its life, to the Water, in the thirty days I note to thee, so will you have a Crowned King, resting upon the Fountain or Well, but drawing it from the Auripigment, and wanting the Humour or Moisture: Now have I made the Hearts of the attentive, who hope in thee, glad, and their Eyes beholding thee, in the hope of that which thou possessest?

Salmon. The Life of the Coal is Fire, which being removed from it, is like a Dead Body; nor in a Coal only, but in all other things, it is Fire that excites or stirs up the Life, comforts it, and conserves it: Yea, the Efficiency of Life is nothing else than Pure, Naked, Unmixed Fire: not that which is Corrupting and Elementary, but that which is Subtil, Celestial, and Generating all things. This in Metals is the Aqua Philosophica, Ole-aginoso,
SALMON'S

The Air which is Hot and Moist, participates with the Fire which is Hot and dry, and consequently the Earth with the Fire, because of its Drinenc. The Earth is the only true and first Element of the Stone, which by Philosophical Calcination is to be Burnt up, and solved in a Moist place. a Ponderous Water : by Sublimation is a more subtil and convertible into Fire. This Oily most strong Fire into Oil, or a Red Rubicund

Thus the Dragon does his own Tail; and the lican with her own 
nourishes her Younger

The Blood of the Pe this Red Spirit. Nothing is joysted to with it, but that whi 
fore was separated from

This Mixture of th elements is not Corpore, Spiritual; not with an done, but the work
Metalline Arcens or which you ought to know, and then you 
not long err from the

aginosa, & Sulphurea, and in this the Earth is to be raised up in the space of 30 days, which is a certain Number for an uncertain: By the Crowned King, is meant the perfection of the Tincture. The Well is the Fountain of the Philosophers, inexhaustible; out of which it draws the Auripigment or eternal Tincture, but wanting indeed its moisture, or Running-Water, which is for so long time to be Digested and Boiled with Fires, &c.

IX. Hermes. Now the Water was first in the Air, then in the Earth: restore thou it then, to the superior places, through its own meanders or passages, and (not foolishly or indiscreetly) change or alter it: and then to the former Spirit gathered in its Redness, you must carefully and leisurely joyn it.

Salmon. Convert the Elements, and you shall have what you seek. The Earth which is Cold and Dry, agrees with the Water in one quality, which is cold.
CHAP. V.

A Dialogue between Hermes and his Son.

Hermes. Know thou my Son, that the East of our Earth is Sulphur; Sulphur is Auripigment, or Colceathar, of which Auripigment, Sulphurs, and like, some are more vile than others, in which there is a difference or diversity. This kind also is the Fat of dy substances; to wit, of Nails, Hoofs, and Sulphur itself; Oyl of Peter, and the rain or Marrow, which Auripigment. Of the same is also the Cats or Lyons, which is Sirezt: The Fat of the White Bodies, and the Fat of the two Oriental Vives, which Sulphurs caught hold of, and retained the Bodies.

Sulmon. All these are in Various Names, by which the Philosophers call one thing, and under which they Cloud it. But he most Acute Ripley faith, it is Argent Vive, but not the Vulgar, that without which nothing that exists, is able to be. If therefore, there be nothing under the Sun, in which this Argent Vive is not, Our Hermes has not done absurdly, to call it by these Names; tho' possibly there may be some one thing, which may contain more of it, that which is more pure, also generous, and more ripe or perfectly digested, than all the other things besides. Authors say, it is chiefly found in the Roots of Metals, which Roots are in the Air, and the Tops of the Mountains. It behoves you therefore, to have a perfect and solid knowledge of this Argent Vive, before you attempt any thing in this Art. And this is to be Communicated only to the Faithful Disciples of this Science. Be diligent with your whole mind,
mind, consider, think, ruminate, volve and revolve, meditate and reason with your self concerning it, and through the Divine Assistance, you will certainly attain to the knowledge there-of.

II. Hermes. I say more, that this Sulphur does Tinge and Fix; and is contained and held by the Conjunctions of the Tinctures. Fats also Tinge, but whilst they fly away, in the Body which is contained, which is a Conjunction of Fugitives only with Sulphurs and Aluminous Bodies, which also contain and hold the Fugitive Matter.

Salmon. He distinguiseth here between the true and Philosphick Tincture, and the Fictitious or Sophisticate. The true is made of a Fixt and Incombustible Sulphur, for which Cause also, the Bodies are rendred fixt and Incombustible: for every Transmutation is made subject to the nature of the thing Transmuting, and not of the thing to be Transmuted; it is needful therefore, that you make choice of the best Sulphur for the Work. The Vulgar is foreign, for that it is deficient, Blackens, and Corrupts having also a double superiority, viz. an Inflammable Instance, and an Earthly culency. Therefore you must find out another, which is a simple Fire, and Limit and is able to Revivishe Bodies, to bring them to the highest perfection, nay to perfect them with ultimate maturity. Sulphur faith Avicenna to be found upon Earth, except in the Bodies of Some Luna. In Sol indeeed the highest of Perfection be cause it is more digested and decocted; when there the Tincture is prepared with this Sulphur, down below, in the Bottom of Security, it is carried Gust tim up to the highest dignity, with the greatest fertility of spirituality, for any Body whatsoever melted with the Fire Tinges, and so firmly and heres to it, that it can for ever be any more parted therefrom. But
sonificate Tincture which
made from the middle
Metals, from burning Sul-
fur, Arsenical, Alumin-
ium and such like, are not
to defend either Bo-
ody, upon which they are
rested, nor yet their own
substance from the
ence of Fire, but toge-
ther with the Bodies they
away, and by the force
Fire Vanish into Air.

I. Hermes. The order,
managment and di-
sion of the Matter sought
by the Philosophers, is but
in Our Egg. Now this
Hens Egg, is in no wise
found. But left so much
the Divine Wisdom, as is
in a Hens Egg, should be
ongnished; we make in
ation thereof, a Composi-
from the four Elements,
ily fitted and compacted
gether.

imon. The Descrip-
tion of the Philosopher Egg
arious, which the Philo-
ors divide into four
as, according to the num-
be of the four Elements.
1. Putamen, the Shell, which
they make the Earth. 2.
Albumen, the White, which
is Water. 3. Pellicula, the
Skin, which is Air. 4. Vi-
tellus, the Yolk, which is
Fire. Some make only
three parts thereof. 1. Vi-
tellus, the Sulphur. 2. Al-
bumen, the Mercury. 3.
Putamen, the Salt. Some
again will have the Yolk to
signifie Mars, Sol, and Venus;
and the White, Saturn, Ju-
piter, Mercury, and Luna:
and the Shell, the Firmament,
and Earth, or Combustible
Ashes: but to speak plainly,
the Shell represents the Phi-
losophick Gla"s; wherein
the Skin, the White, the
Tread, and the Yolk, answer
to the four Elements: Fire
Air, Water and Earth. Or
rather the Tread, Yolk, and
White, to the three pure
principles, Salt, Sulphur, and
Mercury, or Spirit, Soul, and
Body; that is, Fixity, Tincture,
and Subsistence.

IV. Hermes. Now in a
Hens Egg, there is the greatest
help that may be, for herein is
a nearness of the Matters in
their Natures: a spirituality,
and gathering, and joyning
together of the Elements, and the Earth which is Gold in its Nature:

Salmon. The Ovum Philosophorum, or our Mercury has in it self whatever is necessary thereto: We call it Our Mercury because it is reduced into one pure Homogene Body, where is 1. A Propinquity of Natures, as Earth, Water, Air, and Fire; or Salt, Sulphur, and Mercury. 2. A Spirituality, which is the formative faculty, the hidden Work-Master which brings the Stone to perfection. 3. A gathering together of the Elements, for that the Earth is made Water, and Air, and Fire, by Sublimation, and they are made Earth again; which Earth is Gold in its inward principle or Nature.

V. Hermes. The Son saith to him, the Sulphurs which are convenient or fit for Our Work, are they Celestial or Terrestrial, Heavenly or Earthly? To whom Hermes answers: some of them are Heavenly, and some are from the Earth.

Salmon. This is a Dialogue between the Father and the Son, Hermes makes answer to his concerning the Sulphur that they are not one or the same kind, but some are of a Heavenly and some are of an Earthly Nature, yet he con both to be Sulphurs by the Heavenly is mean Solar Sulphur; and by Earthly, the Sulphur Luna. For Sol is a Male Masculine, hot, fixt, and incombusstible, who perfects Luna, who is Female, Cold, Volatile, White, and Combustible, exalting her to his Glory and Splendor.

VI. Hermes. The faith, Father, I think Heart in the Superiors note Heaven; in the Infer the Earth. To whom Hermes saith: It is not for Male Masculine truly is the Heart of the Feminine: and the Female the Earth of the Male.

Salmon. The Heavenly
Herculine of the Earth; Earth is the Feminine Heaven: Heaven or which is pure, fixt, and immovable Sulphur, is generating Seed; and Mercury which is the Mæ-
cepts, faith Hermes, that is, by Art. And since every Nature Delights to be joyned with its own kind, you must be sure to joyn Metalline Bodies only with Metalline Principles, for Water joyned with Water cannot be separated, no more can Silver being joyned with Silver, or Gold with Gold, that is to say, their Seed.

VIII. Hermes. The Son faith; But what is the mean among them? To whom Hermes answers: To every thing in Nature, there are three things from two. 1. The Beginning. 2. The Middle. 3. The End, viz. First, the pro fitable and necessary Water. Secondly, the Fat or Oyl. Thirdly, the Feces, or Earth, which remains below.

Salmon. By the Beginning, he means the Deundation of the first Principles, for the Prima Materia must be prepared and made fit for the Operation: the Middle, which are the Operations of the Work from the Beginning to the End: the End, which is the Perfect Consummation of the Matter, these are the three things: the two Principles, Sulphur and Mercury: Or possibly the three things from the two, he may mean the Spirit, Soul, and Body; i.e. District, Tincture, and Substances from the two Principles, Sulphur, and Mercury, in conjunction: Other things he means Heavenly Earth, which cannot be joyned without a dium, (which is the n o other wise than Soul Body, which cannot be joyned in one Body with the Spirit to Unite them, The Spirit then is the Limate Mediator of the and perfect Conjunction, whether Natural or Supernatural. By the Heart understood the Soul, the Earth the Body: For the Spirit the Uniting Principles; these indeed are three things from the two Principles, Sulphur and Mercury, the Spirit being Latent in them. But however, Our Heavenly left he should not be ungrateful.
HERMES:  

by a Medium, viz. the Air or Water, which we also call the Spirit; for the Water is nothing but the Air Co-agulated, and the Air is the Vital Spirit, running through, and piercing all beings, giving Life and Consistency to everything; the very Agent which Ties the Particles of all Matter and Bodies together, and without which every Body, and Metal would fall to pieces, and become nothing but Dust and Ashes, even the smallest of Atoms: And this Spirit is that which moves and fills all things. It is the Philosopherick Heaven, which in its prime Resolution or putrefaction, is wonderfully defiled, so that like the most Poisonous Dragon or Serpent, it destroys all things it touches; from whence it is said to have its House in Darkness and Blackness; and to posses Blackness, and Clouds, and defilements, and Death itself: So long therefore as the Heaven shall be thus infected, it is impossible for it to return to its Pristine Nature, Simplicity, Purity, Fixity, and Permanency.
nency. By the Dragon then is signified this Black Matter Ascending into Air, which is difficultly done, by Reason of its thick glutinous and Ponderous Body, which would not tend upwards, unless it be first resolved by Force and Power of the Fire in a Philosophick Glass into an Aerereal and porous Substance: being Dissolved by a free Ventilation of the Air, Spirit, it will be perfectly purged, and recover its mæval Nature of Heaven, which is the thing again.

CHAP. VI.

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

I. HERMES: Now the temperate Fat or Sulphur which is the Fire, is the Medium or Middle Nature, between the Feces and the Water, and the through Searcher of the Water: For the Fats are called Sulphurs, for between Fire, Oyl, and Sulphur, there is so little difference, that there is a propinquity, or nearness; because as the Fire does Burn, so also does the Sulphur. Salmon. He here makes the Fire to be the Medium between the Sulphur and Mercury, which Fire have before declared to be both Internal and External. The first is Innate, Principles and Essential; it is the Searcher of the Water, the Stirrer up of Internal Life and Efficacy; for the Internal Fire properly be called the Spirit of the Matter, which doth the Particles of it to Change: But the different between this Fire, or

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S A L M O N S  

GLASS INTO AN AERIAL AND POROUS SUBSTANCE: BEING DISSOLVED BY A FREE VENTILATION OF THE AIR, SPIRIT, IT WILL BE PERFECTLY PURGED, AND RECOVER ITS MÆVAL NATURE OF HEAVEN, WHICH IS THE THING AGAIN.

CHAP. VI.

THE SEVERAL OPERATIONS BY, AND VARIOUS LETTERS OF, WHICH THE STONE IS COMPOSED


VI. HERMES.

The Sulphur, or Sulphur, is so

eal we want fit
to express it, but it
the Spirit to the Soul,
are inseparable. But

be understood, that
Sulphurs, such only are
chosen, which are the
near in their princi-
the Sulphurs of Mined
are to be taken; not
of Vegetables or Ani-
and of Minerals, that
is drawn from Mer-
Quick-Silver, Gold-
which is to be
and exalted by
Power or Principle,
is without length,
or thickness, viz.
ich Foreal, and yet com-
ends all those proper-
it : without form or
yet comprehending
its formless being,
heft and most exact
uties; this is the In-
Fire of the Mineral
:
. And of these, the
of Mercury is yet
the most noble, be-
it is more at Liberty
be to Act, than the
is either of Sol or
which are Fixt, and
up in a Dead or

Lifeless Body: The Sul-
phur of all the other Me-
tals are yet more remote.
And tho' they might serve
the end, yet it is with more
labour, trouble, and diffi-
culty.

II. Hermes. All the Wis-
dom of the World is compre-
hended within this Learning
the Art is placed in these won-
ful hidden Elements, which it
does obtain, finish, or compleat.

It behoves him therefore, who
would be introduced into this
our hidden Wisdom, to quit
himself from the Usurpation of
Vice, to be Just and Good,
of a profound Reason, and rea-
dy at Hand to help Mankind
of a Serene and pleasing Coun-
tenance, Courteous in his Con-
versation to others; and to
himself a Faithful Keeper of
the Arcanums, being once re-
vealed to him.

Salmon. The knowledge
of this nearest Sulphur, and
how to prepare and use it
in this work, is the Summ
of the whole Art; it begins,
compleats, and finishes the
whole thing. But how this
Sulphur is educed out of a de-
determined Matter, few Authors have yet taught. The Volatile must be first fixed, and the Wild Tamed, before you can Operate rightly; else you will never be able to hold the Matter, to Operate upon it; the Dragon must be then Mastered and overcome; being once Slain, you must endeavour to give it again a new Life, by raising it up into a new form, and restoring to it a new Volatility, to wit, the Life of Sol and Luna; which by a Conjunction, and Legitimate Digestion, with and in the Mercury of the Philosophers, gives to the new generation, a new Body, yet such a one as is Spiritual, Subtil, full of Life and Power, and able to penetrate into the most inward recesses of the most solid and compact Bodies, enriching even Vulgar Sol himself, with a thousand fold a greater Treasure than he contained before.

III. Hermes. And this know, that except you know how to Mortifie and induce Generation, to Vivifie the Spi-rit, to Cleanse, and in Light, how things fig contend one with another, made Colorless and free their defedations, or Spirituallness and Darkness, you nothing, nor can you any thing.

Salmon. This Mome

tion, is intended of the Life and form, which you can do not in order to Generation, but a must make Alive by a Conjunction, and Cleanse by first introducing Witches. The two coexisting Principles must first and contend one with other, and a Fatal Way be begun and carried the Destruction of the second form and Life, before it appear; and the must be first made Color that it may be able receive the true Color Tincture. In Order the Philosophical Cal-
the sublimed Matter receive its determina-
to mortifie is to Dist-
any thing into the
principles of which it is
compoind : Therefore
Senior, there is no Ge-
ation without Corruption
and in this Putrefaction the beginning of our
met, which none but
initiated Sons of Do-
and Philosophy do
any understand. There
be a most close Con-
union or Matrimony,
the Superiors and
Infinities, between the
and the Body, which
ude by Ascention and
ention, through the
or of the Invisible Life.

Hermes. But this you
know, that this great
is a Matter of so
Worth, that even Kings
elves shall Venerate it;
ich Secrets, it behoves
keep close, and to hide
rom every profane and
ess Person.

Salmon. That is, there is
Vital Power, Strength,
and Virtue in this

our Philosopher Tincture,
that it is able to transmute all
the Mercury in the World
into fine Gold; and not only
all simple Quick-Silver, but
also the Mercury of all other
Bodies as of Saturn, Jupiter,
Mars, Venus, and Luna; which Power it exerts not
only in those Inferior Bodies, but is also able to
transmute the whole Body
of Gold into pure Tincture,
and to exalt it to a thousand
Degrees above what Nature
has determined it to be.

V. Hermes. Understand
also that our Stone is Composed of many
things, of various Colours,
and of Four Elements, which
it behoves us to Divide and
Cut in Pieces, and to Disjoyn
them; and partly to Mortifie
the Nature in the same, which
is in it.

Salmon. The various
things are Salt, Sulphur,
and Mercury; the Body,
Soul and Spirit; which Spirit
is that which joyns
the Soul and Body together.
In Mercury it self there is
a Salt, Sulphur and Spirit.
The Salt of that Mercury is the Philosophick Earth, which is to be Dryed or Drained, Ploughed up, Manured and Cultivated; and the Sulphur thereof is the Internal Tincture, which Transmutes; but it is the Spirit or living Principle which gives the Permanency or Fixity, and without which all Bodies whatsoever would fall to Dust and Ashes; that is it which ties the Particles and Atoms of everything together. In Sulphur, there is a Volatile Body, but a Fixing Spirit, and a Rubine Soul which tinges: This Body in the Putrefaction is cast away, and only the Spirit and Soul, which are without Parts, or Proportion, without length, breadth, or thickness, without Sub stance or corporeity are retained, and Conjoyned to the Mercury of the Philosophers by the Medium of Salt, in which Salt lies the depth of the whole Secret: This Salt is Vegetable, Mineral and Animal, from whence the Philosophers were wont to say, that their Stone was Thricefold, according to that Term of Generations. In Salt there is a Corporal joyned with a Soul and Spirit, that is with a Sulphur and Mercury Spirit, which are the Chains which tie all the Particles of Body together. All these must be Cut in Pieces, separated and divided, in the beginning of the Work which is done by joyning of the three together; is a Mystery which the true Philosophers Sons of Doctrine cannot understand. You must join Body to Body, Soul to Soul and Spirit to Spirit, which means you will not make the separation; because Soul will joyn with Salt yet the Soul of the one not joyn with the Body of the other, but separate.
VI. Hermes.

The Spirits should fly away in the Bodies, for by this means they are made Tinging, or Permanent, or Fixed.

Salmon. That is the Mercury and the Sulphur dwelling in the Salt; or the Spirit and the Soul dwelling in the Body, which is our Stone. A Fire (that is) contains Water drawn from the Elements: That is, the Sulphur contains the Mercury drawn from its Original Fountains. This is not Quick-Silver in form, but Oyl, or Tincture, containing the Clouds, and rendering Waters, which are dry consistency or Boiling to the sides of Glass, left they should fly away in sublimation on the Bodies; by this means, being often iterated, salt three times, (but if it be six or seven times, it is better,) the Spirit enters, and pierces and penetrates the Body, in order to Fixation: which at length perfected which the high Fixation and Tincture by the Fixing Oyl or Sulphur.

VII. Hermes. O Blessed Water in the form of Sea, which Element thou dost dissolve! Now it behoves us, with this watery Soul, to possess a Sulphurous Form, and to mix or join the same with our Vinegar.

Salmon. Great is the Virtue and Power which dwells in the Aqua Philosophica, from whence it is called Blessed. For as common Water, washes away the Filth from things, and cleanses them outwardly; so this our Elementated Water, not only Dissolves Bodies, but also Washes away and Cleanses them inwardly from all manner of Defilements and Impurities; and being joyned with the Philosophick Vinegar, brings forth from them their Incorruptible Sulphur, which by projection, tinges and transmutes all imperfect Metals into most pure fine Gold and Silver. This Water is the Key of the Art, by which the Bodies are often...
VIII. Hermes. For by the Power of the Water, Compositum also is Dissolved: you have the Key of the Resurrection, then Death and Hades fly away, and Wisdom proceeds on to the Finishing Work.

Salmon. This Water is not to be opened, that is, they are to be Dissolved, and by the fame to be again Coagulated, to be made more noble, pure, and perfect: So that no Foot-steps of Death, Blackness, Corruption, or Imperfection may any more remain in them. The preparation of this Water is known but to a few, nor do many attain to it, because the Well is Deep out of which it is drawn, nor do the Vulgar Chymists understand it. But whatever you do, you can do no great Matter without the help of Nature: and the Aqua Fortis and Aqua Regis and such-like, are useful in their places, to dissolve and Tear Bodies into Atoms, yet are they Alien, and far from the true Aqua Philosophica, which has the Power to enter into the insides of Metals, whereas they, only divide them into many Superficies. And therefore lay the Philosophers, the preparation of this Water is not to be Learned of Masters, but it must be taught by the Dictates of Nature her Self.
one to the belief of the operation and mutations in the Me-lingestion, is that which opens the Door into the Chambers of Life, making Putrefaction and Death, and blackness, and darkness to vanish and fly away. This Water and this Fire, tho' simple, and simple in their Operation, yet are they hid, and known but to a few, for that they lead into the most recluse and abscondite recesses of Nature.

\[\text{C H A P. VII.}\]

\text{Operations of Nature in the Aqua Philosphica, as in a Seed.}\n
\text{H E R M E S.} Now I know my Son, that philosophers chain up [the Spirits] with a strong chain, and, when they make it extend with the fire: before the Spirits in the washed Bodies, desire to dwell therein, to rejoice there. In these conditions, they vivisife them, and dwell therein, and the Bodies hold, or contain them, nor from them can they ever be separated.

\text{Salmon.} The Bodies before they can be perfectly united with the Spirit, and joyned one to another in a strong Confederation, must first be purified and washed with Azoth and Ignis: for the
the washing is that which puts an end to the blackness; and the purification is made and continued till the White Elixir is made perfectly white, and till the red is made perfectly red; being thus cleansed and purified, the Spirit out of a natural propension is drawn to the Bodies; in which being ardently inflamed, it immediately commixes with them, and they are conjoin'd, with an indissoluble conjunction, under the Chains of which they remain inseparable for ever. Now this conjunction is not made by chance, but from the meer affinity which is between the Bodies and Spirit, for they both proceed from one fountain and principle, though of the two; the spirit, by reason it vivifies, and holds the Particles of the Bodies together, is much the more noble, the more excellent, and most powerful Agent.

II. Hermes. Then the dead Elements are reviv'd, and the Compositum, or compound'd Bodies are tinged and altered, and by wonderful operations, they are made permanent, or fixed, as the Philosopher faith.

Salmon. The Domains of themselves remain dead, but the Inhabitants in them are alive. Now the Bodies of the Metals, are the micils of their Spirits, when they are received by the Bodies, their terrestrial substance is by little and little made thin, extended and purified, and by the Vivifying Power the and Fire, hitherto by Dormant, is excited and stirred up. For the Fire which dwells in the Metal is laid as it were asleep, it can it exert its Power, shew itself, unless the Body be first Dissolved, Exalted and turned into Spirit, (that the Spirit does or Vivific;) being brought to this Degree of purity and spirituality, and at length perfection, by their abundant Virtue, they communicated their tinging power to the other imperfect Bodies, and Transmute them into a fixed and permanent Substance.
Salmon. He does not call the Matter of the Stone simply Water, but a fixed Watery form, which who-soever is ignorant of, knows nothing of the principles of this Science. This Fountain (as Bernard Trevifan) is a wonderful Fountain of Virtue, above all other Fountains in the whole World; it is as clear as Silver, and of a Celestial Color. It is the Formator of the Royal Elements; that is (as Bernard explicates it) it draws to itself the King, who after 30 days, it brings forth splendid, shining, and Crowned with a Royal Diadem, who afterwards Adorns his Brethren, they being first Purified in the same Fountain, and freed from all their Internal Profuse and Impurities: By this he means, Concord and Peace is produced, and a Stable Place of Rest, by which is prefigured, Tinture and Fixation.

III. Hermes. O Beautiful and Permanent, or Fixed Water, the Formator of the Royal Elements, who having stained (with thy Brethren armed with a moderate Government) the Tinture, hast and a place of rest.

IV. Hermes. Our Stone is a most precious thing: yet cast forth upon the Dunghill. It is a
most dear and Valuable, yet Vile and the most Vile; [i.e. found among the most Vile things.] Because it be\nowes us to kill two Argent Vive's together, and yet to Value, Prize, and Esteem them, viz. the Argent Vive of Auripigment, and the Oriental Argent Vive of Magnesia.

Salmon. It is the most precious, because it is the Fountain of all Treasures, but cast forth upon a Dunghil, because it is found in the Putrefaction of the Matters, which is filthy and stinks like a Dunghil; and so tho' it be most dear being perfected, yet it is most Vile, as being found amongst the most Vile things, in the midst of Corruption and defilements. Our Stone is Composed of a double Argent Vive: The first of which Argent Vive's is Vile and Abject, and found in all places, in the Dunghil, in the High way, in Plains, in Mountains and in Vallies, and without which Man, is not able to live one Moment of an hour; for it enlivens all things, both Animals and Vegetables, even Herbs, Plants, and Trees stand need thereof; it preserves all things from Corruption and every Mineral with exception. But would you know what it is; it is not Gold nor Silver, nor Gold nor precious Stones, but are things of great Price and therefore not to be merated among those things which are Vile and Mean. What is it then? It is but not the Vulgar Salt of the Rock, of which Drift, altho' that has of the Qualities of this Stone, viz. that of Driving; but it is Sal Pet. Flint into the most hard, damant: but few will believe this, but such whom Experience and true Philosopher has taught, how it is found in all things, and by Artifice it may be extricated out of them. This is which without doubt Author as under a Veil, Auripigment. And this
HERMES

Atobe, faid concern-
Argent Vive, that lie
and mofl: Vile, lie.
other which he calls
Argent Vive of
is moft Valuable
nor a P|«dous
this is not Vulgar
Vulgar Magnesia.
this Argent Vive, he
humidity of the
ure, which is the Ra-
Humidity of our Stone.
magnesia, he understands
Total Mixion, or Com-
y, from which this
idity is extracted, and
Moisture is called our
Vive; which Humi-
does indeed run in the
and in the fame does
the whole Composi-
and also congeal it,
it grow Black, makes
ow White, and also
it grow Red, and
end compleatly per-
st; and it is that which
all in all, being a moft
us Treasure to such as
it, and poifes it. This
esia is the Power and
of our Stone, which
Universal Magnet
all things to their
wer, whether in the su-
perior or inferior Worlds.
And the greater part of
this Secret Arcanum lies ra-
ther in this precious Magnes-
ia, than in the former Vile
Argent Vive: of which,
the Philosophers have va-
ously hid it under Clouds
and Veils, we have here
said enough.

V. Hermes. O Nature,
the greatest, the Creator of Na-
tures, which makes, contain-
est, and separatest Natures in
a middle principle! Our Stone
comes with Light, and with
Light it is Generated, and
then it Generates or brings
forth the Black Clouds or
Darkness which is the Mother
of all things.

Selmon. Universal Na-
ture is but one thing, which
is the very principle of Mo-
tion and Reft, and which,
as Hermes faith, is the Cre-
tor of Nature, or the pro-
ducer of all things. But
God Almighty is the Su-
preem Work-Mafter, and
great Architect of the whole
World, who created and
brought forth this Universal
Nature, that according to

his Determination it might bring forth all other things in a middle principle, which is that of Generation, by a proper and specific Power. So if Grain be cast into the Ground, God Almighty by his Instrument, Nature, causes it to Spring, and Grow; but this Education is in the middle principle, viz. the inward and latent Life, and energetick Spirit which specifies it to its own right & particular form, bringing forth from Wheat, Wheat, and not Barley, Rye, Oats or Pease, &c. So if the Seed of Gold which is Light, be Sown in a proper and fit Earth, Meliorated and made fit for the purpose, Nature by Virtue of the energetick Spirit or Light, lodged in the Seed of Gold, specifies that production, and makes it bring forth Gold again, 10, 100, or a 1000 fold, according to the goodness of the Earth in which it is Sown; But before it is brought to perfection, the Light must be Eclipsed, the Seed must Die, Corruption must prevail, and Darkness must Over-spread the Face of the Earth: By which some Philosophers, no else is understood by Magnesia of Saturn, Saturn by the Greeks led Chronos, that is Thoij, which all things are placed, and the Magnesia which is the Mother and Generatrix of our Work.

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

Salmon. The Quick the Red Daughter Philosophers is Luna, the Metalick or Phick Luna, which puts on the Masculin ture, by being Con to our Sol, our C which she brings a Son, which the Philosophers call their This is wonderful, th
LVIL HERMES

Salmon. Every thing which lives, lives by Virtue of its inward Fire or Heat; and Sulphur contains within it a hidden Fire, which by the External Fire is excited and stirred up; Life made manifest begins to live, and that which before was hid in the Sulphur, now exists and is made manifest; it is the business of the Fire, not only to Vivifie, but also to Depurate, and Segregate the things which are Heterogene, till (being separated) there appears at length in the Feces a most pure and Rubicund Tincture of the Color of Flesh newly Killed and Bloody: This is the Blood of the Green Lyon, which the Philosophers speak of; and it is said to be Green, not for any external Green Color, but from its Viridity or Strength of Life. The Tincture is like Bloody Flesh newly Killed, or Blood yet flowing and moist, which then is said to have attained the Degree of perfection.

And as Flesh is nothing but Blood...
Blood Coagulated, abounding with a ful vigorous and perfect Spirit; to also Our Tincture is nothing but the Coagulated Blood (which Blood is the boundary or satisfaction of Hearts) even the Blood of the Green or Virecent Lyon, vastly re-pleat with a Fountain of Vital Spirits.

VIII. Hermes. But Our Son the begotten King, doth take his Tincture from the Fire; and Death, and the Sea, and Darkness fly away from him.

Salmon. Now, if you know what this Tincture is, Our Hermes here tells you very plainly, that it is made and remains Red by the help of the Fire; and again, Our Son the begotten King Sumit Tincturam exigne, doth take his Tincture from the fire, from whence plainly it is taken; the fire is that strong Fortitude, or invincible strength, which brings forth this Tincture, or true Viridity of the Lyon. Whatsoever tincture flies away from the Fire, is Immature and imperfect; nothing can be right and perfect but can endure the strong Tryal of that Element, therefore by consequence the Tincture is to be nourished by the Fire it comes to the height Perfection. And thus Stone, which before, in its beginning, lay in the Sea or Waters, was surrounded with Darkness, which was the Corruptions, of the Matter, is by Power of the Fire, with a gentle Caution, attuned to the Nature of the and at length wholly ed into Fire, where it is in its proper Matrix, Element, and in the only rejoices and is lighted, till by length of time it is converted into Quintessence the true, etolphick Tincture, at Triumps over Death, Sea, and Darkness as ving really Conqu them, becoming a Medic for the Bodies both of withals and Humane kind.
of the matter in him. Blessing, having also the Rose.

and Subterraneous in the Fire.

is made a Warrior of the Fire, Son of Wisdom, or made to Live.

of the matter in him. The fire, Fire comes from the Fire, Fire.

Of the hidden things; The hid Courtesy is brought to its Whiteness, with which the Son is Copiously Fed, and the hidden Tincture is made visible to the Eye, and the Son to Wash himself and his Son to Wash for a Total Deliverance.

Work a Week to the Sun, to be too weak to drive the Heat from his Heart of that Earth, Now Serpents and Dragons.

so that the hidden things is wholly Confounded and Exorcised, Now the Dead Son dies, and in that Place like Heart, and in other the other 40 days.
Life and substance: and is like unto him in all things; and by this new Generation is made patient and strong, able to endure the most vehement and lasting fire, without the least Diminution or hurt, to its substance. The Son has got the Blessing, that is, the Tincture and Fixity of parts. And the Root of the Matter is in him, that is, the Prima Materia, the Aurifick Seed, out of which the Golden Tree of the Philosophers is said to Spring and Grow, bringing forth much Fruit.

XI. Hermes. Come ye Sons of Wisdom, and rejoice; be ye glad and exceeding joyful together; for Death has received its Consummation, and the Son does Reign, he is invested with his Red Garment, and the Scarlet Color is put on.

Salmon. Having Conquered and overcome a horrible Monster, this terrible Dragon, this monstrous Serpent, this profligating Spirit, Putrefaction, Corruption, and Darkness, this invincible Death, brought forth a new spring to Life, Glory, Perpetuity; full of Power, and the Tincture, even the Redness, enjoying and the fixt substance, always increasing ad infinitum, is the Reign and Dominion of this new Birth, Certain with his Red Garment; with the Scarlet Color; I say, it is of having done all this, the Feast advises us to rejoice and be glad, yea exceeding joyful, for this is the final which for Care, and Trouble, making Rich a Treasure that cannot be Consumed, Waft, brought to an end.
CHAP. VIII.

Philosophick Riddle laid down after a new Manner.

ERMES. Now understand that this rises out, nourish and mine, and I will reward me to me mine, that my own, and I will fully recompence you.

It ought to be freed and brought to union with proper of its own Nature, with Fire and Azoth; Spirit, and the Virgins. The true Aqua Philt, which gives it sub-Tincture and Fixity. its own, and is like to made out of the substance, which for everwards levens the whole by you do this, you up the Recompence ward, the Fruits of labour, Riches, and you, and Glory, and good thing.

II. Hermes. My Sol, and my Beams are most inward, and secretly in me: my own Luna also, is my Light, exceeding every Light; and my good things are better than all other good things.

Salmon. That is, our Mercury contains inwardly within its own Bowels the Aurifick Seed, but it is most inward, even Centeral, so that it seems to be hid from the Vulgar Eye; this substance must be turned the inside outward, which can be done no ways but by Putrefaction, that the solar Sulphur may be made to appear. It contains also in its self Luna, which is unripe, untinged Gold; yet it is said to be the Light, as being the Seed from which the Philosophick Tree, the good things of our Stone do proceed; the Aurora, the Morning
Morning of the Glorious Day.

III. Hermes. I give largely and plentifully: I reward the understanding with Joy and Gladness, with Delight, with Riches and Honour and Glory: And they that seek after me, I give them opportunities to Know and Understand, and to possess Divine things.

Salmon. This is a Prosopopeia, shewing the liberality of the Donor, the Infinite and immense Treasures (as it may in a sense be said) with which all the worthy Searchers after this wonderfull Mystery are Blessed: the Rewards are Honour, and Glory, and Treasure, infinitely exceeding that of Kings: The possessors of which flight, and undervalue all temporal things, in comparison thereof, and despise their uncertain, and fading satisfactions for that this can never be lost, nor spent, never be Exhausted, or consumed, but remains as a fountain always running, an Eternal Spring, for ever.

III. Hermes. Note that which the Philosopher have hidden and obscur'd; written with seven Alpha and Yda, for two: And Sol in like notwithstanding, if willing, or desire that have the Dominion to watch the motions of joyne the Son to the Devil of the Water, which matter: This is a hidden

Salmon. Under the seven Letters (signifying the seven Planets, also seven Metals answering them) Hermes has lockt up the Secret; and in the following words, as in an Enigma, he has lockt up the Mystery, so that it is for any one possibly to give a true interpretation. Tho' by Alpha and Yda probable he means the Spirit and the Soul, which is the Generation of Sol and Mercury and a Sulphur, which is the Generation of Sol and Mercury and a Sulphur, which

by Sol following the
Clp. VIII. \[\text{HERMES}\]

[Nature] is meant the natural Course of Genera- to; which is the same thing in Metals as in all other things. By the Daughter of the Water or Jupiter meant Mercury, and by Son, a Sulphur fixed and combustible, such as are and Luna: in the Consideration of which Mercury and Sulphur lies the whole secret. These two when mingled are but one thing: but there are two kinds of fixed Sulphurs, the one and the other excellent is Solar and Lunare; the other Inferior to Lunar, and White, of which are made the several Ferments for the metals White and Red.

Hermes. Auditor un- and, let us then use our man: Consider what I have with the most accurate investigation, and in the Conclusive part have demon- strated to you. The whole in I know to be but one thing.

Simon. He which easily lives, may easily be de- ceived, and therefore he advises us to use our Reason; not to take things according to the Naked sound of the Letter, but to consider the weight of the Matter, the Power of the words; and the attendant circumstances to the same; what he has here most subtly investigated, you ought to consider with a profound contemplation: However, the Root of the matter he positively and plainly tells you is but one thing, which is the \textit{Aqua Philosophica}.

VI. Hermes. \textbf{But who is it that understands the sincere investigation, and inquires into the Reason of this Matter? It is not made from Man, nor from any thing like, or akin to him, nor from the Ox or Bullock. If any living Creature conjoins with one of another Species, the thing is Neutral indeed which is brought forth.}

Salmon. \textit{Our Hermes has given us the sincere investigation of Matter, the true and right reason of the Operation, consonant to the Q. I ays}
Laws of Nature, but in some things he has left us in the Dark, at least to the use and exercise of our Reason and Judgment. And tho' he does not expressly say what the matter is taken from, yet he plainly tells you what it is not taken from; you cannot gather Grapes of Thorns, nor Figs of Thistles, is a Dictate from the Oracle of Truth; and so Hermes tells you, a Metalline Body and Substance cannot be taken from an Animal being: But Man brings forth Man, and Beast, Beasts; the Ordination of God in the Creation of things remains inviolable; and if different Species of the same Genus mix together, a contamination of both the Species follows; this is plain to the lenses: the same thing happens also in Metals.

VII. Hermes. Now Venus faith, I beget the Light, nor is the Darkness of my Nature; and unless my Metal be dried all Bodies would cleave unto me; because I should make them Liquids. Also I

Blot out, or Wipe away the Rust and Filthiness, and I extract their Substance: I think therefore is better than even my Brother, being Conjugal

Salmon. This is likewise Allegorically, because Venus as the Morning Stars the Harbinger or Forerunner of the Sun Rising. This is Light there is Light being the Vehicle the Life: There nothing in Rerum Nature which is not brought forth by the help of this Light viz. by a Natural Creation: Metals are the produce in their Mine. But this Light is not found Metallick Bodies, because of their too great Concrete and Terrestriality; and therefore because of the distinctness of Venus, they would gladly flock to her. The moist Metal Venus, which is neither Copper nor Brass is endued with Lucidity an Splendor, and with Fire, Virtue and Power, by which it melts Bodies, as it was with a Fire of Coals, but it melts or liquifeth them not simply, but by relating them...
wash away their
d Corruptible mate-
that is, extracts and
forth to light their
and incorruptible
ence, even their inward
hidden Tincture. What
the then? Truly if Ve-
and her Brother copulate
er, and at length, by
raft of Vulcan, are ta-
and held bound toge-
by some invisible Pow-
(Spirit) in Chains; she
be impregnated, and
a Revolution of ten
Months, bring forth a Sort
more Noble and Excellent
than the Parents. This is
the precious Stone, a Pearl
of great price, the invalu-
ble Treasure, which even
the Kings and Princes of the
Earth, and the Great Ones
of this World seek after;
but it is hid from their Eyes,
being only the proper Inhe-
ritance of the abject and
humble in Spirit, who
are the true Sons of Wis-
dom.

C H A P. IX.

last Aét, or Conclusion of the Theory of
the Philosophick Tincture.

But

H E R M E S. But
the King, and Lord
minator, to the Witne-
Brethren saith, I am
ed, and Adorned with
al Diadem, I am cloath-
with the Royal Garment,
bring joy and gladness of
Brethren, the other inferi-
our Metals, which all pos-
sesthe Kingdom in com-
mon, the supream power of
which resides in Sol alone,
for that he sustains himself
in the fire without hurt, e-
ven to the longest period of
time. By the Royal Diadem
he means Fixity; and by
the Royal Garment Tincture,
even the red Tincture of the
Q 2 Stone.
Stone, which as *Ferment* or Leven, Leavens all the inferior Metals, and transmutes them into its own Nature and Property, and this by the help of our Mercury.

II. Hermes. *And being overcome by Force, I made my substance to lay hold of, and to rest within the Arms and Breast,* [i.e. the Body or Womb] of my Mother; and to lay hold and fasten upon her Substance: making that which is Visible to be Invisible, and the hidden Matter to appear: for every thing which the Philosophers have Vailed or Obscured, is Generated by Us.

*Salmm.* That which is thus overcome by Force is Sol; that is, it is dissolved and its Body Opened, and made to joyn and Unite with Mercury, which is the Womb in which the solar Seed is Sown, which is the Mother thereof: in which Womb being digested and Ripened, it lays hold of the substance of Mercury, fastens upon it, and converts it into its own Nature: Thus Sol which before was Visible, its substance being attainted is made invisible, and the Spirit; and that which before hidden and invisible is made to appear, which is the Internal Soul and Spirit; that is, Tincture and Finitity, which by Virtue of the Ferment is put upon Mercury, whereby the Vailed or Obscured Matter is generated, which is the Substance of our Stone, which by a Door is Opened in the Chambers of Treasures.

III. Hermes. *Upon these words, keep the words Meditate; and if any thing else. Up to what is superfluous Work.*

*Salmm.* With what hemency and Earnest does Hermes here speak, tho' the whole Mystery in these words: And not in Vain does he hold them, keep the
mitate upon them, and to
ire after nothing else: You
not gather Grapes of
fns, nor Figs of Thine:
As a Man Begets or
frates a Man, and a
Beast, and as every
th, and Plant, and Tree
produced from their
Seed; so in the Me-
Kingdom, Metals
only produced from
Seeds or Roots, into a pro-
that is the Ultimate perfection, where you must take
up your rest.

V. Hermes. Burn the
Body of Laton or Brass with
a very great Fire, and it will
give you Gratis what you de-
sire; it will Stain, Dye, and
Tinge, as much as you can wish
it, and that with Glory and
Excellency. And see that you
make that which is Fugitive
and Volatile, or flying away,
that it may not fly, by the
means of that which flies not.

Salmon. By the Body of
Laton or Brass, and by that
which is Fugitive, he means
the Philosopherick and Volat-
ile Mercury, which by a
Sulphur fixed and incom-
busable (such as is taken
from Luna and Sol) is to be
fixed in the Fire, so as it
may rest and remain therein
the most Vehement, and
Fusory, or in the strongest
reverberation, without the
least Diminution, Detri-
ment, or Corruption. But
the Mercury is fixed by the
Spirit of the Sulphur, not by
its Corporeity; the Corpo-
real Particles only give form,
and convey the Spirit of
the Mercury, which could
not be brought to it, in
by any other Vehicle. In
the Fire, all the Hetero-
gens or impure parts of the Mer-
cury are destroyed, the
pure left behind, and helped
by the Power of the
fixing Spirit, which they
wise without the asflrance
and help of that Spirit, have
vanished also. The
Volatile substance it se
d upon, changes or trans-
mutes, and fixes, not
brings over into its own
property. This tho' a Spirit
contains in it the highfi-
ty, and its Body being
pened, is the Sulphur,
Seed which must be
in the Philosopherick Earth,
Mercury, (as we have
ten said) that it may
Die, and resume a new
body, a thousand fold more
in quantity than it was
which by the enmorous
Power of the Enetering
Spirit will be made
spring up and grow to
a Tree, of the first
mad, bearing Golden Apples, whose Seed will
and remain in its
and bring forth a new

VIII. Hermes. And know

Salmon. That is, Our

G. 4
ed into the true Red, that is, into the Tincture of Sol. But to take away its Corruption, and to reduce it into the incorruptible and fixt Nature of Sol, that must be done by Sol alone, and not by any corruptible and Foreign Matter or Substance, for that Sol contains in himself the Seeds of fixity and Tincture, which no other Body in the World does besides. But to make Sol do, or perform these things, its Body must be opened, prepared, and made fit for this purpose, by Virtue of the *Aqua permanens*, or *Aqua Philosophica*.

VIII. Hermes: *I confess that through the help of God, I have spoken nothing but the Truth: That which is destroyed must be restored and renewed, and from thence Corruption is seen in the Matter to be Renovated, and from thence the Renovation appears: And on both or either side, it is the sign of Art.*

Salmon. *He has hitherto been teaching you the first part of the Work, which is the Destruction of the first Birth and Life; concerning which he assures us, he has spoken nothing but the Truth: Our Mercury be undone, and unmade, is, corrupted and destroyed, and brought through Pterefaction into a pure and Limpid Water, that it may be able to peircce the Metalline Bodies; from which a pure, fixt, and incorruptible Sulphur, and by Virtue of a subtle, living and fixing Spirit, invisible, without length, breadth, or thicknes, (which Spirit is the Philosopher's Fire,) it be renewed and regenerated; the Water is to be raised up, the spiritual is to be made corporeal; the thin to be made thick, the Latirile to be made fixt; the changeable Colors reduced to a Unity and permanency, either Whit or Red, according to the Order and Root of the Generation; one and the same Mercury does corrupt and destroy the Bodies, and again exalt, perfect, and fix them; The Matter of
stone is but one, and more nothing can be Alien from the Art, to fetch it from many; Nature is not mend- made better, but by nature of its own kind; Vinegar makes Vinegar; or Art begins with Mer- and with the same story it is Finished. It and of Proteus, which, being upon the Earth, is the Nature of a Ser- but being Immersed ter, it represents a presently taking to it Wings, it ascends a nd flies like a Bird; withstanding it is but one and the same Mercury; with this the Artist does Work, and with it he trans- facts all the necessary Ope- rations of our Stone, being fit and proper for them all, viz. for Putrefying, Distil- ling, Coagulating, Morti- fying, Vivifying, Subliming, and Tinging, without which seven Operations you la- bour wholly in vain. Till you have Putrefied the Mat- ter, you have not made one step in the true way; but that being done, you have accomplished the first sign of the Art, as Hermes testi- fies.

CHAP. X.

Practical part of the Philosophick Work.

ERMES. My Son, that which is born of light, which had not its be- beginning from blackness and darkness, ex no ete Orphei, i.e. from principles Invisible; for so it is said concerning the Creation of the great World. In the beginning when God Created the Hea- vens
vens and the Earth, the Earth was empty and void, and darkness was upon the Face of the Deep; and God said, let there be Light and it was so: From whence we may gather, that Darkness was Prior to Light: And so it is in this our Philosophick Work; and altho' it is commonly thought that the darkness or Dark principle is taken for the true Seed of things, yet it is no such thing, but only certain Rudiments, or rather the Domicil where in the true Seeds of things dwell: Nor is the Spirit by itself the Seed of things, nor yet the Corporal Particles by themselves; but a certain portion of Spirit joyned with a fit proportion of Idoneous Matter conjoincd with an Eternal Soul; which in the beginning of our Work is to be Putrefied, and made blackness and darkness, that the whole Corporal form may be made spiritual; and the Seed which before was Corporal and Visible, or a Spirit joyned with a Soul and a Body, may become wholly spiritual: From this third, Immixt, Incorporated, and Invisible Seed, after the Crow, in the blackness and darkness of the light, is our Stone, the true Seed brought forth, which brought Our Hermes, is the beginning of this Art.

II. Hermes. See he, because I have obscured the name which I have spokcn of to you, by a manner Circumlocution; and brought you home, and deprived you of seeing light: But if you have heard from your Teachers, or read the Art, and longest, I have made you.

Salmon. He tells us, he has not nakedly demonstarted the whole thing, but he has Indigitated Matter with what form he could, Circumscribed a certain going about Circumlocution, which Sons of Art by thinking Meditating upon, to them happily find out. And Philosophers say, three or three several Birds, which from the Name of Hermes, they call Aves Hermes, which fly by Night.
\section*{Chap. X.}

\textbf{HERMES.}

The first is Corvus \textit{Crow} or Raven, which of its blackness is laid to the beginning of the Art; this is of the Nature of the Element of the Earth. Another is the Swan, and is found from the Whiteness in the middle, and answers the Element of the Water in which the Swan is devourant. The third is the Eagle, which is the Oleum sulphur Philosphororum, and answers to the Air, for that it is longest in the Air, and next to the Sun. But you may not be deceived by Names, these Birds, rather to one only Spirit be thence, or manifesta-

Salmon. Hitherto he hath for the most part, delivered the Art Theoretically, now he comes to the Practical part, ordering the matter (before demonstrated in divers manners) to be roasted, and to boil it in Horse-dung, for a certain number of days. There is a time of digestion, which is the prime, or first Aflation, or Decoction, with a fire weak and soft, like that of horse-dung, which is sufficient for the first degree of Digestion: This being done, the Dragon will eat his own Wings, and kill or destroy himself, that is, the matter will begin in the Terra Philofophica, to be dissolved and corrupted. Then after the time of the solution is absorbed or compleated, the heat of the fire is by little and little to be augmented, and the matter to be decocted in a Philofophick Furnace or Ahanor, with a continual fire. But the Vef-

forth: And observe, that the times of the Earth are in the Water; which let be as long as you put the same upon it.
fel which must hold the matter, must be exactly sealed, left the Mineral Spirits, (which have a most vehement and penetrating force) should transpire, or go forth, and leave the dead Body: This may be done with Lutum Sapientiae, which you may prepare after this manner. Take Glue dried into powder, one ounce, Barly flower two ounces, green Wood Ashes, Salt, Calx Vitri, Sand, Crocus martis, or Caput mort. of Vitriol, ana one ounce, all being in fine powder, let them be mixed with juice of Comfrey, and Whites of Eggs, to the just consistency of Lute: with this the Mouths and junctures of the Vessels must be stoped and closed, so that the least Spirit or Vapour may not go forth.

IV. Hermes. The matter then being melted or dissolved and burnt, take the brain thereof, and grind it in most sharp Vinegar, or Childrens Urine, till it be obscured or hid: this done; it doth live in putrefaction.

Salmen. Our Stone con-
ties of the Metals, or Metallic bodies: And by grind-<br/>ing the Ashes therewith, he means dissolving them<br/>in vinegar, which is the Philo-thick way of speaking:<br/>for this dissolution must be<br/><br/><br/><br/><br/>by grinding, till it putrefies, and<br/>the first color of the opera-<br/>tion appears, which is black-<br/>which color must<br/>appear: The Stone becomes Black twice, <br/>twice White, and twice Black; the cause of which is<br/>that the dissoluction is twice repeat-<br/>ed, and therefore it is said<br/>twice to live in dissoluction; that is, being <br/>putrefied and putrefi-<br/>ed the second time it does <br/><br/><br/><br/>By the Brain (as I <br/>laid) is understood the <br/>or the most subtul<br/>lital substance dissolved <br/>the Radicated Vinegar of <br/>the Philosophers; if you <br/>not the preparation or <br/>ication of this Radica-<br/>Vinegar, you know not <br/>of the true Philoso-<br/>Menstrum, or dissol-<br>tion; there is no other Aqua<br/>Metalica, Aqua Vite <br/>Vit/ialis, Aqua Lapidis, <br/>but this Acetum Radicatumn, <br/>for that it contains in it self <br/>all things necessary for this <br/>Work.<br/><br/>V. Hermes. The Dark<br/>Clouds will be in it, before it <br/>is Kill’d; let them be con-<br/>verted into its own Body; and <br/>this to be reiterated as I have <br/>described: Again let it be Kiled <br/>as aforesaid, and then it <br/>does Live.<br/><br/>Salmon. That is to say, <br/>while the Matter is in Dis-<br/>solation and Putrefaction, <br/>in Killing but not Killed, <br/>the Clouds like a Tempesl, <br/>will arise, which is an effe-<br/>sence caused from the <br/>contest of the contending <br/>principles, as is evident in <br/>all forts of Fermentations: <br/>These Clouds must revert <br/>again, and be converted in-<br/>to their own Body; and <br/>this Work must be so often <br/>reiterated, till no more <br/>Clouds arise, viz. till the <br/>Dragon is wholly Slain. <br/>This done he must be resto-<br/>red to Life again, and made <br/>to live, and then killed again, as <br/>aforesaid, and then it does live, <br/>as we have demonstrated in
in the Explication of the former Paragraph,) even in Putrefaction, from which it must at length (by the order and course of the Operations) be freed and brought to its Ultimate Perfection.

VI. Hermes. In the Life and Death thereof the Spirits Work: For as it is Killed by taking away of the Spirit; so that being restored, it is again made Alive, and rejoices therein.

Salmon. The Spirit is used both in the Killing of it, and in the making of it Alive again: but this is by some doubtfully understood, whether it be meant of the innate or indwelling Spirit only, or of that Spirit joyned with another Metallic Spirit, because he uses Spirits in the Plural number. However this is certain, that as Death is induced by taking away the Spirit; so Life is retrieved, by restoring it again.

VII. Hermes. But coming to this, that which ye seek by affirmation, ye shall see: I declare also to you the signification and rejoicing, even that being which does fix its Body.

Salmon. That is, I declare the cause of life and death, to be in the Spirit to wit in the natural Spirit whether Animal, Vegetable, or Mineral. He knows how to revive dead Minerals, and to purify them, to know how to exert the powers, and is in the high way to the greatest secrets. 'Tis this Spirit joyned with its Philosophical Earth, which has power fix both perfect and imperfect bodies, and to bring them into the highest perfection of Silver and Gold, which he calls the figures of joy and rejoicing.

VIII. Hermes. Now the things our Ancestors gave only in Figures and Types, they attained to the knowledge of this Secret; but behold, ye are dead: I have now by the Riddle, I have demonstrated the proposition so much fired, so much aimed at: hence opened the Book of Secrets to the Skilful and Learned.
IX. Hermes. *I have kept the things (which ought to be put a part) within their own bounds: I conjoyned the various and divers figures and forms [of its appearance in the operation] and I have confederated or joyned together [with them] the Spirit.* Receive you this as the gift of God.

Salmon. The meaning of which is, that he has first separated what ought to be separated, viz. the pure from the impure, and the Spirit from the Body, which is the first work in order to putrefaction, corruption, and death. Then secondly, he has joyned again what ought to be conjoined, to wit, the various and divers figures and forms, the Soul with the Body, that it may again be enformed with Tincture and Substance. Thirdly, he has confederated, or joyned together with them, the Spirit, which ties the Particles of the Body and Tincture so firmly together, that they can never be separated, and unites them
them in a perpetual con-

junction with a fixity, ver.

C H A P. XI.

The Practical part farther Explicated

I. HERMES. It behoves you therefore to
give thanks to God, who has
largely given of his bounty
to all the Wise; who delivers
us out of the Snares and
Clutches of Misery and Pover-
ty.

Salmon. For this inestimable Gift of God, it is
but gratitude to return him
the Tributes of Humility
and Thanksgiving; to abase
our selves before his Divine
Majesty, with all humbleness
and submission; who thus
raises you out of the Dust
to sit among Princes, mak-
ing you to despise the Glo-
ries of Crowns and Scep-
ters as insignificant Baubles,
and to rest with infinite
content in the meanness of
a despicable Cottage, for
that you carry within your
Breasts the true Treasure,
more valuable than the whole World besides.

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

Salmon. When a man
becomes Master of the
canon, he is then tried and
proved indeed, how
midst of such a ful
Riches and Happi
can humble himself, and
sink in to the deo
bys of nothingness, di
ing himself from
goodly things of the life.
In this humble state can
only be met with (of
the proud he behold on
off) and in this ab
Earth and in the Heavens; it is in Act, Animal, Vegetable, and Mineral, found every where, known but by a few, and expressed by its proper Name by no Body, shadowed forth under Various Figures and Ænigmaes. This fixed Sulphur, the Philosophers understand to be nothing else, but the true Balsam of Nature, with which the Dead Bodies of the Metals are imbibed, and as it were throughly moistned, to preserve them perpetually from Corruption. The more any thing abounds with this Balsam, the longer it lives, and is preserved from perishing: From things therefore abounding with a Balsam of this kind, is this our Universal Medicine drawn; which (as well as for Metals) is made most effectual to conserve Human Bodies in a State of Health, and to root out all sorts of Diseasies, whether accidental after the Birth, or Hereditary by Propagation, restoring the Sick to their pristine Health and Integrity. This Sulphur is not taken from Suets, Grease, Hair, Hermes. Take then thence the Fats or Sulphious Matter, which we take from Suets, Grease, Hair, Tragacanth, and which things are written the Books of the An-

By the Fats or Flammable Matter under-

the Sulphurs of all deduced by the Alchy-

Art, out of Natural substances, of which Sulphurs, only is fixed, and inexhaustible, and it is a thing which is both in the

self denial, in this mor-

ination of the first life and 

a second is to be

and, a being brought forth

the love of God, the birth

the new Man formed af-

the Image of the second

, a new Spirit, a new

joyed and United to

life of God, which can

not Perish or Decay, a

strain of Eternal De-

it, an inexhaustible

nature, infinitely exceed

that which we have all

while thus earnestly been

after, and pursuing.

Hermes. Take then thence the Fats or Sulphious Matter, which we take from Suets, Grease, Hair, Tragacanth, and which things are written in the Books of the Ancients.
Hair, Verdigrease, Tragacanth, Bones, &c. But under these and other the like Names, our Hermes by a Philosophick Liberty, has vailed the Verity from impious and unworthy Men.

IV. Hermes. But the Fats which contain the Tinctures, which coagulate the Fugitive, and set forth, or adorn the Sulphurs, it behoves us to explicate their disposition [more fully hereafter.]

Salmon. Here, in more words, Hermes explicates the Condition, or Qualities, and Properties, of the true Balsam of Nature, or Philosophick Sulphur. 1. He says it contains the Tinctures. 2. It Coagulates Fugitive Substances. 3. It exalts the Power of the Sulphurs, by fixing the Volatile, and making Bright and Shining the things which were Dark and obscure. The Volatiles of this kind, are nothing else but all the inferior and imperfect Metals, which by this Balsam or Sulphur, are transmuted into the best and finest Silver and Gold. Now this hidden Sulphur dwell in the Bodies, just as Elin a Coal, or Natural Heat in a Humane Body, or the Vegetative Life in the Spring time, in Plants, and Trees, which in Process of time, takes them bring forth Fils Leaves, Flowers, and length perfect Ripe and Seeds. Or like Hermes, the inward parts of the Earth, and Bowels of the Mountains, where these simple Bodies of things elements are first mixed and produce Metals, Mirrable Stones, &c. according the several varieties and holo So this our Sulphur of Nature contains in it the true Tinctures, which the revolution of tinctures; making ripe unripe, purifying the pure, fixing the Volatiles, ennobling the Ignoble and Vile.

V. Hermes. And veil the figure or form all other Fats or Sulphurs (which is the Hidden Rat or Sulphur) which is seen in no disposition.
and that to perfection. *This Sulphur (faith Hermes) it behooves us to extract without Burning; for in the Mercury it is yet Volatile, and therefore by subliming of it more and more, it must be exalted, till at length it is fixt, but with great care and industry, left you err in the Degrees of the Fire; which if it be too great, it burns, or breaks our Body or Vessel, (which in this place we call the Matter it self, and is the Domicil,) in which this Celestial and Astral Spirit and Sulphur dwells, and so makes it Vanish and Fly away. Now it is laid to be Volatile, only in respect to the Body which holds it: in Sol and Luna, it is absolutely fixt; but in Mercury this same Sulphur seems to be Volatile; not that it is Volatile in its own Nature, but is only contained in a Volatile Body, which is Immature and Weak, and cannot hold it: This Body therefore must be maturated and strengthened and made fixt, by Virtue of this inherent Sulphur, being digested and Decoct-
in it, with an Idoneus or fit
Heat for a certain Revolu-
tion of time.

VI. Hermes. And know
that the Heaven is to be joyn-
ed in a mean with the Earth:
But the Figure is to be in a
middle Nature, between the
Heaven and the Earth, which
thing is Our Water.

Salmon. Here he speaks
of the Three parts of the
Stone. 1. Heaven, which
is our prepared Gold. 2.
The mean or Medium of
Conjugation, which is 'our
Aqua Philosophica. 3. The
Earth or Fæces, which is
Gold itself: Now wonder
not that Gold is here con-
verted into Fæces, and is
esteemed more vile, than
the Heaven and the Water:
But this is not spoken of
Vulgar Gold, but of that
which is Philosophick;
which while it lies in Pu-
trefaction, seems to be a
vile thing; now that it con-
tains in it self all Bodies,
both perfect and imperfect,
precious and vile, Gold
and Lead, i.e. Plumbum
Philosophicum, Aurum Lepro-
sum & Imperfectum &
bum Ficum & Perfectum, but
this is said to be in a mean,
that is, tho' it may have the
Color and Weight of Gold
and other properties, yet
it may be made muchmore
Spiritual, and Excellent
and Efficacious, almost in
finitely, exceeding the Val-
tues and Excellencies of
Vulgar or Common base
and this by the help of
middle Nature, (which
not so Volatile as Mercury,
or so Dead as common
Gold,) which middle prin-
ciple is Our Water.

VII. Hermes. Now
the first place of all
Water, which goes for
this Our Stone: The first
Gold: But the third
in a mean, which
noble than the Water
Fæces.

Salmon. The three
of the Stone are here
plainly exprest. 1. Water, which is our Mer-
cury. 2. Gold, which
Sulphur. 3. The man,
almost Gold, which Our
Salt, or Philosophick Earth,
is more worthy than either the Water or the Fire, by which Vulgar Gold may be by projection be tinged, and made more than the Water or the Fire. This is that pretigious Stone, in comparison which, Gold it self, the pure Gold, is esteemed. It as little Sand, and as Clay in respect of. This Gold in a middle place, that is, Essential in the Root of the Agent, which is the possibility of augmentation or encrease, even a very little Plant which goes a great and mighty Tree; now this third Plant which he calls Gold mean, is the very Soul which makes this our Phosphick Plant to grow, in its form and Beauty, making it become a Tree of a vast and infinite magnitude.

V. Hermes. And in three are the Vapors, the Blackness, and the Death.

That is in one Subject composed of three, Spirit, Soul, and Body, these three Vapor, Blackness, and Death are latent, which three are also one. The Caput mortuum must be dissolved; for except the Body be dissolved, there can be no Coagulation of the Spirits: for the Solution of the impure and vaporous Body, induces and brings forth more pure and Noble Spirits, indued with a mighty Strength and Power. And by means of this Solution, a more perfect mixtion is made as of Water with Water, which cannot be separated; not like that of Sand with Sand, whose Superficies only touch one another, which is indeed no true mixtion. And thus by making a dissolution of the Metalline Principle, that which is not Metalline, nor will dissolve, nor mix with the dissolved Matter, (as the Vapor, the Blackness, and the Death or Putrefaction,) comes to be separated and removed, whereby the Dead comes to Live, and that which was in Captivity and Chains comes to be made free, deliver-
IX. Hermes. It behoves us therefore to chase or drive away, and expel the Super-existent Fume or Vapor, from the Water; the Blackness from the Fat; And the Death from the Veaces and this by Dissolution: By which means we attain to the knowledge of the greatest Philosophy, and the sublime Secret of all Secrets.

Salmon. In these three, that is, in the One, Composed of the three, lie these other three, the Fume, the Blackness, and the Death. that is, the want of Ponderosity, of Tincture, and of Fixity, both which threes in their own principles, are also but one thing. towards the Caput mortuum, which is depurated and revivified. Dissolution only. And except the Body is Dissolved, there can be no Coalition of the Spirits, as we have of what was said before. And if you would remove the Fumes, you must dissolve the Fumous; or impede the Body, that it may mix the Ponderating Spirit. The Fat or Sulphur is carried from the blackness by fold Sublimations, brings forth the pure Philosophy; White and Red Flowers which are the Tinctures And the Death is exact by the Mercurial or Mastic Spirit, which gives Eternal fixity.

CHAP. XII.

The Praxis exemplified from the Nature Leven and Paste.

I. Hermes. Now there are seven Bodies, of which, the first is Gold, the most perfect, the King and the Head of them, which the Water cannot alter, nor the air Corrupt, nor Fire Devour, because its Complexion is separate, or in a mean; as Nature directs, in respekt of it.
the $\xi$, or *Electrum Mineral*, whose Composition, comprehends in it self all the Metals, according to this saying, *Omne Aurum est $\xi$, sed non omne $\xi$ est Aurum.* This $\xi$ or *Aurum* is rightly compared to *Sol*, who by the Testimony of *Hermes* next after God, governs the World, and Illuminates all things, both Animal and Inanimate, of whom well Sung *Palingenius*,

--- *O Sol, qui tempora mutas*,

*Et cum temporibus, quicquid generatur in Orbe.*

And as the Stars and all the other Planets receive their Light and Virtues from the Sun, so also do all the other six Metals and Minerals receive theirs from Our Gold, almost in like manner by the Emission of its Rays or Beams, which is indeed its tinging Sulphur, and multiplying and fixing Spirit. All that is perfect in Our *Sol* is its Viridity, which eternally generates the multiplying Tincture, or Ferment of Our Stone.

R 4
This is the Elixir faith the Rosary, the compleat Medicine, the most depurated and digested Substance, more than perfect, and perfecting all other bodies whether perfect or imperfect, making those that are perfect, much more than perfect. This is the true Philosophick Gold (i.e. Gold in a mean, or Gold, after a manner) more worthy, more Noble, and more Precious than Vulgar Silver or Gold, or any Gem, or Precious Stone. Many have sought this Aris Viriditatem in Vitriol; and Copper or Vulgar Brass, but they erred and were deceived, following the literal Discourse of the Philosophers, and not their Sense: For they ought not to have contemplated the Metals as they are Bodies, but as they are reduced into a most Subtil, Spiritual, and Celestial Substance.

II. Hermes. Therefore the Philosophers bear up, and magnify themselves in it, saying, that such Gold in Bodies is as by the Power of God, every Vegetable, and all the Fruits of the Earth are perfected; by the same Power, the Gold, which contains all these seven Bodies, makes them to spring to be performed, and brought to perfection, and without which this Work can in no wise be performed.

Salmon. As Sol is among the Stars and other Planets, and Vulgar Gold among the other Vulgar Metals and Minerals; so also is the true Philosophick Tincture among the other Metals or Bodies reduced to a Spirituality pure Tincture: And as Sol, the Heavens is the Medium that perfects all Sublunary Inferior things by his Beams, Light, and Heat: So also Our Sol, (the true Seed of Gold, and the Seminal Power of the Aurifick Princip) is also the Medium which makes all the other few Bodies not only perfect, but more than perfect; that thereby may perfect other quantities of their own kind, yet lying in imperfect this.
wanting Purity, Tin-
cer Fixation: All which
die by Virtue of its sub-
spirit, Tinëture, and
Therefore say, the
philosophers, Our Gold is
corporeal, but a depu-
stance in the high-
dege, and brought to
zonal, or Heavenly Na-
This is the Ixir, Elixir,
mentum, the true Tin-
spirit, tinging and
all other Bodies, and
which they cannot
incepted.
Hermes. And like as
Dough is impossible to
mented, or Levened
Leven; so is it in this
without the proper Fer-
you can do nothing:
sublime the Bodies,
s e p a r a t i o n of the Feces,
you
joy and mix them to
put in the Ferment,
up the Earth with
er.


ders, declared to
be Gold: He now comes to
demonstrate the necessity
of Fermentation, setting some
of its Operations in Order.
The other Imperfect Bodies
are the Meal or Dough, and
unless they be Fermented
with their proper Leven,
which is Gold, they cannot
be brought into the property
of the Leven or Gold:
but this Gold must be made
spiritual and living, and the
Bodies must be Dissolved,
Sublimed, and Putrefied,
before they can be mixed
with the Ferment; this be-
ing done, viz. being made
clean, subtil, and spiritual,
the Ferment or prepared Gold
is to be mixed therewith,
making up the Earth with the
Water, that is the Body with
the Spirit. Now to bring
the Bodies into this State, to
be fit to be joined with the
Ferment, you must sublime
them, purifie them, make
a separation of the Feces,
then conjoyn and mix; all
which are necessary in Or-
der to this Fermentation.
The Ferment to the prepared
Body, is as the Soul to the
Body, or as Leven to Pâte, with-
IV. Hermes. And you must Decoct and Digest till Ixir, the Ferment, makes the alteration or change, like as Leven does in Paste. Meditate upon this, and see whether the Ferment to this Compositum, does make or change it from its former Nature to another thing. Consider also that there is no Leven or Ferment but from the Paste it self.

Salmon. Now he teaches us the Art of Levening; which is to Decoct or Digest, till the Ferment makes an alteration or change, like as Leven does in Paste. This is a high point of Art, and ought to be seriously considered, even what the end of the intention is, which is to produce or generate Gold; and therefore (as I said above) Gold must be your Ferment. As Leven is to Paste, so is this Gold or Ferment to Our Mercury, which is the prepared Body: and as Leven is made out of the same matter, out of which the Paste is made: so this Gold or Ferment is made out of the same prin-
the change or transmutation of the black Mercury into a White body, or Silver. 3. Red, which is also the transmutation of the White body, or Silver into a Red Tincture or Gold: so that you may see that this Fermentum not only Whitens the Confection, but also keeps it from Burning, and so fixes the Tincture that it cannot change, vanish, or fly away. By rejoicing the Bodies, he means a replenishing them with a fixed Tincture, and a fixed substance, to wit, the Ingression of the Ferment into them by Projection: but because the Ferment is not able to enter into Dead Bodies, therefore they must be renewed, and made Alive by help of the Aqua Medians, or Mediating Water, which is the Aqua Philosophica, which dissolves, subtilizes and spiritualizes them, which makes also a Marriage or Conjunction between the said Ferment, and the White Earth: And in every Fermentation you ought to take notice of the Weight of every thing. If therefore you would Ferment the White Foliated Earth,
Earth, to the White Elixir, that it may be projected upon bodies diminished from perfection, you must take of the White, or Foliated Earth three parts: Of the reserved Aqua Vitæ two parts: Of the Ferment half part: Now if you work for the White, your Ferment must be so prepared, that it may be made a White Calx, fixt and subtil: but if for the Red a most pure Yellow or Citrine Calx of Gold.

VI. Hermes. And this is the Key of the Philosophers, and the end of all their Works: And by this Science the Bodies are meliorated, and restored: and the Work of them (Deo annuente) is perfected.

Salmon. This Art of Leavening or Fermentation is that which he calls the Key of the Philosophers, i.e. the Key which opens the Door into the Secrets and Mysteries of this whole Work: Of the great Virtue and Power of this Work of Fermentation, that he is bold to call it the Key of the Philosophers, that is the beginning, middle and end of the Work, and both for the White and Red; so that by the Power, Merit and Efficacy thereof, Bodies may be Renovated and Exalted into a higher State of Perfection, than by Nature.

CHAP. XIII.

The Nature of the Ferment farther Explicated.

I. HERMES. But by Negligence and an ill Opinion of the matter, the Operations may be spoiled and destroyed; as in a Mass of Leavened Pate: Or Milk turned with Rennet for Cheefe; and Musk among Aromaticks.

Salmon. Without doubt an error may easily be committed in the Work of Leavening, if you have a false Conception thereof, or be ignorant of its Power, whereby you may misapply it;
ment corrupted, and brought into a blackness by Death, but not such a blackness, out of which it cannot be recovered; but so that in the Course of the Fermentation, the Mass of the Confection may pass through the mutation or changes of all the Colors. Now Heat working at the first in humidity brings forth the blackness; but Heat working in the dryness, causeth Whiteness, and in the White the Citrinity and wonderful deep Redness. These Varieties of Colors are caused only by the Ferment in a proper and fit heat, so that the Corruption of one is the Generation of another; and the Ferment becomes the Ferment of the Ferment, as the Philosophers speak. He who cannot taste the Sapor of Salt, will never attain to this desired Ferment of Ferments, which is the Soul, even before Fermentation. If therefore this Ferment be not well prepared, your Magiery will be nothing worth: and know, that this Fermentum is taken only from Sol and Luna, that is, from
from Gold and Silver, and converts the other Bodies into its own Nature: Therefore it behoves you to know how to introduce this Ferment into Dead and imperfect Bodies, (that is, to make Ingression) because it is the Soul; and this Soul gives to them Life and Perfection; so that together with this living and perfect Soul, they are made alive and perfect, and one perfect Body.

II. Hermes. The certain Color of the Golden matter for the Red, and the Nature thereof is not sweetness, therefore of them we make Sericum, which is Ixir, [the Ferment:] and of them we make Enamel, of which we have Written.

Salmon. Altho' it does not here sufficiently appear what our Author means by Sweetness and Sericum, yet afterwards he so explains himself that we may guess at it; and that it is the Golden Ferment for the Red; the adumbration whereof he gives us under the Mask of Encaustum or Enamel; and truly by Figures, Similitude,
H E R M E S.

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ven does from the Paste, or Nest from the Ale or Beer which is made by it: For as clear, well-wrought Ale, cannot change other Wort into Ale, nor Leavened Paste leaven another Mass of Meal and Water, (till it is brought to the perfection of Leaven,) so neither can vulgar Gold (which is the product of Mercury and Sulphur) transmute, or change any other body into its own Purity, Tincture, and Fixity. No: This is only the work of our Stone, Elixir, Tincture, the true Philosopherick Gold.

V. Hermes. The Gold of the Wise Men, boiled and well digested, with a fiery Water makes Ixir.

Salmon. The Gold is to be exquisitely boiled, as much as you please with a fiery water, and digested: This fire is found no where more perfect, better, or more powerful than in Minerals and their Roots, which Roots the Philosophers say, are in the Air: And the Gold is Spiritual Gold,
Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a man's Nativity, the Soul [*i.e. the Tincture arises*] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

VI. Hermes. For the Gold of the Wise Men is more weighty or heavy than Lead, which in a Temperate [or due] composition, is the ferment of Ixir: and contrariwise, in a distemperature [or undue] Composition; the distemperature, or hurt of the whole Work or Matter.

Salmon. Our Gold, the Off-spring of this great Work, is much heavier than Lead, because of its Weakness, Volatility, and Intemperature: Our hand is of a most strong and temperate Composition, ing the Infirmities proper Parents, and tying the Mercury of all Ids whatsoever, into these and most pure fine or fine Gold, not the body of vulgar Gold unprepared. This *Aqua Ignea*, is nothing else, but the Mercury of the Philosophers, drawn from its Mineral Root. This Water is the Mother, which does dissolve the Gold conceived in its Belly, being digested and nourished there for forty Weeks, at the end of which digestion, like as in the hour of a man's Nativity, the Soul [*i.e. the Tincture arises*] but not first nor quickly. In this point is all the hazard; but this being past, there is no more peril, the danger is wholly over.

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... of an equal and temperate mixture of the Elements, to a perfect fixity. The Foundation of this Work, is laid in the Earth the Gold, of which the Elixir, or Ferment is made, which is two fold. For Luna. 2. For Sol. the Ferment of Sol is understood the Seed of the Male: and by that of Luna, seed of the Female: of which there must be made, Conjunction. 2. A Fermentation. The Ferment is from Sol; as Leaven made of the substance of Bread; and as a little, Ferments, or Leaven, a great quantity of it (at least 250 times in quantity;) so likewise a Portion of this our Suffices to nourish and be the whole Stone. The Ferment, faith Avi- reducts the Matter to its Nature, Color, Sa- Form, reducing Pow- at Art. For it Whitens Infection, Multiples it, makes it refit the fire, that it shall not aiy, opens the Bo...
CHAP. XIV.

The Smaragdine Table of Hermes.

HERMES. This is true, and far distant from a Lie; whatsoever is below, is like that which is above; and that which is above, is like that which is below: By this are acquired and perfected the Miracles of the One Thing.

Salmon. That is to say, the truth of this our Art is confirmed by Experience, we know it to be truth by very matter of Fact; and notwithstanding all the Sophisms, and Logomachia of the Schools, there is no Argument can stand against Experience. The Waters of the Cataracts of Heaven above, are like to the Waters below, when the great Fountain of the deep is broken up; and the Waters below, are like to the Waters above. There are two parts in our Stone, a Superior part that ascends up, and an Inferior part which remains beneath; and these two parts agree One. The inferior Part, Earth, is called the Idea or Ferment. The superior part or Spirit, is called Soul or Life, which quickens the Stone, and raises it up: The first must be solved, and made Water like the Superior; and the Superior must be coated, and made Earth the Lower, that they may be united, and become Miracle of the one Thing, then will it be evident demonstrated, that whatsoever is below, is like that which is above, and contrarywise. Nor do they differ one from another by Accident, as Corruptible and Incorruptible, and Impure, Heavy, Light, Clear and Obscure, Agent and Patient, Male and Female, all which are Accidents.
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Heaven or that which is above is Incorruptible matter elevated, in the Concert of which Firmament the Body or Substance of Luna is Gradually Reposed. Hence it is apparent our Medicine must make Heaven itself, in any Penetrativeness, incorruptibility; nor can it work as the Elements in Natural Bodies, so as it were Dead, without the Subsistence of any Power or Action.

Hermes. Also, as all were made from one, help of one: So all are made from one Conjunction.

That is, as all things made or came from confused Chaos, by the Will of One Omnipotent Almighty God; so one is born or fourth out of one and Mass, by the one particular Matter, which contains in it four Elements, Created by the determination of God. Here Hermes points forth the Universal Medicine in imitation of the Worlds Creation; which is performed by one Universal Spirit, and so by a Supernatural Experiment, points forth this Our Natural Work. It is the Opinion of many Philosophers that the Spirit of Natural things, or the Spirit of Nature is the Medium between the Soul and the Body, as being that which makes the absolute and firm Conjunction. But the Opinion of some is though the Spirit may be said to be the more subtle Subsistence; yet it can be no more separated from the Soul, than Light from the Sun.

III. Hermes. The Father thereof is the Sun, and the Mother thereof is the Moon: the Wind carries it in its Belly, and the Nurse thereof is the Earth.

Salmon. As living Creatures beget their Like or Kind, so Gold generates Gold.
Gold by the Virtue of Our Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, i.e., Mercury, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as Paracelsus faith, to live in some things, viz. in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and the Life is the Soul, which quickens the whole Stone. And therefore the Virtue of Out Stone: The Sun is its Father, that is, Our Philosophical or Living Gold. And as in every natural Generation, there must be a fit and convenient receptacle, with a certain likeness of kind to the Father; so likewise in this Our Artificial Generation, it is requisite that the Sun, or Our Living Gold, should have a fit and agreeable Receptacle or Womb, for its Seed or Tincture; and this is Our Philosophical or Living Silver, i.e., Mercury, which is the Mother thereof. What Sol and Luna are in the Heavens above, the same are Our Gold and Silver in Our Heavens below. The Universal Masculine Seed is the Sulphur of Nature, the first and most Potent cause of all Generation: And if Sol does Live, it is necessary, as Paracelsus faith, to live in some things, viz. in its own Radical Humidity, and most pure and simple Air, which contemperates the heat thereof by its Humidity. The Wind is the Air, and the Air is the Life, and the Life is the Soul, which quickens the whole Stone.
Hermes will have three Elements, two under the Names of Sol and Luna, a third under the Name of Ventus, the Wind. The Sun is the Nurse of this Element of the Air, by whose Sucks the Mercurial Milk, (that is the thick substance of the Water remaining in the Earth) so that the whole Air, Spirit, Life and Soul of the Stone may be conjoined to its Earth, which is its Nurse, and be all turned into Ferment. As in making of Bread, a little Leaven Ferments and Transmutes, a great deal of Meal or Paste: so also must Our Stone be Fermented, that it may become Ferment to the Eternal Multiplication thereof. That which the Wind does bear in its Belly must be converted into Earth, then is the Work completed; which is done by a long and Unwearied Decoction (not by evaporating, but retaining the Spirits) till it becomes inspissated, and in success of time is dried into a Powder or Earth. But the time will be long and tedious, therefore you must attend it with Patience,
according to the Matter you work upon. Some things are remote from Perfection, other things more remote, and others most remote, whilst other things are near to Perfection, others nearer, and some things nearest of all. He that knows not these things before he begins his Work, may afterwards deplore his Error, with very great loss.

V. Hermes. Separate the Earth from the Fire, and the Subtile and Thin from the Gross and Thick; but prudently with long Sufferance, Gentleness and Patience, and Wisdom, and Judgment.

Salmon. Hetherto he has only discoursed the Theory, he now comes to shew you the Practical part, shewing first the Purification of the Matter of the Stone. You must do it gently, by little and little, not Violently, but Prudently and Wisely, after a Philosophick manner: By Separating he means Dissolving: for Dissolution is the Separation of parts: Some will have it, that by Earth here, he means Lees or Dreggs of the Ter, which is to be Separated from the Fire, the and the Water, and whole Substance of Stone, that it may be Pure, and free from Putrefaction or Decay. Matter: and this the gyrick Philosophers in the first Operation of the Separation of the Parts of their Stone, some understand here the Separation of the Elements, and this discern less is the thing if it be taken of a Spagyrick not Vulgar Separation under the Appellation of the two other are understood, viz. Air and Water; for the Fire want or subsist without nor is the Air without Water; for Air is made Water by the Media of the Fire, by which it is forced to Ascendwards. But as to the it partly Ascends and remains fixed by Volatile, and By separating the
in the Fire, some will say it, that he would have the Thick to be separated from the Thin, not the Fire from the Thick; but the Earth is thicker to the Fire. But by separating the subtil from the Thick, is to be understood, Subtilizing of the Thick Earth and Spagyrically to make that Subtilized Matter into Æther or Spiritual Air. But this must prudently be done, which gentleness, suffering, Patience, &c. of this according to the Art, but gently, with a gentle Heat according to Natural Generation. The Instrument and of the Spiritual Fire, without which Work cannot be done. Fire is either Internal Eternal. The Internal proper to the substance matter, and Naturally within it, which must prudently stir up excite. The External Violent, or Temp- ped in several Degrees. The Violent is that which some things are called Edward, others (as Metals) Liquified or Melted. The Temperate in its several Degrees, imitate or resemble Nature, and are used for Putrefaction, Digestion, and Congelation, or Circulatorily to dissolve and fix. But Various are these kinds of Fire, which are to be applied according as the Subject requires, and the Prudence of the Artist directs, being continual without interruption from beginning to the End.

VI Hermes. It Ascends from the Earth up to Heaven, and Descends again from the Heaven to the Earth, and receives the Powers and Efficacy of the Superiors and Inferiors.

Salmon. Here is to be observed that though Our Stone be divided in the first Operation into four Parts, which are the four Elements, yet as we have already said there is but two principal Parts of it, One which Ascends upwards and is Volatile, and another which remains below, and is fixed, which is called
called Earth, and ferment which Nourishes and Ferments the whole Stone. But of the unfixed or Volatile part we must have a great quantity, that it may Nourish the purified Matter of the Stone, till it be made to Ascend, is sublimed, and subtilized: then being thus subtilized and made Volatile, it must be incarcerate with the Oyl, extracted from it in the first Operation, which is called the Water of the Stone, and so often Boyled by Sublimation, till by Virtue of the Fermentation of the Earth exalted with it; the whole Stone again does descend, from the Heaven to the Earth, and remains fixed and flowing; that is, that the Corporeal be made Spiritual by Sublimation, and the Spiritual be made Corporeal by Descension: Here is a Circulatory Distillation admirably declared, and the Construction of a Spagyrical Vessel, to the Similitude of Nature. It Ascends from the Earth, i.e. from the inferior part of the vessel; to Heaven, i.e. the superiour in The matter generate

Sol, and Luna ascends; or resolved, into Heaven vis. into a subtile substance like to Heaven: he monstertes the Spagyric solution, by what Instrument and Artifice it is done, then he teaches the Fiction, It Descends again the Earth; as if he should, Politely, say, after its substance being perished and made to ascend under the Obedience of the Internal Cell Virtues or Powers, finding there the determined time of its Maturity, it returns again, or descends, that is to say, the Spiritual made Corporeal, which was before a Body or substance, from a Body, Spiritual which is nothing but a Philosophick Riddle. Fixum Volatile, & nutritum Volatile fixum, & totum coagulatum

Magisterium. And by means it will obtain Virtues of the Superior

Inferior Powers, i.e., Heavenly and Volatile, other, to penetrate, growing...
or multiply: and earthly Power to give

drance, Corporeity, and

VI. Hermes. In this

you acquire to your self

health and Glory of the

World: Drive there-

from you all Cloudiness

Guillty, Darkness and

Sins.

VII. Hermes. Possessing this

in thus perfected, you

are all the Wealth and

hues of the World; so

you may live free

of Care and Trouble,

of Discontent and Fears,

of every Sickness and

Death. It is a Remedy

for all Diseases both of Bo-

d Mind: It strikes at

rot of Infirmities; and

dryes that which would

ay or undermine the

and Prosperity of

Humane Body. This

in this Wealth, this

sare, though it be but

a Grain of Mustard-

yet it grows to be

eatest of all Trees,

whose Branches the

end of the Air make their

Nests, and under whose

shadow the Beasts of the

Field dwell.

VIII. Hermes. For the

Work increasing or going on

in Strength, adds Strength to

Strength, foretelling and o-

ver-topping all other Fortitudes

and Powers; and is able to

Subjugate and Conquer all

things, whether they be thin

and Subtil, or thick and So-

lid Bodies.

Salmon. There is no

Comparison of the Powers of

other Natural things, to

the Power of the Stone, for

it is able to overcome and

mastery all other Powers:

it can convert common

Quick Silver into Congea-

led substance, and Tran-

mure it into fine Gold or

Silver: and it can Penetrate

and Peirce through all other

hard solid or compact Bo-

dies, and strike them with

a never fading Tincture, so

firm and fast, which the

Power and Strength of the

Strongest and most Violent

Fire can never conquer or

overcome. This is as much

as if he should say, it is the

complete Virtue of total

Na-
Nature, the Power, Efficacy and Potency of all things, and even (as it were) above Nature, so that it may not improperly be said to be a Work Metaphysical, for that it seems to act above or beyond Nature. It overcomes or conquers all things, that is, it makes all subtil and thin things (as Quicksilver) thick and coagulates them; and on the contrary it penetrates all thick and solid things, i.e. It makes every hard Metal whether Perfect or Imperfect (as Sol, Luna, Saturn, Jupiter, Mars and Venus) subtile and thin, and brings them to the greatest Perfection, expelling all the Malign and Dark Spirits possessing them and giving to them Tincture and Fixity, by its Subtlety and Spirituality.

IX. Hermes. In this manner was the World made; and hence are the wonderful Conjunctions or Joinings together of the Matter and Parts thereof, and the Marvellous Effects, when in this way it is done, by which these Wonders are Effected.

Salmon. The Creation of the World he brings Prior Example, or Exemplification of the VVorld, for as the VVorld was Created, so is Our Stonework composed. As in the beginning the whole VVorld was a confused Mass, or confused Mass, but afterwards by the VVorld, Power, or Spirit of the Great Creator, paration was made, whereby the Elements were divided, rectified, and the Cellular VVorld was prepared, and brought forth Pendulous, Subtile, and Confused Masses, and divided them; and in this way also in this our work, we divide and rectify the Elements, and bring about the wonderful conjunction made, which is the duct of the prime cause, and the root of the Chemical Kingdom, in which is produced into Act.

X. Hermes. And Cause I am called Hermes.
Hermeticus, for that I have knowledge or understanding in the Philosophy of the three Npheres of the Universe. My theme or Discourse, which we here delivered concern-
this solar Work, is com-
and perfect.

Smon. Hermes Trismeg-
signifies the Thrice
Hermes, for that he
the knowledge of the
Principals of the Uni-
viz. Salt, Sulphur,
Mecury, answering to
Body, Soul, and Spirit;
Vegetable, and
Vonal, of which he had
true Knowledge, he
the way how to fe-
them, and conjoin
again, to make the
Antile and the Vorat-
xt, to take away
fures, and restore bet-
ain, all which are
ned in Our Philo-
Mercury which is
Womb in which Our
Sophick (which is the
Gold is Generated.
ved to be perfect, be-
It contains all the
2. From its
never fading Color. 3. Its
never perishing Body. It is
sembled to a grain of
VWheat, which unless it
Dies, it brings forth no
Fruit; but if it Die, and is
Putrefied, passing through
Death and Putrefaction or
Diflofution, to Life and
Heaven, there by perfect-
ing its Nature, it is infinite-
ly profitable. What he has
delivered concerning this
Matter, viz. of the three
Colors, Black, White, and
Red; of the three Princ-
ples, Salt, Sulphur, and
Mercury; of the three Sub-
sistent, Body, Soul, and
Spirit; of the three O-
perations, Volatization,
Tincture, and Fixation; of
the three States, Imper-
feffion, Anihilation, and
Perfeffion, he declares to
be True and Compleat,
and that the Stone thus
Generated (existing and
being in one only thing,
viz. the Philosophick Mer-
cury) by a feries of Natu-
ral Operations, is Perfect
and Intire, wanting no-
thing.

Libri Hermetis Primi.

FINIS.
The Second Book of Hermes Trismegistus

Chapter XV.

The Enterance into the Work, beginning Argent Vive.

I. Hermes the Wise faith, if you Conserve a third part of your Camels, \[viz. of the swift or Volatile Matter, or that which must bear the Bar then,\] and Consume the remaining two thirds, you have attained to the thing desired; you have perfected the Work.

II. In like manner you must be careful of your Argent Vive; for the black Matter does Whiten the Flesh, and the Work is perfected by the Fire Wise.

III. And the Work be performed by a Spirit Water, in which the Nefis is washed away by that Instrument which the Foundation of the Work is laid, that time and moment which the Clouds appear.

IV. Now that Water, or by which the black Matter is washed away, is the
XV. Her fofture of the Sun, and Urine, [i.e. the Grig Water.] The thing I tell you is sufficient you to know.

In like manner, take Water of the Water, [cury of Mercury,] and the cleanse and purifie Wind, Fume, or Va- and Abolish the black- Understand what this nes, and rejoice therein.

Also in the same man- take the blackness and it; then have re- the White, and Con- the Red; so will you duction that you may be easie and satisfi- ed; Understand therefore these things, and Meditate upon them; and you shall certainly attain to the per- fectio of the Work.

X. It is also to be noted, that as Sol is among the Stars; so is Gold among the other Metalline Bodies: For as the Light of the Sun, isjoynd to the Lights, and contains the Fruit of this Operation; so in like man- ner Gold: Meditate upon these Words, and by the Permission of God you may find it out.
CHAP. XVI.

The Nature of the Medicine, and Government of the Metals.

I. HERMES Moreover faith, he that outwardly takes in this Medicine, it Kills him: but he that inwardly drinks it in, it makes him to Live and rejoice. Understand what this means.

II. And as for this cause fake, this Water is said to be Divine, so it is said to be the greatest Poyson: and it is preferred before all other things, by so much as that without it nothing of the Work can be done.

III. It is also called Divine, for that it cannot be mixed or joined with any filth or defiled thing: and this Water of our Stone purifies and cleanses the Natures of the Metals, and washes away their defeciations or defilements.

IV. And as Sol Act on Bodies, so also does Water upon the Phihick Stone: Yea it distills and sinks this, and is constant, pure, and perfect.

V. This indeed is called Sol; but it is to be understood that the Work be made through all the seven Planets: as first Saturn, then from Mars, Venus, Mercury, lastly from Luna.

VI. The first is the Government of Saturn; to cause Sol to putrefy, bring the Body to putrefaction, which is done in a space of 40 days and nights. The second is the Government of Jupiter, which grind or break the man, and in 12 days and nights to Imbue or moisten.
XVII.

The third is the government of Mars, which produce Death or blackness, to separate the Spirit from the Body, by which it is to be changed. The Spirit is the government of which is to Work away Blackness and Poyson; I indeed to make it Spirit, Body, and under that I say.

The fifth is the government of Venus, which is to Work away Huleness and Poyson; I indeed to make it Eaves or Copper, [or the making of the matter of a changeable Yellow.] The sixth is the government of Mercury; which is to burn, and is called the Dominion of Argent Vive.

IX. The seventh is the government of Luna, which is to Decod or Boyl, and make Hot, and so to perfect the matter, [with the fixed Citrine Tincture] in 25 days: and this is the Dominion of Silver. See here, I have gone with you through the whole Work; take heed therefore left you err.

CHAP. XVII.

Difference of the Ferments, and Quality of the Spirit.

I. And know that the White Body is made of Whiteness; and its Whit is that which you know: Whiten there Body, and under that I say.

II. Also in like manner you are to note; that the Stone fought after, has not its like or equal in the whole Earth. It is both outwardly and inwardly of a Citrine Golden Color; but when it
it is altered or changed, it is made a Body dark and black, like burnt Coals.

III. Now the Color of the Spirit taken from it is White, and the substance thereof is Liquid as Water; but the Color of the Soul thereof is Red.

IV. But the Soul and the Spirit thereof is returned to it again, and it doth Live and Rejoyce, and its Light and Glory returns again; and you shall see it overcome and Triumph: And that which was even now Dead, shall have Conquered Death, and then it shall Live, and arise from the Dead, and Live as it were for ever.

V. Happy and Blessed therefore is he in whose Power the disposition of this Matter is, who Kills and makes Alive, and is Omnipotent over all for ever.

VI. I therefore advise you, not to do any thing in this work, till you get an understanding thereof: For if you be Ignorant of true Knowledge, you will err in whatsoever you do, you will wholly in Vain, and your will Perish.

VII. So that thus thinking in your Operations, you will blame presently your Instructors (the Philosophers) and think that they erred, or taught you when it is only your ignorance, and none understanding of their works.

VIII. This then understand, the Day is the Nativity or bringing forth of the Light, the Night, the Nativity or bringing forth of the Necess.

IX. Sol also is the Light of the Day; and Luna Light of the Night; a thing God Created to govern the World.

X. But Luna does her Light of the Combustion, and is or enlarged therewith by so much as she re
or Walls: Open therefore the Passages that the Dead Spirit may go out, and be cast forth from our Bodies: then it will become beautiful, which is only a Work or undertaking of Wisdom.

XIII. Sow therefore [O God] thy Wisdom in our Hearts, and Root out the corrupt Principles which lodge therein, and leads us in the way of thy Saints, by which our Spirits and Souls may be Purified. Thou art Omnipotent, O Lord God Almighty, and canst do whatever thou pleasest.

C H A P. XVIII.

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

Here is one thing, which is to be won at, viz., after what Carmine, to wit, our Nosfra, doth tinge or Silk, which is of a contrary Nature, and tinges Dead thing: and after what manner. Uzisur, to wit, Our Vermilion, doth tinge Vestem which is of a contrary Nature, and tinges not Live or growing things.

II. For it is not Natural for any thing to tinge other.
substances, not agreeable to their Natures: If therefore you put into your Composition, Red Gold, you shall find in the Tincture a pure and perfect Red: and if you put into it White Gold; the most passive Red will vanish or go forth. There is nothing indeed does ting any thing, but what is Confimlar to, or like it self.

III. And I testify to you by the Living God, maker of Heaven and Earth, that the Stone which I have described, you have permanent or fixed, nor are you kept from it by the Earth or the Sea, or any other matter.

IV. Keep then your congealed Quick-Silver, many parts of which are lost because of its subtilty. Also the Mountain in which is the Tabernacle which cries out; I am the Black of the White, and the White of the Black; I speak the Truth indeed, and I lye not.

V. Now know, that the Root of the Matter is, the Head of the Crow flying without Wings, in the air and black of the Night end in the appearance of the Day: from the Thistle the fixing Spirit; from its Gall the Colorin on Tinging Matter is taken, from its Tail, the decaying, or drying of the Matter; from its Wings to liquid Water; and from the Body the Redness.

VI. Understand the meaning of the words, for which is understood our immortal Stone, and the spirit or Vapour thereof which is exalted [lifted up or volatilized] and the Sea exalted, and a Light shineth by, or a shining Light; and what Alums and Salts are which flow from Bodies; if you put the Medicine, a just or true proportion, you shall not fear to exert if you mistake the proportion, you must add or diminish, according as it tends to the extraction or performing of Work, left a Deluge.
burn not the Matter, because if the Vessel breaks, it will be with a mighty impetus or force.

XI. And unless the Matter of the Stone, prove imminent one to another, or contend and fight with, and strive to destroy one another, you shall never attain to the thing you seek after.

XII. If you mix your Calx with Auripigment, and not in a mean or due proportion, the splendor and glory of the Operation will not succeed; but if you interpose a medium, the effect will immediately follow.

XIII. Now know, that it is our Water, which extracts the hidden Tincture. Behold the Example and understand it; if you have once brought the Body into Ashes, you have operated rightly.

XIV. And the blood (which is in the Philosophick Water) of the animated Body, is the Earth of the Wife, to wit, the permanent or enduring perfection. CHAP.
That the Beginning of this Work is in the Blackness and Darkness: and of on-joyning the Body with the Soul.

I. Now it is that which is dead, which you ought to vivise or make alive; and that which is sick, which ought to be cured: It is the White which is to be rubifhed; the Black which is to be purified; and the Cold which is to be made hot.

II. It is God himself who does create, and inspire or give life, and replenishes Nature with his Power, that it might follow and imitate his Wisdom, and act as an Instrument subservient to him.

III. Iron is our Gold; and Brass or Copper is our Tin-chure; Argent Vive is our Glory; Tin is our Silver; Blackness is our Whiteness; and the Whiteness is our Redness.

IV. From hence it appears necessary, that we should have a Body purifying Bodies; and a Watersubliming Water. Our Stone which is a Veffel of is made of Fire; and converted into the fain again.

V. And if you walk in the true way, you must perfue it in the even or visible Blackness: for (faith our Stone) it is which is hidden which does make me white; and the fame thing which makes me White, makes me also Red.

VI. Conceal this thing from Men, like as a which is yet in thy Man, which no Man understands.
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attain to its Beauty and Glory.

XII. Thus have you a dry Fire which does ringe: an' Air or Vapour, which fixes and chains the Volatile Matter, binding the negatiue in Fetters; and the whitens, expelling the blacknes from Bodies; and to the Earth, also receiving the Tincture.

CHAPTER XX.

The Order of the Practical Part of the Ration.

I. 

Wash your Mercury with the Water of the Sea, till you have taken away from it all its Blackness, so will you accomplish your work to perfection, in which rejoice.

II. If you understand how a Resurrection is accomplished, i.e. how the living [Principle or Spirit] comes forth from the dead [Matter or Substance] how that is made apparent which was hidden, and how Strength is drawn forth through Weakness; you cannot be ignorant how to compleat and perfect this Work.

III. How Manifest is Clear are the Words Wise, yet so as the Natural Life and Principles still hidden; you understand them not per by their Expressions.

III. Two Bodies are taken from the Earth, in the Oyl of the Dead Matter, and in the White Volatile: mighty and wonderful are the powers and forces of these Bodies, which are ly bestowed upon or through this whole School, which you shall possess, therewith a long and ring Life.
Take by force the Intense Wisdom, from hence you must draw from the Eternal [perpetual] Life of the Stone, if your Stone is congealed, its dulness is vanished; will you accomplish the thereof sought after.

I. Give therefore of Life sufficiently to your Matter, and it will mortify, or bring it to putrefaction, but till repeat your Bah, and it shall make it alive [Spring, Bud, Grow, generate.]

II. Plant this Tree upon your Stone, that it may be in danger of the violence of Winds, that the volatile Influences or Bird of Heaven, may fall upon it, and by virtue thereof, its branches may bring forth rich Fruit; from thence Wisdom does arise.

III. Take this Volatile Bill, cut off its Head with a try Sword, then strip it of its Feathers or Wings, into its Joynts, and boil it upon Coals, till it is made, or becomes of one only Color.

IX. Then put the Venom, or Poison to it, so much as is enough to bury or cover it; govern it now with a gentle Fire, till your Matter is mortified or putrefied; which done, grind it with White Water, and manage it rightly:

X. For we bought two Black [Crowes] and we put them into a Parepsidem, or Crucible [or Cupel] which we had by us, and Eggs or Silver Gobbets came out, white as Salt, these we tinged with our Saffron: of them we fold publickly two hundred times, with which we have been made Rich, and our Treasures are multiplied.

XI. And whosoever you shall imbue or fill with the Powers thereof, should they be hurt with the Poison of Vipers, or the Malignity of Brass or Verdigrise, they shall be in no danger; for that it quickens and revives the
the Dead, and kills the Living: It destroys and restores again; it casts down that which is elevated and lift up, and elevates that which is abjected and cast down, and gives you a dominion over the Heavens of the Earth.

XII. Now you must note, that there are two Stones of the Wife, found in the Shores of the Rivers, in the Arms of the Mountains, in the Bowels of the Floods, and in the back parts of the Kings House, which by instruction and prudent management may be brought forth, Male and Female.

XIII. By these being conjoin'd and made complex [or perfectly united into one consimiliar substance] you will be made wiser [you will see the reason of the Operation, and the end of the Work.] Blessed God, how great and how wonderful a thing is this.

XIV. A certain Philosopher dreamt, that the Kings Messenger came to a certain Podagrick, and he Podagrick desired that he might go with him to whom the Messenger answered, since thou hast Gout, how canst thou go with me, for thou canst not walk.

XV. To whom the Podagrick answered, To knowest that in the Ro this Mountain, there are certain Tabernacle, being me then thither, I knowest there the burthen, so all I be presently freed or delivered from my Gout.

XVI. Then said he to every one touch the foot thereof: going back, he took it up and placed him in Tabernacle, the foot of which, the Messenger said he was not able to touch. And waking from his Dream, he saw nothing. Behold the Similitude.

XVII. Another also in a Dream, wherein it was said, if any one truly should sit down by the way and should ask you, what
CHAP. XXI.

remaining Operations, and conclusion of this whole Work.

IV. Then take this Vinegar, and melt or pour it forth upon another Cortex, Bark, or Superficies of the Sea, and put it into a Glass Vesica, in which put so much of your Vinegar, as may over top it the height of Four Inches; this bury in warm Horse dung, for Thirty One [or Forty] Daies.

V. This time being past, take the Vessel forth, and you will find it now dissolved, and turned into a black and stinking Water; more black and stinking than any thing in the whole World.

VI. Take
VI. Take then this very thing itself, and very gently elevate it in its tabernacle, till all the moisture is consumed, so as no more will ascend, this sublimed Matter keep carefully for your use.

VII. Then take the Faces, which remain in the bottom of the Cucurbit, and keep them, for they are the crown [and rejoycing] of the Heart. Die then the same and grind them, and add there to fresh or new Cortex of the Sea, that is, Mercury, and grind them together, drying them in a warm Sun.

VIII. And the Waters from the same first sublimed, sink down to the bottom, which diligently grind and dry, and put them in the Crucible or Tefl of Ethel, and sublime: and the Matter being sublimed purely White, as fine Salt, keep it safely, for it is the Auripigment, and Sulphur and Magnesia of the Philosophers.

IX. Understand now that you govern Work with Wisdom, Prudence, and make too much haste.

X. Then take the Crucible, put half way into it, put into the same dissolved black Water you have sublimed, is to say, nine parts, this whitened Auripigment, which you find from the Ethel two

XI. I say, that happened or decocted Ab- ment, is immediate solved in the Water made like to Water nothing can be more beautiful to mankind, of a more intense, fixt, and Whiteness, nor any more beautiful to the which the Philosophers their Sal Virginis, or Salt.

XII. Put this into a Vessel, called a close well the Joynets, put upon a gentle making it, as it were,
XXI. HERMES.

"Two Coals at first, and adding two others: and look to it, to see how the fire ascends and descends.

XI. When you see the pure is consumed, and that more will ascend, in which is elevated, descend, know that latter it self is now cooled: make therefore the intense and vehement Fire, for the space of seven hours of the day.

XV. This is your Substance sought after; and now you have come through to the end of your Work; manage it according to your Reason and Prudence, for (God assisting) you may make of it what you please.

Then lastly, take away the Fire, or let it go out, and the next day (all things being cold) open the mouth of your Cucurbit, and take forth the Matter, which is of a substance, white, sincere, and melted or dissolved.
Written Originally in Hebrew, and Translated thence into Arabick, and out of Arabick into Latin: Now faithfully rendered into English,

By WILLIAM SALMON

CHAP. XXII.

Of the Difficulties of this Art.

I. Thanks be given to God, the Creator of all things, who hath made us, renewed us, taught us, and given us knowledge and understanding; for except he should keep us, preserve us, and direct us, we should wander out of the right way, as having no Guide or Teacher: Nor can we know any thing in this World, unless he hath made us, who is the beginning of all things, and the World itself, his power and goodness, it is, with his angels, he over-shadows his People.

II. He directs an intended structure whom he pleased, and by his long-suffering and tender Mercies,
V. Know therefore, that Musa, my own Disciple, (more valuable to me than any other) having diligently studied their Books, and laboured much in the Work of this Magistry, was much perplexed, not knowing the Natures of things belonging thereto: Whereupon he humbly begged at my Hands, my Explanation thereof, and my Directions therein.

VI. But I gave him no other Answer, Than that he should read over the Philosophers Books, and therein to seek that which he desired of me: Going his way, he read above an hundred Books, as he found, or could get them, the true Books of the Secret of the Great Philosophers: But by them he could not attain the knowledge of that Magistry which he desired, tho continually studying it, for the space of a Year, for which reason, he was as one astonished, and much troubled in mind.
VII. If then Musa my Scholar, (who has deserved to be accounted among the Philosophers) has thus failed in the knowledge of this Mystery; what may be supposed from the Ignorant and Unlearned, who understand, not the Natures of things, nor apprehend whereof they consist?

VIII. Now when I saw this in my most dear and chosen Disciple, moved with Piety and Love to him, by the Will also and Appointment of God, I wrote this my Book near the time of my Death, in which, tho' I have pretermitted many things which the Philosophers before me have mentioned in their Books; yet have I handled some things which they have concealed, and could not be prevailed withal to reveal or discover.

IX. Yea, I have explicated, and laid open certain things, which they hid under Enigmatical and dark Expressions; and this my Book I have Named, Ten Secrets of Alchymie, in which I have revealed in it what forever is necessary to the knowledge of this Learning, in a Language befitting the Matter, and to you, and understanding.

X. I have taught for Magisteries far greater and better than the other Philosophers have done; of number, The one is Mineral Elixir, another Animal: The other two Mineral Elixirs; but the one Mineral, which is to wash, cleanse, the proper purifie those which they call the Bodies. And another to make Gold of among whose Composition Generation is according to Natural Generation Mines, or in the Heavens Bowels of the Earth.

XI. And these four Magisteries or Works, the Philosophers have discourse of, in their Books of Composition thereof, but they are wanting in many things, nor would they clearly shew the Operation of
Books: And when any one found it, could he not only understand it; which nothing was grievous to him.

I will therefore in Work declare it, together the way and manner how to make it, but if you and me, learn to understand Geometrical principles, that so you may frame your Fornaether exceeding the mean, or greatness or smallness, which all you must understand the proportion of which are, and the form of the Kessel fit for your

Also you must consider what is the ground and beginning of the Earth which is as the dead Womb to the Generation of Living Creatures which are shaped in Womb, and therein receive their Fabrick. Increase and nourishment. For if the matter is not conveniently managed, the Work will be spoiled, and you will not find that which you seek after, nor shall you bring your Work to perfection.

XIV. For where the cause of Generation is wanting, or the root of the matter, and heat itself, your labour will be lost, and the Work come to nothing. The same also will happen, if you mistake in the proportion or weight; for if that be not right, to wit, the proportion of the parts compounding, the matter compounded missing of its just temperature will be destroyed, and so you shall reap no fruit, the which I will shew you by an Example.

XV. See you not that in Soap, (with which Cloaths are washed clean and white) that it has its virtue and property by reason of the just proportion of its Ingredients, which spread themselves in length and breadth, and because of which they agree to the same end; by which it appears, that the Com
Compositum was truly made, and the power and efficacy which before lay hid, (which is called Property) is now brought to light, which is the quality of washing and cleansing in a proper Laver?

XVI. But should the Ingredients have been put together without proportion, being either too little or too much, the virtue and efficacy of the Soap would be destroyed, nor would in any ways answer the desired; for that the or effect ariseth from just proportion and of each Ingredient: Take fame, you must understand to happen in the position of Our Mystery.

CHAP. XXIII.

Of the four principal Operations, Solubility, Congelation, Albification and Rubification.

I. Beginning now to speak of the Great Work, which they call Alchymie) I shall open the matter without concealing ought, or keeping back any thing, save that which is not fit to be declared: We say then, that the great work contains four Operations, viz. to Dissolve, to Congeal, to make White, and to make Red.

II. There are four quantities partakers together, which, two are partaking between themselves, and have the other two a reference between themselves. And either of these quantities, has another quantity partaker with which is greater than the two.

III. I understand these quantities, the quantity of the Natures weight of the Medicinal
and congealed, wherein addition, nor diminution have any place. But the two, viz. Solution and gelation, are in one Operation, and make but one, and that before Composition, but after Composition those Operations be

I And this Solution and relation which we have been of, are the solution of the Body, and the congeation of the Spirit, which to have indeed but one solution, for the Spirits not congealed, except Bodies be dissolved; as the Bodies are not dissolved, unless the Spirit be congealed. And when the Body and the Body are joyned together, each of them its Companion into likeness and pro-

VII. I say, before Composition, left he that should read my Book, and hear the terms of Solution and Congelation, should suppose it to be the Composition
tion which the Philosophers treat of, which would be a grand Error both in Work and Judgment: Because Composition in this Work is a Conjunction or Marriage of the congealed Spirit with the dissolved Body, which Conjunction is made upon the fire.

VIII. For heat is its nourishment, and the Soul forsakes not the Body, neither is it otherwise knit unto it, than by the alteration of both from their own virtues and properties, after the Conversion of their Natures: and this is the solution and congelation which the Philosophers first speak of.

IX. Which nevertheless they have abscended by their Enigmatical Discourses, with dark and obscure Words, whereby they alienate and estrange the minds of their Followers, from understanding the Truth: whereof I will now give you the following Examples.

X. Besmear the Lead Poyson, so shall you obtain the beginning of the Stone, and Operation thereof. Again, upon the strong Bodies with solution, till either of them be reduced to subtilty. Also, you bring the Bodies such subtilty that they make palpable, you shall not be able to find that you seek after. you have not ground the Work till you bring them sufficiently ground and not till, so shall you have your With a thousand furc, that bit like, unintelligable, you to be understood, with a particular demonstration thereof.

XI. And in like manner have they spoken that Composition which a solution, and contains Thus. Our Composition not perfect without Conjunction and Putrefaction. You must dissolve, separate, conjoin, put the compound, because Composition is the beginning and end of the thing. Then those who can understand without being taught?
But 'tis true, that nowhere be a compound-Stone can never be put to light: There is a separation of the parts of the Compound, so separation is in order to a conjunction. I tell again, that the Spirit will not dwell with the Body enter into it, nor ait it, until the Body be subtil and thin as the

CHAP. XXIV.

The latter two Operations, viz. Albification and Rubification.

Suppose that of two like quantities which resolution and congealing, the larger is the Soul, the Body: Add towards the quantity which is the Soul, that quantity which is in the Body, shall participate with it. Then working them as we have wrought them, you will have your desire, and understand Euclid his Line or Proportion.

II. Then take this quantity, weigh it exactly, and add to it as much moisture as it will drink up, the weight of which we have not determined: Then
work them as before, with the same Operations of a first imbibing and subliming it: This Operation is called Albification, and they name it Yarit, that is, Silver or White Lead.

III. When you have made this Compound white, add to it so much of the Spirit, as will make half of the whole, and set it to working, till it grows red, and then it will be of the colour of Al-sulfur [Cinnabar] which is very red, and the Philosophers have likened it to Gold, whose effects lead to that which the Philosopher said to his Scholar Arda.

IV. We call the Clay when it is white Yarit, that is Silver: But when it is red, we name it Temeynch, that is Gold: Whiteness is that which tinges Copper, and makes it Yarit: And it is redness which tinges Yarit, i.e. Silver, and makes it Temeynch, or Gold.

V. He therefore that is able to dissolve these Bodies, to subtilize them, and to make them white, red, as I have said; to compound them in imbining, and convert the same, shall doubt perform the work and attain to the peculiar of the Magistry, own I have spoken.

VI. Now to proceed there to these things, you must make the Vessels for this purpose. The one is an Al which the parts are depurated and cleansed; in the matter of the Magistry is depurated, an compleat and perfect.

VII. Everyone Aludels must have a fit for them, which have a similitude and fit for the Work, and some other Philosophers, have named things in their Book following the manner and thereof.

VIII. And herein philosophers agree together in their Writings; concealing the matter under these
many Books, but setting down the necessary Instruments for the said four Operations. The Instruments chiefly two in number, one is a Cucurbit with its leibick; the other is a phial made Aludel, or sUBLIME.

There are also four Instruments necessary to these, Bodies, Souls, Spirits, and of these four the Mineral Work, Magistry consists, all which are made plain in the Books of Philosophers.

X. I have therefore omitted them in mine, only touching at them; and created of those things which they over-passed with silence; which what they are, by the sequel of the Discourse, you will easily discern; but these things write I, not for the Ignorant and Unlearned, but for the Wise and Prudent, that they may know them.

C H A P. XXV.

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

Now then that the Philosophers have them by divers names: Sometimes they call them Minerals, sometimes Vegetables, sometimes Natures, but they are things natural; and others have called them by other names at their pleasures, or as they best.

II. But their Medicines are near to Natures, as the Philosophers have taught in their Books; for that Nature comes nigh to Nature, and Nature is like to Nature, Nature is joyned to Nature, Nature is drowned in Nature, Nature makes Nature white, and Nature makes Nature red.
III. And Corruption is in conjunction with Generation, Generation is retained with Generation, and Generation conquereth with Generation.

IV. Now for the performance of these things, the Philosophers have in their Books taught us how to decoct, and how decoction is to be made in the matter of our Magistry: This is that which generates, and changes them from their Substances and Colours, into other Substances and Colours.

V. If you err not in the beginning you may happily attain the end: But you ought to consider the seed of the Earth whereon we live, how the heat of the Sun works in it, till the Seed is impregnated with its influences and Virtues, and made to spring, till it grows up to ripeness: This is the first change or transmutation.

VI. After this, Me and other Creatures feed upon it; and Nature, by the heat that is innate in Man, changes it again, into Blood, and Bones.

VII. Now like to this the Operation of our Magistry, these whereof, (as the Philosophers say) is such, that progress and perfection is lifted in the fire, which is cause of its Life and ear.

VIII. Nor is the thing which comes between the Body and the fire but the fire; nor is the any thing mingled with, but the fire which I bring the Magistery to it, perfection; this is the which I have told you, I have both seen and it.
CHAP. XXVI.

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

NOW except you subtilize the Body, it becomes water, it will corrupt and putrefy, than it congeal the Souls when the fire ceases them; for the fire is which by its force and congeals and unites.

In like manner the philosophers commanded dissolve the Bodies, to the that the heat might enter into their Bowels, or in parts: So we return dissolve these Bodies, and mal them after their form, with that thing which is near to it, till all the is mixed together by and fit commixtion, proportional quantities, and only conjoined together.

Wherefore we joyn Fire and Water, Earth and Air together, mixing the thick with the thin, and the thin with the thick, so as they may abide together, and their Natures may be changed the one into the other, and made like, and one thing in the compound which before were simple.

IV. Because that part which generates or ferments, bestows its virtue upon the subtil and thin, which is the Air; for like cleaves to its like, and is a part of the Generation, from whence it receives power to move and ascend upwards.

V. Cold has power over the thick matter, because it has lost its heat, and the water is gone out of it; and the driness appears upon it.
This moisture departs by ascending up; and the subtil part of the Air has mingled itself with it, for that it is like unto it, and of the same nature.

VI. Now when the thick body has lost its heat and moisture, and that the cold and dryness has power over it; and that their parts have mixed themselves, by being first divided, and that there is no moisture left to join the parts divided, the parts withdraw themselves.

VII. And then the part which is contrary to cold, by reason it has continued, and sent its heat and decoction to the cold parts of the Earth; having power over them, and exercising such dominion over the coldness which was hidden in the said thick Body; that, by virtue of its generative power, changes the thick cold Body, and makes it become subtil and hot, and then strives to dry it up again by its heat.

VIII. But afterwards, the subtil part, (which unites the Natures to ascend) before it has lost its Occidental heat, and waxes cold, the Natures are changed and become thick, and ascend to the center, vertem in frument subtilibus, and subtilized, and converted in their generation, and to enclose the hot and cold and subtil part.

IX. And so the moisture joyneth together the parts: But the Earth bours to dry up that moisture, compassing it about, and hindering it for want; by means where that which before lay hid does now appear; no; the moisture be separated, but is held fast, and faithfully retained by dryness.

X. In like manner we see, that whatsoever in the World, is held retained by or with its contrary, as heat with and dryness with moisture thus when each of them has besieged its Companion; the thin is mixed with the thick, and those things are.
CHAP. XXVII.

Manner of Fixation of the Spirit, Decoction, Trituration, and Washing.

When the Body is mingled with nature, and that the heat of fire meets therewith, the moisture is converted with the Body, and dissolves and then the Spirit cannot go forth, because it is mingled with the Fire.

The Spirits are fugitive, so long as the Bodies are mixed with them, and strive to resist the fire, its heat and flame, and therefore these parts can scarcely agree without a good and continual Operation, and a steadfast, permanent, and natural heat.
III. For the nature of the Soul is to ascend upwards, where its Center is; and he that is not able to join two or more divers things together, whose Centers are divers, knows nothing of this Work.

IV. But this must be done after the conversion of their Natures, and change of their Substances, and matter, from their natural Properties, which is difficult to find out.

V. Whoever therefore can convert or change the Soul into the Body, and the Body into the Soul, and therewith mingle the subtil and volatile Spirits, they shall be able to tinge any Body.

VI. You must all understand, that Deceit, Contrition, Cribation, Mundification, and Abstinence with Sweet Water, are all necessary, to the Secret of our Magistry.

VII. And if you know the pains herein, you may cleanse it purely; for you must clear it from its likeness and darkness, which appear in the Operations.

VIII. And you must utilize the Body to the greatest point of Volatility and Subtility; and then therewith the Souls cleansed, and the Spirits change, and to digest and digest, to the perfection of the matter.
CHAP. XXVIII.

Of the Fire fit for this Work.

You must not be unacquainted with the strength and proportion of fire, for the perfection, destruction of our Stone ends thereupon: For said, The fire gives profit which is perfect, but this hurt and destruction to which is Corrupt.

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

And for this cause it requisite, that the Philosophers have instituted several proofs of the strength of their Fires; that they might prevent and hinder their burning, and hurt of a violent heat.

IV. In Hermes it is said, I am afraid, Father, of the Enemy in my House: To whom he made Answer: Son, Take the Dog of Cora-scene, and the Bitch of Armenia, and joyn them together; so shall you have a Dog of the colour of Heaven.

V. Dip him once in the Water of the Sea; so will he become thy Friend, and defend thee from thine Enemy, and shall go along with thee, and help thee, and defend thee wheresover thou goest, nor shall he ever forsake thee, but abide with thee for ever.

VI. Now Hermes meant by the Dog and Bitch, such Powers or Spirits as have power to preserve Bodies, from the hurt, strength, or force of the Fire.

VII.
SALMON'S

VII. And these things are Waters of Calces and Salts, the Composition whereof is to be found in the Writings of the Philosophers, who have discoursed of this Magistry among whom, some of them have named Sea-waters, Virgins Milk, food of Gods, and the like.

CHAP. XXIX.

Of the Separation of the Elements.

I. Afterwards take this precious Stone, (which the Philosophers have named, yet hidden and concealed) put it into a Cucurbit with its Alembick, and divide its Natures, viz. the four Elements, the Earth, Water, Air, and Fire.

II. These are the Body and Soul, the Spirit, and Tincture: when you have divided the Water from the Earth, and the Air from the Fire, keep each of them by themselves, and take that, which descends to the bottom of the Glass, being the Faeces, and wash it with a warm fire, till its thicknesse be gone, and its thicknesse be vanished.

III. Then make it white, causing the superuous moisture to fly away, for then it shall be charged and become a white Ox, wherein there is no cloud, darkness, nor uncleanness, nor contrariety.

IV. Afterwards return back to the first Nature which ascended from it, and purifie them like from uncleannesse, blackness and contrariety.

V. And reiterate Works upon them so till they be subtilized,
I. Know then that this is but one, and it inhuceth one Stone, into which Garib shall not enter, any strange or foreign thing. The Philosopher proceeds with this, and therefore proceeds a Medicine which gives perfection.

II. Nothing must be holden herewith, either in part or whole: And this is to be found at all times, and in every place, about every Man; the which whereof is yet difficult to him that seeks it, irrespetive he be.

III. This Stone is vile, base, and stinking; it costs nothing; it must be taken once, it is somewhat heavy and is called the Original of the World, because it rises up, like things that burst forth; this is the manifestation and appearance of it, to them that seek truly after it.

IX. Take it therefore, and work it as the Philosopher has told you in the Book, where he speaks of it after this manner. Take the Stone and no Stone, or that which is not a Stone, neither of the nature of a Stone; it is a Stone whose Mine is in the top of the Mountains.

X. By which the Philosopher understands Animals, or living Creatures; whereupon he said, Son, go to the Mountains of India, and to its Caves, and take thence precious Stones, which will melt in the water, when they are put into it.

XI. This Water is that which is taken from other Mountains and hollow places; they are Stones and no Stones, but we call them so, for the resemblance they have to Stones.

XII. And you must know that the Roots of their Mines are in the Air, and their Tops in the Earth; and they make a noise when they are taken out of their place.
Of the Commixtion of the Elements which were separated.

I. Now you must begin to commix the Elements, which is the compass of the whole Work; there can be no commixtion without a Marriage and putrefaction. The Marriage is to mingle the thin with the thick: and Putrefaction is to roast, grind, water or imbibe so long, till all be mixt together and become one, so that there be no diversity in them, nor separation, as in water mixed with water.

II. Then will the thick strive to retain the thin, and the Soul shall strive with the fire, and endeavour to sustain it, then shall the Spirit suffer it self to be swallowed up by the Bodies, and be poured forth into the which must needs become the dissolved body, when it is commixed with the Soul, is also commixed with every part thereof.

III. And other things ter into other things, according to their similitude and likeness, and both changed into one and same thing: For this the Soul must partake in the conveniency, propriety, durability, hardness, corporeity and permanency, which the body has in its commixtion.

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

VII. And in like manner does the Water naturally fly from the Fire, of which when the fire takes hold, it does by little and little evaporate.

VIII. And thus is the Body the means to retain the Water, and the Water to retain the Oyl, that it might not burn and consume away, and the Oyl to retain the Tincture; which is the absolute matter and cause, to make the colours appear in that, wherein otherwise there would be neither light nor life.

IX. This then is the true life and perfection of this great Work, even the work of our Magistracy, which we seek after: Be wise and understand, search diligently, and through the goodness and permission of God, you shall find what you look for.
CHAP. XXXI.

Of the Solution of the Stone compounded.

Coagulation of the Stone dissolved.

I. THE Philosophers take great pains in dissolving, that the Body and Soul might the better be incorporated and united: for all those things which are together in Contrition, Aspiration, and Rigation, have a certain affinity and Alliance between themselves.

II. So that the fire may hurt or spoil the weaker principle in nature, till it be utterly destroyed and vanish away; and then it turns it self also upon the stronger parts, till it divests the Body of the Soul, and so spoils all.

III. But when they are thus dissolved and congealed, they take one another's parts, striving in each others mutual defence, as well the great as the small, and incorporate and joyn well together, till the converted and changed one and the same thing.

IV. When this is the fire takes as much the Soul as it does from Body, nor can it hurt one more than the neither more nor which is a cause of motion.

V. For this reason it is necessary, in teaching composition of the to afford one place pounding the solution of simple Bodies and Soul, because Bodies do not into Souls, but do prevent and hinder from Sublimation, Retention, Conjunction, and the like Operations.
XXXI.

K A L I D.

except purification go

Now understand, solution is done by one these two ways: either attracting the inward things unto their places (an Example of we have in Silver, it seems cold and dry, being dissolved, so that inward parts appear outward is hot and moist:)

Or else, to reduce accidental moisture it had not before, to lead to its own natural dryty; by which means as are dissolved: and likewise called Solu-

But as to Congela-

the Philosophers have Congel in a Bath, with Congelation: This, I as Sulphur shining in its a Red Hyacinth, a dead deadly Poison, the the which there is no tter, a Lyon, a Con-
a Malefactor, a cut-
Sword, a healing Anti-
which cures all Infir-

IX. And Geber the Son of Hayen said, That all the Operations of this Magistracy are comprehended under these six things. 1. To make fly, ascend, or sublime. 2. To melt or liquify. 3. To incerate. 4. To make white as Marble. 5. To dissolve. 6. To congeal.

X. To make fly, is to drive away and remove blackness and foulness from the Spirit and Soul; to melt is to make the Body liquid: To incerate, is properly to subtilize the Body: To whiten, is to melt speedily: To dissolve, is to separate the parts: And to congeal, is to mix, joyn, and fix the Body with the Soul already prepared.

XI. Again, To fly, or ascend, appertains both to Body and Soul: To melt, to incerate, to whiten, and to dissolve, are accidents belonging to the Body: But congelation, or fixation, only belongs to, and is the property of the Soul: Be wise, understand, and learn.
CHAP. XXXII.

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

I. WHEN it was demanded of Banzan a Greek Philosopher, whether a Stone may be made of a thing which budeth? Answered, Yea, viz. the two first Stones, to wit, the Stone Alcali, and our Stone, which is the Workmanship and Life of him who knows and understands it.

II. But he that is ignorant of it, who has not made, nor knows how it is generated, supposing it to be no Stone, or apprehends not in his own mind, all the things which I have spoken of it, and yet will attempt to compose it, spends away foolishly his precious time, and loses his Money.

III. Except he finds out this precious Treasure, he finds indeed nothing, there is no second thing or matter, that can rise upon it, take its place, or itself instead thereof; is no other Nature that triumph over it.

IV. Much heat is the Nature thereof, but with certain temperature: If by saying, you come to it, you will reap plenty; but if yet you remain scanty, you will lose all your labour.

V. It has many fruitful Properties and Virtues curing the Infirmities and Dyes, and their accidant Diseases, and preserves Substances, so that it appears not in the Heterogenities, or Varieties: No possibility the dissolution of this union.
V. It is the Sapo, or Soap Edies, yea, their Spirit soul, which when it is separate with them, dif- tend them without any los.

VI. This is the Life of the Dead, and their Re- 

V. Conceive therefore its Virtue and Excellency aright, consider its value and Worth, and then begin to Work: How excellently speaks a Learned Philo- 

X. God (faith he) gives thee not this Magistry for thy sole Courage, Boldness, Strength, or Wisdom, without any la- 

VII. He that under- 

X. God (faith he) gives thee not this Magistry for thy sole Courage, Boldness, Strength, or Wisdom, without any la- 

C H A P. XXXIII.

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

When you attempt to do this, take your precious Stone, and e into a Cucurbit, co- 

When you attempt to do this, take your precious Stone, and e into a Cucurbit, co-

All the water is come o- 

and the moisture dry-
ed up, and dryness prevail over it.

II. Then take it out dry, reserving the water that is distilled for a future occasion; take, I say, the dry body, that remained in the bottom of the Cucurbit, and grind it, and put it into a Vessel answerable in magnitude to the quantity of the Medicine.

III. Bury it in as very hot Horse-dung as you can get, the Vessel being well luted with Lutum sapientiae: And in this manner let it digest. But when you perceive the Dung to grow cold, get other fresh Dung which is very hot, and put your Vessel therein to digest as before.

IV. Thus shall you do for the space of forty days, renewing your Dung so often as the occasion or reason of the Work shall require, and the Medicine shall dissolve of it felt, and become a thick White water.

V. Which when you shall see, you shall wash it, and put thereto half much by weight of the water which you reserved close and lute your Vessel well with Lutum sapientiae: and put it again into Horse-dung (which is hard and moist) to digest, omitting to renew the dung when it begins to cool in the course of forty days expired.

VI. So will your Medicine be congealed into like number of days, as Horse-dung, before it was dissolved in longer, and the work is done.

VII. Again, take and weigh it justly, and according to its quantity, add of the reserved water made before, grind the dry, and subtilize it, and the water upon it, and it again in hot Horse-dung for a Week and half days; then take it out, you shall see that the Medicine has already drunk a Water.

Now when you have done this, and you have the time to continue, then
XXXIII. Afterwards grind it clean, and put thereto the Quantity of your reserved water as you did before; bury it in very hot horse-dung, and leave it before ten days more; kit it out again, and you find that the Body has already drunk up the Water. Then (as before) put it, putting thereto of reserved water, foresaid quantity, and let it in like manner in horse-dung, digesting it longer, then taking it forth, and this do the time also.

Which done, take it and grind it, and burn it in Horse-dung, till it dissolve: Afterwards kit it out, and reiterate it more, for then the will be perfect, and work ended.

Now when this is need you have brought your matter to this great perfection, then take of Lead or Steel 250 Drams, melt it, and caste thereon 1 Dram of Cinnabar, to wit, of this our Medicine thus perfected, and it shall fix the Lead or Steel that it shall not fly the fire.

XII. It shall make it white, and cleanse it from all its dross and blackness, and convert it into a Tin-figure perpetually abiding.

XIII. Then take a Dram from these 250 Drams, and project it upon 250 Drams of Steel, or Copper, and it shall whiten it, and convert it into Silver, better than that of the Mine, which is the greatest and last Work of the White, which it performs.

XIV. To convert the said Stone into Red. And if you desire to convert this Magistry into Sol, or Gold, take of this Medicine thus perfected (at § 10. above) the weight of one Dram; (after the manner of the former Example, and put it into a Vessel, and bury it in Horse-dung for forty days,
days, till it be dissolved.

XV. Then give it the Water of the dissolvd Body to drink, first as much as amounts to half its weight, afterwards bury it in horse-dung; digesting it till it is dissolved, as aforesaid.

xvi. Then proceed in this Golden Work, as before in the Silver, and shall have fine Gold, pure Gold. Keep (my this most secret Book, containing the Secret of Secrets, reserving it from Ignorant and Profane Hands, so you obtain your end.
Amen.

chap. xxxiv.
kalid's secret of secrets, or stone of the philosophers explicated.

i. if you would be so happy as to obtain the Blessing of the Philosophers, as God doth live for ever, so let this verity live with you. now the Philosophers say, it abides in the Shell, and contains in itself both White and Red, the one is called Masculine, the other Feminine; and they are Animal, Vegetable, and Mineral, the like of which is not found in the World besides.

ii. it has power both active and passive in it, has also in it a subtle dead and living, Spirit, Soul, which, among the ignorant, the Philosophers call the most vile thing contains in itself the Elements which are found in its Skirts, and may commonly be bought for small price.

iii. it ascends by it; it waxes black, it defcends, and waxes white, incalculable.
decreas of it self: It is
latter which the Earth
bings forth, and descends
from Heaven, grows pale
at red, is born, dieth, ri-
t again, and afterwards
lives for ever.

V. By many ways it is
brought to its end, but its
proper decoction is upon a
soft, mean, strong, by
uous degrees augmented,
you are certain it is qui-
t fixed with the Red in
ire. This is the Philo-
ners Stone.

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

I. Hermes faith, The
ion is not killed, but by
brother and his Sister; not
're of them alone, but by
gether: Note these
ings: There are three
ads, yet but one Body,
Nature, and one Mi-
eral: This is sufficient for
you if you have a disposi-
on to understand this Art.

VII. The Dragon is not
mortified, nor made fixed,
but with Sol and Luna, and
by no other: In the Moun-
tains of Bodies, in the Plains
of Mercury, look for it,
there this Water is created,
and by concourse of these
two, and is called by the
Philosophers, their perma-
nent or fixed Water.

VIII. Our Sublimation
is to decoct the Bodies with
Golden Water, to dissolve,
to liquifie, and to sublime
them: Our Calcination is
to purifie and digest in four
ways, and not otherwise,
by which many have been
deceived in Sublimation.

IX. Know also that our
Brafs, or Latten, is the Phi-
osophers Gold, is the true
Gold: But you strive to
expel the Greenness, think-
ing that our Latten, or Brafs,
is a Leprous Body, because
of that Greenness, but I tell
you, that that Greenness is
all that is perfect therein,
and all that is perfect, is in
that Greenness only, which
is in our Latten, or Brass.

X. For that Greenness,
by our Magistracy is in a ver-
ry little time transmuted in-
to the most fine Gold: And
of this thing we have expe-
rience; which you may try
by the following Direc-
tions.

XI. Take burnt, or cal-
cined Brass, and perfectly
rubified: Grind it, and deco-
ct it with Water, seven
times, as much every time
as it is able to drink, in all
the ways of Rubifying and
Assaying it again.

XII. Then make it to di-
scend, and its green color,
will be made Red, and as
clear as a Hyacinth; and so
much redness will descend
with it, that it will be able
to tinge Argent Vive, in
some measure, with the ve-
ry color of Gold; all which
we have done and perfect-
ed, and is indeed a very
great Work.

XIII. Yet you cannot
prepare the Stone by any
means, with any green
moist liquor, which is for-
and brought forth in
Minerals; this blessed in-
power, or virtue, which
enerates all things, will
yet cause a vegetable
springing, budding for-
or fruitfulness, unless it
be a Green color.

XIV. Wherefore the phi-
losophers call it their
and their Water of Pu-
cation, or Putrefaction; they lay truth herein:
with its water it is put-
ed, and purified, and wel-
ed from its blackness, made White.

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

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

That the clear, 
self to al-
they un-
Guber-
he fa-

XVII. This 
is un
the Philo-
that arg-
and with
old Philo-
other
XXXIV.

K A L I D.

XVI. The Philosophers spoken of this under Names, but know truly, that it is but one
which does cleave on it self to Argent Vi-
beal to Bodies, which all have the true signs
now you must know Argent Vive will cleave,
ently joyn and unite into.

XVII. That the Argent will cleave, joyn, or
self to Bodies is evident by Experience, for if
common Argent Vive be joyned to the Bodies, it a-
bides in its proper nature, or flies away, not being a-le to transmute the Body into its own nature and sub-
stance, and therefore does not cleave unto them.

XX. That common Argent Vive does not stick, or
cleave to the Bodies, is evident by Experience, for if
common Argent Vive be accidenal, does exalt it self
far above the most fine Gold, and does overcome it, and kill it, and then
make it alive again.

XXI. For this cause, many are deceived in work-
ing with the vulgar Quick-

silver: For our Stone, that is to say, our Argent Vive
accidental, does exalt it self
far above the most fine
Gold, and does overcome
it, and kill it, and then
make it alive again.

XXII. And this Argent Vive, is the Father of all the
Wonderful things of this
our Magistery, and is con-
gealed, and is both Spirit and
and Body: This is the Ar-
gent Vive which Geber speaks
of, the consideration of
which is of moment, for
that it is the very matter
which does make per-
fect.

XXIII. It is a chosen
pure substance of Ar
gent Vive; but out of what mat-
ter it is chiefly to be drawn,
is a thing to be enquired in-
to. To which we say, That
it can only be drawn out of
that matter in which it is: Con-
sider therefore my Son,
and see from whence that
Substance is, taking that and
nothing else: By no other
Principle can you obtain
this Magistry.

XXIV. Nor could the
Philosophers ever find any
other matter, which would
continually abide the fire,
but this only, which is of
an Unctuous substance, per-
fected and incombustible.

XXV. And this matter,
when it is prepared as it
ought, will transmpute, or
change all Bodies of a Me-
tallick substance, which it

XXVI. Decoct first
Wind or Air, and
wards without Wind
you have drawn for
Venom [or Virtue] vned,
called the Soul, out
matter; this is that
you seek, the ever
Aqua vitæ, which cures
Diseases. Now the
Magistry is in the
pour.

XXVII. Let them
be put into a fire
for days, of Elements,
and in that decotion
days, the Body will
with the Soul, and
will rejoyce with the
and Spirit, and the
will rejoyce with the
and Soul, and they
fixed together, and
Life they will be man-
putual and immortal,
out separation for ev
farther Explication of this matter.

1. **U R. Medicine is** made of 3 things, a Body, Soul, and There are two Bodies, Sol and Luna: Tincture, wherewith Bodies are tinged; and Luna tinge for nature brings only its like, a Man, e., a Horse, a Horse, born of humane kind, acts not the Man; it must first be nourish and bred up till it comes to Maturity: So is it with Metals also; they cannot shew their power and force, unless they be first reduced from their Terrestrial to a Spirituality, and nourish and fed in their Tinctures through heat and humidity.

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

V. Earth of itself is not subtil, but may be made so through moist water, which is dissolving, and makes an in-
Ingress for Sol, that it may penetrate the Earth, and with its heat make the Earth subtile; and in this way the Earth must be subtilized so long, till it be as subtil as a Spirit, which then is the Mercury, more dissolving than common water, and apt to dissolve the said Metals, and that through the heat of fire, to penetrate and subtilize them.

VI. There are several Spirits, as Mercury, Sulphur, Orpiment, Arsenick, Antimony, Nitre, Sal-armoniack, Tutia, Marchifits, &c. but Mercury is a better Spirit than all others; for being put into the fire they are carried away, and we know not what becomes of them: But Mercury, as it is much subtiler, clearer, and penetrative, so it is joyned to the Metals, and changed into them, whereas the others burn and destroy them, making them more gross than they were before.

VII. Now Mercury is of such a subtil nature, that it transmutes Metals into simple and pure substances; and being put into the fire, consumeth them, and attracts them to itself. But no Metals can be transmuted by any other Spirits, but burn it to Earth and, in which Mercury, it be impalpable, and then is called Argent Vive.

VIII. We take Mercury else to subtilize Metals, make them penetrative, to tinge other Metals: Some call it Argent Vivæ in a Water, an Acetum of the Poyson, because it makes the Imperfect Bodies, dissolve and change them into several parts; our Medicine made of two things of Body and Spirit: This is true, that all have but one Root and Original.

IX. But why cannot Medicine be made of all these together? Answer: It may be of all these together, they must be reduced to a Mercury, which be difficult of the shape of Man's Life: The
Some Philosophers say, our Medicine is made of Body and \textit{Philosophers Medicine is made of Body and}\textit{Philosophers Medicine is made of Body and}\textit{Philosophers Medicine is made of Body and}.

Others lay true, that Metals must be introd\textit{Others lay true, that Metals must be introd} into \textit{Argent Vive}:

many Learned and gentle Men er\textit{many Learned and gentle Men er} and loose themselves in this path.

The Vessel ought to be the Firmament, or encompass whole Work: For our line is nothing else but a change of Elements into another, which is by the motion of the Sun, for which reason it must needs be round and circular.

The other, or second Vessel, must also be round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alem\textit{The other, or second Vessel, must also be round, and be less than the outward Vessel: 6 or 7 Inches high, called a containing Cucurbit; on which you must place an Alem}.

bick or Head, through which the Vapors may ascend, which must be well luted, with Lute made of Meal, sifted Ashes, Whites of Eggs, \&c. Or of Meal, Calx Vive, \textit{ana j. part tempered with Whites of Eggs, which you must immediately use: Lute it so well, that no Spirits may fly away; the loss of which will prejudice your Work exceedingly; therefore be wary.}

XII. The Vessel ought to be the Firmament, or encompass whole Work: For our line is nothing else but a change of Elements into another, which is by the motion of the Sun, for which reason it must needs be round and circular.

XIII. The Fornace or Oven must be round, 12 or 14 Inches high, and 6 or 7 Inches broad, and 3 or 4 Inches in thickness to keep in the heat the better.

XIV. Our matter is generated through, or by help of the heat of the fire, through the Vapour of the Water, and also of the Mercury, which must be nourished; be wise and consider, and meditate well upon the matter.

XV.
XV. Now in order to this Work, there is 1. Diffolution. 2. Separation. 3. Sublimation. 4. Fixation, or Congelation. 5. Calcination. 6. Ingression.

XVI. Diffolution is the changing of a dry thing into a moist one, and belongs only to Bodies, as to Sol and Luna, which serve for our Art: For a Spirit needst not to be dissolved, being a liquid thing of itself; but Metals are gross and dry, and of a gross nature, and therefore must be subtilized.

XVII. First, Because unless they be subtilized through dissoluction, they cannot be reduced into water, and made to ascend through the Alembick, to be converted into Spirit, whose remaining feces are reserved for a farther use.

XVIII. Secondly, Because the Body and Spirit must be made indivisible and one: For no gross matter joyns or mixes with a Spirit, unless it be first sub-

XIX. Diffolution is done: Take Leaves of or Luna, to which a good quantity of pure Mercury; putting in the Ivory by little and little, the Vessel placed in so great heat, that the Metal may not fume; when dissolved, and the seems to be one Hom body, you have done. If there be any matter undissolved, more Mercury, till all be melted together.

XX. Take the thus dissolved, set it in for 7 days, then let it through, the dissolu-

bilized, and reduced into Argent Vive, then the one embraces the other inseparably. For Argent Vive thing with a thing like it: rejoyceth in it; and dissolved Body emancipates the Spirit, and suffers to fly away, making endure the fire; and joyces because it has an equal, viz. one like itself, and of the same nature.

Each of the above Vessels agreeable to what we prescribe, and proceeding according to the precedent manner, we shall prepare the desired Matter.
XXI. Separation is the division of a thing into parts, if not you must proceed, till nothing remains in the inner Vessel, but a black powder, which we call the black Earth, and is the dregs of Metals, and the thing causing the obstruction, that the Metals cannot be united with the Spirit; this black powder is of no use.

XXIII. Having thus separated the four Elements from the Metals, or divided them, you may demand, What then is the fire, which is one of these four? To which I answer: That the Fire and the Air are of one nature, and are mixed together, and changed the one into the other; and in the dividing of the Elements, they have their natural force and power, as in the whole, so in the parts.

XXIV. We call that Air which remained in the bigger Vessel, because it is more hot than moist, cold, or dry: The same understand the other Elements. Hence Plato faith, We turned the moist into dry, and the dry we made moist, and we turned
the Body into Water and Air.

XXV. Sublimation is the ascending from below upwards, the subtil matter arising, leaving the gross matter still below, as he said before in the changing of the Elements: Thus the matter must be subtilized, which is not subtil enough, all which must be done through heat and moisture, viz: through Fire and Water.

XXVI. You must then take the thing which remained in the greater Vessel, and put it to other fresh Mercury, that it may be well dissolved and subtilized: set it in B. M. for three days as before. We mention not the quantity of Mercury, but leave that to your discretion, taking as much as you need, that you may make it fusible, and clear like a Spirit. But you must not take too much of the Mercury, lest it become a Sea; then you must set it again to sublime, as formerly, and do this Work so often, till you brought it through the alembick, and it be very,
til, one united thing, pure, and fusible.

XXVII. Then we turn again into the inner Vessel and let it go once through the Alembick, fee whether any thing is left behind; which if the same we add more of its own kind, and it be fusible, and pure, and subtilized, till it becomes a thing; and leaves no sediment, and be separated from all its Impurity : Superfluity.

XXVIII. Thus have we made out of two, one thing, viz. out of Body, Spirit, one only corporeal substance, which is become lig.

XXIX. Fixation, or recombination, is the making...
long and volatile matter, and this is the changing the Spirit into a Body. We before turned the rust and the Body, into a Spirit; now we must turn the Spirit into a Body, making that ascended to fray before that is, we must make some fixed, according to the Sayings of the Philosopher, reducing each Element into its contrary, I will find what you seek. Imperiviz. making a fixed body be volatile, and a volatile be fixed; this can only be done through Congelation which we turn the Spirit into a Body.

XXXI. Then the gross ferment, laying hold of the subtil ferment, attracts the same, joyns it self with it, and will not let it go; and the dissolved Body, which is now subtil, keeps the Spirit, for that they are of equal subtilty, and like one to another; and are become so one and the same thing, that the fire can never be able to separate them any more.

XXXII. By this means you come to make one thing like another; the ferment becomes the abiding place of the subtil Body, and the subtil Body the habitation of the Spirit, that it may not fly away. Then
we make a Fire for a Week, more or less, till we see the matter congealed: which time is longer or shorter, according to the condition of the Vessel, Furnaces, and Fires you make use of.

XXXIII. When you see the Matter Coagulated, put of the above-said Matter or Spirit to it, to over top it two or three inches, which digest as before, till it be coagulated also, and thus proceed, till all the Matter or Spirit be congealed. This Secret of the Congelation, the Philosophers have concealed in their Books, none of them that we know of having disclosed it, except only Larkalix, who composed it in many Chapters; and also revealed it unto me, without any Reservation or Deceit.

XXXIV. Calcination. We take the known Matter, and put it into a Vesica, setting a Head upon it, and luting it well, put it into a Sand Furnace, making a continued great Fire for a Week: then the Volatile ascends into the Alembek, which we call Avis Hermès: that which remains in the bottom of the Glass is like Ashes or sifted Earth, called, the Philosopher's Earth, out of which thy make their Foundation, and out of which they make their increase or augmentation, through heat and moisture.

XXXV: This Earth, composed of four Elements, but are not contrary one another, for their contrariety is changed to an agreement, unto an homogeneous and uniform nature: That we take the moist part, d reserve it a part to a farther use. This Earth, or Ash, (which is a very fine thing) we put into a very strong Earthen Pot or Crucible, to which we put a Cover, and set it in a Cining Furnace, or Retortary, for 3 days, so that it may be always hot: Thus we make a Stone; a white Calx; and of things of an earthy watery nature, a fiery nature: For every Calx of
K A L I D.

at first, for Calx is hot and dry, and drinks up the humidity greedily.

XXXVIII. This Congelation must be continued till all be quite congealed; afterwards you must calcine it as formerly; being quite calcined, it is called the quintessence, because it is of a more subtil nature than fire, and because of the Transmutation formerly made. All this being done our Medicine is finished, and nothing but Ingression is wanting, viz. that the matter may have an Ingress into Imperfect Metals.

XXXIX, Plato, and many other Philosophers, began this Work again, with dissolving, subliming, or subtilizing, congealing, and calcining, as at first. But this our Medicine, which we call a ferment, transmutes Mercury into its own nature, in which it is dissolved and sublimed. They say also, our Medicine transmutes infinitely imperfect Metals, and that he who attains once to the per-
fection of it, shall never have any need to make more, all which is Philo-

sophically to be understood, as to the first Original Work.

XL. Seeing then that our Medicine transmutes imperfeft Metals into Sol and Luna, according to the nature and form of the matter out of which it is made; therefore we now a second time say, That this our Medicine is of that nature, that it transmutes or changes, converts, divides asunder like fire, and is of a more subtil nature than fire, being of the nature of a quintessence as aforesaid, converting Mercury, which is an imperfect substance, into its own nature, turning the grossness of Metal into Dufť and Ashes, as you see fire, which does not turn all things into its nature, but that which is homogene with it, turning the heterogene matter into Ashes.

XLI. We have taught how a Body is to be changed into a Spirit; and again how the Spirit is to be turned into a Body, viz. how the fixed is made volatile, and the volatile fixed again: How the Earth is turned into Water and Air, and the Air into Fire, and the Fire into Earth again: The the Earth into Fire, and the Fire into Air, and the Air into Water; and the Water again into Earth. How the Earth which was the nature of Fire, is brought to the nature of a quintessence.

XLII. Thus we have taught the ways of transmuting, performed though heat and moisture; taking out of a dry a moist thing, and out of a moist a dry one: otherwise Nature which are of several Properties, or Families, would not be brought to one uniform thing, if the one should be turned into others nature.

XLIII. And this perfection of the matter, according to the advice of the Philosopher: from the Earthis the

Haven, and
more Oyl to it, if it be not
imbibed enough.

XLV. Being thus imbibed, put fire under it, that
the moisture may Vanish, and the Medicine be fit and
 fusible, as the body of Glass. Then take the *Avis Her-
metis before reserved, and
put it to it Gradatim, till it
all becomes perfectly fixt.

XLVI. Now according
to Avicen, it is not possible
to convert or transmute
Metals, unless they be re-
duced to their first Matter;
then by the help of Art they
are transmuted into anoth-
er Metal. The Alchy-
mist does like the Physi-
ian, who first Purges off the
Corrupt or Morbifick Mat-
ter, the Enemy to Mans
Health, and then admini-
sters a Cordial to restore
the Vital Powers: So we
first Purge the Mercury
and Sulphur in Metals, and
then strengthen the Hea-
venly Elements in them,
according to their various
Preparations.

XLVII. This Nature
work
works farther by the help of Art, as her Instrument; and really makes the most pure and fine Sol and Luna: for as the heavenly Elemental Virtues work in natural Vessels; even so do the artificial, being made uniform, agreeable with nature; and as nature works by means of the heats of Fire and of the Bodies, so also Art works by a like temperate and proportionate fire, by the moving and living virtue in the matter.

XLVIII. For the heavenly virtue, mixed with it at first, and inclinable to this or that is furthered by Art: Heavenly Virtues are communicated to their Subjects, as it is in all natural things, chiefly in things generated by putrefaction, where the Astral Influences are apparent according to the capacity of the matter.

XLIX. The Alchymist imitates the same thing destroying one form to get another, and his operations are best when he are according to nature by purifying the Sulphur by digesting, subliming, purging Argent Vive, in an exact mixture, with a metalick matter; and thus of their Principles, the nature of every Metal is procured.

L. The power and virtue of the converting Element must prevail, that the parts of it may appea: the converted Element, being thus mixed with the Elementated thing, so that Element will have the matter which made an Element, and the virtue of the other converting Element will be predominant and remain; this is the great Arcanum of the Art.
CHAP. XXXVI.

The Key which opens the Mystery of this Grand Elixir.

This is the true Copy of a Writing put in a Coffin upon the chest of a Religious Man, a Soldier making a Grave end, to bury some slain officers, Anno 1450.

My Dear Brother, if you intend to follow or work in the Art of Alchymie, let me give you a warning, that you follow not the literal prescripts of Roldus nor Raymondus, indeed of most other Philosophers, for in all their Books they have delivered things but figuratively; so that Men not only loose time, but their Souls.

I myself have studied in these Books for more than 30 Years, and could find out the Secret or Mystery by them: But at length, through the goodness of God, I have found out one Tincture, which is good, true, and absolutely certain, and has restored to me my Credit and Reputation.

IV. Now knowing (as I do) how much time you have lost, and what Wealth you have consumed, being touched with it, as a Friend; and in regard of our faithful promise to each other in our beginning, to participate each of others Fortunes, I have thought it fit, here to persuade you, not to loose your self any longer in the Books of the Philosophers, but to put you in the right way, which after long Wanderings I have found out, and now at this present, I on my Death-Bed bequeath you.
V. I advise you to take nothing from it, nor add any thing to it; but to do just as I have let it down, and observe these following directions, so will you succeed and prosper in the work.

VI. First, Never work with a great Man, lest your life come into danger. 2. Let your Earthen Vessels be well made and strong, lest you lose your Medicine. 3. Learn to know all your Materials, that you be not cheated with that which is sophisticate and nothing worth. 4. Let your Fire be neither stronger nor softer, but what is fit, and just as I have here directed. 5. Let the Bellows and all the other Materials be your own. 6. Let no man come where you Work, and seem Ignorant to all such as shall enquire any thing of you touching the Secret. 7. Learn to know Metals well, especially Gold and Silver; and put them not into the Work till they be first purified by your own hands, as fine as may be. 8. Reveal not this Secret to any one, let this Writing be Burned with you, giving a confidential charge concerning his fame to him you Trust. 9. Get a Servant that may be Trusty and Secret, and of a good Spirit, to attend but never leave him alone. 10. Lastly, when you have ended the Work, be Kind and Generous, Charitable to the Poor, publick Spirit, kind, giving all you shall you get, and return your bute of Thanks to Great and most Merciful God, the Giver of all good Things.

VII. Take mineral Quicksilver three pounds (not neither of Lead nor) and cause an Earthen Pot to be made, well butted; the first time: glaze take part the which anoint with Grease, and it will Glaze. This is done, the Earth of the Quicksilver may sink to the bottom of the Pot, which it will not do, being glazed, but become Earth again.
The Pot must be good foot long, of Fashion of an Urinal, Pipe in the midst of Fornace must be in purpose, that the Pot may go in close to the Mouth of the Furnace: Set on the Pot a great Cap or Head, Receiver, without base in it, give it a good fire and very red; take the fire out quickly, put in the Quick Silver well the Pipe, and do as you did the first time, and do this so often, until the Mercury becomes no more black, which will be in ten or eleven times.

Then will the Quick Silver be without Flegm, but joyed with Earth, of which two Qualities it must be freed, being Enemies to Nature; thus the Quick Silver will remain pure, in color Celestial like to Azure, which you may know by this sign, viz. Take a piece of Iron, heat it red hot, and quench it in this Mercury, and it will become soft and white, like Luna.

Then put the Mercury into a Retort of Glass, between two Cups, so that it touches neither bottom nor
nor sides of the Cups, and make a good fire under it, and lay Emberson the top, the better to keep the heat of the fire; and in Forty hours the Mercury will Distil into a slimy Water (hanging together) which will neither wet your Hands, nor any other thing, but Metals only.

XII. This is the true *Aqua Vitæ* of the Philosophers; the true Spirit so many have sought for, and which has been desired of all Wise Men, which is called the *Essence*, *Quintessence*, *Powers*, *Spirit*, *Substance*, *Water*, and *Mixture of Mercury*, and by many other the like Names, without strange things, and without offence to any Man.

XIV. Save well this precious Liquor or Water, obscured by all Philosophers, for without it you can do no good or perfect Work: Let all other things go, and keep this only; for any one that sees this Water, if he has any Practice or Knowledge, will hold to it, for it is Precious and a Treasure.

XV. Now rest, make the *Soul*, which perfection of the *Ready* out which you can make *Sol* nor *Luna*, shall be Pure and Pure. With this Spirit you make things Apparent, Fair, yea, most True. Perfect; all Philosophers affirm that the *Soul* substance, which sustains preserves the *Body*, ne it Perfect as long as it is.

XVI. Our *Body* must have a *Soul*, otherwise would neither move nor work; for which you must consider and understand, that all Metals composed of *Mercury* and *Sulphur*, Matter and Form; *Mercury* is the Water, and *Sulphur* is the *Matter*, according to the pure influence of *Mercury* and *Sulphur*, such is the Influence it assume.

XVII. Thus *Sol* gendred of most purish *Mercury*, and a pure *Sulphur*
we will reap Sol or Luna, we must use their Form or Soul, and not the Matter.

XXI. The Form or Soul is made by God's help, after this manner. You must make a good Sublime, that is seven times sublimed, the last time of the seven you must sublime it with Cinnabar without Vitriol, and it will be a certain Quintessence of the Sulphur of that Antimony.

XXII. When this is done, take of the finest Sol one Ounce, or of the finest Luna as much, file it very fine, or else take leaf Gold or Silver; then take of the aforesaid Sublime four Ounces; sublime them together for the space of sixteen hours; then let it cool again, and mix them all together, and sublime again: Do this four times, and the fourth time, it will have a certain Rundle, like unto the Matter of the White Rose, transparent and most clear as any Orient Pearl, weighing about five Ounces.

XXIII
XXIII. The sublimate will stick to the brims and sides of the Vessel, and in the bottom it will be like good black Pitch, which is the Corruption of Sol and Luna.

XXIV. Take the Run- gle aforesaid, and dissolve it in most strong Spirit of Vinegar, two or three times, by putting it into an Urinal, and setting it in B. M. for the space of three days, every time pouring it into new Spirit of Vinegar, as at the first, till it be quite dissolved: Then distill it by a filter, and save that which remains in the Pot; for it is good to whiten Brains.

XXV. That which passed the filter with the Vinegar, set upon hot Ashes, and evaporate the Moisture and Spirit of Vinegar with a soft fire, and set it in the Sun, and it will become most White, like unto White Starch; or Red if you work with Sol; which are the Form, or Soul or Sulphur of Luna and Sol, and will weigh a quarter of an Ounce, rather more or less, save that well.

XXVI. Take an immense half a foot high, and of the firm body, Ounces; of the Sulphur of Sol or a quarter of an Ounce; and of the Spirit of Vinegar, Ounces: Put all of it into the Urinal, and let its head or Cover, which Receiver well closed Luted. Distill the from it, with a moderate Fire, and there will off the first time, and three Ounces.

XXVII. Put the Urinal on again, without new the Urinal, and distill gain, until no more will distil, which do on times, and then everything will be firm. Then the same Urinal in Horsefeven days, and by virtue and subtilty of time, it will be converted into water.

XXVIII. Distil of this water, with fire. If it be not yet quite converted, it may be used for it is the same as the first it was.
XXVI. \begin{align*}
\text{Sal Nitre,} & \quad \text{ana} \; 1 \; \text{pound:} \\
& \text{beef them together, and} \\
& \text{make thereof an AR: Then} \\
& \text{take of the most fine Sol} \\
& \text{q. v. in thin leaves, and cut} \\
& \text{into very small pieces, which} \\
& \text{roul into very thin Rowls,} \\
& \text{and put them into an Uri-} \\
& \text{nal, or like Glass, to which} \\
& \text{put the AR, so much as to} \\
& \text{overtop it the depth of an} \\
& \text{inch.}
\end{align*}

XXXI. \begin{align*}
\text{Then nip up the} \\
\text{Glass, and put it to putre-} \\
\text{fie in Sand, with a gentle} \\
\text{heat, like that of the Sun,} \\
\text{for 3 or 4 days, in which} \\
\text{time it will come to dissolu-} \\
\text{tion; then break the Glafs} \\
\text{off at the Neck, and pour-} \\
\text{ing off the AR, easily and} \\
\text{leisurly, leave the dissolved} \\
\text{Sol in the bottom, and re-} \\
\text{peat this work with fresh} \\
\text{AR, 3 or 4 times, and keep} \\
\text{the first water, then put on} \\
\text{a Helme with Lute, and di-} \\
\text{stil off in Sand: Being cold} \\
\text{break the Glafs, and take} \\
\text{the Sol, and wash it 3 or 4} \\
\text{times in pure warm wa-} \\
\text{ter.}
\end{align*}

XXXII. \begin{align*}
\text{An Appendix teach-} \\
\text{to make Aurum Po-} \\
\text{sit. Take Sal Armoniack,}
\end{align*}
XXXII. When the Sol is clean from the AR, take of it, and put it into the like Glasse, with rectified S. V. 2 or 3 inches above it; put it into putrefaction as before in Sand, stopping the mouth thereof very close for 3 or 4 days; then put the S. V. out, which will be all blood red. If anything remains in the Glass undissolved, put in more S. V. and let it stand as before. Do this as long as you have any Tincture therein; it is Aurum Potabile.

XXXIII. But if you would have the Tincture alone, distil off the Tincture with a very gentle fire; you shall find the Tincture at the bottom of the Glass, which you may pour on Luna.
Gebri Arabis Summa:

Sum of GEBER ARABS,

Collected and Digested.

William Salmon,

Professor of Physick.

CHAP. XXXVII.

An Introduction into the whole Work.

Imperfect Minerals, is a commixtion of Argent Vive and Sulphur in due proportion, by a due and temperate decoction in the bowels of clean, insipissate, and fixed Earth, joyned with an incorruptible radical humidity, whereby it is brought to a solid, fusible substance, with a convenient fire, and made malleable.

That which perfects
III. But Imperfect Minerals are made of a con-mixture of pure Argent Vivix and Sulphur, without due proportion, or a due decotion, in the bowels of unclean, not fully inspissated, nor fixed Earth, joineded with a corrupting humi-dity, whereby are brought forth Metals of a porous substance, and though fusible, not sufficiently, or so perfectly maleable as the others.

IV. Under the first definition, are concluded, Sol and Luna, each according to their perfection: Under the second Saturn, Jupiter, Mars, and Venus, each according to their imperfection: in which that which is manifest must be hidden, or taken away, and that which is hidden, must be made manifest and brought into operation, which is done by preparing them, by which, their Superfluities will be removed, and their defects, or imperfection supplied, and the true perfection inserted into them.

V. But the perfection, as Sol and Luna, need of this preparation, a preparation they have, as may subtilize parts, and reduce from a Corporality fixed Spirituality; thence may be made Spiritual Body, in to compleat the Great Elixir, whether White or Red.

VI. In both the White and Red there is no other thing Argent Vivix and Sulphur which one cannot be without the other, would be a foolish and thing to think to make Great Elixir or Tincture from any thing, in which it is not, this was not the intention of the Philosophers, though they many things by similitude

VII. And because Metalick Bodies are compounded of Argent Vivix Sulphur, pure, or impure by accident, and none in their first nature, therefore by convenient
For we have confuted the substance of Met-bodies, perfect and exact, to be but one, Argent Viva and Sulphur, which are pure and before their commixtion and by consideration and experience, we found the corruption of Imperfect bodies to be by accident, but that being prevented and cleansed from all Superfluities, Corruptions, and fugitive Unearthines, we found them to have greater brightness, clearness and purity, than the originally perfect Metals not so pure, which by confition we attained to the action of this Science.

1. The Imperfect Bodies have accidentally Superfluous Humidities, and a combustible Sulphureity, with Primary Blackness in them incorrupting them; together with an Unclean, Etenulent, Combustible, and very gross Earthiness, impeding Ingress and Fusion. Therefore it behoves us with artificial fire, by the help of purified Salts and Vinegars, to remove superfluous accidents, that the only radical substance of Argent Viva and Sulphur, may remain; which may indeed be done by various ways and methods, according as the Elixir requires.

X. The general way of preparation is this. 1. With fire proportional, the whole superfluous and corrupt humidity in its essence must be elevated: and the subtil and burning Sulphureity removed, and this by Calcination:

2. The whole corrupt substance of their superfluous burning humidity and blackness, remaining in their calx, must be corroded with the following cleansed Salts and Vinegars, till the Calx be White or Red (according to the nature of the body) and is made clean, and pure from all Superfluity and Corruption: These Calxes are cleansed with the said Salts.
Salts and Vinegars, by grinding, imbibing and washing. 3. The, whole unclean Earthiness, and Combustible, gross Feculency, must be taken away with the aforesaid things, not having Metallick Fusion, by commixing and grinding them together with the aforesaid Calx, depurated in the aforesaid manner: For these in the Fusion or Reduction of the Calx, will remain with themselves the said uncleanness and gross Earthiness, the Body remaining pure.

XI. Being thus cleansed, it is Meliorated thus. First, This Purged and Reduced Body is again Calcined by Fire, with the Salts as aforesaid. Secondly, Then with such of these as are Solutive, it must be Dissolved. For this Water is Our Stone, and Argent Vive of Argent Vive, and Sulphur of Sulphur, abstracted from the Spiritual Body, and subtilized or attenuated; which is Meliorated, by confirming the Elemental Virtues in it, with other prepared things of its own kind, which, augments the Colour, Fixion, Web, Purity and Fusion, with all other things appertain it to the true Elixir.

XII. The Salts and Vinegars for this work are prepared and cleansed. Common Salt, and Salt Gem, also Sal Alcali, and Salver, are cleansed by Commixing them, and then casting them into hot water to be Dissolved, which Solution being Filtered is to be regulated by a gentle fire, then to be Calcined for a Day and a Night in a moderate fire, and so kept for use.

XIII. Sal Armoniac is cleansed, by Grinding it with a preparation of Common Salt cleansed, and endeavouring it in an highbooy and Head, till it affords all pure: then dissolving it in a Porphyrie in the open Air, if you would have it in a water, or otherwise, keeping the Sublimate in a Glass close stop'd for use.

XIV. Rock Alums,
Fire. - Glass and Borax are pure, and need no preparation.

XVII. Out of the Metalline Bodies we compose the Great Elixir, making One substance of many, yet so permanently fixed, that the strongest or greatest force of Fire cannot hurt it, or make it fly away, which will mix with Metals in Flux, and flow with them, and enter into them, and be permixed with the fixed substance which is in them, be fixed with that in them which is incombustible; receiving no hurt by anything which Gold and Silver cannot be hurt by.

XVIII. Hence we define Our Stone, to be age
nerating or Fruitful Spirit and Living-water, which we name the Dry-water, by Natural proportion cleansed and United with such Union, that its principles can never be separated one from another; to which two must be added, a third, (for shortening the work.)
and that is one of the perfect Bodies attenuated, or subtilized.

XIX. The generating or Fruitful Spirit, is White in Occulto, and Red and Black on either side, in the Magistry of this work: but in Manifesto, on both sides tending to Redness. And because the Earthy parts are thoroughly and in their least particles United with the Airy, Watery, and Burnt, so that in Resolution one of them can be rated, but each with a reason of the strong Union which they have with each other in their Said leafy particles, the Composite made one solid, uniform Substance, the same in Nature, Properties, and other respects as the Gold.

CHAP. XXXVIII.

Of the Alchymie of Sulphur.

I. Sulphur is a Fatness of the Earth, thickened by a temperate Decotion in the Mines of the Earth, until it be hardened and made dry, homogeneal, and of an Uniform Substance as to its parts. It cannot be Calcined, (without great industry) but with much loss of its Substance; nor can it be fixed unless it be first Calcined; but it may be mixed, and its flight in some measure hindred, so the more easily clo\ned.

II. By Sulphur alone nothing can be done, or work from it alone can be perfected, the Master would be prolonged even to desperation: but with its Compere [Arsenic for the White, and Antimon for the Red] a Tincture...
with Oleaginous. It is easily sublimed because of its Spirit; but if it be mixed with Venus, and United to it, it makes a wonderful Violet Colour.

V. That Sulphur is a Fattness of the Earth appears from its easie Liquesfaction, and Inflammableness, for nothing is inflamed but what is Oleaginous, or melts easily by Heat; but what has such a Nature: yet has it a perfecting middle Nature in it; but this middle substance, is not the cause of the perfection of Bodies, or of Argent Vive, unless it be fixed: 'Tis true, its not easily made to fly; [this he means, doubtless of its Spirit or Oyl; ] yet it is not perfectly fixed: from whence it is evident, that Sulphur is not the whole perfection of the Magiery, but only a part thereof.

VI. Sulphur commixed with Bodies, burns, some more, others less, and some resist its combustion, and some not; by which may be known the difference be-
tho' prepared for the great work. Sol is not easily to be burned by Sulphur: The next to this is Jupiter, then Luna, after that Saturn, then Venus, which is more easily burnt, which is farther distant from the Nature of the Perfect.

VII. Also from what Radix the imperfect Body proceeded or was generated, it appears from the diversity of Colours after Combustion: Thus Luna obtains a black mixt with Azure: Jupiter, a black mixt with a little Redness: Saturn a dull black, with much Redness, and a Livid Colour: Venus, a black with a Livid; if it be much burnt, if but a little, a pleasant Violet: Mars, a black dull Colour. But if Sulphur be commixt with Sol, he obtains an Intense Citrine Colour.

VIII. Sol and Luna Calcined with Sulphur, being reduced, return into the Nature of their own proper Bodies. Jupiter, Calcin'd and reduced, renders its greater part: Saturn sometimes a greater, sometimes a lesser part dissolved. But Saturn and after are both preserved by a right and gentle Receptation, yet they rather tell another Body than their own, as Saturn into another Coloured [Regulus of Antimony, Jupiter into a high Coloured [Regulus of Antimony. Venus is diminished in the Impressions of Fire, in her reduction, but withal ponderous, augmented in weight, soft, of all Citrine Colour, partaking blackness: And Mars more diminished in the Impression of the Fire in Venus; by which thing are found out, the Nature of all Bodies that are red.

IX. The Preparation of Sulphur. 1. Take the Green Sulphur Vive, Grid to a subtil Ponder, Boyle in a Lixivium of Pot-Ashes and Quicklime, gathering from the Superficies its Oyliness, and it appears to be clear. Strike whole with a Stick, and immediately
2. Take of this preparation white Sulphur; Scales of
the pure parts of the, 
Sulphur, leaving the more 
parts behind; let the Li-
ocool, and pour upon it a
part of the quantity,
of spirit of Vinegar; so will
white Pouder precipitate,
like as Milk, which dry
under a gentle Heat, and keep
abreast.

2. Take of this prepara-
tion white Sulphur; Scales of
the Calcin'd to Redness;
Ph-Arum well Calcin'd, ana
D. Pound, Common Salt
preared, Half a Pound: In-
tegrate all these well by
Ginding them together with
Vegar, that the whole may
be Liquid, which then boil,
bring it till it be all very
bik; then dry and grind to
a fine Powder, which put into
an Aludel of a Foot and half
high, with a large Cover; and
let the Cover of the Alemick
have a broad Zone or Girdle,
for Conservation of the Spirits
elevated, then sublime according
to Art: the light Flos which
adheres to the sides of the Alem-
bick, cast away, for it is
combustible, defiled, and desiling.
But the close, compact, or
dense Matter sublumed in the
Zone, put by it self in a
Phial, and Decoet it upon an
Ash Heat, so long till its
Combustible Humidity be
exterminated, then keep it in
a clean Vessel for use: Note,
that Sulphur and Arsenick sub-
lumed from the Calx of
Copper, are more whitened,
than when sublimed from the Calx of Iron.

CHAP. XXXIX.

Of the Alchymie of Arsenick.

Arsenick, is also a fat-
ness of the Earth,
which is afore declared of Sul-
pur, having an inflamable
substance, and a subtil matter
like to Sulphur; but it is diver-
sified from Sulphur in this,
viz. That it is easily made a
Z 3 Tin.
Chapter, at Sect. 5.

Tincture of Whiteness, but of Redness with great difficulty; whereas Sulphur is easily made a Tincture of Redness, but of Whiteness, most difficulty.

II. Of Arsenick, there is a Citrine and a Red, which are profitable in this art, but the other kinds not so: Arsenick is fixed as Sulphur, but the sublimation of either is best from the Calx of Metals: But neither Sulphur nor Arsenick, are the perfective matter of this Work, they not being compleat to perfection, though they may be a help to perfection, as they may be used. The best kinds of Arsenick, are the Scissile, the Lucid, and Scaly.

III. This Mineral also (like as Sulphur) has a perfecting middle Nature in it, which yet is not the cause of the perfection of Bodies, or of Argent Vive; unless it be fixed; but being fixed, this Spirit is an agent of the White Tincture: What we have said of Sulphur in the former

IV. Because in Arsenick, the Radix of its Mineral, the action of Nature, and many inflammable parts are resolved, therefore the work of its separation is easier, being the Tincture of Whiteness, as Sulphur for Redness.

V. To prepare Arsenick. Being beaten into fine powder, it must be boiled in Vinegar, and all its combustible fatness extracted out. Sulphur, Chap. 38. Sect. 9. Then take of the prepared Arsenick, Copper calcin'd, one Pound: Alum calc'd, common Salt prepared, half a Pound: Have ground them well together, moisten the mixture with Spirit of Vinegar, that it may be liquid, and boil the same as you did in the Sulphur. Then sublimate it in an Alembick, of 12 height of one foot: what succeeds white, dense, clear, and lucid, gather and keep it, as sufficiently prepared) for be use of the Work.
To fix Arsenick and Salt. They are fixed in two ways, viz. 1. By natural Sublimations. 2. By precipitation of them sublimed into heat. The first way: Reiterate their Sublimations in the Vessel Aludel, so that they remain fixed. This operation is made by two Glass Vessels, with their two covers or Covers in the following order, that you may never cease from the operation of Sublimation, until you have fixed them. Therefore, as soon as they have ascended into one Vessel, let them into the other, and do continually, continuing them long to adhere to the sides of either Vessel, but constantly keep them in the elevation of fire, till they sublimate.

VIII. The second way. This is by precipitating it sublimed into heat, that it may constantly abide there-in, until it be fixed: and this is done by a long glass Vessel, the bottom of it (made of Earth not of Glass, because that would crack) must be artificially joined with good luting; and the ascending matter, when it adheres to the sides of the Vessel, must with a Spatula of Iron, or Stone, be put down to the heat of the bottom, and this precipitation repeated, till the whole be fixed.

IX. To sublime Arsenick. Take Arsenick, filings of Venus ana one Pound, Common Salt half a Pound: Alum calcin'd four Ounces, mortifie with Vinegar, stirring over a fire till all be black: Again, Imbibe and dry, stirring as before, which repeat again; then sublime, and it will be profitable.
CHAP. XL.

Of the Alchymie of the Marchasite.

I. THE Marchasite is sublimed two ways,
1. Without Ignition. 2. With Ignition, because it has a two-fold substance, viz. One pure Sulphur, and Argent Vive mortified. The first is profitable as Sulphur; the second as Argent Vive mortified, and moderately prepared. Therefore we take in this last, because by it we are excused from the former Argent Vive, and the labour of mortifying it.

II. The entire way of the sublimation of this Mineral is, by grinding it to powder, and putting it into an Aludel, subliming its Sulphur without Ignition; always and very often removing what is sublimed. Then augment the force of the fire into Ignition of the Aludel.

The first sublimation must be made in a Vessel of limation, and so prolonged, till the Sulphur is separated; the process successively and continued, until it is felt that it has lost all Sulphur.

III. Which may be done thus: When its Sulphur shall be sublimed, you will see the colour changed into a most White, mixt with clear, pleasant, and {fine colour: Also you may know it thus: Because has any Sulphur in it; burn and flame like Sulphur; but what shall condly sublimed after sublimate, will neither inflamed, nor the properties of Sulphur,
Five mortified, in iteration of sublimation.

You must get a strong, well baked Vessel, about three feet high, but in breadth geometrically no more than hand may commoditer. The bottom of the Vessel, (which must be made so that it may be fixed and conjoined, be made after the form of a plain wooden Dish, but deep, viz. from its side to the bottom about or eight inches; from place, or moveable bot- to the head, the Vessel be very thickly and properly glazed within; the head of the Vessel be fitted an Alembic, with a wide Beak or Joynt the bottom to middle, with good te- as lute (the Marcha- eing within that bot- then set on the Alembic and place it in a For- nace where you may give long fire, as for the fur- Silver or Copper.

V. The top of the For- nace must be fixed with a flat Hoop, or Ring of Iron, having a hole in its middle, fitted to the greatness of the Vessel, that the Vessel may stand fast within it: Then lute the junctures in the cir- cuit of the Vessel and the Fornace, left the fire passing out there, should hinder the adherency of the subliming flowers, leaving only four small holes, which may be opened or shut in the flat Ring or Hoop aforesaid, through which Coals may be put in round about the sides of the Fornace: Likewise four other holes must be left under them, and between their spaces for the putting in of Coals, and six or eight lesser holes, proportionate to the magni- tude of ones little finger, which must never be shut, that thereby the fire may burn clear: Let these holes be just below the juncture of the Fornace, with the said Iron Hoop.

VI. That Fornace is of great heat, the sides of which
which are to the height of two Cubits, and in the midst whereof is a Round, Grate, or Wheel filled full of very many small holes close together, (wide below or underneath, but small above, or in the superior part,) and strongly annexed to the Fornace by luting, that the Ashes or Coals may the more freely fall away from them, and the said Grate be continually open for the more free reception of the air, which mightily augments the heat of the fire.

VII. The Vessels is of the aforesaid length, that the Fumes ascending may find a cool place and adhere to the sides, otherwise was it short, the whole Vessels would be almost of an equal heat, whereby the sublimate would fly away, and be lost. It is also Glazed well within, that the Fumes may not pierce its Pores and so be lost; but the Bottom which stands in the Fire is not to be Glazed, for that the Fire would melt it; nor unglazed would the matter go through it, for that the Fire makes it rather to ascend.

VIII. Now let you be continued under one Vessel, till you know the whole matter is ascended into flowers, which may prove by putting in Rod of Earth well before with a Hole in its side through a Hole in the Jar about the bigness of a little Finger, putting it on almost to the middle, or nigh the matter from whence the sublimate ascended; and if any thing ascends and adheres to the Hole in the Rod, the whole matter is not sublimed; if not, the sublimation ended.

IX. That the Marble consists of Sulphur and Argent Vivum, it is sufficiently evident; for if it be put into the fire, it is no longer Red-Hot, but it is Laid and burns; also mixed with Venus, it gets the Whiteness of powder; so also if mixed with Argent Vivum, and in its sublimation it yields a Clear...
CHAP. XLI.

Be Alchymie of Magnesia, Tutia, and other Minerals.

The Sublimation of Magnesia and Tutia is the same with that of Murchasite, for that they must be sublimed with the same order, without any difference, except that the Bodies of the Murchasite have a more vehement fire than the Marchasite. There is no diversity in Metaline sublimation save, that some need the addition of some other substance to make them sublime or rise.

II. But in the sublimation of Imperfect Metaline Bodies, no great quantity of the Body to be sublimed, must be at once put into the bottom of the Vessel, because much Metaline substance holds the parts faster, and hinders the subliming: also the bottom of the sublimatory should be flat.
flat, not Concave, that the Body equally and thinly spread upon the bottom, may the more easily sublime in all its parts.

III. Such Bodies as need the admixture of other substances, are Venus and Mars, by reason of the flowness of their fusion: Venus needs Tutia; and Mars Arsenick, and with these they are easily sublimed, for that they well agree with them. Therefore their sublimation is to be made as in Tutia, and other like things, and to be performed in the same method and order, as in the former Chapter.

IV. Now Magnesia has a more Turbid and Fixed, and less inflammable Sulphur, and a more Earthy and facultous Argent Vive, than the Marchasite, and therefore the more approximate to the Nature of Mars.

V. But Tutia is the fume of White Bodies; for the Fume of Jupiter and Venus adhering to the sides of the Fornaces where Metals are wrought, does not, as what a metal Fume does not, with the admixture of another Body, neither with that, likewise do.

VI. And by reason its subtilty, it more enters the profundity of Metaline Body, and to it more than it does to the Body, and adhears in the Examen, as by experience you may know, and whatever Bodies are altered by Sulphur of Argent Vive, will also regularly be altered by it because of their Unit Nature.

VII. To prepare this Pouder it very fine, and put it into and Alude it by strong Ignition, one of vehement fire, caufing Flowers to ascend of sublime, so is it prepare for use. It is also dissolved in Spirit of Vinegar, having been firft Calcin'd, and it is also well prepared...
Also it is certain, my necessary things for purpose, are excepted from Imperfect Bodies, need yet a farther preparation, as first Copper calcin'd, is to be ground to powder, and washed with Spirit of Vinegar, after the same manner as we taught in the preparation of Ceres: So in like manner Litharge of Gold and Silver: You may also dissolve these things again, and they will be purer: You may also use them either dissolved or congealed; this is a profound Investigation.

Antimony is Calcined, Dissolved, Filtrated, Congealed, and ground to powder, and so it is prepared.

Cinnabar must be sublimed from Common Salt once, and so it is well prepared for use.

The fixation of Marschase, Magnesia and Tufia. You must after the first sublimation of them is finished, cast away their feaces; and then reiterate their sublimation.
tion, so often returning them, till they be what sublimes to that which must be done into remains below of either of
per subliming Vessels

C H A P. LXII.

Of the Alchymie of Saturn.

I. To prepare Lead. Set it in a Furnace of Calcination, stirring it while it is in Flux, with an Iron Spatula full of Holes, and drawing off the scum, till it be converted into a most fine powder: Sift it, and set it in the Fire of Calcination, till its fugitive and inflammable substance be abolished: Then take out this Red Calx, imbibe, and grind it often with Common Salt cleansed, Vitriol purified, and most sharp Vinegar, which are the things to be used for the Red; but for the White, Common Salt, Common Alum, and Vinegar.

II. Your matter must be often imbibed, dried, and ground, till by the touch of the aforesaid thing the uncleanliness be totally removed: Then mix therewith, and cause the pure body to descend the descending (by means of vehement heat) thereof body may be reduced.

III. Calcine it again; the pure Sal Armoniac (a thing that doth Jupiter) and most float grind and dissolve it in the way aforesaid, for the water of Argent Vitriol Sulphur proportionally which we use in the composition of the Red Elk.

IV. Lead is a Meled Body, livid, earthy, ponderous, mute, partaker of a little Whiteness, with
VI. It differs not from Tin, after repeating its Calcination to the reduction there-of, save, that it has a more unclean substance commixed of a more grosse Sulphur, and Argent Vive, the Sulphur being more burning and adhesive to the Argent Vive. It has a greater Earthy Fœculency than Jupiter, which appears by washing of it with Argent Vive; and more Fœculency comes from it by washing than from Jupiter, and its first Calcination is easier performed than in Tin, because of its Earthiness: and because its foulness is not rectified as in Jupiter, by repeated Calcinations, it is a sign of greater impurity in its principles, and in its own Nature.

VII. Its Sulphur is not separated from it in fume, but is of a Citrine Colour, of much Yellowness, the like of which is remaining below at the bottom, which shews that it has much of a Combustible Sulphur in it, and because the Odour of A Sul-
Sulphureity is not removed from it in a short time, it shews that it approaches to the Nature of fixed Sulphur, and is Uniformly commixed with the substance of Argent Vive. Therefore when the fume ascends, it ascends with the Sulphur not burning, whose property is to create Citrinity.

VIII. And that the quantity of its not burning Sulphur is more than in Tin, appears for that its whole Colour is changed into Citrinity, in Calcination, but of Tin into White: Whence the cause appear why Jupiter in Calcination is more easily changed into a hard Body than Saturn: the burning Sulphureity being more easily removed from Jupiter than Saturn, one of the causes of its softness is removed; whence (being Calcined) it necessarily follows it must be hardened: but Saturn, because it has both the causes of softness strongly conjoin'd, viz. much burning Sulphur and much Argent Vive, it is not easily hardened.

IX. Bodies having Argent Vive, have of Extension, but Sulphur not burning, which property is to create Citrinity.

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X. The Cause of hardening is Argent Vive, or fixed Sulphur; but the cause of softness is Opposite. Then of Fusion is also two, to wit, of Sulphur not burning, and Argent Vive of kind foever; Sulphur fixed is necessarily a part of Fusion without Ignition: This is evident in Arrows, for projected on Bodies difficult to be fused, it passed them of easie Fusion, without Ignition: and the cause of Fusion with Ignition fixed Argent Vive. In Impediment of Fusions fixed Sulphur.
From hence it appears that seeing Bodies are not perfect, con- 
gnated in its profundity, and 
equalized in its substance; 
but the other hardned, and 
and its occult parts inspifla- 
ted.

XIV. There are three degrees which the Imper-
fect Bodies, chiefly Saturn and Jupiter must obtain, in 
order to perfection: First, Cleanliness, or Brightness: 
Secondly, Hardness, or Denseness, with Ignition in 
fusion. Thirdly, Fixation, by taking away their fugi-
tive substance.

XV. They are cleansed (viz. Saturn and Jupiter) in 
a threefold manner: 1. By Mundifying. 2. By Calci-
nation and Reduction: 3. By Solution. First, By 
things purifying they are 
cleansed two ways, either 
by reducing them into a 
Calx, or into the Nature of 
Bodies: reducing into a 
Calx, they are purified ei-
ther by Salts, or Alum, or 
Glass: Thus, when the Bo-
dy is Calcin’d, put upon its 
Calx, water of Alums, or 
Salts, or Glass mixed with 
it, and reduce it to a Body,
which so often reiterate till they look purely clean: For seeing Alums, Salts, and Glass, are fused with another kind of fusion than Bodies, therefore they are separated from them, retaining with themselves the earthy substance, the purity of the Bodies being only left.

XVI. Or thus. Let Saturn or Jupiter be filed, and mix therewith Alums, Salts, and Glass, and then reduced into a body, and this so often to be repeated till they be well cleansed: They are also cleansed by way of Lavement with Argent Viva, of which we have spoken before.

XVII. The second way of cleansing Saturn and Jupiter, by Calcination and Reduction with sufficient fire, whereby they are freed from a twofold corrupting substance, 1. One inflammable and fugitive. 2. Another earthy and feculent; because the Fire elevates and consumes every fugitive substance. And by reduction the same fire, divides and substance of earth, with proportion: See Sect. 3. above.

XVIII. The third way of cleansing Saturn and Jupiter by Solution of their sublimes and by reduction of like, which is diobled from them; for that fused reduced makes them clean, than any other kind of preparation to foever, except that by Sulphur and limation, to which his equivalent.

XIX. Induration, or cementing of their soft substance. This is done with Jupiter in their Fusion, thus. We Saturn or Jupiter the substance of Argent Viva, Sulphur fixed, or of Arsen in the fundity: Or, they mixed with hard, fusible things, as those of Marchesite, and these are united and embraced by the harden them so, the flow not, till they be hot. The same thing is so compleated by our
XII. Saturn is specially died by a Calcination in the Acuity of Salt, and if it is especially dealt with as also by Marchasite. Calcine Saturn with common Salt and stirring it continually with an Iron Spatula, it comes to Ashes. Do this for one Natural day, but if it be a little Fiery, then with pure clean water Calcine it for 3 still it be Red both within, and without. If you would have it to be prepared for the White, Imbibe it with water of White Alum, and reduce it with Oyl of Tartar, or its Salt. But if you would have it for the Red, Imbibe it with the water of Crocus Martis, and of Verdigrise, and reduce it with Salt of Tartar as before: This work Reiterate as often as need requires.

XXII. The Calcination of Saturn and Jupiter. Let a great Tefl (or Calcining Pan) be placed in a Furnace, and put Saturn and Jupiter into it, with as much common Salt prepared, and Roch Alum Calcined: being in Flux, let the Metal be continually stirred with an Iron Spatula full of holes, till the whole be reduced to Ashes, which sift, and set them in the Fire again, keeping them continually Red Fire Hot till the Calx of Jupiter is whitened or that of Jupiter is rubified as Minium.

XXIII. The Regimen of Saturn
Then put the Vessel within Matter into a Furnace of Location for twelve days, when done, take it forth, and run it with things reducing it will you find that which Ancestors found not without great Study, viz. These generated, generating.

This upon the Cineritio Cupel with Lead, and you will find the Body pleased in Whiteness, perpetually generating its like.

XXV. The Regime of Saturn is also compleat if being prepared and dissolved, (I suppose he may in his dissolutive Work made of Nitre and Vinegar it be mixed with a part of its Red Fever dissolving also; and by stilling off the Water, and Cohobating seven times reduce it to a Body and prove it by its Exaction and you will rejoice in a bountiful Body which is generated.

XXVI. White Medicine Saturn: also solar Medicine for Saturn. Because the Medicines, and the work
we shall refer you thither, saying no more thereof in this place, see Chap. 43. Sect. 16, 17, 18, 19, 20, 21. following.

CHAP. XLIII.

The Alchymie of Jupiter.

"O prepare Jupiter. Put it into a fit Vessel, a furnace of Calcination, and make a good Fusion, tugging the melted Metal with an Iron Spatula full of drawing off the Scum, it ises, and again stirring the body, and thus continu- ing the whole quantity reduced to Powder or the. This Powder sift, and place it in the Fornace in the same heat of fire stirring it often, for hours, till its whole ac- ceptal and superfluous hu- midity is abolished with all combustible and corrupt- ing sulphur. Then often wash it with common salt cleansed, and Alum purified, and sharp Vinegar, and dry it in the Sun or Air. Grind it again, washing and drying it; doing this so long till by the acuity of the Salts, Alums, Vinegar, its whole humidity, blackness and un- cleanness is taken away. This done, add Glafs in fine Pouders to it, impaft the whole together, and with a sufficient Fire make it flow in a Crucible with a hole in its bottom, set within another, so will the pure and clean Body descend, the whole Earthy and Fæ- culent substance remaining above with the Glafs, Salts, and Alums; in which pure Body is an equal and perfect proportion Argent Vire, and A a 4 White
White Sulphur not burning. Then Calcine this pure Body with pure and clean Sal Armoniack, till it be in weight, equal or thereabout: being well and perfectly Calcined, Grind the whole well and long upon a Porphyrie, and set it in the open Air in a Cold moist place; or in a Glass Vessel in a Fornace of Solution, or in Horse-Dung, till the whole be dissolved, augmenting the Salt if need be. This Water ought to be esteemed, for it is what we seek for in the whole.

II. Tin is a Metallick Body, White, Livid, not pure, and a little founding, partaking of little Earthiness, polifhing in its Root harshness, softness, easiness of Liquefaction without Ignition not abiding the Cupel or Cement, but extensible under the Hammer. Therefore Jupiter among Bodies diminished from perfection, is in the Radix of its Nature of affinity to Sol and Luna, but more to Luna, and less to Sol.

III. Jupiter, because it receives much whiteness from the Radix of its general it whitens all other Bodies which are not White. It has a fault, that it breaks and makes brittle all other Bodies, except Saturn and what is pure Sol: Jupiter adores much to Sol and Luna, and therefore does not easiers ofceede from them in the next men or Tryal by the The Magifery of this gives it a Tincture of whiteness, that shines in itselfe. inestimable brightness in Cupel is hardened and cleare, because more easily than Silver he who knows how readily away its Vice of breach, that will suddenly reap the fruit of his Labour with joy. cause it agrees so well with Sol and Luna, and never be separated from them.

IV. In Calcining Sulphureous flint arise its Sulphur not fixed though it gives no flame it is not fixed, for flaming is by ready the great abundant
by subtraction of its Scoria, it is calcin'd with a great fire.

VII. Now after the removal of these two Substances, viz. Sulphur, and Argent Vive from Jupiter, you will find that it is livid, and weighty as Lead, yet partaking of greater whiteness than Lead, and therefore more pure than Lead: In which is the equality of fixation, of the two compounding things, viz. Sulphur and Argent Vive, but not the equality of quantity, because in the Composition, the Argent Vive, is super-eminent.

VIII. Now if there were not in its proper nature a greater quantity of Argent Vive than of Sulphur, Argent Vive would not easily adhere to it: For which reason it adheres with difficulty to Venus; but with much greater difficulty to Mars, by reason of the small quantity of Argent Vive contained therein; the sign of which, is the ease fusion of the one, and the difficult fusion of the other. IX.
IX. But the fixation of these two substances remaining, approaches nigh to firm fixation, yet is it not absolutely fixed, which is evident from the calcination of its body, and after calcination, the exposing the same to the most strong fire; for by that, division is not made, but the whole substance ascends, yet more purified, from whence it appears, that the burning Sulphur in Tin, is more easily separated than that in Lead: And that, because its corrupting Properties are not radical, but accidental, therefore they are the more easily separated, and its mundification, Induration, and fixation, the more speedy.

X. And because, that after Calcination and Reduction, we found in its fume a Citrinity, through the great force of fire; we judged, that it contained in its body much fixed Sulphur: By these Operations you may find out the Principles of Bodies, and the Properties of Spirits.

XI. At Sect. 14, 17, 18, 19, 20, 21, 22. the former Chapter, we shewed the farther preparations of Tin, which, being they are so plainly expressed there, are needless to again repeated here. Yet there are other special preparations which are following, to wit, by Calcination, by which its substance is more hardened which happens not to turn. Also, by Alum these properly hardened: Also, by Conservation of it in the fire of its nation, for by this too, its Stridor or Crashing a fraction of bodies like with the which in like manner happens not to Saturn.

XII. Calcine Jupiter Saturn at Sect. 21. the former Chapter without common Salt purified: and written its Calx for threescore as in Saturn: But because not in its Reduction that is difficult unless it be made in the Fornac Cineritium or Cement that it is done with ease. But that
you may not err, Joyn body which you would use, in equal parts with body which you make reduction, and co-unite divided Calx: But in hares there is another ineration, for the marrning must be multi- e upon the matter terged, till the Tincture pear in the Body or Me-

XII. After you have in these two Leads, and in their color and bright- is with other things ac- ting to your desire; Holy they may yet want mon; then you must proceed. Dissolve Tertia lied, and Tin calcined, in both Solutions, and it that water imbibe the of Tin time after time, the Calx has imbibed 

ighth part of the Tutia, to reduce it into a Body, you will find it to have ignition, and that good: if reiterate the same la-

till due Ignition be ac-

XIV. With Talck, or Mereury, or pure Luna (which is more profitable) deduced to this by calcining and dissolving, you may acquire the compleat Ignition and hardness of Saturn and Jupiter, with incomparable brightness: but Speculations in these things without practise, is not very available.

XV. To Grind, to Decoct, to Inhumate, to Calcin, to Fuse, to Destroy, to Restore or Reduce, and to cleanse Bodies, are effectual works: with these Keys you may open the Occult Inclosures of our Arcanum, and without them, you shall never fit down at the Repasts of satisfactions.

XVI. A White Medicine for Jupiter and Saturn prepared. Take of fine Luna one Pound, living Mercury eight Pound, Amalgamate, and wash the Amalgamate with Spirit of Vinegar and common Salt prepared, until it acquires
a Celestial or Azure Colour. Then extract as much of Mercury as you can, by strongly expressing the mixture through a thick Cloth. To this add Mercury sublimate, double the weight of the Luna, grind them well together, then Decoct the mixture in a Bolt-Head, firmly closed for 24 hours: Decoct the same again, then break the Vessel, and then separate that which is Sublimed from the Inferior Reddish Powder. But take heed of giving too great a Fire, for that would cause the whole to flow into one black Mass. Put the Powder upon a Porphyrie Stone, add to it two parts of Sal Armoniack prepared, and one part of Mercury sublimed; grind all very well together, and imbibe the mixture with the Water of Sal Alcali or Sal Nitre, if you cannot get the other, or Salt of Pot-Ashes: when imbied, Distil off with a gentle Fire the whole Water, till that remains in the bottom is melted like Pitch: Cohebate the same Water, repeating this Work thrice. Then take out the Matter, grind it on a stone, and dry it very well: Imbibe again with rectified Eggs, or with Sal Alki, Oyl of Salt of Pot-Ash, of Nitre, or Tartar, will flow with Ingress.ject one part upon five parts Tin prepared, and it perfect Luna of the Order, without Error.

XVII. Another Medicine for Jupiter prepared. Take Luna Calcined, and grind it as much as it self of Sal moniack; sublime it ten times; dissolve into Lead and therewith Imbibe calcined (as you did former) so often as has drunk in as much as his own weight is, and give gress to it with the Oyl said, and project one part on 10 parts of Jupiter red, and it will be Luna.

XVIII. Another Medicine for Saturn prepared. Take Luna 1 pound dissolved in own water (made of Vitriol) to which 1 Talck calcined and dissolved 1 pound: Distil off the same
h. 

off the Water by distillation, and cobobate four times; then dry the matter and imbibe it with Oyl of Tartar rectified (as heretofore is taught) until it flows as Wax, and by projection will tinge four parts of Saturn or Jupiter into Gold Obrizon.

XX. Another Solar Medicine for Saturn and Jupiter prepared. It is made with Sol dissolved (as in the former), and a like quantity of Verdigrise calcin'd and dissolved, being both mixed and incerated, by distilling and incerating with Sulphur prepared, until it flows like Wax, and tinge 8 parts of Saturn or Jupiter prepared, splendidly.

XXI. A third Solar Medicine for Saturn and Jupiter prepared for the Red. It is made of Sol dissolved, Sulphur dissolved, and Verdigrise dissolved, mixed and prepared (as in the last Sect.), and then incerated with Oyl of Hair prepared; or of Eggs, (for both are one) one part of this project upon 10 parts of Saturn or Jupiter prepared.
XXII. There is also another preparation of Jupiter by Sect. 22. of the former Chapter.

XXIII. And in Sect. 22. of the former Chapter we have the Regimen of Jupiter for the White, which generates or produces upon the Test, produces Body perfect in White and perpetually generative of its life.

G H A P. XLIV.

Of the Alchemy of Mars.

I. To prepare Mars or Iron. Calcine it as Venus with common Salt cleansed, and let it be washed with pure Vinegar: Being washed, dry it in the Sun, and when dried, grind and imbibe it with new Salt and Vinegar, and put it into the same Furnace (as we shall direct in Venus) for 3 days. Esteem and value this Solution, viz. The water of fixed Sulphur, wonderfully augmenting the color of the Elixir.

II. The whole Secret of Mars is from the Work of Nature, because it is a Metallic body, very livid little Red, partaking Whiteness, not pure, staining Ignition, filled with violent fire, extempored under the Hammer, and founding much.

III. It is hard to be managed by reason of its potency of fusion; whilst it be made to flow Medicine changing in Nature, is so conjoin’d and Luna, that it cannot be separated by examination without great Industry; prepared, it is conjoint and cannot be separated.
V. And the more difficult any Bodies are of fusion, the more difficult they are in handling in the Work of Transmutation: the easier to be fused, the easier to be handled: and what diversity of perfections are found in any particular, in the latter, or middle Works; yet in the Great Work all Bodies are of one perfection, but not all of a like ease handling or labour.

VI. Hence it appears, that Mars or Iron, is a composition of fixed Earthy Sulphur, with fixed earthy Argent Vive of a livid whiteness, the highly fixed Sulphur predominating, which prohibits fusion: Whence it is evident, that fixed Sulphur hinders fusion more than fixed Argent Vive.

But Sulphur not fixed, hastens fusion more than unfixed Argent Vive: By which the cause of speedy or slow fusion in every body is seen.

VII. What has more of a fixed Sulphur is harder to fuse,
fusce, than what partakes of a burning fugitive Sulphur; which appears because Sulphur cannot be fixed without Calcination, and no Calx gives fusion, therefore in all things it, viz. fixed Sulphur, must impede the flame.

VIII. The causes of the corruption of the Metals by fire, are, 1. The inclusion of a burning Sulphur in the profundity of their substance, diminishing them by inflammation, and exterminating into Fume, whatever fixed Argent Vive was in them. 2. A vehemency of the exterior flame, penetrating, and resolving them, with it self into Fume, and the most fixed matter in them. 3. The rarefaction of them by calcination, the flame or fire, penetrating into, and exterminating them. Where all these causes of Corruption concur, those Bodies must be exceedingly corrupted. Where they all concur not, they are by so much the less corrupted.

IX. The causes of the goodness of Bodies, abounding with Argent Vive, For seeing Argent Vive no cause of Extermination will be divided into its composition (besides it either with its whole substance flies from the flame with its whole substance remains permanent in its composition (besides) is necessarily concluded to be a cause of Perfection.

X. Therefore Jegad and blessed be the holy Glorious and High Him who created it, and all for a Substance and Property which nothing else World does possess but that this perfection may be found in it, (by the and of Art) as we have therein with great For it is that which comes Fire, and be cannot be overcome in it amicably rest rejoyces therein.

XI. Mars is preparado ther with sublimation, without sublimation we endure
XLIV. GE B E R.

To Indurate or hard Bodies. Argent Vivum triturated must be dissolved, and the calcin'd Body in you have a design (hiden) dissolved like-

e mix both these together, and the cal-
d'bod'sy mixed with moy frequent imbibiti-

re, continually grind-
bibing, calcining and imbong, until it be made

d'a fusible with Igni-

The very same may

also be compleatly effecttd,

with the Calx of Bodies, and Tutia, and Marchasite, cal-
cined, dissolved, and im-
bibed. The more clean
these are, the more perfe-
tly do they change.

XIII. To soften hard Bodies, as Mars, &c. They

must be conjoin'd and sub-

limed often with Arsenick,

and after sublimation of

the Arsenick, affated, or calcined with their due pro-

portion of fire, the measure

of which we shall declare

in our Discourse of Forna-

ces. Lastly, They must be

reduced with the force of

their proper fire, until in

fusion they grow soft, ac-
cording to the degree of

the hardness of their Bo-
dies. All these alterations

are of the first Order, with-
out which our Magiftery is

not perfected.

XIV. Medicines dealbat-
ing Mars, of the first Order.

That which dealsbates it, of
the first Order, is that

which makes it to flow:

The special fusive of it is

Arsenic of every kind : But

with
with whatsoever it is debarred and fused, it is necessary it be conjoined and washed with Argent Vive, until all its impurity be removed, and it be white and fusible. Or else let it be red hot with vehement ignition, and upon it Arsenick projected; and when it shall be in flux, cast a quantity of Luna thereon; for when that is united with it, it is not separated from by any easie Artifice.

XV. Or thus: Calcine Mars, and wash away from it all its soluble Aluminosity (inferring corruption) by the way of solution, but now mentioned [with Argent Vive] then let cleansed Arsenick be sublimed from it, and reiterate that sublimation many times, until some part of the Arsenick be fixed therewith. Then with a solution of Litharge mix, imbibe, grind, and moderately calcine, several times: And lastly, reduce it with the Fire we mentioned in the Reduction of Jupiter from its Calx; so will it come forth very clean, and fusible.

XVI. Or, Only with sublimed Arsenick, a Calx, let it be reduced and it will flow out white, and fusible: But here may be given in the Chapter concerning the preparation of the sublimation and Arsenick, (fixing it felt in profundity) from it. The is likewise whitened in the same manner as in Marchasite and Tutia.

XVII. To prepare, Grind one pound of the thereof, with half a pound of Arsenick sublimed in the mixture with the Salt Peter and Saliterating this In thrice, then make it for a violent fire, so white: Repeat this so it flow sufficiently, with whiteness.

XVIII. The first Medicine for Marsimus. Take Silver and 1 pound, Arsenick pound, Mercury p.
Take Tutia 1 pound, Calcine or dissolve it in AF, then with that water imbibe the Calx of Sol, that it may drink in double its own weight of the same water: Afterwards by distillation draw off the same water from it, cohering four times. Lastly, incerase with Oyl of Hair, or Bulls Gall, and Verdigrise prepared, and it will be excellent. But be sure to pursue the Operation according to our Directions, otherwise you will labour in vain, and in your heart understand our Intentions (expressed in our Volumes) so will you know truth from falsehood.

XX. The second White

line for Mars and Venus Take Luna calcined, calcined and dissolved, mix, dry, and increase double their quantity of ink sublimed, until the line flows well.

The third White

line for Mars and Venus. Take Luna calcined, calcined and dissolved, mix and Sulphur sublimed ground with it, and sublimed with a like portion of Sal Armoniack. Imposition repeat thrice, project 1 pound upon 2 of Mars or Venus.

A Red, or Solar

line for Mars and Venus. Take of the Paife of Mars 2 pound, of the Pastes of Venus and of Saturn, and 3 pound, mix these without R h 2.
Ferment, and decoct the mixture for seven days, and you will find the whole dry. Fix it, and add to it half its weight of Litharge in powder, which put into a Reductive retort, so will you have a substance very probably you be wise.

CHAP. XLV.
Of the Alchymie of Venus.

I. THE Preparation of Venus. Lay thin Copper Plates stratum superstratum with Common Salt prepared, till the Vessel be full, which cover, firmly Lute, and calcine in a fit Furnace for 24 hours; Then take it out, scrape off what is calcined, and repeat the calcination of the Plates with new Salt as before, repeating the Calcination so often till all the Plates are consumed. For the Salt corrodes the superfluous humidity, and combustible sulphuricity; and the fire elevates the fugitive and inflammable substance with due proportion. This Calx grind to a most subtil powder, wash it with Vinegar, and grind, and calcine again in an oven for 3 days and nights; if it out, grind it subtil long, and wash it with Vinegar, till it is cleansed of uncleanness. This done, put it in the Sun: Add to its weight of Sal Ammoniac, grinding it long, to a combustible substance: Then cast it to the Air, or set it dung to be dissolved: If is undissolved add a new Sal Ammoniac; this nuing till the whole water. Esteem and this water, which the water of fixed Salt, with which the tinged to infinity.

II. Venus is a Body, livid, pertakg
XLV.

GE BER.

redness, subject to igni-
d, fusible, extensible to the Hammer, but re-
 the Cupel and Cen-
 It is in the profundi-
o its substance of the band essence of Gold, a hammer being red 
s Silver and Gold is. the medium of Sol and 
 and easily converts it 
 to either, being of 
 conversion, and of 
 labour.

It agrees very well 
 with a good yellow, from 
 the you may reap pro-
 need not labour to 
 tute it, or make it ig-
b, therefore it is to be 
in before other imper-
 bies, in the lesser and 
 Work, but not in the 
 ear. Yet this has a 
 beyond Jupiter, that 
ely grows vivid, and 
 s foulness from sharp 
 to eradicate which, 
 an easie, but a pro-
 Art.

Copper therefore is 
 capital Argent Vive, mixed 
 sulphur unclean, gross, 
 and fixed, as to its greater 
 part; but as to its lesser 
 part, not fixed, red, and 
 livid, in relation to the 
 whole, not overcoming nor 
 overcome. Its volatile Sul-
 phur is evident from its 
 sulphurous fume, and lots 
of quantity by frequent 
 fluxing and combustion. Itt 
 fixt Sulphur is evident from 
 its flowness of fusion, and 
 induration of its substance. 
 And that there is an unclean 
 red Sulphur joyned with 
 unclean Argent Vive, is evi-
 dent even to the fenes.

V. When the fixed Sul-
 phur comes to fixation by 
 heat of Fire, its parts are 
fusible; but that part 
 which is in the aptitude of 
 soluction of its substance is 
 dissolvd; the sign of which 
 is the exposing it to the va-
 pours of Vinegar, which 
 makes the Aluminofity of 
 its Sulphur flow in its Su-
 perficies. And being put 
 into a saline liquor, many 
 parts of it are easily dissol-
 ved by Ebulition; this Al-
uminofity by a saline wa-
 trines, and easie solution, 
is changed into water: For 
 B b ; nothing
nothing is watery, and easily soluble, except Alum, and what is of its nature. This understand also of the body of Iron.

VI. But the blackness in either Venus or Mars, created by the Fire, is by reason of the Sulphur not fixed, (much indeed in Venus, but little in Mars) and it approaches nigh to the nature of fixed Sulphur. Hence it is evident, that fusion is helped, and partly made by Sulphur not fixed, but hindred from Sulphur fixed. This he certainly knew to be true, who by no art of fusion could make Sulphur to flow after its fixation: But having fixed Argent Vive, by frequently repeating the sublimation thereof, found it apt to admit good fusion.

VII. Hence it is evident that those Bodies are of greater perfection, which contain more of Argent Vive, those of lesser perfection which contain lesser. Therefore study in all your Works to make Argent Vive to exceed in the Commission. And if you could perfect Argent Vive only, you will have attained to the bine perfection, even the perfection, of that which overcomes the Works of Nature: you may cleanse it inwardly, to which purification nature cannot re

VIII. This is manifest, that those Bodies which contain a greater quantity of Argent Vive, show of greater perfection, from their ease receive of Argent Vive into substance: and we find dyes of perfection amply to embrace each other.

IX. Out of what has been said it is also apparent that in Bodies there is a two-fold sulphureity: it is indeed included in the fundity of Argent Vive, the beginning of their perfection: The other superment from other Accidents. The one of them may be taken away by any Operation.
part of which has a greater quantity of Argent Vive than of Sulphur.

XII. The proof of this you may see, when you joyn those things with Bodies in a strong and sudden fusion, for these Spirits in their flight, carry up the Bodies with them; and therefore you may elevate them with them. Or else, by a Lavation or Commixtion with Argent Vive, as we have already said: For Argent Vive holds what is of its own nature, but casts out what is alien or foreign.

XIII. The preparation of Venus. It is manifold; one by Elevation, another without Elevation. The way by Elevation is, that Tutia be taken (with which Venus well agrees) and that it be ingeniously united thereby: Then put it into a Vessel of sublimation to be sublimed; and by a most exceeding degree of Fire, its most subtil part will be elevated, which will be of most bright splendor. Or,
it may be mixed with Sulphur, and then elevated by sublimation.

XIV. But without sublimation, it is prepared either by cleansing things in its Calx, or in its Body: As by Tertia, Salts, and Alums: Or, by a Lavament of Argent Vive, as all other imperfect Bodies are.

XV. The Preparation, or Purgation of Venus, also is two-fold, viz. one for the White, and the other for the red; for the White it is thus. Take Venus calcin’d by fire only (as aforefaid) ground fine 1 pound: Arsenick sublimed 4 ounces: Grind them together, and imbibe the mixture 3 or 4 times with water of Litharge, and reduce the whole with Sal Nitre, and Oyl of Tartar, and you will find the Body of Venus clean and splendid, and fit for receiving its Medicine.

XVI. The Preparation for the Red. Take filings of Venus 1 pound, Sulphur 4 ounces, grind them together: Or cement Plates of Copper with Sulphur, and so calcine it with the calcin’d with of Salt and Alum; and then elevated by sublimation, reading into a body, clean and fit for the reception of the Red in nature.

XVII. Another Preparation for the Red. Take it with fire only, and dissolve a part thereof, likewise dissolve a part of the Tertia calcin’d; joyn both jujtions, and with the same imbibe the remaining part Calx of Venus 4 or 5 times. Or, you may make this Injunction with Tertia alone first, and afterwards with things reducing, and will have the Body of Venus clean and splendid; with a little help may be brought to an higher state, if you have studiously matured into the Truth.

XVIII. Another Preparation for the Red. One pound of Venus calcin’d per se, or the fire alone you may make intense greenness, called...
trinity of a pleasing brightness, which rubification is not given to Mars and Venus, by Medicines of the first Order: For being totally unclean, they are unapt to receive the splendor of redness, before they are fitted with a preparation inducing brightness. There is one Medicine whitening Venus by Argent Vive, and another by Arsenick. The Medicine of Argent Vive is thus made. First, Argent Vive precipitated, is dissolved; then calcined Venus dissolved likewise: These solutions are mixed and after they are coagulated, they are projected upon the Body of Venus.

XX. Another way by Argent Vive. Argent Vive and Litharge are dissolved a part, and the solutions joined together. Calx of Venus also is dissolved, and that solution joined with the former, and then coagulated together, which projected upon Venus whitens it. Or thus. A quantity of Argent Vive is sublimed often from its body, till part there-
thereof remain with it, with compleat ignition: and this mixture is very often imbibed and ground with Spirit of Vinegar, that it may the better be mixed in the profundity thereof, then it is aslaked, or moderately calcined, and lastly fresh Argent Vive is in like manner sublimed from it, and the remaining matter again imbibed, and moderately calcined as before, which work is so often to be repeated, till a large quantity of Argent Vive reside in it, with compleat ignition: This is a good dealation of the first Order.

XXI. Another way thus. Argent Vive in its proper nature is so often sublimed from Argent Vive precipitated, till in it, the same is fixed, and admits good fusion: This fused matter projected upon the Body of Venus peculiarly whitens it. Or thus. A Solution of Luna, mixt with a solution of Litharge, coagulated, may be projected upon Venus; but is indeed better whitened if Argent Vive be perpe-

XXII. The whitening of Venus with Arsenick of the first Order. Take Care Venus, from it sublime Arsenick by many Repetition, it remains therewith an amalgam, but if you be not skilled in the ways of amalgamation, the Arsenick will not persevere in it without being redissolved, and the work will proceed as in the sublimation of Chalixite. Chap. 40. Sect. Or thus. Project Arsenick sublime upon Luna, and the whole upon Venus, it albrates it peculiarly. And first mix Litharge, or Lead, dissolved with and cast these upon Arsenick sublime, and project the whole upon Venus, so will it be when and this is a good dealation of the first Order.

XXIII. Another way thus. Upon Litharge dissolved and reduced, Arsenick sublimed, the whole upon Venus in whiteness the same adm.
Let Venus and Luna unmixed, and upon them any of the above descriptive Medicines: For it is more friendly to work, than to any of other Bodies, and therefore we take away fraction at; and Saturn secondly, and therefore we get with them. Also Arsenick sublimed, if may be all in a Lump, on being broken, we get piece after piece Venus: We do it in rather than in powder, if the powder is more inflamed, than a thing, and so more easily takes away, before it can fall upon the body.

In like manner, the des is taken away from Tutia: But Tutia sufficient, because it gives on a citrine colour; which of affinity to White. Any kind of Tutia is dead and dissolved; and the Calx of Venus also: the Solutions are condensed, and with them the bod of Venus is citrinated.

If you be well skill'd in this Work, you will find profit. Or thus. Take Marchalcite sublimed, and proceed with it as with Argent Vive sublimed; the way is the same, and it whitens well.

XXV. To make the White and the Red Medicines for Venus. They are exactly made by the Rules or Pre-scripts delivered in Chap. 44. Sect. 19, 20, 21, 22. aforegoing, to which, I shall here refer you; for the Op-erations of those Medicines both for the White and Red, in the Bodies of both Mars and Venus, are one and the same.

XXVI. To Calcine Venus. Take Filings of Copper, and put them to calcine either per se, or with Arsenick poudred, or with Sulphur, being anoint- ed with common Oyl, calcine 3 or 4 days with a most strong fire: Strike what is calcin'd, that it may fall from the Plates, (if you use Plates) which again calcine. The Calx beat fine, re-calcine it, till it is well rubified, and keep it for use.

XXVII.
XXVII. The Regiment of Venus and Saturn. Take of the Paste of Venus, 3 Pounds; of Saturn, 2 Pounds; of the Ferment, 1 pound. Of these, perfectly dissolved, make a communion through their least parts, which keep in sufficient heat, as is the White is said. Extract the Water, and what remains in the Cloth, put into a well sealed Glass, for 3 Weeks: Then take it out, and add to it a third part of its own reserved water, and decoct by Chap. 42. Sect. 23. a foregoing, which Work do thrice. When it has imbibed all its proper Water, put it in its proper Vessel and Fornace to be fixed. When fixed, with things, reducing, reduce it into a Body, ready to be reduced and tinged.

XXVIII. We more especially handling the Regimen of Venus, do declare, that you ought seven times, or oftener to rectifie it, when prepared and dissolved, distilling off the Water, and cohabating thereon each time, which being coagulate, thence make a most noble Greenness, with Armoniack dissolved in Spirit of Vinegar. That Greenness rubs in a Vessel Mars, and again dissolving a third part of prepared dissolved Luna, after extracting and cohabating the water of Ferment times. Then reduce it into a Body, and you rejoice. The Regimen Mars, is as of Venus, but reason of its foulnefs great good arises from.

XXIX. Grind Luna, amalgamated with Mercury, twice so much Metallic Silver, [Quære, Whethergulus of Arsenick been tended?] To which add tenfold proportion of Venalmagamated with Mercury. Grind the whole, and first reduce into a Body, so we have a pure White Metal.

XXX. The first Distillation of Venus. Take 1 ounce, Argent sublimed, Tartar calcin'd, grind and incorporate, put into a Bolt head, a Fi
XXXIII. A Fourth De-albation, Grind Metaline Arfenick, with as much of the Calx of Luna, and imbibe the Mixture with the Water of Sal Armoniack, and dry and grind: then dissolve Salt of Tartar, in the Water of Salt Nitre [some suppose Spirit of Nitre] with which Oyl imbibe the Medicine: repeat this thrice, incerating and drying, and you will rejoice.

XXXIV. A Fifth De-albation, which is of our own Invention. Imbibe Jupiter calcined, washed and dried, so often with metaline Arsenick, and half so much Mercury sublimate, as until it flows and enters Venus, which, (if first prepared) it whitens speedily.

XXXV. A Sixth De-albation. Upon Tutia calcined, dissolved and Coagulated, sublimate White Arfenick (so that the Arsenick be 3 parts to 1 of the Tutia) reiterating the sublimation upon it four times; for it has Ingress. With them mix half as much as the whole is of Mercury sublimate; grinding and incerating...
cerating 4 times with the Water of Sal Armoniack, Nitre and Tartar, &c. [Quere whether that may not be Aq. Regis] with this when coagulated, cement prepared plates of Venus, and melt, so will you have a very beautiful Body-

XXXVI. A Seventh Delbation. Grind Venus, calcined and incerated, adding to it Arsenick sublimed, and half a part of Mercury sublimate; with which being well ground and mixed, add a little of the Water of Sal Armonoick [Quer. if not A. R.] incerating upon a marble; after dry and sublimed. Revert the sublimate upon the Faces, again imbibe, which do thrice: the fourth time imbibe with Water of Nitre [Spirit of Nitre] and sublimate what can be sublimed: reiterate this Labor till it remains fluid in the bottom. This in Copper prepared, will be Resplendent with brightness.

XXXVII. An Eighth Delbation Upon the prepared Ca\'x of Venus, so often sublinate Arsenick sublimate, till

Geber our Author, said an oath, that the last 8 of them, being the first 4 of them, being Experiments of the Ancients, or Experiments of his Own, which he affirms to be all true, and by him proved.
C H A P. XLVI.

Of the Alchymie of Luna.

HE preparation of Luna. It is subtilly attenuated and refers to a Spirituality in the manner, as here-in Chap. 47. Sect. 1. I shall teach concerning Therefore in all, and a part of the Work, the same as we shall teach with Gold: and the work of Luna diffusis, is the Ferment for White Elixir made Spiritually.

II. It is a metalick Body, which pure white, clean, hard, foundery durable in the fire, extensible under the hammer, and fusible. It is the nature of whiteness, turns Tin by Artifice, converts it to it self; being mixed with Sol, breaks not, but in the examination, it perseveres without Artifice.

III. He who knows how to subtilize it, and then to inspissate and fix it associated with Gold, brings it into such a State, that it will remain with Sol in the Teft, and be in no wise separated from it, being put over the fumes of sharp things, as Vinegar A.F. or Salarmoniac, and it will be of a wonderful Cælestine Color: It is a noble Body, but wants of the Nobility of Sol, and its Minera is found determinate; but it has often a Minera confused with other Bodies, which Silver is not so Noble. It is likewise dissolved and Calcined with great Labor, and no Profit.

IV.
IV. If therefore clean, fixed, Red and clear Sulphur, fall upon the pure substance of Argent Vive, thereof is made pure Gold; then in like manner, if clean, fixed, white and clear Sulphur, falls upon the substance of Argent Vive, there is made pure Silver, if in quantity it exceed not: yet this has a purity short of the purity of Gold, and a more gross infissation than Gold hath; the sign of which is, that its parts are not so condensed, as that it can be equal in Weight with Gold, nor has it so fixed a substance as that; which is known by its diminution in the Fire; and the Sulphur of it, which is neither fixed nor incum- buisible, is the cause of that diminution.

V. But it is not impossible or improbable to give Judgment of the same, as fixed and not fixed, in the respect of one Body to another: for the Sulphur of Luna compared with the Sulphur of Sol, is not fixed and burn-
bour, then administer it with the same preparation, and the same projection upon the Body of Luna: But hence results not a splendid bright colour, but a dull, and livid, with a mortiferous Citrinity:

IX. The Citrinating of it with Vitriol, or Copperas. Take of either of them, q. v. and sublime as much thereof as can be sublimed, until the fire be increased to the highest degree. Then sublime this sublimate, with a fit fire, that of it, part after part may be fixed, until its greater part be fixed. Afterwards warily calcine it, that a greater fire may be administered for its perfection: This done, dissolve it into a mixture of Water, (which has no equal) and so operate, that you may give it ingress into the Body of Luna. These three last Sections, are all Medicines of the first Order.

X. We thus seeing things of this kind, profoundly, and amicably to adhere to Luna, have considered, (and it is certain) that these are
from its own Radix; and hence it is, that Luna is altered by them. It is also to be noted, that Medicines of Argent Vive, if they alter Luna with more than one only difference, in order to a total compleatment: They are not of the first Order.

XI. A Lunar Medicine of the third Order for the White. It is as well for perfecting imperfect Bodies, as for coagulating Mercury it self into true Luna: And is thus made. Take Luna calcined, dissolve it in solutive water. [Aqua fortis,] then decoct it in a Phial with a long Neck, the Orifice of which must be left unstop'd, for one day only, until a third part of the water be consumed: Then put the vessel into a cold place, to convert into fusible Crystals, or Vitriol. This is Silver reduced to our Mercury, fixed, and fusible. Take of this 4 Ounces, of White Arsenick prepared 6 Ounces, Sulphur prepared 2 Ounces; mix altogether well, grinding them with Nitre and Sal Armomiack; put the mixture into a Bolt-beat, keeping the salt-beat for a week, that the after may be bard as Feathers. This take out, and again rate the third time, and days you will find it an (flux: when the vessel is to break it, and take when find therein, which will a lump fixed, and flow Wax. This is the first degree. Again, Take the Matter, as much as lies and join the same with ferment, and do as before, consequently, a third, and fourth time. Thus on you will find a Medicine which is great and excellent in goodnes: for 1 part upon 10 of any other iid or of Mercury, and confit it into true Luna. Take this Stone, and consider it luminously upon the we teach, and you will attain unto higher things.

XII. A Lunar Medicine of the third Order for the White. Take the Stone of it, and by was preparation, divide its most substance and keep it. Then fix some of that which is most pure, b
mainder, and when it is
dissolve what is soluble
in but what is not soluble,
be calcined, and again
dissolve the calcinate, until a-
in what is soluble of it be
wholly dissolved. Continue
process until the greater
quantity be dissolved. Then
all the solutions together,
agulate them; this done,
decoking, keep the coa-
av in a temperate fire, un-
til fire may be fitly ad-
it its perfection. There-
iterate all these Orders
Preparation upon it 4 times;
ly, calcine it by its own
for thus administering
have sufficiently go-
the most precious
of the Stone. Then
and ingeniously conjoin
unity of the part refer-
th with part of this prepa-
ration; through its least
nes, then sublime by way
ulmination, until the fixed
be not fixed, be wholly
ad; which if you see not,
add a quantity of the
ed part, until enough be
for elevation thereof.
then is all sublimed, repeat
ulmination, until by repe-
t of this Operation, it be

wholly fixed. Being fixed, a-
again imbibe it with quantity
after quantity of the not fixed,
after the same manner, till
the whole shall be again subli-
med, then again fix it, until it
have easie fusion with Ignition.
This is the true Medicine
which transmutes all im-
perfect Metals, and every
Argent Vive into most fine
and perfect Luna.

XIII. The Regiment of
Luna. Dissolve and Coa-
gulate it 7 times, or at least
4 times; and to it disso-
ved, adjoin the fixed Rub-
ifying Waters, which we
shall declare, and you will
find the body aptly solar,
for it agrees with Sol, and
remains quietly with it. In
this, Venus admirably well
purged and dissolved, may
be a great help to you, be-
cause a most clean, ringing,
and fixed Sulphur may be
extracted from it. And I
tell you, that Mercury puri-
fied and fixed, has power to
palliate, or illustrate the
foulness of imperfect Bo-
dies; and fixed Sulphur ex-
tracted pure from bodies,
to tinge them with splendor.

G 6-2  XIV.
XIV. Hence you may gather a great Secret, viz. That Mercury and Sulphur may be extracted as well from imperfect Bodies, as from perfect: For purified Spirits, and middle Minerals are an help, and very peculiar for deducing the Work to perfection.

XV. Another Regiment of Luna. This is to reduce it to a more noble state. Take Luna dissolved 3 Pounds, of Venus dissolved 4 Pounds, of Ferment dissolved 1 Pound; conjoin the dissolutions, decoct them for 7 days, with gentle fire, in a sealed glass, as in Mars, with their whole water; then augment the fire leisurely for other 7 days, and let it be as a fire of Sublimation. For other 7 days give it fire yet stronger, that the whole water may be fixed with it. This powder reduce in a small quantity; and if it retains with it self part of the Mercury, (which you will easily perceive if you know how to calcine) it is well indeed; but if not put it again to be fixed, until it is sufficiently fixt.

This must be reduced in red reducing Medicine will you find your hasting, transmuted, fixed.

XVI. The Ferments of Luna for the White. It is by dissolving Luna in her own Corrosive water, then boiling this way to a third part, it will be exposed to the Air, fer in B. M. or in Dun certain days; so will Oyl of Luna, and Ferment which keep for the Work.

XVII. The Ferments upon Mercury the White. Take of the moment of Luna, which Oyl; add to it twice as much as of Arienick sublimed, dissolved in water, [Can we know what Water?] then taking off the Water mix the Mercury over the fire for order to be incorporated, then off the water by an Alenick and cohebate fifteen times: incerating, it will be fully fusible Wax. Add to
Virgin-Wax melted; mix them, and project the
wine upon Mercury wash-
It, Quære, What is meant
you see fit: for that re-
ulcer augmented in Virtue

XIII. A Work upon
and Mercury. Take
large, Salt of Pot-Ashes,
and make a Cement: Put
Cement first into a Crucible
with thick, upon which put
of the Amalgamation
Mercury and Luna; upon
it, put the remainder of
Cement, that the Ball
aye in the middle: Dry,
and set the Crucible in a
fire for half a day, leis-
 augmenting the fire,
continue it's leisurely in
half from the Evening unto
orning of the day, with
ute ignition at last;
ake it out, and prove it
Ceritium, and it will be
m weight and surdity,
uch better in fixation.

XX. Another Work.
amate Luna with Mer-
ry, to which add as much
Venus, that the Amal-
gamation of Venus, may be
10 times as much as the
whole Amalgama of Luna
and Mercury mixed, with
the duple quantity of Arse-
nick) grind the whole and fix:
Then reduce it into a Body,
and you will find a good aug-
mentation.

XXI. Of the Citrination
of Luna, or tinging its Bo-
Venus

least a Crucible that
a fourth part of it may be em-
pty: Affusse on it Oyl of Sul-
phur, and de-coCT it unto the
consumption of the Oyl: Af-
terwards keep it for two hours
in a moderate fire; and there
will be generated a black
Stone, with a little Redness.
This Stone prove by Cineri-
tium, and you will find your
Luna augmented in Weight,
Surdity, and Fixation.

XX. Another Work:
Take Luna amalgamated with
Mercury: Grind it with
twice so much Metaline Arse-
nick, to which a tenfold pro-
portion of amalgamated Ve-

C c 3
Venus prepared, in the water of the dissolution of Luna, [Aqua Fortis] to which adjoin half so much as its self is of Mercury rubified by sublimation, and in some sort fixed, and dissolved; to these add, as much of Luna dissolved, as the Zyniar [Verdigrise] is; from which (fermented for one day) extract the water by distillation, and cobobate 10 times, then coagulate and reduce into a body, and you will find it a good Work.

XXII. Or thus. Dissolve Zyniar 1 Ounce, and our Crocus prepared with Mercury, sublimate till it wax red 1 Ounce; add as much Sal Armoniack, and sublimate it thrice from that Crocus, which dissolve: To which add of Luna dissolved 2 Ounces: Then do as in the former, incerating and reducing, and you will find satisfaction.

XXIII. Or thus. Take of Crocus and Zyniar dissolved ana; add as much Sol dissolved, incerate as before, then coagulate; to the coagulate add a fourth part of its weight of the Oyl of Salt-peter; and project upon so much of Luna, and will be a Tincture of a Citrine aspect.

XXIV. Or thus. Take a Water of our Zyniar, mix of our said Crocus, and mix the Calces of Sol and Luna, of each equal parts, in the same proportion, and use, until they have and will in their own weight one another. Then incerate with the Cold Sal Armoniack, and mix and reduce the Mass into a Noble Body.

XXV. Or thus. So Sal Armoniack bring it to a greenness, to which add Crocus and Zyniar; from the well commixed, sublimate it Sal Armoniack, and sublimate it twice or thrice: Then dissolve the whole, to which add a third part of Gold dissolved, incerate as before and continue then project upon Sol 1 and Luna 2 Ounces, mixed together, and it will be good.
Of the Alchimie of Sol.

Perfect Bodies (as Sol is) need no preparation, in relation to their inner perfection; but that we may be more subtilized and attenuated, we give this Preparation. Take leaves of fine Sol, which lay onum superstratum, with common Salt well prepared, in a Cell of Calcination: Set it in a Furnace, and calcine it for 3 days, until the whole be subtly calcined: Then rub it, grind it well, wash it with Vinegar [Quær. Whether Spirit of Vinegar, or some other acid Spirit? ] and dry in the Sun: Then grind it well with half its weight of prepared or purified Sal Armoniack, and set it to be dissolved, until the whole (by trip of the Common Salt, and Sal Armoniack) is reduced into a most clear water. This is the preeminent ferment: the Red Elixir, and the true Body made spiritual.

II. Gold is a metalick body, citrine, ponderous, mute, fulgid, equally digested in the Bowels of the Earth, and very long washed with mineral water; under the Hammer extensible, fusible, and sustaining the trial of the Cupel and Cement.

III. From this definition you may conclude, That nothing is true Gold, unless it has all the Causes and Differences of the definition of Gold: Yet whatever Metal is radically Citrine, and brings to equality, and cleanses, it makes Gold of it; from whence we discern, that Copper may be transmuted into Gold by Artifice. For we see in Copper Mines, a certain
water, which flows out, and carries with it thin scales of Copper, which by a long continued course it washes and cleanses: But after such water ceases to flow, we find these thin scales, with the dry Sand, in 3 years time to be digested with the heat of the Sun; and among those Scales the purest Gold is found. Therefore we judge, that those Scales were cleansed by the help of the water, but equally digested by the heat of the Sun, in the dryness of the Sand, and so brought to perfection.

IV. Also Gold is of Metals the most precious, and it is the Tincture of Redness, because it tinges and transforms every Body. It is calcined and dissolvet without profit, and is a Medicine rejoicing, and conserving the Body in Youthfulness. It is most easily broken with Mercury, and by the Odour of Lead. There is not any Body that in Act more agrees with it in their substance than Luna and Jupiter; but in weight, deafness, and putrefibility, Saturn, and in colour Venus. But indeed Venus in Potos is nearer Luna than either Jupiter, or Saturn, then Saturn lastly Mars, Spirits are so commixed with it, (as Sol) and by it fixed, but without great ingenuity and industry, which the foolish Artist shall never attain to the knowledge of.

V. Of the Nature of Sulphur.
It is created of the subtlest substance of Argent Viva, and of most absolute fixedness; and of a small quantity of Sulphur, clean, and of pure redness, fixed, clear, and changeful from its own nature, tinged with that. And because the color happens a diversity in colors of that Sulphur, e. g. Citrinity or Yellowness, Gold, must needs have a like Density.

VI. That Gold is of the most subtle substance of Argent Viva, is most evident, because Argent Viva easily retains it; for Argent Viva retains not any thing which is not of its own Nature.
greater quantity of Argent Vive than of Sulphur: Therefore Argent Vive has greater ingress into it. For this cause, whatsoever body you would alter, alter them according to this Exemplar, that you may deduce them to the equality thereof. For Gold having a subtil and fixt part, those parts would in its Creation be much condensed; and this was the cause of its great weight. Now by great decoction made by nature, a leisurely and gradual resolution of it was made, together with good inspissation, and its ultimate mixtion, that it might melt in the fire.

X. From what has been said, it is evident, that a large quantity of Argent Vive, is the cause of perfection; but much of Sulphur is the cause of Corruption. And uniformity of substance, which through the mixtion, is made by a natural decoction, is cause of perfection; but diversity of substance is the cause of imperfection. Also Induration, and Insipissation, which
which is made by a long and temperate decoction, is a cause of perfection, but the contrary, of corruption and imperfection. Therefore if Sulphur shall not duly fall upon Argent Vire, divers Corruptions must necessarily be inferred, according to the diversity of it, as if it be all, or part of it fixed, or not fixed; all, or part of it adustible, or not adustible; all clean, or half unclean, or it be much or little in quantity, exceeding, or being diminished in proportion, neither overcoming nor overcome, White or Red, or between both: From all which Diversities divers Bodies were generated in Nature.

XI. A Solar Medicine of the Third Order. It is made by the Additament of Sulphur, not burning, by way of fixation, and calcination, prudently and perfectly administered, and by manifold repetition of solution, until it be rendered clean: For by the perfect doing of these things, its cleansing by sublimation will be compleat-ed, Thus. Reiterate the sublimation of the not fixed of the Stone, with the Sulphur, conjoyning according to Art, till they be elevated together, and fixed so, as to abide in the fire without any The oftner this completing the Exuency, shall be repeated, more will the Exudation of this Medicine beplied, and the more goodness augmented, the augmentation perfection thereof is multiplied also.

XII. The whole compolement of the Magistrv By the way of sublimation the Stone and its adjutment may most perfectly be cleaned, and the Laws of Art, the active must be fixed into And in this order i compleated the most perfect Arcanum, which is the every secret of the sciences of this World, the Treasure inestimable, I poise your self by it, with great iude and labor, and a con
of Meditation; for these you will find not otherwise. And in the preparation of Stone, the reiteration of Goodness ofAd-mean, may with industriousness, be so far a rate, as to enable it to the Argent Vive into an true Solifick, and nick, without the help at thing more than its multiplication.

XII. The most high the maker of all things, and Glorious, be aid; who has revealed the series and order of Medicines, with the science of them, which though his goodness, and incessant Labor, we searched out; which have seen with our eyes, and handled with hands, even the whole treatment of the Matter. But if we have healed any thing, ye of Learning wonder for we have not coned it from you, but delivered it in such Language, as that it may be hid from evil Men, and that the unjust and Vile might not know it. But ye Sons of Doctrine, search, and you shall find this most excellent gift of God, which he has reserved for you. Ye Sons of folly, impiety and prophaneness, avoid you the seeking after this Knowledge, it will be Enimical and destructive to you, and precipitate you into the State of Contempt and Misery. This gift of God is absolutely, by the Judgment of the Divine providence, hid from you, and denied you for ever.

XIV. A solar Medicine of the third Order. It is made of Sol dissolvido and prepared after the manner of Luna, in Chap. 46. Sect. II. foregoing, to which you must add of Sulphur dissolved 3 parts, of Arsenick one part (as afterwards is shewed) through all things doing, as in the place now cited is directed; and it will be a Medicine tinging every Body, and Mercury it self into true Sol, or better, according
according to the way now shewed. Read and peruse what we shall direct, and thereby you will be able to tinge to Infinity, if you have understanding, and erro not by the ambiguous sayings of the Philosophers.

XV. The Ferment of Sol for the Red. The Ferment of Sol is made of Gold, dissolved into its own Water [Aqua Regis] and decocted and prepared by the directions in Chap. 46. Sect. 16. a-foregoing: So will you have the Ferment of Sol for the Red, which keep for use.

XVI. The Ferment of Ferments upon Mercury for the Red. Dissolve Sol in its own Water (which we shall hereafter teach) [i.e. Aqua Regis] to this Gold dissolved 1 ounce, add Sulphur 2 ounces, dissolved in the same Water together with it, cury 3 ounces, also dy Let all these be truly dissolved into most clear Water, being mixt, decoct for one day that they may be Fermented, then draw off the Water times, each time coholing. Increrate with Yellow Vy Wax, that is with balsam. Weight of Oyl of Bolt. Oyl of Eggs: then project on crude Mercury, as requisite. Here note, if you perfect this Medicine, as we teach in the third Order, in Chap. Sect. 81, 82, &c. following the Congelative Medicine Mercury, you will find Reiteration of the V, and by Subtilization tinge infinite parts of cury into most fine high Gold, more than any natural whatsoever.
CHAP. XLVIII.

Of the Alchymie of Mercury.

Argent Vive, which is also called Mercury, a Viscous, Water and temperate heat, in a total Union, with its least parts, with distance of White Sub-Fiah, until the humid co-tempered with the, and the Dry with humid equally. There easily runs upon a superficiality, by reason its atery humidity, but hers not, although it viscous humidity, by of the drynes of which Comtemperatesit, permits it not to adhere.

II. His is also as some say, matter of Metals with, and easily adheres the Minerals, viz. Jupiter and Sol, but to more difficultly, and Venus more difficulty than to Luna; but to Mars in no wise but by Artifice. Hence you may collect a very great Secret. For it is amicable and pleasing to the Metals, and the Medium of conjoyning Tinatures; and nothing is submersed in Argent Vive, unless it is Sol. Yet Jupiter, and Saturn, Luna and Venus, are dissolved by it, and mixed; and without it, can none of the Metals be gilded. It is fixed, and the Tincture of Redness, of most exuberant perfection, and fulgid splendor; and receeds not from the Com-mixtion, till it is in its own nature. But it is not our Medicine in its Nature, but it may sometimes help in the Case.

III. Of the Sublimation of Argent Vive. This Work is compleated with its Terrestreity
reftreity is highly purified, and its Aquosity wholly removed. We remove it not by adustion, because it has none, so the Art of separating its superfluous Earth is to mix it with things, where with it has not Affinity, and often to reiterate the Sublimation from them. Of this kind is Talck, and the Calx of Egg-shells, and Calx of white Marble, as also Glass in most subtil Pouder, and every kind of Salt prepared, for by these it is cleansed; but by other things having affinity with it, (unless they be bodies of perfection) it is rather Corrupted, because all such things have a Sulphureity, which, ascending with it in Sublimation, corrupt it. And this you may find to be true by Experience, because, when you sublime it from Tin, or Lead, you find it, after Sublimation, infected with blackness. Therefore its Sublimation is better made by those things which agree not with it; but it would be better, by things with which it does agree, if they had not Sulphureity. Whereas this Sublimation is from Calx, than from other things, because it agrees little with it and has not Sulphureity.

IV. But the way moving its superfluous Aquosity, is, that when mixed with Calces, refuge which it is to be sublimed, it be well Ground and mixt with them by Iteration, until nothing appear, and afterward the Wateriness of Imbin removed by a most gentle heat of Fire, which exceeding, the Aquos Argent Vitæ recesses which yet the Fire must be ry Gentle, as that the whole substance of gent Vitæ ascend not.

V. Therefore from manifold reiteration of Sublimation, with Conti and gentle Aflation, itsiter Aquosity is abola the residue of which moved, by repeating Sublimation often, when you see it is not white, excelling Sno
KLVIII.

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When the Jesuits, and to add as it were dead, to the Faces of the Vessell; again reiterate its Substance, without the fe-

cause part of it adhered with the Feces, and never by any Art intenuity be separated from them. Or, after

d fix part of it as we lach you; and when I've fixed it, then re-

it Sublimation of the remaining, that it may be fixed.

7. Being fixed, reserve the first prove it upon if it flow well, then have administrated sufficient Sublimation ; but if dd to it some small Argent Vive sublim'd, iterate the Sublima-

all your end be accom-

pl: for if it has a Lu-

id most white Color, the porous, then you well sublimed it; o-

wise, not therefore in separation of it made Sublimation, be not gentle, because such as

sailing shall be, such ill be its Perfection, in project of it upon any of the imperfect Bodies, and upon its own Body un-

prepared.

VII. Yet here note, that some have by it formed Iron, some Lead, others Copper, and others Tin; which happened to them through negligence in the Preparation; sometimes of it alone, sometimes of Sul-

phur, or of its Compeer Arsenick, mix with it. But if you shall by Subliming, dirctly cleanse and perfect this Subject, it will be a firm and perfect Tincture of Whitenesse, the like of which is not in being be-

sides.

VIII. Of the Coagulation of Mercury Coagulation is the reducing a Liquid body to a solid Substance, by privation of the humidity: and is of Service. 1. For Indurating Argent Vive, which needs one kind of Coa-

gulation. 2. For freeing dis-

solved Medicines from their 

watrinesse, which requires a-

other. Argent Vive is coa-
gulated two ways: One by 

washing
washing away its whole innate humidity from it: the other by Inspipation, till it be hardened, which is a laborious work. Some thought the Art of its Coagulation was to keep it long in a temperate Fire, who when they thought they had coagulated it, after removal of it from the Fire, found it to flow as before; whence they judged the work Impossible.

IX. Others, from natural principles, supposing that every humidity must necessarily by heat of Fire be converted into Dryness, endeavored by Constancy and perseverance, to continue the Conservation of it in the Fire, till some of them converted it, into a White-Stone; others into a Red; others into a Citrine; which neither had Fusion, nor Ingress; for, which cause they also cast it a way.

X. Others endeavored to coagulate it with Medicines, but effected it not and so were deluded.

for that, 1. They coagulated it not, else it was insensible. 2. Or the Coagulation was not into a form of a body: the nature of which things they negatived.

XI. Others composed Artificial Medicines, and so coagulated it in projects but that was not possible, because they converted it into an imperfect form of a body which they could not see. The roots and causes of these therefore we think fit to declare, that the Art may come to the knowledge of his Art.

XII. Now, as the instance of Argent Vive, is uniform, so it is not possible in a short time, by keeping it constantly in a continuing Fire to remove its Aqueous substance, it recedes from the Fire; therefore exists in its Aqueous Fire, is the cause of the horror of those Men, to whom it flies
XI. It is easily mixed with Sulphur, Arsenick, and Arsenite, by reason of unity in their Nature; therefore it appears Coagulated by them, or to the form of a Body of Argent Vive mixt with Lead; for these fugitive, cannot remain in the Contention until it can attain to the Nature of a Body; but through the Impressions of fire, they fly with it; and is the cause of the Error of them who so Coagulate it into a Stone not fusible.

XV. In like manner, Argent Vive has Sulphureous parts naturally mixt with it; yet some Argent Vive has more, some less, which to remove by Artifice is impossible. Now seeing it is the property of Sulphur mixt with Argent Vive, to create a Red or Citrine Color (according to its measure) the ablation of that being Made, the property of Argent Vive is by Fire to give a white Color. This is the cause of the variety of Colors, after its Coagulation into a Stone. Likewise it has the Earthiness of Sulphur mixt with it, by which all its Coagulations must necessarily be infected. And this the cause of the Error of those who coagulate it into an imperfect Body.

XVI. Therefore it happens from the diversity of the Medicines of its Coagulation, that divers bodies are Created in its Coagulation; and from the Diversity of that likewise;
what is to be coagulated. For if either the Medicine, or that, has a Sulphur not fixed, the body created of it, must needs be soft: but if fixed the body must necessarily be hard. Also, if White, White; and if Red, Red; and if the Sulphur be remiss from White or Red; the Body likewise must be remiss; and if Earthy, the body must be imperfect; if not, not so. Also every not fixed Sulphur creates a Livid body; but the fixed, as much as in it lies, the Contrary: and the pure substance of it creates a pure body; the not pure, not so.

XVII. Also the same diversity doth in like manner happen in Argent Vive alone, without the Commixtion of Sulphur, by reason of the diversity of Purifications and preparations of it in Medicines. Therefore an Illusion happens from the part of the Diversity of the Medicines; so that sometimes in the Coagulation of it, it is made Lead, sometimes Tin, sometimes Cop-

per, sometimes Iron; which happens by reason of Purity. And sometimes Silver or Gold is made therefrom, which must needs proceed from Purity, with consideration of the Colors.

XVIII. But Argent is Coagulated by the frequent precipitation with Violence, by the trans-able heat of strong in The Fire. For the Asperity of Fire easily removes its Aquodium the this Work is best done, of a great length, the fides of which it finds place to Cool, Adhere, and (by means of the Length of the Vessel) to abide, and not till it can again be precipitated to the Fiery bottom of the fame; which must always stand very hot, by great Ignition: and the same precipitation be continued, till it be fixed.

XIX. It is also Coagulated, with long and constant retention in the Fiery bottom, in a Glafs Vessel, with a very long Neck, and
the Orifice of the being kept open, that humidity may vanish away. Also it is coagulated by a Medicine conveni- tent to it, which we will callon: which Medi- cine of it, and is that, the most nearly adheres to it in its profundity; and is mixed thoroughly in its parts, before it can dry. Therefore there is necessity of collecting from things conveni- ent to it, or agreeing with it: Of this kind are Bees, also Sulphur, and Salt.

But because we see the Bodies in its nature to coagulate it; but flys from them, how soever they agree with it; we have there- considered, that no Bod- ies are to it in its most inmost parts. Wherefore, that Medi- cine must needs be of a subtil substance, and immutably fusible, than Medicine itselfs are. Also spirits, remaining in nature, we see not a dissolution of it to be made, which is firm and stable; but fugitive, and of much infection, Which indeed happens by reason of the flight of the Spirits; but the other from the com- mition of the Adustible and Earthy substance of them.

Hence then it is manifestly evident, that from whatsoever thing the Medicine thereof is extracted that must necessarily be of a most subtil and most pure substance, of its own nature adhering to it; and of liquesfaction most easy, and thin as water; and also befixed against the violence of fire. For this will coagulate it, and convert the fame either into a Solar or Lunar nature: Studiously exercise yourself upon what we have spoken, and you will find the Mystery out.

But that you may not blame us, as if we had not sufficiently spoken thereof, we say, that this Medicine is extracted from Metalick Bodies themselves, with
with their Sulphur, or Arsenick prepared: Likewise from Sulphur alone, or Arsenick prepared; and it may be extracted from Bodies only. But from Argent Vive alone, it is more easily, and more nearly, and more perfectly found; because nature more amicably embraceth its proper nature, and in it more rejoices than in any extraneous nature; and in it is a facility of extraction of the substance thereof, seeing it already hath a substance subtil in Act. Now the ways of acquiring this Medicine, are by sublimation, as is by us sufficiently declared: And the way of fixing it follows. But the way of Coagulating things dissolved, is by a Glass in Sand, with a temperate fire, until their aquosity vanish.

XXIII. The way of fixing Argent Vive, is the same with the way of fixing Sulphur and Arsenick; and these wais differ not, unless that Sulphur and Arsenick cannot be fixed if their most thin inflammable parts, be not separated from them, the subtil Artifice of ing, by this ultimate fixation. But Argent Vive has not this consider therefore in this matter they need a greater heat Argent Vive. In like manner they are diversifi cause these(Sulphur and Arsenick) must be elevated by reason of their sloth than Argent Vive; and because they require a longer time to be fixt in, longer Vessel for their fixation.

XXIV. Of the Mode of Coagulating of Argent Vive. It is taken from fuch matter, as the matter itself (viz. as we have before declared) and that is, but Argent Vive, (seeing it only made to fly, without Inflammation,) may such adhere to it, in its prim dity, and be conjoint with it, in its least part an likewise inspissate, and serve it in the fire by its fixation, until it be able to sustain the fire, consuming its infamy; and convert it by the
of this, in a moment, the Solifick and Lunifick, according to that for which most nearly adheres to Argent Vive, and is most easily fluxed, and coagulates it, for it converts it into a true Solifick and Lunifick, with Preparation of that always preceding.

XXVII. The grand Question is, from what things this substance of Argent Vive may best be extracted? To which we Answer: It must be taken from those things in which it is: But according to Nature, it is as well in Bodies, as in Argent Vive itself, seeing they are found to be of one Nature: In Bodies more difficultly; in Argent Vive more nigh, or easily, but not more perfectly. Therefore of what kind soever the Medicine is to be, the Medicine of this Precious Stone, must be as well wrought in Bodies, as in the substance of Argent Vive.

XXVIII. But as to the Fixing of Argent Vive, you must know, that it may be done, without being turned into Earth, and likewife fixed with conversion of it.
into Earth. For by hastening to its fixation, which is made by precipitation, it is fixed and turned into Earth. Also by the successive sublimation of it often repeated, it is fixed likewise, and not changed into Earth, but gives Metallick fusion. This is manifest to, and proved by him who has experienced both fixations thereof, even to the Consummation of the Work; both by the hasty precipitation; and also by the slow, with continually repeated sublimations.

XXIX. This therefore is because it has a viscous and dense substance, the sign of which is the grinding of it by Imbibition, and mixture with other things. For Viscosity is manifestly perceived in it, by the much adherency thereof. That it has a dense substance, he that has but one Eye, may manifestly see by its aspect, and by poising the vast Weight thereof. For while it is in its own Nature, it exceeds Gold in weight, being of a most strong Composition. Whence it is manifest, that it may be fixed without consuming of its humidity, and out conversion of it into Earth.

XXX. For by realising the good adherence of the good parts, and the strength of its mixture; if the parts be any wise insipid Fire, it permits it farther to be corrupted, nor suffers it self (by progress of a furious flame, or it) to be elevated into reason of its density want of Aduision, which it not.

XXXI. Hence is of First, The Causes of the ruption of every of the phureity in the profide by fire, which is, 1. From Inclusion of a burning thing them by Inflammation and exterminating the and extirpating for fumption of whatever Gent Vive, is in that
cably rests, rejoycing there-
in, possessing Perfection, as
we have found, with an
Approximate Potency.

XXXIII. Of the Purifica-
tion of Argent Vive. It is
cleansed two ways, either
by sublimation, of which we
have shewed the way al-
ready; or by way of a
Lavament, of which the
way is this. Put Argent
Vive into a Stone, or Earthen
Dish, and pour upon it as
much Vinegar, as is suffi-
cient to cover it: Set it over
a gentle fire, and let it heat
so far, as you may well hold
your Fingers in it, and no
more. Then stir it about
with your Fingers until it
be divided into most small
Particles, in the similitude
of Powder; and continue
stirring it, until all the Vi-
negar be wholly consumed:
After which wash away the
Earthines of remaining with
Vinegar, and cast it away:
Repeating this washing so
often, till the Earthines of
the Mercury is changed into
a most perfect Celestial
colour, which is a sign that
it is throughly washed.
XXXIV. Of the Nature of Argent Vive. There is a necessity of removing its Superfluities; for it has Causes of Corruption, viz. an Earthy Substantie, and an adulterable wetriness without Inflammation. Yet some have thought it to have no Superfluous Earth and Uncleanliness, but that is vain, and not true: For we see it to consist of much lividnes, and not of whiteness; we see also a black and Ferulent Earth, to be separated from it, with easie Artifice, by a Lavation, as above-said. But because we are by that to acquire a two-fold perfection, viz. 1. To make a Medicine. 2. To perfect it. Therefore we must necessarily prepare the same by the degrees of a two-fold purification; for two cleanings of Mercury, are necessary. One by Sublimation for the Medicine, which shall be here shewed: The other by a Lavament for coagulation, which we have shewed at Sect. 33, above.

XXXV. For if we would make a Medicine of it, there is a necessity to cleave it from the Seculency of Earthiness by sublimation: lest it create a livid countenance in projection; and also to remove its fugitive whiteness, lest it make the whole Medicine fugitive in projection, and to keep safe the middle substance thereof is for Medicine; of which necessary Property is not to be brought forth, but to defend it from combustion, and not to make it self, but to make it safe, which is a perfection by manifold Experiences. or: we see Argent Vive now thrown nearly to adhere to Argent Vive, and to be more loved by the same; next to it Gold has place, as being as loved by the same.

XXXVI. Wherefore behold it follows, that Argent Vive is more friendly to its nature; but we see other Bodies not to have so great conformity to, or unity with it; and therefore find them in very deed not to partake of the nature thereof. And whatsoever Bodies we see more to
from adustion, those
as to partake more
the nature of it; there-
ere is manifest, that Ar-
gent Vi's the perfective
dervative from Adust-
, which is the Ultimate of

XXXVII. The second
gre of its Purification, is
Coagulation: And the
hing away of its earthi-
s, for one day only is
ient for it; the method
ich washing we have
declared, at Sect. 33.
neing: Being there-
throughly washed, 
upon it the Medi-
self Coagulation, and it
le coagulated into a
or Lunifick substance,
ng as the Medicine
spared. From what
aid, it is manifest,
argent Vi is not per-
div in its nature; but
atter is, which is pro-
ce of it by our Art.
fo likewise, is it in
Arjenick. There-
ren these it is not possi-
follow nature, but
or natural Artificer.

XXXVIII. It is also un-
deniably manifest that bo-
dies containing the greatest
quantity of Argent Vi are
bodies of perfection. Where-
fore it is to be supposed,
that those bodies are more
igh to perfection, which
ore amicably imbibe Ar-
gen Vi. The sign of this
is the easie suception of Ar-
gen Vi by a Solar or Lu-
nar body of Perfection. For
this same reason, if a body
altered do not easily receive
argent Vi into its Sub-
tance, it must needs be
very remote from this per-
fection spoken of.

XXXIX. The preparation
of Argent Vi. Take of it
one pound: Vitriol Rubified,
two pounds: Rocd Alum Cal-
cin'd, one pound: Common
Salt, half a pound: Nitre, four
ounces: Incorporate all together
and subline. Gather the
white and Dense, and pon-
derous, which will be found
about the side of the Vel-
fel, and keep it for use.
Now, if in the first Subli-
mation, you shall finde it
Turbid or Unclean (which
may
may be thro' Carlefsness) sublime it again, with the same Fœces, and reserve it as before.

XL. The Regiment of Mercury. It is done two ways. 1. You must Amalgamate it, well washed and purified as under directed. 2. You must Distill it and thence make an Aqua Vitæ or Spirit of Wine. The first way. Take of Mercury forty Ounces, of Sol. of Luna, of Venus, of Saturn, and one Ounce, melt these bodies first the Venus and Luna, secondly the Sol, thirdly Saturn: Take all out of the Fire; having melted them in a large Crucible, and your Mercury in readiness; made hot in another: and when the said Metals begin to harden, pour in the Mercury Leisurly, stirring the mixture with a stick, setting it again on the Fire, and taking it off, untill they be all amalgamated, with the whole Mercury. This Amalgama put to be dissolved for seven days. Extract the water with a Cloth, make the residue volatile, giving Fire of Ignition. This again imbibe with its whole water, call it to be generated, and get it to be dried for forty days: you will finde a Stone, which you put to be fixed, so you have a Stone augmentable to Infinity. In this Book have expounded all which we have written divers Books.

XLII. The Sublimate Mercury. If you would perfectly sublime it, you must add to every pound of the common Salt two pounds and a half, Salt-Petre, and a pound: mortify the Mercury wholly, grinding together with Vinegar until nothing of the Mercury appear living in the mixture, then sublime according to Art. It is also profitable.

XLIII. The Sublimates of Red Mercury. Take a pound of it, mix and pound it with Vitroil, then grind it with it from them Red and pleasant.

XLIII. Out of all that has been said, it appears
evident Demonstration that our Stone is produced out of the substance

Argent Vive: But to understand the Closure of Art, you must study to resolve the Sol into their own dry part, which the vulgar call Grey: And it is so, that the ordinary proportion (of the solutive water) may retain only one part of the imperfect body. For if you burn these, you will find the space of 40 days) the body converted into pure water; and the sign of perfect dissolution is nekliness, appearing on its surfaces.

XLV. Sulphur we have proved is corruptive of every kind of Perfection: But Argent Vive is perfective in the Works of Nature, with compleat Regiment. So we, not changing, but imitating Nature, (in Works possible) do likewise assume Argent Vive in the Magistery of this Work, for a Medicine of each kind of Perfection, viz. both Lunar and Solar, as well of Imperfect Bodies, as of Argent Vive Coagulable. And seeing there is a twofold difference of Medicines, one of Bodies, but the other of Argent Vive truly coagulable, we shall here discourse it.

XLVI. The matter per se, of this Medicine of every kind is one only, already sufficiently known. Take therefore that, and if you will work according to the Lunar Order, learn to be
expert in Operating, and prepare that, with the known ways of this Magistry. The intention of which is, That you should divide the pure substance from it, and first part thereof, but leave a part for ce-rating; and so proceeding through the whole Magistry, till you compleat its desired fusion. If it suddenly flows in hard Bodies, it is perfect; but in soft Bodies, the contrary. For this Medicine projected upon any of the Imperfect Bodies, changes it into a perfect Lunar Body, if the known Preparations have been first given to this Medicine: But if not, it leaves the same diminished, yet in one only difference of Perfection it perfects, as much as depends on the Administration of the Order of a Medicine of this kind. But this due Administration not preceding, according to the third Order, it perfects in projection only.

XLVII. A Solar Medicine (of the Second Order of every of the imperfect Bodies, is the same nature and participates of the Regiment of Preparations. Yet in this it differs, in the greater subtilization of parts, by parts ways of digestion, all the commixtion of the Sulphur (under the regimen of Preparation and miffred) with the addition of the matter now know.

XLVIII. The Regiment of it is the fixation of but Sulphur, and the solid thereof: For with this Medicine is tinged, and with it projected upon every of the Bodies diminished from perfection compleats the same in Solar Complement, as much as depends upon a Medicine of the Second Order the known and certain preparation of the imperfect preceding. Also the imperfect projected upon Luna, perfects it much, in a peculiar Solar compleatment.
The Introduction to this Second Book.

HERE are two things to be determined, viz. the Principles of the Magistry, and the operation of the same. The principles of this Art, are ways or Methods, of operations, to which the Artist applies himself in every work of this Magistry: these ways are divers in themselves: As, 1. Sublimation. 2. Descension. 3. Dilution. 4. Calcination. 5. Distillation. 6. Coagulation. 7. Sedimentation. 8. Ceration.

All which we shall with much plainness declare.

II. The perfection consists 1. Of those things, and from the consideration of those things by which it is attained. 2. From the consideration of things helping. 3. From the consideration of that thing which lastly perfects. 4. And from that by which it is known, whether the Magistry was in perfection or not.
III. The consideration of those things by which we attain to the Compleatment of the Work, is the consideration of the Substance manifest, and of manifest Colors, and of the weight in every of the Bodies to be changed, and of those Bodies that are not changed, from the Radix of their Nature, without that Artifice: and the consideration of those likewise that are changed, in the Radix of their Nature by Artifice: with the consideration of the Principles of Bodies, according as they are profound, occult, or manifest; and according to their Natures, with or without Artifice.

IV. For if Bodies and their Principles, be not known in the profound or manifest properties of their Natures, both with and without Artifice, what is superfluous, and what is wanting or defective in them, cannot be known; and our not knowing those, would of necessity hinder us, from ever atta-

V. The consideration of things helping Perfection is the consideration of the Nature of those things which we see adhere to Bodies without Artifice, and to make Mutation: And these are, Marchasite, lampesia, Tutia, Antimony and Lapis Lazuli. And the consideration of those without adherency, such Bodies; such are Salts, Alums, Nitre, Borax, Vine and other things of like nature, : And the consideration of Glass of all sorts, things cleansing by nature.

VI. But the consideration of the thing that perfects, can contain the consideration of all things helping Perfection, the pure Substance of the which from the Substance of that, took beginning and of which it was created. This Matter is not a true Vive in its Nature, nor is it part of it: nor is it wholly but when the Stone is made for...
I. Lastly, The consideration of the thing, or in Tryal and Examination by which it is known, whether the Magistry be Psidection or not; arises the consideration of i. Expel. 2. Cement. 3. Ignition.

II. For Sulphur, Arsenick and Marchasite, are burnings and wholly corrupt: Tutia (of every kind) burns not, yet gives an imperfect Color. 1. Because its adustive Sulphureity, which is easily inflamed and blackens is not removed. 2. Because its Earthiness is not separated: for Adustion may create a Livid Color, and Earthiness may form it.
III. These things therefore we are constrained to cleanse from their burning Sulphuriety or Unctuosity, and Earthy superfluity, and this can be done by no Artifice but by Sublimation: for when Fire ellevates, it makes ascend always the more subtile parts, leaving behind the more Gross.

IV. Hence it is manifest that Spirits are cleansed from their Earthines by Sublimation, which Earthines impeded Ingress, and gave an impure or diminished Color: from which being separated, they are freed from their Impurity, and are made more splendid, more pervious, and more easily to enter and penetrate the density of bodies, with a pure and perfect Tincture.

V. Adustion is also taken away by Sublimation; for Arsenick which before Sublimation was apt to adustion after Sublimation, will not be Inflamed, but recedes without Inflammation; the

fame you may find its phur. And because other things than in Sulphur we saw an adherent Bodies with Alteration were necessitated to a choice of them, and risie them by Sublimation.

VI. Sublimation is the Elevation of a thing by Fire, with durance to its Vessle being done diversly according the diversity of Spirits be sublimed: for some Sublimed with strouggration, others with more rate, and some again with a remiss heat of Fire.

VII. Arsenick, and phur, are Sublimed with remiss Fire; for otherwise having their most parts uniformly mixt conjoinied with the rest their whole sublim would ascend blac burnt, without any
fication: therefore you must find out the profit of the Fire, and the eation, with commis of the Feces or Gosler that they may be kep
VII. In Sublimation a
several degree of Fire is
observed. 1. One, apportioned, as to make
end only the Altered,
or pure, and Livid parts,
but you manifestly see they
are cleansed from their
early feculency. 2. A-
other degree is, that what
the pure Essence remain-
in the Feces, may be
shed with greater force
&c. with Ignition
bottom of the Vessel,
and the Feces therein,
but you may see with
Eye. 3. The other
fire is, a most weak Fire,
which is to be given to the
Feces, without the Feces,
scarcely any thing
may ascend, but that
which is the most sub-
tle thereof, and which
work is of no value,
but it is a thing by help
which Adulsion is made
Sublimed.

1. The whole intention
of Sublimation is,
2. The Earthiness be-
ing removed by a due pro-
portion of Fire. 2. And
the most subtil and famous
part, which brings Adulsion
with Corruption, being cast
away, we may have the
pure Substance, consisting
in Equality, of simple Fu-
sion upon the Fire, and
without any Adulsion, or fly-
ing from the Fire, or Infla-
mation thereof.

X. Now that that which
is most subtil is adusitive, is
evident, for that Fire con-
verts to its own nature, all
those things which are of
affinity to it: it is of affini-
ty to every adusitible thing;
and every thing the more
subtil the more adusitible,
therefore Fire is of most
affinity to what is most sub-
tile.

XI. The same is proved
by Experience; for Sulphur
or Arsnick not sublimed, are
most easily inflamed, and
of the two, Sulphur the
more easily: but either be-
ing sublimed, are not di-
rectly inflamed, but fly a-
away, and are extenuated
without Inflamation, yet
with a preceeding Fusion.

XII. Now the proof in the administration of Faces, with their proportion, is, that such Matter be chosen, with which the Spirits to be sublimed may best agree, and wherewith they may be the more intimately mixed: for that Matter with which they are or may be most united, will be more potent in the retention of the Faces of the Matter to be sublimed; the reason of which is evident.

XIII. But the addition of Faces is necessary, because Sulphur or Arsenick to be sublimed, if they be not conjoined with the Faces of some fixed thing, would necessarily ascend with their whole substance not cleansed, which thing we know by experience to be truth: this is proved, because, if the Faces be not permixed with them thro' their least parts, then the same happens as if they had not Faces, for their whole Essence will ascend without any cleansing.

XIV. Experience proves this to be true because when we full from a thing foreign the nature of Bodies, we sublime in vain, so that they are found in no wise mixed after the ascension being subliming with the Calxes any Body, the subliming is well, and with facility is perfectly cleansed.

XV. The intent of Faces then is, that the administred or taken the Calxes of Metals in them the work of sublimation is easie, by other things most difficult for which cause there is no thing that can be influent in their stead; for without the Calxes or Bodies, the Labor will long, tedious, and difficult, almost to ration.

XVI. But in this there is some benefit, for was sublimed without Faces the Calces of Bodies, is greater quantity, but Faces of lesser: So what is calcined wi
quantity, a greater fire is required.

XIX. Now because fire is a thing which cannot be measured; therefore it is, that error is often committed in it, when the Artist is unskilful, as well in respect to the variety of Furnaces, as Woods and Vessels to be used, and their due joinning.

XX. Therefore in things to be sublimed, you must remove their wateriness only, with a very small fire, which being removed, if any thing ascend by it, then in the beginning, this fire must not be increased, that the most subtil part may (by this most weak fire) be separated, and put aside, which is the cause of Aduflion.

XXI. But when little or nothing shall ascend (which you may prove by putting a little Cotton Weik into the hole in the top of the Alu-del) increase the fire under it; and how strong the fire should be, the Cotton Weik E e 2 will
will shew: For if little of the sublimate comes forth with it, or it be clean, it shews your fire is small, and therefore must be increased: But if much and unclean, that it is too great, and must be diminished.

XXII. When then you find your sublimate to come forth with the Weik Clean, and much, you have the due proportion of your Fire, but if unclean the contrary: For according to the quantity of cleanness, or uncleanness of the sublimate adhering to the Cotton, must you order your Fire in the whole sublimation: by this means you may bring it to its due height without any error.

XXIII. Yet the way of Faces is better, viz. To take Scales of Iron, or Copper calcined: these indeed by reason of the privation of an Evil humidity, do easily imbibe Sulphur or Arsenick, and Unite them with themselves; the method of which the experienced only know.

XXIV. It is fit there that we should rightly form you in the sublimation of these two Spirits [Sulphur and Arsenick] least you should erre through Inaccuracy: We say then, if you put in many Faces and augment not the Fire proportionally, nothing will ascend.

XXV. If you put in a small quantity of faces none of the Calx of Elixir and have not a fit proportion of Fire, the matter will ascend with its substance: So likely will the reason of the Fornace err: For a great Fornace gives a great heat, and if the Fewel and holes be proportionate.

XXVI. If you sublimate a great quantity of matter in a small Fornace, you cannot make a fire great enough for Elevation: If a small quantity in a great Fornace, you will exterminate the sublimation by excess.
Again, a thick For-nace gives a condensate and strong Fire: A thin For-nace, a rare and weak fire, with which you may easily receive a great quantity of matter to be sublimed; first be provided of a sublimatory of such a capacity, that it may contain your matter to be sublimed, the height of ones hand breadth above the bottom: To this fit your For-nace, so as the Aludel, or Sublimatory may be received into it, with the distance of two Fingers round about the Walls, or Sides of the Fornace; which being made, make also to it ten Vent-holes, in one proportion, equally distant, that there may be an equality of the fire in all parts thereof.

XXX. Then put a Bar of Iron into the Fornace transverse, which fasten at each end in the sides of the Fornace, which Bar let be distant from the bottom of the Fornace about a Span, or 9 Inches: About an Inch above it the Sublimatory must be firmly placed, and inclosed round about to the Fornace.

XXXI. Now, if your Fornace can well and clear...
by discharge it self of the Fumosities, and the Flame can freely pass through the whole Fornace in the circuit of the Aludel, it is well proportioned; if not, it is not so. Then you must open its Vent-holes, and if by that it is mended, all is well; if not, you must necessarily alter it, for the distance of the Vessel from the sides of the Fornace, is too small: Wherefore enlarge the distance, and try it, continuing these Tryals, till it can freely quit itself of the smoke, and the flame is bright and clear.

XXXII. But as to the thickness of the Fornace, if you intend a great fire, it ought to be about 5 or 6 Inches; but if a moderate fire, 3 or 4 Inches; if a lesser fire, 2 or 3 Inches thick will be sufficient.

XXXIII. Then as to the Fewel, solid Wood gives a strong and durable fire; lighter Wood a weak fire, and soon ended; dry Wood gives a great fire and short; green Wood a small and long lasting. From the consideration of all these things, the diversity of iron may easily be found out.

XXXIV. In the sublimation of Sulphur, the cover of the Sublimatory be made with a great large concavity within after the manner of an Ambick with a Nose, for the wife the whole sublimation may descend to the bottom of the Vessel, through the great heat, for that is the end of the sublimation. Sulphur ascends not, with force of fire, even Ignition of the Aludel Apparatus, if the Sulphur be not raised, ed in the Concavity above seeing it easily flows, descend again by the end of the Vessel, to the bottom, and nothing be found sublimed.

XXXV. The Aludel is made of thick Glass, other matter is not resistent unless it be thick of the like substance Glass; because Glass, or what is like to it, which Pores, is able to retain
nor are Me-

XXVI. Nor are Me-

XXVII. But the height

XXVIII. The intention

XXXIX. Yet in this we

Ee 4
XL. Another intention is, that what ascends up in the form of powder, near the hole of the head of the _A-ludel_, be always kept apart, from that which is found to have ascended fused and dense in small lumps; porous and clear at bottom thereof, with adherency to the sides of the Vessel; for that it is known to be less of Adustion, than is found to ascend near the hole of the Head; or the sublimation is well formed, if it be found and lucid, and not with inflammation: is the perfection of the liming of _Sulphur_ and _Nick_; And if it be not found, the Work must often be repeated, till so.

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CHAP. LI.

Of Descension, and the way of Purifying Pastils.

I. **There** is a three-fold Cause of its invention. 1. That when any matter is included in that Vessel, which is called, a Chymical Descensory, that after its fusion, it may descend through the Holes thereof, by which descent, we are assured, it has admitted a fluxing.

II. 2. That weak Bodies may by it be preserved from Combustion, after a Diuidion from their whole. For when we reduce Bodies from their whole Substance at once, we cannot reduce all which is first reduced, a Body, should lie whole is reduced, an
V. Then put in the matter which you would have to descend, upon round Rods or Bars made of like Earth, and so placed, as they may be more nigh the top than bottom of the Vessel. Then covering the Vessel, and luting the juncture, set it into the fire, and blow it until it is in Flux, and the whole matter descend into a subjacent Vessel.

VI. But, if the matter be of difficult fusion, it may be put upon a Table plain, or of small Concavity, from which it may easily descend by inclining the head of the Descensory when it is in Flux; for by this means Bodies are purified.

VII. But they are yet better purified by Pastils, which method of Purification is of the same force, with the way of purifying by descention: For it holds the pieces of Bodies as well as a Descensory and better, the way of which is thus.
VIII. Take the body which you intend to cleanse, and granulate it, or file it, or reduce it into a Calx, which is yet better, and more perfect: Mix it with some other Calx, which is not to be melted, and then make the body to flow.

IX. By this method, often repeated, Bodies are cleansed, but not with a perfect Mundification, which is to perfection; yet it is a profitable purifying, that Bodies capable of perfection, may the better and more perfectly be transmuted.

X. For there is an Administration always to go before, and to proceed a Transmutation, all which shall be declared in its proper place.

XI. The Descensory Fornace is made, as before described, and is wonderfully useful to the melting of Metals by Cineritiums and Cementums. For all Calcined Combust, Dissolved, and Coagulated Bodies, are produced by this Fornace; a solid Mass, or Metal.

XII. Cineritiums also a Cements, and Tests, of all Substances, in which Silver, when melted, are put into this Fornace, for the separating the Metal from bed.

CHAP. LII.

Of Distillation, Causes, Kinds, and Fornaces.

I. Distillation is the elevating of Aqueous Vapours in their proper Vessel; and is of three kinds. 1. Either with fire, or without fire.
pure in its Nature; because
by Ascent, Oyls are not so
easily had in their combusti-
ble Nature.

V. And the Distillation,
which is made without fire,
or by Filter, was invented
for this cause sake, to clear
water (whether distilled,
or not distilled) from all
manner of Impurities what-
soever.

VI. Distillation by Ascent
is two-fold, 1. In Ashes, or
Sand. 2. In Balneo, with-
out Hay, or Wool in its
proper Vessel, so disposed,
that the Cucurbit, or Ves-
ca may not be broken be-
fore the Work is finished.

VII. Distillation by Ashes
or Sand, is done with a
greater, stronger, and more
acute fire: But that by
Balneo, with a mild, soft,
or gentle and equal fire; for
Water admits not the Acuity
of Ignition, as Ashes or Sand
do.

VIII. Therefore by that
Distillation which is made
in Ashes, colours, and the
more
more gross parts of the Earth are elevated; but by that in Balneo, the parts more subtil, and without color, and more approaching to the nature of simple Water, only arise. So that a more subtil separation is made by distillation in Balneo, than by a Distillation in Ashes or Sand.

IX. This is evident; for Oyl distilled by Ashes, is gross, thick, and fetid: But that being rectified in Balneo, the Oyl is separated into its Elemental parts; so that from a most Red Oyl, you have another most limpid, white, and serene, the whole redness remaining in the bottom of the Vessel.

X. By this Operation, we come to the determinate separation of all the Elements of every Vegetable; and of that which from Vegetables proceeds to a Being, and of every like thing. But by that which is made by Descent, we attain the Oyl of every thing Vegetable, determinately, and of their like: and by Filteration we accompany the clearness of every thing.

XI. To Distil in
You must have a strong Pan, and fitted to the Pan like to the aforesaid Pan of Sublimation, with the distance from the sides of Fornace, and with like holes upon the bottom of the Pan sifted Ashes must be to the thickness of one breadth [length almost upon the Ashes, the Retort, or Distillatory must be covered round about with the same Ashes, almost as to the neck of the Ashes: Retort, or Distillatory.

XII. This done, put the matter to be distilled into the Vessel with its Ashes, the neck of which must be the neck of the Cucurbit Vesica, lest what is distilled should fly away through the juncture, and the Distillatory: By Vesica, Cucurbit, or Dillillatory, with a Helmetick Head, or Retort must be both of Glass; and fire must be of Steel.
is to be Distilled, and then
the Cover luted on, and fire
made on the top, or over it,
that the Liquor may descend.

XV. To Distil by Filtre.
Put the Liquor to be Distilled,
into an Earthen, Stone, or
Glass Concha, under which
set another Vessel to receive the
Distillation: The larger part
of the Filter put into the Li-
quor, even to the bottom of
the Concha, letting the nar-
rower part hang over the side
thereof, and over the under
Vessel; so will the Liquor fall
down through the Filter in the
lower Vessel, without ceasing,
to the last drop. Where note,
That if the Liquor be not
clear enough the first time,
it must be so often repeat-
ed, till it is as you desire it.

XVI. The Distillatory
Fornace, is the same with
the Sublimatory: But Fire
must be administered ac-
cording to the exigency of
things to be Distilled: The
way of doing which we
have just now taught.
CHAP. LIII.

Of Calcination of Bodies and Spirits, their Causes and Methods.

I. Calcination is the bringing a thing to Dust by Fire, through an abstraction of its humidity, holding the particles of the Body together.

II. The cause of the invention thereof, is, that the adulterative, corrupting and defiling sulphureity, may be abolished by Fire; and it is manifold, according to the diversity of the things to be calcined: for Bodies are calcined; and Spirits are calcined; as also other things foreign to these, but with a divers intention.

III. And seeing there are imperfect Bodies of two kinds, viz. Hard, as Venus and Mars; and Soft, as Saturn and Jupiter; all which are calcined; there was a necessity of calcining them with a several intention of General and Special.

IV. They are calcined with one general Intention when that their corrupt and defiling Sulphureity be abolished by Fire; every adulterous Sulphur which could not be removed without Calcination thereby abolished from every thing whatsoever.

V. And because the Body itself is solid, all reason of that soliditie, internal Sulphureity contained within the continence of the substance of Argent is defended from Adulteration therefore it was necessary to separate the Contaminated thereof, that the Fire might burn freely to every part, might burn the Sulphureity from it, and
V. The common intention of Calcination, is preparation of the Earth, for it is found that it are cleansed by repeated Calcination and Retaining, as we shall hereafter reveal.

IX. The Calcination of other things, is subservient to the Exigency of the Preparation of Spirits and Bodies, of which Preparation we shall speak more at large in the following: but these are not of Perfection.

X. The way of Calcination is divers, by reason of the diversity of things to be Calcined: for Bodies are otherwise Calcined than Spirits, or other things. And Bodies divers from each other, are diversely Calcined. Soft Bodies have one general way, according to the intention, viz. That both may be Calcined by Fire only, and by the acuity of Salt prepared or unprepared.

XI. The first Calcination by Fire is thus: Have a Vessel of Iron or Earth, formed like a Porringer, which let be very strong and firm, and fitted to the Fornace of Calcination, so that under it, the Coles may be cast in and blewed.
XII. Then cast in your Lead or Tin (the vessel being firmly set upon a Trivet of Iron or Stone, and fastened to the Walls of the Fornace, with 3 or 4 Stones being thrust in, stiff, between the Fornace sides and the Vessel, that it may not move: the form of the Fornace, must be the same with the Form of the Fornace of Great Ignition,) of which we have spoken, and shall speak more in the following.)

XIII. And the Fire being kindled sufficient for the fusion of the Body to be calcined, a skin will arise on the Top, which continually rake together, and take off with a Slice, or other fit Iron or Stone instrument, so long till the whole body is converted into Pouder.

XIV. If it be Saturn, there must be a greater fire, till the Calx be changed into a compleat whiteness.

XV. Now understand, that Saturn is easily reduced again into a from its Calx: but with most difficulty: therefore be carefull that err not in exposing it after its first Pulverization to too great a Fire, as reduce the Calx into a before it is perfect: this you must use to tance of Fire, and the furly augmented degrees with Caution, be confirmed in its and is not so easily cible, but that a gent must be given to the compleating of the Calx.

XVI. Likewise be ful that you err not piter, by reason of difficult Reduction, for intending to reduce it find it not reduced, Calx still, or turned Glass, and so then con its reduction impossib.
the Calces of them are perfected, with their considerations.

XX. But herein also is a difference in the Calces of these two Bodies: for Lead in the first work of Calcination is more easily converted into Powder or Ashes than Tin; and yet the Calx is not more easily perfected than that of Tin. The cause of which diversity is, that Saturn has a more fixed humidity than Jupiter.

XXI. The Calcination of Venus and Mars is one, yet divers from the former, by reason of the difficulty of their Liquefaction. Make either of these Bodies into thin Plates, heat them red hot, but not to Melting; for by reason of their great Earthiness, and large quantity of Adustive flying Sulphur, they are easily thus reduced into Calx: for the much Earthiness being mixed with the substance of Argent Vive, the due Continuity of the said Argent Vive is frustrated.
XXII. And thence comes their porosity, through which the flying Sulphur passes away, and the Fire by that means having access to it, Burns and Elevates the same; whence it comes to pass, that the parts are made more rare, and through discontinuity converted into Ashes.

XXIII. This is manifest, for that plates of Copper exposed to Ignition, yeild a Sulphurous Flame, and make pulverizable Scales in their Superfices; which is done, because from the parts more nigh, a more easy combustion of the Sulphur must be made.

XXIV. The form of this Calcinatory Fornace, is the same with the form of the Distillatory Fornace, save only, that this must have one great hole in the Crown of it to free it self from Fusmosities: and the place of the things to be Calcined, must be in the midst of the Fornace, that the Fire may have free access to them round about, but the Vessel must be of Earth, as are Crucibles.

XXV. The Calcination of Spirits You must Fire to them gradually, leisurly increase it, they may not fly, till be able to sustain the greatest Fire, and approach the highest Fixation: their Vessel must be round, every way close, and the Fornace the with the last mention. But you need not use greater Labour than what prevent their flight.

XXVI. Or thus, the form of the Fornace. Let it be made square, length four Feet, and breadth three Feet; Venus, and Mars, or things must be Calcined in strong Dishes or made of Clay, such as of which Crucibles made, that they may endure the strongest for the Fire, to the total subjection of the matter Calcined.

XXVII. Calcinati
The Treasures of the things that weary therefore, for perfect Bodies are cleaned by it, and by reduction its: Calcinate into a solid Body or Mass of Metal: there is our Medicine projected upon them, and is matter of Joy and rejoicing.

XVIII. The Ablutions of Calces. Have a large Vessel, full of pure fresh Water, with this ad the Calx, stirring it so that all the Salt and Alum may be dissolved (which they have been weak) then being decanted the Water gently at the Calx again into water and do as before, be perfectly washed, try and keep it for imitation.

XIX. The Incarnation of the washed. Take the Calx, dissolve it in Vinegar, 2 pounds of Salt, Roch Allom, gin, ana 2 Ounces, in water imbibe 4 Ounces of the forefaid dried Calx it is drank in all the said

XXX. The Reduction of Calces into a solid Mass. Take the former incerated Calx, wash it with distilled Urine, till you have extracted all the Salts and Alums, with the filth of the Calcined Body, which being dried imbibe 4 pounds of this Calx, with Oyl of Tarter 1 pound, in 1 pound of which dissolve Sal ammoniac 2 Ounces, Salt-Peter 1 Ounce: This Imbibition do at several times, drying and imbiving. Lastly dry it, and make it descend through a great descensory, and reduce it into a solid Mass, being purged from its Combustible Sulphureity by Calcination; and from its Tererefireity by its Reduction, so have you it purified from all accidental Impurities and defements which happened to it in its Minera.

XXXI. But its innate foulness, which dwells in the Root of its Generation, must be obliterated or done away, with our Medicine, the greater part of which, **a** contains
contains in itself the substance of Argent Vive, according as the necessity of the Art requires.

XXXII. Again you must note, that Bodies are found to be of Perfection, if in the reiteration of their Calcination and Reduction, they lose nothing of their Goodness, in respect of Color, Weight, Quantity, or Luftre, (of which great care is to be taken in manifold reiterations these Operations) if therefore by repeating the Calcination and Reduction of altered Metals, they lose any thing in their Intercourses of Goodness, it is to be supposed you be not rightly persued in the Art.

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CHAP. LIV.

Of Solution and its Cause.

I. Solution is the reduction of a dry thing into Water: and every perfection of Solution is compleated with subtile Waters, such especially as are acute and sharp, and Saline, having no Feces; as Spirits of Vinegar, of sour Grapes, of acid Pears, of Pomegranates, and the like Distilled.

II. The case of this Invention, was the Subtile-

ization of those things which neither have Furo nor Ingress, by which they lost the great advantage of fixed Spirits, and of things which are of Nature. For every which is dissolved, necessarily have the nature of Salt or Alum, or like.

III. And the nature them is that they give off before their Vitrification.
preparations than a Spirit, purified, calcined, and dissolved: Therefore there is a necessity of mingling such a Spirit with the body; for from these there results good Fusion and Ingress, and true Fixation.

VI. Now we can demonstrate by natural operation, that things only holding the nature of Salts, Alums, and the like, are soluble: for in all nature we find no other things to dissolved but them; therefore, what things forever are dissolved, must of necessity be dissolved by their nature or property.

VII. Yet since we see all things truly calcined, to be dissolved, by reiteration of Calcination and Solution; therefore we by that prove, that all Calcinates approach to the nature of Salts and Alums, and must of necessity be themselves, attended with these properties.

VIII. The way of solution, is two-fold: 1. By hot Ff 3 Dung.
Dung, and by boiling, or hot water; that is, in Balneo; of both which there is one intention and one effect.

IX. To dissolve by Dung, is, That the Calcinate be put into a Glass Vessel, upon which must be affused Spirit of Vinegar, or the like, double its weight: Then the mouth of the Vessel must be so closed, or stop'd, that nothing may go forth, and the matter with its Vessel set in hot Dung to be dissolved, and the Solution afterwards filtrated.

X. But that which is not yet dissolved, must be again calcined, and after Calcination, in like manner dissolved, until by repeating the labour, the whole be dissolved as before, which also filter.

XI. The way of dissolving by boiling water is more speedy, thus: Put the Calcinate in like manner into its Vessel, with Vinegar poured on it as before; and the mouth being well closed, that nothing escapes, set the Vessel buried in a Port of Straw, into a Pot full of water, as in Distillation. Balneo, then kindling fire, make the water for an hour: which deepness, and decant the Solution, and filtrate.

XII. And that which is undissolved, let it again calcined; and then again in the same manner dissolved; which Work so often repeat, till the whole is nished.

XIII. The Dissolution, or dissolving Fornaces made with a pot full of water, with Iron Instruments in which other Vessels artificially retained, they fall nor: These are the Vessels in which Dissolution is made.

XIV. Bodies are twofold way brought to perfection, either 1. by the way of Preparation, or 2. By commixing perfect Bodies with the imperfect, i.e. by Making prepared for the purp
V. Now we say, that the Body cleansed by the way of Calcination (as abridged) and Reduced, may either be filed or Grained thus; being melted we pour it upon a Talcboard full of small holes, over cold water, the water being well stirred while this is doing.

VI. The body thus trickleated, we put into our aqua regia: or AF. take of Nitre and Vitriol, at one halt thereof; or have the filings of the body in the said AF, in a limpid water; then do it of Ferment prewar, to a third part of its weight: Absorb the tar, and revert, or coagulate it, and repeat this; m. After it is reduced the Body, prove it on its reten, and you will reply for the Treasure you have found.

VII. And because we have treated of the perfect administration of Imperfect Bodies, we should now give you the special, true, and certain Rule for every particular body; but that being already done for Saturn, Jupiter, Mars, Venus, and Luna, in their respective Chapters aforesaid, where we treat of their Regiment, we shall refer you thither.

XVIII. Mercury also purified and fixed, has power to take off or away the foulness of imperfect Bodies, and to brighten, or illustrate them. And Fixed Sulphur extracted from bodies, to tinge or colour them with splendor. Hence you may learn a great Secret, viz. That Mercury and Sulphur may be extracted, as well from imperfect bodies rightly prepared, as from the perfect. Purified Spirits also, and middle Minerals, are a great help, and very peculiar, for bringing on the Work to perfection.

XIX. The Dissolving Water, or AF. Take Cyprus Vitriol 1 Pound, Sal-Nitre half a Pound, Roch Alum a fourth part: Dissil * off
off the water with a red hot beat, for it is very solutive; and use it, as we have before in several places taught. This may be made more acute, if in it you dissolve a foot part of Sal Armoniack, etc. cause that dissolves Cal. Sulphur, and Silver.

CHAP. LV.

Of Coagulation, and its Causes.

I. Coagulation is the Reduction of a thing Liquid, to a solid substance, by deprivation of its moisture; for which there is a two-fold Cause; one is the Induration or hardening of Argent Vive (of which we have already treated, Chap. 48. Sect. 8. ad 23. The other is the freeing of Medicines dissolved from their Aquosity which is mixed or joined with them; and so is varied according to the kinds of things to be Coagulated.

II. The way of Coagulating things dissolved, is by a Glass placed in Ashes up to its Neck, and an equal Fire not too hot put under it, and to be continued till the whole Aquosity is Vanished.

III. Now seeing it is possible to remove the principal Essence of any thing in its Nature, the thing itself remaining, therefore it is impossible to separate these corrupt things in them: for this cause the Philosophers have thought this Art not possible to be attained, and we, and indeed other Searchers in Science have been brought to this very State of belief.

IV. By reason of it we as well as they are driven to Amazement, this for...
Along space of time lay the shade of Despair, yet returning to lives, and being permitted with the inward trouble of Dispersion of thoughts and meditations we considered Bodies diminished from Perfection, befoul in the profundity of their Nature, and no pure or clean to be in them, because it was not in them according to Nature; for that which in a thing cannot be in there:

Seeing then nothing perfection is found in it, therefore necessarily in the same nothing consequous remains to be in separation of the substances in them, in the profundity of Nature, therefore by we found somewhat diminished in them, must necessarily be treated, by matter fixt and repairing the de-

Diminution in them the Paucity of Argent Vive, and not right Spillation or Coagulation of the same, therefore to compleat them, you must sufficiently augment the Argent Vive: then rightly Inpiffate or Coagulate; and lastly induce a permanent fixation (of which we shall speak in the next Chapter.

VII. But this is performed by a Medicine created of that: And this Medicine when brought forth into being from Argent Vive, by the benefit of its brightness and splendor, it hides and covers their Cloudiness, draws forth their Lucidity, and converts the same into Splendor, Brightness and Glory.

VIII. For which Argent Vive is prepared into a Medicine; and cleansed by our Artificer; it is reduced to a most pure and bright Substance, which being projected upon Bodies wanting of perfection, will illustrate or Tinge them, and by its fixing power perfect them: which Medicine we declare in its due time and place.
CHAP. LVI.

Of Fixation, and its Causes.

I. Fixation is right disposing a volatile or fugitive thing to abide and endure in the fire: The cause of the invention thereof is, that every Tincture, and every Alteration may be perpetuated in the thing altered, and not vanish.

II. It is manifold, according to the diversity of things to be fixed, which are all the Bodies diminished from perfection, as Saturn, Jupiter, Mars, and Venus; and according to the diversity of Spirits also, which are Sulphur and Arsenick in one degree, and Argent Vive in another: Also Marchafite, Magnesia, Tutia, and such like, in the Third.

III. Therefore those Bodies diminished from perfection, are fixed by their Calcination, because they are freed from volatile and corrupting phureity; the which have sufficiently dealt in the Chapter of Conjunction. Also the manifold repetitions of subliming more swiftly and better abbreviate the time of Conjunction.

IV. For this cause was a second way of Conjunction found out, which precipitating of it, fed into heat, that constantly abide till it be fixed.

V. And this is done by long glass Vessel, the basin of which (made of not of Glass, for that would crack) must artificially connected with good luting; and ascending matter, which adheres to the sides of Vessel, must with a
Chap. LVI.

Geber.

LVI.

On or Stone be thrust to the heat at both ends, and this precipitation and till the whole mixture be fixed. How Sulphur, Oak, Argent Tive, Magnesia, and Tutil to be fixed, we have set in their proper Chapter going.

VII. By this Fornace, and this way the Ancient Philosophers attained to the Work of the Magistry; which to Men truly Philosopher, may be easily known, from what we have more than enough demonstrated in these our Books. And by those especially who are real searchers out of the Truth; we have given you the Figure of the Athanor, yet let not this stop your farther invention, if you can possibly find out any thing more fit and ingenious.

Chap. LVII.

Of Ceration, and its Cause.

Ceration is the mollification, or softening of a hard thing, not fusible, and aquefaction; Whence it is evident, that the cause of the Invention of it was, That the matter which had not ingress into the Body for

CHAP. LVII.
for Alteration, (by reason of Privation of its Liquefaction) might be softened, so as to flow, and have Ingrefs.

II. Wherefore some thought Ceration was to be made with liquid Oyls and Waters, but that is error, and wholly remote from the Principles of this Natural Magiſtery, and denied by the manifefṭ Operations of Nature.

III. For we find not, in those Metalick Bodies, that Nature has placed an humidity soon, or easie to be taken away, but rather one of long duration, for the necessity of their Fusion and Mollification: For had they been replenished with an humidity easie, or soon to be removed, it would necessarily follow, that the Bodies would be totally deprived of it, in one only Ignition; so that none of the Bodies could afterwards be either hammered or melted.

IV. Therefore imitating the Operations of Nature, we follow her way in tiding. Nature Cerates Radix of fusible thing-an humidity, which in all humidities, and endure the heat of Therefore it is necessity us also to Cerate with like humidity.

V. But this Ceration humidity is in nothing more possibly, or nearly found, than in Thumb; in Sulpur and in Nick, nearly; but nearly in Argent Whose humidity we to leave their Earth reason of the strong which they have, and nature has bestowed on them in the Work of Mixture.

VI. But in all other having humidity, you find by experience, the fame is separated in lution from their Fusible substance; and after alteration thereof, that are deprived of all humidity: In Spirits aforesaid is not so; so that we omit taking them in Work of Ceration.
The way of Cerating them, is thus: You blime them so often, and thing to be Cerated, maining with their by in it, they give good. But this cannot be before the perfect thing of them from e-corrupting thing.

And it seems bet-one that these should fixed by Oyl of Tar-lead every Ceration, fit necessary in this Art be with them.

Our Philosophick Cer-Water is thus made. Oyl Distilled from the Egg: Grind it with much of Sal Nitre, Sal Armoniack, and, will be very good. Or, with Sal Alkoli, and before: And the ou reiterate this la the better it Incerates. Oyj, the aforesaid Oyl, Oyl of Tartar, and Oyl.

Red Incerative Oyl is thus made. Take Oyl of Yolks of Eggs, or of Humane Hair, to which adjoyn as much Sal Armoniack; mix and distil: Repeat this Distillation three times, and you will have a most Red Incerative Oyl.

Oyl of Verdigrise is thus made. Dissolve Verdigrise in Water of Sal Armoniack, with the same coagulated, mix Oyl of Eggs, and distil the mixture, which Distillation repeat thrice; so shall you have Oyl of Verdigrise, fit, and profitable for Inceration.

Oyl of Gall; it is made by Distilling an Oyl from the Gall, as from human Hair; doing in all things as in the former.

I do not say, that these Oyls can give a Radical Mineral Humidity, as in Sulphur and Arseneick. But they preserve the Tincture from Combustion, until it enters, or makes an Ingrefs; and afterwards they fly in the Augmentation of the fire.
XIV. After the Matter is Incerated, it may be necessary to melt it, which you must do in a Furance, or Melting Furnace. This Furnace is that in which all Bodies are easily melted by themselves. It is a much in use among of Metals: Also Am
cum is melted in this nace, and Tinged wit
tia, or Calaminar is, known to such as have Tryal.

C H A P. LVIII.

That Our Medicine is two-fold, One for White, and One for the Red. Yet the have One only Medicine for both, which most perfect.

I. We Demonstrate that Spirits are more affinuated to Bodies, than any other thing in nature; for that they are more United, and more friendly to Bodies, than all other things; so that we affirm, that these alterations of Bodies in the first Invention, are their true Medicines.

II. And as we have been exercised in all kinds, in the transformation of imperfect Bodies, with firmutation to a perfect Lunar and Body; so we find the Medicine for them divers according to the tention of the Bodies transmuted.

III. And since Metals be transmuted are of fold Kind, viz. Argent Coagulable in Perfection, and Bodies diminishe
diminish in Perfection; and these manitold, some being sustaning Ignition, as
LVIII. \[\text{GEBER.}\]

Vin. GE BE R, p. 447; others soft, not making it as Saturn and others; the Medicine pertaining must also be necessary manifold.

\[\text{And altho Mars and} \]

\[\text{Venus} \]

\[\text{be of one kind, yet differ in a certain property, the one being Fusible, the other not; therefore Mars is feed with one Medicine and Venus with another.} \]

\[\text{The first indeed is} \]

\[\text{unclean, but the second} \]

\[\text{Redness and Green} \]

\[\text{which force a diversity of a Diversity in Medicine.} \]

\[\text{Also the soft Bodies,} \]

\[\text{and Jupiter, seeing is differ, do necessitate also a diversity:} \]

\[\text{the first of them is called Unclean, the latter Redness and Green} \]

\[\text{which force a diversity of a Diversity in Medicine.} \]

\[\text{VI. Since then in every of the Imperfect Bodies is found a two-fold Matter, Solar and Lunar; the Medicines perfecting all Bodies, will be in number Eight.} \]

\[\text{VII. So also Argent Vive is perfected into a Lunar and Solar Body; therefore of the Medicine altering or perfecting it, there is a two-fold difference: so that all the Medicines which we have invented, for the Compleat alteration of every imperfect Body, will be in number Ten.} \]

\[\text{VIII. However, with constant and continued Labor, and great search and invention, we have been desirous to exclude the Use of these Ten Medicines, by the Invention and advantage of One Only Medicine: and with our long and very laborious search, by certain Experience, we have found One Medicine, by which the hard was softened; the soft} \]

\[\text{Body: and one Citrine, changeing into a Citrine Solar Body.} \]
Body hardned; the fugitive fixed, and the Soul illustrated with Splendor or Brightness ineffable, and beyond Nature.

IX. Notwithstanding, it is here expedient, that we should particularly speak of all these Medicines with their Causes, and the evident experiences of their probations. We will then declare the series of the Ten Medicines, fitted to all the Bodies, then to Argent Vive, and lastly proceed to the Medicine of the Magistracy, perfecting all Bodies; yet with the preparation imperfect Bodies need.

X. And least we should be carped at by the Envious, as Writing an insufficient Treatise of Art, We here first of all present the preparation of all the imperfect Bodies, assigning the Causes of the necessity thereof, by which (in Our artifice) they are made apt to receive the Medicine of Perfection, in every degree of Whiteness and Redness, and to be perfected by it: and after the Narration of all the Medicines before mentioned, themselves. The Preparations of Saturn, Mars, Venus, and Vive here mentioned Chap. 42. Sect. 14. Chap. 43. Sect. 11. Ch. Sect. 12, 13, 14. Chap. Sect. 12, 13. Chap. 48. Sect. 33. The preparation Medicines, see Chap. Sect. 15, 16, 17. Chap. Sect 18. ad 23. Chap. Sect. 6. Chap. 48. Sect &c.

XI. From what has been said, 'tis evident, that Nature left Superfluous deficient in every other Bodies that are imperfect has been in part destroyed since it happens the mutable Bodies perfection, are of a rude kind, viz, soft and Ignition, as Saturn and Jupiter hard and not fublime as Mars and Jupiter, the first indeed of all, with Ignition; Nature taught us, That accord
The diversity of Essences is Radix of their Nature, divers Preparations, acceding to their Wants, be administered to white, a little livid, crushing much, a little founding, and something bright; Of the Differences of which we have already spoken in their particular Chapters a-

X. There are two Bonds of Imperfection of one sort, viz. Lead, which is red, or Saturn; and Tin, is White, or Jupiter; from the innate Root of their nature, are divers from other, in the propriety of their hidden as well as in those are outward.

XI. For Saturn is clouded, ponderous, black, but stridor or crashing, mute: But Jupiter is white, a little livid, ponderous, black, but stridor or crushing, mute.

XIV. From which Causes of Difference, according to more and less, you must collect the order of the Preparations; wherein we have shewed, first, The Preparation of Bodies; afterwards of Argent Vive co-agulable. Now in the preparation of Bodies, nothing of Superfluity is to be removed from their profound, or inward Parts, but rather from their manifest or outward.

CHAP. LIX.

The Medicine, Tincture, Elixir, or Stone of the Philosophers in General.

I five different Properties constituting this Medicine.

I Nlefs every thing superfluous be taken away, either by Medicine or preparation from imperfect Bodies, viz. Every superfluous Sulphureity, and every unclean Earthiness.
they cannot be purified, so, as that in Fusion they be not separated from the Commixtion after pro-

Impression of Tincture

jectation of the Medicine altering them: when you have formed this you have found one of the five dif-

II. Also, if the Medicine do not illustrate, and alter and alter into a White or Citrine Color (according to what your intention is) inducing a splendid brightness, and admirable Luci-
dity; Bodies diminished from perfection are not perfected to the utmost.

III. So also, if it abides not Lunar or Solar Fusion, it is not changed into per-

V. If it attains not weight of Perfection,

fection; because it abides not in the Tryal; but is altogether separated, and recedes from the Commixti-

inger the true ponderosity of an a and Sol,] it is not in-

o; which you may more amply determine by the Cineritium, of which we shall speak hereafter.

IV. If likewise the Medi-
cine be not perpetuated with a firm alteration, so that the
I. Preparations of the Medicine, that it may give before said different Processes.

Now since it changes without the alteration of Nature, therefore it necessarily to be prepared, so that it may be mixed in the profundity of its sublimation. That its substance may be made such, may be mixed even in the profundity of the Borax, without separation for ever.

But this cannot be without it be very subtilized with cer- tain determinate sublimis, as we have taught p. 48. Sect. 3, 4, 5, 6, 7. (lying: Likewise its Alum cannot be perfect, unless it be fixed, if it illustrate, unless it splendid substance extracted from it according to the regulation of the fire, and way of fixing) that in removing its humidity, so much may be still left, for compleat and perfect Fusion.

IX. Whence it is evident, that it should have such a Preparation, as may make it a most fulgent and purely clean substance, and fixed also; but these things must be done with such great Caution, (in respect to the regulation of the fire, and way of fixing) that in removing its Humidity, so much may be still left, for compleat and perfect Fusion.

X. If by this Medicine, you would soften Bodies hard of Fusion; in the beginning of its Preparation, a gentle fire must be exhibited: For a soft fire is Conservative of Humidity, and Perfective of Fusion.

XI. There is also many other Considerations of the Weight, with their Causes...
and Order. The Cause of great weight, is, the subtilty of the substance of Bodies, and uniformity in their Essence: By which the parts of them may be so condensed, that nothing can come between. And the Density of Parts, is the encrease of weight, and the Perfection thereof.

3. The Six Properties of things from which the Medicine is extracted.

XII. First, They have in themselves an Earth most subtil and incombusitible, altogether fixed with its own proper Radical Humidity, and apt for fixing.

XIII. Secondly, They have an airy and fiery Humidity, so uniformly conjoined to that Earth, that if one be Volatile, so is the residue: And this same Humidity abides the fire beyond all Humidities, even to the compleat termination of its own Insipissation, without Evaporation, inseparable from the Earth annexed to it, with a come permanency.

XIV. Thirdly, The Dispersion of their Natural Humidity is such, that with the help of its own Oleag in all differences of properties, it contemplates, the Earth annexed to it, with such an Unctuosity and with such a HomeoMorphism equal Union, and of inseparable Conjunc in which after the degree of Natural Preparation, it gives good Fusion.

XV. Fourthly, The Ceruminous Property, is one; not great purity of Essence, but so artificially cleansed as to all Combustible matter of that it burns not any longer with which it is conjointly but preserves them dry. Combustion. Hermes. 12. Sect. 5. aforegoing.

XVI. Fifthly, It is Tincture in it self so real, and splendid, White, Red, clean and incombusitible, stable and fixed, that the fire cannot prevail
Nor if sulphurous, Adustive, sharp, Corrodmg Bo-
corrupt and Defile me.

XII. Sixthly, The whole
sublimum, incerated with
al Compleatment, is
of great Subtily and Te-
of Matter, that after
end of its Decoction, it
ains in Projection of
gain Fusion like water,
profound Penetra-
to the greatest perfe-
of the Body to be
Transmuted, how Fixed fo-
t be; adhering there-
wh an inseparable Uni-
Conjunction, against
orce of the strongest
and in that very hour,
ure of its own Spi-
ly, reducing Bodies to
ility.

II. Seven Properties of the
Medicine it self.

XIII. First, Oleaginity,
ng in Projection Uni-
Fusion, and Diffusion
Matter: For the
thing after Projection
Tincture, is the fin-
den and due Diffusion of
the Medicine it fell, which
is perfected and rendered
viscous, with a Mineral
Oleaginity.

XIX. Secondly, Tenuity of
Matter, or the Spiritual sub-
stance thereof, flowing ve-
ry thin in its Fusion, like
Water, Penetrating to the
Profundity of the Body to
be Transmuted, for that im-
mortally after Fusion, the
Ingression thereof is neces-
sary.

XX. Thirdly, Affinity, or
Vicinity, between the Elixir
Tincture, and the Body
to be Transmuted, giving
adherency in Obviation and
Retention of its like; be-
cause immediately after In-
gress of the Medicine, Ad-
herency is convenient and
ecessary.

XXI. Fourthly, Radical
Humidity, Fiery, Congeal-
ing, and Consolidating the
Parts retained, with adhe-
rence, to what is Homogene
to it, and the union of all
its said Homogene parts,
inscapably for ever: Be-
cause
cause after Adherency, Consolidation of the parts by a Radical and Viscous Humidity is necessary.

XXII. Fifthly, Purity and Cleanness, giving a manifest Splendor in the Fire, but not burning: for after consolidation of the purified parts, it is left to the actual Fire to burn up or consume all extraneous Superfluities not consolidated: wherefore purification is necessary.

XXIII. Sixthly, A Fixing Earth, temperate, thin, subtil, fixed, and incombustible, giving permanency of Fixation, in the solution of the Body adhering to it, standing and persevering against the force of the strongest Fire: for immediately after Purification fixation necessarily follows of course.

XXIV. Seventhly, The pure White or Red, giving splendid or perfect Color, viz. the Luminification or fixation of the Bodies to be transmuted; for that fixation a pure Tinctorial Color tinging another body; Or a Tincture, that the Matter to be transmuted into true Silver or is absolutely necessary.

CHAP. LX.

Of the three Orders of the Medicine.

I. Of Medicines of the first Order.

Subtlety of the matter is necessarily required, as well in the preparation of Bodies, as in the perfecting of the Medicine; because of much the greater we have Bodies to be transmuted to, so much greater is the perfection they are brought by Art, for which reason...
here declare the difference of all Medicines, this is three fold, according to three Orders.

II. A Medicine of the first Order is every preparation of Minerals, which, lofted upon the imperfect Bodies, impresses upon it an Alteration, but does not a sufficient oblation; yet the said Body is thereby aged and Corrupted, the total vanishing of the Medicine, and all its mixtions.

I. Of this kind is evesublimation dealbative of Mars or Venus which receives not Fixation: and of this kind, is every additament of the Color of Sol in Luna, or of Venus combined, and Zyniar, and the like, set in a Fornace of emertation.

This Order changes with a mutation not durable by diminishing it fell by exhalation or Evaporation. And of this kind are the described, Chap. 44.

V. A Medicine of the second Order, I call every preparation, which being projected upon Bodies diminished from perfection, alters them to some certain degrees of perfection, wholly leaving other degrees of Corruption, as is the Calcination of Bodies, by which all that is fugitive is burnt away and Consumed.

VI. And of this Order are the Medicines Tinging Luna perpetually yellow, or perpetually dealbating Venus, leaving other differences of Corruption in them.

VII. Now seeing the Medicine of Bodies to be cleansed is one; but of Argent Vive perfectly Coagulable another, we will first...
of all declare the Medicines for Bodies; and then afterwards the Medicine of the same Argent. Vive, coagulable into a true Solifick and Lunisick Body.

VIII. A Medicine of the second Order is that which does indeed perfect imperfect Bodies, but with one only difference of perfection. But seeing there are many causes of Corruption in every of the imperfect Bodies, as in Saturn a volatile Sulphureity, fugitive Argent Vive (by both which Corruption must necessarily be induced,) and its Terrestrity: therefore Medicines of this second Order, are such as can only remove one of them, or covering it, adorn the same, leaving behind it, all the other causes of Imperfection.

IX. Since then in Bodies, there is somewhat impermutable, which is innate to them in their Radix, and which cannot be taken away by a Medicine of this Order: that Medicine, which totally removes that, from the mixture, must be a Medicine of the third Greater Order.

X. And because we declare the Superfluities of the Volatile, to be removed by way of Calcination, and the Earthiness, not nate, abolished by repeated Reductions; therefore there was a necessity of inventing a Medicine of this second Order, which must indeed palliate the innate, soften the hard, and den the soft Bodies, according to the perfection of their Natures, and not altogether philtically; but perfectly constitute a true Lunisick or Solisick, of imperfect Bodies.

XI. Since then it is manifest, that in Bodies only the hastiness of Melted cannot be taken away, nor the innate impurity of the Radix of their principles be removed; the invention of this Medicine was necessary, which in projection might Inspire their Tenuity, and Infla...
X. GE BER.

3. Of Medicines of the third Order.

XIV. This is every preparation, which when it is projected upon Bodies, takes away all Corruption and perfects them, with all the differences or signs of perfection. But this is one only, and therefore by reason of it, we are not obliged to the use of the ten Medicines of the second Order.

XV. Of this Order there is a twofold Medicine, viz. Solar and Lunar, yet but one in Essence, and which have but one way in Operating; and therefore by our Ancestors, whose writings we have read, it is called One only Medicine.

XVI. However there is an addition of a Citrine Color, made of the most clean substance of fixed Sulphur which constitutes the difference between the one for the white, and the other for the yellow, viz. the Lunar and Solar Medicine, the latter containing that Color.
Color in it self, but the o- ther not.

XVII. This is called the third Order, or Order of the Greater Work; and that because greater Care, Prudence, and Industry is required in the Administration thereof, and the preparation thereof to perfection, than in any of the former; and also for that it needs greater Labor and longer time to compleat it for the highest Purity.

XVIII. Therefore the Medicine of this Order is not diverse in Essence from the Medicines of the second Order, but only in respect of Degrees, as being more subtilized, and exalted to a much higher degree of Purity, Tincture, and Fixity, in the making and preparation thereof, which is long continued course of Labour.

XIX. All which dost in their proper place appear clared with sincer Speech, and the work of preparation Exacly, but its Causes, and more Verity; as also the degrees by which it is brought to Perfection.

XX. For the Medicine needs one where preparation: but the other, for the preparation of its Tin- ing with the Administration Sulphur Tinging it which we have abundance Spoken Chap. 46. Sect. 12, 13. Chap. 47. Sect. 12, 14. and Chap. 48. 43, 44. afo foregoing.

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C H A P. LXI.

How Ingression is procured.

I. Ecause it happens sometimes mix, and that a Medicine will time not, therefore with
the way of proceeding, i.e., how every particular part, not entering, may profoundly acquire itself into a Body.

V. Or, We give Ingress to those which are not suffered to enter by reason of their Spissitude, or Thickness, with a manifold Repetition of the Sublimation, of Spirits not Inflammable upon them, to wit, of Arsenick, and Argent Viva not fixed; or with manifold Reiteration of the Solution of that which has not Ingress.

VI. Yet this is a good Caution concerning things Impermixable, viz. That the Body be dissolved, which you would have to be changed and altered by these: and the things likewise Dissolved, which you would have both to enter and to alter.

VII. Nevertheless Solution cannot be made of all parts, but of some; with which this or that Body, not another, must be imbied time after time.

VIII. For by this means it
it has Ingress only into this or that, necessarily; but this does not necessarily happen into any other Body.

IX. Every thing then must needs have Ingress by these ways; by the benefit whereof, it depends on the nature of that, to have In-

gress (as we said before) and to Transmuted with Commissiotion found or.

X. By this precedent course, is compleat number of Ten cines, with a sufficient duction of them, to the Great Work it self.

C H A P. LXII.
Of the Cineritium.

I. T H E Solar and Lunar substance is only permanent in the Tryal by the Cineritium: Therefore searching out the true Differences of the Substances of these perfect Bodies, and likewise the Causes of the Cineritium, we shall make tryal which of the Imperfect Bodies do more, and which do less endure or abide in the Examen of this Magistry.

II. But we have already sufficiently declared the Secret of these two Bodies in the Profundity of their substance, viz. That the dix, or first Princip being, was a large qu of Argent Vive, and the rest substance of it; and more Subtil, but after Inspissate, till it could Fusion with Ignition.

III. Therefore wh Bodies diminished Perfection, have more Earthiness, the less able to endure in this Examen what have less Earth do more endure it.

IV. Because these deed more adhere, by
Subtilty of their closelly Perm'ixing titing them: So like-

Bodies that are of Tenuity, or on the art, of greater Spiffi-
e, an those which are Perfection, must necce-
dlye wholly separated into Cmmixtion.

for being not of the union, they are for sure take separated: Indeed Bodies which ake of a lesser quantity Arnt Vive, are more ly separated from the Cmmixtion.

Tis evident then, being Saturn is of much ifhts, and contains a fall quantity of Ar-

Vive, and of an easie for Liquefaction, the mostly opposite aineritious Examen; these of all Bodies, by Avice of the Ciner-

east enduring in the Cmmixtion, yea it is se-
ed and vanishes most.

all imperfect Bodies, it most gives way and recedes; by that it is more fit for the Examen of our Magistrity, and the reason is, because it sooner takes its flight, and sooner draws every of the imperfect Bodies with its self from the mixture.

VIII. Also by reason of this, the greater quantity of the perfect Bodies is pre-

erved for the strong Com-
bustion, or mighty devour-
ing force of the Fire of the Examen: and therefore by the tryal of Lead, it is less burnt, and more easily pu-

rified.

IX. And because the sub-

stance of Jupiter, consists more of Argent Vive, and partakes of a lesser quantity of Earthiness, whereby it is of greater purity, and of a more subtil substance; therefore it is more safe in the Mixtion, than Saturn and Venus; because it more adheres in the profundity thereof.

X. And for this cause a larger quantity of the per-

fect
feito Body is absumed, before Jupiter conjoyned can be separated from the Commixion: Venus gives Fusion with Ignition; but because its Fusion is flower of a perfect Body, therefore it is separated from the Commixion, yet more slowly than Saturn, by reason of the Ignition of its fusible Substances.

XII. Mars has not Fusion, and therefore is not permixed, which is caused for want of Humidity: but it happens that it is permixed with vehemency of Fire; then because it has not Humidity enough of its own, by imbibing the Humidity of Sol or Luna, it is united thereto in its least parts.

XIII. Therefore, there is much Earth, and Argent Vive, and want of Ignition, yet it can by no Artifice be separated from them. By this Artifice of the Cinerarium come to the true reduction of every Body, if we understand perfectly we have writ.

XIV. There are two kinds of Fusion, perfect, abiding tryal, to wit, Sol and Saturn, by reason of their Composition, which comes from their good Mixtion and the pure Substance.

XV. The way of working this Tryal is thus, sifted Ashes or Calx, or order of the Bones of Ashes of Calcined, or a Commixtion all, or some of them with Water, and make mixture firm and solid your hands; and in the flatish lump, make a small quantity of Glass to Powder, which lay to
WHEN DRY, PUT YOUR TAPE INTO THE HOLLOWNESS of which you would try it, and then blow with some flux, cast part after part of lead, and blow with strong ignition.

WHEN you see it adher with a strong Concision, is not pure; therefore all the lead be exposed, when that is gone off, then motion yet ceases not, yet pure; cast lead upon it, and blow for until the lead va...it do not yet rest, reb...casting in of more and blowing upon it, the till or quiet, and you can and clear in its surface.

XVIII. This done, take away the coals, scatter the fire, and put water upon the test, for you will find it throughly proved: and if while you are blowing this proof, you cast in glass, the bodies will be the better and more perfectly purified; because that takes away the impurities, and separates them.

XIX. OR, INSTEAD OF GLASS, YOU MAY CAST IN SALT, BORAX, OR A LITTLE ALUM: THIS EXAMEN OF THE CINERITIUM OR TEST, MAY IN LIKE MANNER BE MADE IN A CRUCIBLE OF EARTH, IF THE FIRE ROUND ABOUT IT BE BLOWED, AND UPON THE SURFACE ALSO OF THE CRUCIBLE, THAT THE BODY TO BE PROVED, MAY THE SOONER FLOW, AND BE PERFECTED.

CHAP. LXIII.

OF CEMENTATION, AND ITS CAUSES.

WE NOW COME TO CEMENT: AND WHEREAS SOME OF THE EXAMEN OF BODIES ARE MORE, AND OTHERS LESS...
less burned by the Calcination of fire, i.e. they which contain a greater quantity of burning Sulphur more, but they which contain less, less. Therefore seeing Sol, has a lesser quantity of Sulphur, than other Metallic Bkodies, it is not (in the midst of all Mineral Bodies) burnt by the force of fire.

II. And seeing Luna also, next to Sol, partakes of a less quantity of Sulphur, than the other four Bodies; yet has more Sulphur than Sol; therefore it can less bear the strong Ignition of a violent Fire for a long space of time, than Sol can. And by consequence, less bear things burning by a like nature, but Venus less than it, because it consists of more Sulphur still, and of greater Earthines than Luna, and so can less bear the violent force of Fire.

III. Jupiter also less than Sol or Luna, because it partakes of greater Sulphur-reity, and Earthiness, than either of them; yet it is less burnt by violence of Fire than Venus, but more by Sol, or Luna.

IV. Saturn in its mixtion by nature, more of Earthiness and Sulphureity, than either of the before named; and therefore is more burnt, by mation or violence of Fire, and is sooner, and more firmly inflamed, than said Bodies; because Sulphureity more conjoyned, and more than Jupiter.

V. Mars is not burnt it self but by Accidents when it is mixed with dies of much humidy; imbibles that Humidity reason of its own without the same; and therefore being conjoyned, it is not more inflamed or burnt; the Bodies with which it is conjoyned or united, being Inflamable nor Comble.

VI. But if Combustive Bodies be mixed with it, necessarily happens depending to the nature of Combustion that Mars, but...
and inflamed. Seeing therefore, that Cement is one of Inflammable things, necessary cause of its ignition is manifest, viz. Combustible things being burned.

And since there is only body incommoded, that alone, or what is parted according to nature of it, is kept safe. But which abide and which lets, are with their Causes: it abides more, but lets, Jupiter yet lets, Venus less than Jupiter, Earth least of all.

The way of Examination by Cement is thus. First compound it of Inflammable things, of which kind blackening, flying, piercing things, viz. Vitriol, Alum, Sallomoniac, Verdigris, or Plumous Alum, very small quantity of, with Humane Urine and other like acute, penetrating things: All are made into a Paste, the Urine aforesaid, and upon thin plates of that Body, which you intend to examine by this way of Probation.

IX. Then the said plates must be laid upon a Grate of Iron, included in an Earthen Vessel; but so as not to touch one another, that the power of the Fire may have free and equal access to them. Thus the whole must be kept in Fire, in a strong Earthen Vessel, for the space of 3 days, but with this Caution, That the plates may be kept Red Fire hot, but not melt.

X. After the third day, you will find the Plates cleansed from all impurity, if the Body of them was perfect; if not, they will be wholly corrupted and burnt in the Calcination.

XI. Some expose Plates of Metal to Calcination, without a Composition of Cement, and they are purified in like manner, if the Body be perfect: If not, they are totally consumed. But in this kind of Examination they must have a longer space of time, (for that
they are purified by the only force of Fire) than if they were Examined by the help of Cement.

XII. And for that the nature of Luna differs not much from the nature of Sol, therefore of necessity it rests with it in the Tryal by Cement, and there is no separation of Bodies one from another in these two kinds of Tryal, unless that be caused by reason of the Diversity of the Composition of their substances.

XIII. For from thence results the Diversity of Fusion, and Thickness, or Thinness or Rarity, which are indeed the causes of Separation; for that, between the strong Condition of some, the Substance is not corrupted, the Substance of the Neous Body, in as much a mixtion of them, or be made through their parts.

XIV. Therefore in a commixture, they necessarily be separated each from other, with the total corruption of Essences. And the proving of imperfect Bodies discerned, when the by Ingenuity of preparation found to be of the Fusion, Ignition, and Dignity.

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### CHAP. LXIV.

**The Examen by Ignition.**

I. Since Bodies of greatest Perfection, with determinate Ignition, are found to receive the Fire before fusion of them; therefore we say, if our design is to find out the compleat alteration of them, there is a necessity too to such Bodies to their

II. And before the perfect Bodies be Fully see them admit Ignition Inflamation of a part Celestine Color, an
their Ignition comes, the whiteness of Fire, by the Eye can in wise be discerned.

'Tis evident then, the perfect Ignition of this is before Fusion, with the Redness, and not whiteness, which the cannot behold: for if prepared Bodies be Molten before they are red hot, Fire, they stand not faction.

And if they be made sore hot with labor, and Violence of Fire, their Ignition is not true and ne; and this indeed is seen in Soft Bodies, for the same is only found in.

Because Ignible Bodies do not easily in the way of preparation admit Ignition; nor Fusible Bodies the right Fusion, which we find to be in Bodies perfect according to Nature.

VI. If Bodies prepared, in their Ignition, give not a flame of a pleasing Celestine Color, their preparation is not compleat.

VII. And if any part of the Weight, Color, Beauty, Ignition and the like, be found diminished, by reason of the Differences, or force of the Preparation, you have not rightly proceeded: therefore you must search again till you find out your Error, and chance to hit upon, the right way through the Divine goodness.

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C H A P. LXV.

The Examen by Fusion or Melting.

Fusion with Ignition is the only Argument for section; yet not with kind of Ignition, but Ignition in which the Body waxeth not altogether white; and with Ignition in which is not made a dull paleness of Fire, and in which, the body is not sub-

H h 2 de}
denly Melted, or flows not immediately after Ignition.

II. For when a body flows with the very small force of a weak Fire, either without Ignition, or with a pallid Ignition; the body thus prepared, must needs be still an imperfect body.

III. And if a body after Fusion, be not suffered presently to coole, and its Ignition be presently turned wholly into blackness, and by reason thereof, looseth its Ignition, before it becomes hard, it is not a body brought to perfection, of what kind ever it be. Now this is from its softness, and is one of the kinds of imperfect bodies.

IV. If the Ignition of a body before Fusion thereof be made with great Labor, and Violence of a strong Fire, and with a Ray of brightness Inestimable, altogether white and shining, it is not a perfect body, but a body of hardness altered.

V. If also after Fusion thereof, and when from the Fire, it be fently hardned, that it not, the fulgent Ignition thereof yet remaining, not a body of Lunar or lar perfection, but cur under the nature of the differences of Mars.

VI. By what has been said, then, it is evident that in bodies Fusible, a twofold Ignition may be the same before Melting of them; yet the instances, viz. one Pale another Red and clear; a third most white, shine full with Rays.

VII. The first of these is an Ignition of soft Body; the second of perfect Body; the third of hard Body; for the perfection of Fusible bodies, you must by Reason, and by considering, resolve.
The difference of all Fusion; thus may you find it out, otherwise not.

CHAP. LXVI.

Examen by Vapors of acute things.

Perfect Bodies exposed over the Vapors of acute things, viz. things Sharp, and Saline, are apt either nothing at all, or to emit a most Celestine Flos.

But Sol or Gold flowers: yet Sol or Luna not being exposed over Vapors of the said acute things, we find to Flower, yeild a most defect. Celestine Flos: of which, Sol is more delightful than that of Luna.

We then (from feeing) imitating Nature, a manner produce a godly Celeste Color in preparatives, which Color is not by the goodness of Vice, as we have fully declared.

Whatever prepared then, being put over the Vapors of acute things, do not produce a pleasant Celestine Color, they are not yet brought to the total Perfection of their preparation.

V. There are some bodies, which in the Examen of Saline things, flower in their Superfices, with a dull Red, or dull Citrine Color mixt with Greenness: of this kind is Mars.

VI. Some flower with a dull Greenness, mixt with a Turbid Celestine Color; of this kind is Venus. Some are found to yeild a dull White, and of this kind is Saturn: And some a clear White, of which kind is Jupiter.

VII. Hence it is evident that the most perfect Body flowers least, or nothing at all; and if it yeilds any H h 3 Flos,
Flos, it is in a long space of time. And indeed among imperfect Bodies, the Gummosity of Jupiter most slowly admits any Flowers; whence by the Examen of this Magistry, we find Jupiter in the work of the greater Order, more nearly approximate to perfection.

CHAP. LXVII.

The Examen by Extinction of Bodies.

I. If the Body heat red Fire hot be extinguished in Liquor, and the Lunar yeild not a white Color, and the Solar a bright Citrine, but is changed into a Foreign Color, the Body is not transmuted into the perfection of a perfect Body.

II. And if in repeating its Ignition and Extinction in the Waters of Salts or Alums, by whatsoever kind of preparation, it yeilds, a Scoria, of Affinity to Blackness in its Superficies; Or, if in the Extinction of it in Sulphurs, and from Extinction with oft repeated Ignition it yeilds, or infects it self with a Blackness, or by force the Hammer breaketh pieces, the Work is perfect.

III. Or, if it with mentation of the mind of Sal-armoniac, Veret and Urine, or thing like Nature, be exposed the Fire, and after transition and Extinction (whether Lunar or Solar) totally looses its proper Color, or makes a Scoria in every
And this we farther prove, as one certain general Rule, that as well in present Examens, or Examinations, as in the three men following; if any of the differences of perfection, the altered or changed by shall change any of its weight or color unto those of perfection, which it ought not to have erred in your and the alteration or made, is a thing of god, or profit, but derive and of disadvantage.

V. There remains yet three other ways of Examination, as appears by Chap. 49, Sect. 7. aforesaid, which should here immediately follow, but that they are treated of in the Chapters, under their several, and respective Titles, viz. The Examen by Admixture of burning Sulphur, in Chap. 38. Sect. 6, 7, and 8. The Examen by Calcination and Reduction, in Chap. 53. Sect. 32. The Examen by the easy suspension of Argent Vive, in Chap. 48. Sect. 38. where the matter is explained at large, and to which we refer you.

CHAP. LXVIII.

A Recapitulation of the whole Art.

Having now handled the Experiences and causes of the power and method of our Magistry, according to the necessity, and general heads. We say then, that the Sum of the whole Art, and of the Operations of this whole Work, is no other, than that the Stone, Magis-
Magistry, Elixir, or Tincture (declared in its Chapters) should be taken, and with diligent Labour and Industry, that Sublimation of the first degree be repeated upon it: for by this it will be cleansed from corrupting Impurity.

III. And the perfection of Sublimation, is the Subtilization of the Stone by it, until it can be brought to the ultimate purity of Subtilty, and lastly be made volatile.

IV. This being done, by the way of Fixation, it must be fixed, until it can dwell and remain in the highest Violence or Force of Fire: and herein consists the measure of the second degree of preparation.

V. The Stone is likewise prepared in the third degree, which consists in the Ultimate completion of the work, or perfection of the preparation, which is this: The now fixed Stone, you must make by the way of Sublimation Volatile, and the Volatile fixed.

VI. The fixed you must also dissolve, and the dissolved again make Volatile; and the Volatile again make fixed, until it flow and alter or change into Solifick or Luniifick with all the signs of perfection.

VII. From the reiteration of the preparations of this third degree, results the Multiplication of the Virtue and Quantity of the Medicine in goodness and purity to the highest perfection in kind.

VIII. From the diversity then of the Operations reiterated upon the Stone, Elixir, or Tincture, in its degrees, results the variety of the Multiplication of the goodness of the Alteration, and quantity of the Medicine for Transmutation according to their kind.

IX. So that among these, some transmute into Luniifick Body of perfection, some into a true Solifick Body, the perfection of the Solar one.

X. And of these Metals, some transmute an hundred as much as their own weight, some two hundred fold, some three hundred fold, some four hundred fold, and some to infinity; that from hence it may be known whether the magistry brought up to perfection or not.

XI. Now that the Envier nor Calumniate us, we declare that we have not treated our Art with a continued Sublime Discourse, but have dispersed in divers Chapters: and that done, that evil men might not purple it unworthily: Therefore have concealed it in its deepest place, and not under an Enigma, but in a clear and plain Discourse.

XII. Therefore let not the ignorant or scorners of Doctrine despair, for if they follow it, they may find the fame, or who seeks it, following most diligently, will very slowly attain the most desirable Art. As for us, we have described it in such an easy style, as is sufficiently clear to the Will of the Most High, Blessed and Glorious God, writing the more so sharp words of it, that it chanced to be recollected, and was infused, by the Grace of Divine Goodness, who giveth whom he pleaseth, and with it from the Foolish and Unwise.

Here is the Sum and the end of GEBER'S Work.

Libri Secundi

FINIS.
The Preface to the Reader.

Among the number of other Philosophers (Friendly Reader) this our Artephius, without Envy, in many places, with most significant Words (as he affirms of himself) lays open the whole Art of Transmutation, and admirably explicates it, without Fallacy, solving as much as may be, all the Ambages and Sophisms of the Antient Wise Men, and Doctors of this Science.
IV. Quam qui quis capere
M. ULTEMUM
Ferum
ignari
^C
Mah
mccndi
^C
III. Suh
AYtifiea
methe'
Joy
Tfjodb
ajjerensy
m(yio
m-
Tttatem
velavit^C
rtliftquens
judicio
Le^oTjs
liam
"virtu-
veriPatis,
c^ifiri
lah-
II. However
3
thd
might
not
profligate!
Art,
nor
proftitute
it
(|
Abufes
of
Impious
rant,
and
Evil
Men,
drawn,
as
it
were,
Veile
before
the
Illi
and
Dazling
Face
in
nothing
more
preapant
than
in
the
Principles
of
Science.
III. Sub artiffo/a metho-
do, modo efforps
454
polt. gratias immortales
fuit
render perpetual. This
the onlyImmortal God
by
view this
Work, and
it
over,
and
over
again.
he
understands
the
r
454
III. And by an Art
Method, both by affirming
and denying, with
repetitions of one
thing does, as it
screen the sublime
from the Prophanatic
unworthy Men; leaving
the Sons of Art (which
only understandingly
understands the
Lines) the mystery
power, and true way of
king.
IV. This thing, that
Man shall find out, leaving
yet Ignorant, let him
read at Dee, evr videntle
in vero tranmit non ambulare,
venenum reget, quaudque ego
129x449
146x449
121x441
37x281
25x269
58x221
90x219
121x234
210x328
209x316
132x304
33x116
57x105
88x93
53x93
21x93
132x81
21x81
21x69
130x56
20x44
47x44
Sic fecit doctissimus Iuanas Pontanus, qui dicit
istola in Theatro Chimici,
pressa. Errant, (loqui-
ere laborantibus in arte,) 
erunt, ac errabunt, eò 
proprium agens non 
\textit{erunt Philosphi, ex-} 
m uno, qui \textit{Artephius no-
tur, sed pro se loqui-} 
\& nisi \textit{Artephius legif} 
\& loqui \textit{fenstit}, 
\textit{quam ad operis com-
tentum pervenisset.}

\begin{itemize}
  \item \textbf{V.} By such an unweari-
ed Search did the most 
Learned \textit{John Pontanus} at-
tain to the true knowledge, 
who faith in his Epistle, 
(Printed in \textit{Theatrum Chymicum,}) \textit{They Err,} (speaking 
of the workers in this 
\textit{Art}) \textit{they have Erred, and} 
\textit{they will Err;} because none 
of the Philosophers have in any 
of their Books explicat\textit{ed}, or 
indigitat\textit{ed} the prime or proper 
\textit{Agent,} excepting only \textit{Arte-} 
\textit{phius.} If I \textit{had not} (faith he) 
\textit{read} \textit{Artephius,} and under-
stood whereof he speaks, I \textit{had} 
never attained to the Compli-
ment of the \textit{Work, but re-} 
\textit{mained in Ignorance for ever.}

  \item \textbf{VI.} Read therefore this 
\textit{Book, Read, and Read it} 
again, till you understand 
the \textit{Sense of his Language,} 
by which only you can ob-
tain your purpose. But to 
\textit{what purpose should we en-} 
\textit{large any farther concerning} 
this most excellent \textit{Au-} 
\textit{thor; it is enough to let} 
you understand, that by
\end{itemize}
VII. Et etiam doctissimus, Theophrastus Paracelsus in Libro de vita longa, quod tempus mille annorum ceteri Philosophi, neque etiam pater ipse Hermes, potuerunt attingere. Vide ne ergo forsitan hic Author virtutes nostri lapidis melius ceteris noceat. Tu tamen ut et fruere illo, laboribusque nostris ad Dei Gloriam & Regni utilitatem. Vale.

And also the Learned Theophrastus Paracelsus in Libro de vita longa, of which term Thousand Years, nor the other Philosopher nor Hermes himself, the other of them, ever attained but only Artephius our Author: See then whilst it be not doubtless, that great Man knew this and understood the thereof, better than theirs. In the mean time enjoy it, and this our labour, to the Glory of and the profit and good Mankind. Vale.

I. John Pontanus have travelled through many Countries, that I might know the certainty of the Philosophers' Stone; and passing through the Universe, I found many Deceivers, but no true Philosophers, which put me upon incessant Studying, and making many doubts, 'till at length I found out the Truth.

II. When I attained the knowledge of the Matter general, yet I erred at least two hundred times, before I could attain to know singular thing it self, the work and practice of.
III. Primo, materiæ operationes, & putrefactionis novem mensibus cæpi, & nihil inveni: Etiam in Balneo Mariae per tempus aliquod posui & similiter erravi: Enimvero in Calcinationis igne tribus mensibus posui, & male operatus sum.

IV. Omnia Distillationum & Sublimationum genera, prout dicunt, seu dicere videntur Philosophi, sicut Geber, Archelaus, & alij fere omnes tractavi & nihil inveni. Denique subjiciam totius Artis Alchemiae omnibus modis qui excogitandi sunt, & qui sunt per simum, Balneum, Cineres, & alios ignes multiplicis generis, qui tamen in Philosophorum Libris inveniuntur, persicere tentavi, sed nihil boni reperi.

V. Quapropter annis tribus continuis Philosophorum Libris studui, in solo praetim Hermete, cujus verba brevia totum comprehendunt Lapidem, licet obscurè

III First, I began with the putrefaction of the Maria, which I continued for months together, and obtained nothing. I then in some certain time proved Balneum Mariae, but in vain. After that, I used a Fire Calcination for three months space, and still found myself out of the way.

IV. I essayed all for Distillations and Sublimations, as the Philosophers Geber, Archelaus, and the rest of them have prescribed, and yet found nothing. In sum, I attempted to effect the whole work of chymy by all imaginable likely means, as by burning, Baths, Ashes, and other heats of divers kinds, all which are found in Philosophers' Books, without any success.

V. I yet continually three Years together studied the Books of Philosophers, and that chiefly Hermes, (whose Words comprehend the whole Matter)
the Secret of the Philosophers Stone, by an obscure way of Speaking, of what is Superior, and what is Inferior, to wit, of Heaven and of Earth.)

VI. Therefore our Operation which brings the Matter into being, in the first, second, and third Work, is not the heat of a Bath, nor Horse-dung, nor Ashes, nor of the other Fires, which Philosophers excogitate in their Books: Shall I demand then, what it is that perfects the Work, since the Wise-men have thus concealed it? Truly, being moved with a generous Spirit, I will declare it, with the complement of the whole Work.

VII. The Lapis Philosophorum therefore is but one, though it has many Names, which before you conceive them, will be very difficult. For it is Watery, Airey, Fiery, Earthy: It is Salt, Sulphur, Mercury, and Phlegm: It is Sulphureous, yet is Argent vive; it has many Superfluities, which are turned into the true Es.
VIII. Et qui aliquid á subjecto separat, putans id necessarium esse, is prorectò in Philosophia nihil novit, quia superfluum, immundum, turpe, fæculentum, & tota denique substantia subjecti persicitur in corpus Spirituale Fixum, mediante igne nostro. Et huc sapientes nunquam revelàrunt: propter eòrum pauci ad Artem perveniunt, putantes aliquid tale superfluum & immundum debe re separatari.

IX. Nunc oportet elicere proprietas Ignis nostri, & an conveniatur nostra materia secundum eum quem dixi modum, scilicet ut transmutetur, cum Ignis ille non comburat materiam, nihil de materia separat, non segreget partes puras ab impuris, (ut dicitur omnes Philosophi.) sed totum subjectum in puritatem convertit; non Sublimat sicut Geber suas Sublimationes fact, (similiter & Arnoldus,
Mineralis est, æquales continuis est, non vapo-\nrimium excitetur, de dare participat, aliunde
quam à materia; om-
ruit, solvat, & conge-
& est artificialis ad in-
wendum; est compendium
mptu aliquo saltem par-

X. It is a Matter Mineral, equal, continuous, va-
pours or fumes not, unless too much provoked; par-
takes of Sulphur, and is tak-
then otherwise than from Matter; it destroys all things,
dissolves, congeals, coagu-
lates and calcines, adapted
to penetrate, and is a com-
pendium, without any great cost.

XI. And that is the Fire, with a gentle heat, soft or
remiss, by which the whole Work is perfected, together
with all the proper Subli-
mations. They who read
Geber, with all the rest of
the Philosophers, though
they should survive an hun-
dred thousand Years, yet
would they not be able to
comprehend it, for that this
Fire is found by a profound
cogitation only, which be-
ing once apprehended, may
XII. Error igitur istius Artis est, non reperire Ignem qui totam materiam convertit in verum Lapidem Philosoporum. Studeas igitur Ignem, quia si ego hunc primo inve- nissem, non errasssem ducentes in Practica super materiam.

XIII. Propter ea non miror si tot & tanti ad Opus non pervenerunt. Errant, Errant, Errabunt, ed quod proprium agens non posuerunt Philosophi, excepto uno, qui Artephius nominatur, sed pro se loquitur. Et nisi Arteph- ium legissem, & loqui sensisssem, nunquam ad complementum Operis pervenissem.

XIV. Præctica verò hac esset: Sumitur, & diligententer be gathered out of Boa and not before.

XII. The error therein in this Work proceeds chiefly from a not knowing, or misapprehension of the true Principles that Transformed the whole Matter into [true Philosophers Stoic] and therefore diligently to it out: Had I found it first, I had never been a hundred times mistaken in the pursuit of the Matter so long sought after.

XIII. For which fake, I wonder not that many, and so great many, and so great have not attained unto Work: They have erred, they do err, and they do err; because the Philosophers (Artephius only excepted) have concealed or principal or proper Agent, and unless I had read Artephius, and sensibly understood his Speech, I had never arrived to the complement of the Work.

XIV. Now the practical Part is this: Let the Maer
be taken and diligently ground with a Philosophical Contrition, put it upon the Fire, with such a proportion of heat, that it only excite or stir up the Matter; and in a short time that Fire, without any laying on of hands, will compleat the whole Work, because it putrefies, corrupts, generates, and perfects, and makes the three principal Colours, viz. the Black, White, and Red to appear.

XV. And by the means of this our Fire, the Medicine will be multiplied, (by addition of the crude Matter,) not only in Quantity, but also in Quality or Virtue: Therefore seek out this Fire with all thy Industry, for having once found it, thou shalt accomplish thy desire, because it performs the whole Work, and is the true Key of all the Philosophers, which they never yet revealed. Consider well of what I have spoken concerning the Properties of this Fire, and thou must know it, otherwise it will be hid from thine Eyes.
The Secret Book of Artephius.

CHAP. III.

Of the Composition of our Antimonal Vgar, or Secret Water.

I. Antimonium est de partibus Saturni, & in omnibus modis habet naturam ejus, & Antimonium Saturninum convenit Soli, & in eo

I. Antimony is a Meral participatin Saturnine parts, and he all respects the nature th of: This Saturnine Ant
mony agrees with Sol, and contains in it self Argent vive, in which no Metal is swallowed up, except Gold; and Gold is truly swallowed up by this Antimonial Argent Vive.

II. Without this Argent Vive no Metal whatsoever can be whitened; it whitens Laton, i.e. Gold; and reduces a perfect Body into its prima Materia, or first Matter, (viz. into Sulphur and Argent Vive,) of a white Colour, and out-shining a Looking-Glass.

III. It dissolves (I say) the perfect Body, which is so in its own Nature; for this Water is friendly and agreeable with the Metals, whitening Sol, because it contains in it self white, or pure Argent Vive.

IV. And from both these you may draw a great Arcanum, viz. a Water of Saturnine Antimony, mercurial and white; to the end, that it may whiten Sol, not burning, but dissolving, and afterwards congealing to the
V. Ideo dicit Philosophus, quod aqua ista facit corpus volatile, propterquod postquam in hac aqua dissolutum fuerit & infrigidatum ascendit superius in superficie aquae.

VI. Recipe (inquit) aurum crudum foliatum, vel laminatum, vel calcinatum per Mercurium & ipsum pon in aceto nostro Antimoniali, Saturniali, Mercuriali & salis armoniacci (ut dicitur) in vase vitreo, lato, & alto quator digitorum, vel plus, & dimitte ibi in calore temperato, & videbis brevi tempore elevari quasi liquorem olei de super natantem in modum pelliculae.

VII. Collige illud cum coelari vel pennat, intingendo, & sic pluribus vicibus in die collige, donec nihil amplius ascendat; & ad ignem facies evaporare aquam, id est, superfluam humiditatem aceti, & remanebit tibi quinta effentia consistence or liken white Cream.

V. Therefore, saith the Philosopher, this makes the Body to be volatile; because after being dissolved in it, and frigidated, it ascends and swims upon the face of the Water.

VI. Take (faith he) Leaf-Gold, or calcin' Mercury, and put it in our Vinegar, made of nine Antimony, Mercurial, and Sal Armoniack, (said) in a broad Glass, or four Inches more; put it into the heat, and in a little heat, and in a little time you will see ele a Liquor, as it were swimming a top, much a Scum.

VII. Gather this Spoon, or a Feather, do it in; and so doing times a day, till more arise: Evaporate way the Water with little heat, i.e. the super humidity of the Vig
and there will remain the Quintessence, Potestates, or Powers of Gold, in form of a white Oyl incombustible.

VIII. In this Oyl the the Philosophers have placed their greatest Secrets; it is exceeding sweet, and of great virtue for easing the pains of Wounds.

CHAP. IV.

The Operations of our Antimonial Vinegar, or Mineral Water.

The whole, then, of this Antimonial Secret is, That we know how by it to extract or draw forth Argent Vive, out of the Body of Magnesia, not burning, and this is Antimony, and a Mercurial Sublimate.

II. That is, you must extract a living and incombustible Water, and then congeal, or coagulate it with the perfect body of Sol, i.e.
naturam \& substantiam album congelatam ac si esset cremor, \& totum deveniat album.

III. Sed prius Sol iste in sua putrefactione \& resolutione in hac aqua, in principio a-mittet lumen suum, obscura-bitur \& nigrescit, demum elevabit se super aquam, \& paulatim illi albus supernatabit color in substantiam album.

IV. Et hoc est, dealbare latonem rubeum, eum sublimare Philosophice, \& reducere in suam primam materiam, id est, in sulphur Album, incombustibile \& in argentum vivum fixum.

V. Et sic humidum terminatun, id est, Aurum corpus nostrum, per reiterationem liquescentis in aqua nostra dissolutivae, convertitur \& reducitur in sulphur \& argentum vivum fixum.

VI. Et sic corpus perfectum Solis accipit vitam in tali a-

fine Gold, without which is done by diff-
it into a nature and Substamce, of the con-
of Cream, and throughly white.

III. But first this putrefaction and resolu-
in this Water, loseth light or brightness, and grow dark and blackwards it will ascend bo the Water, and by little a little will swim upon; in substamce of a white ele-

IV. And this is the be-
ing of Red Laton, lime it philosophically to reduce it into its fir-
ter, viz. into a whe combustible Sulphur into a fixed Argent Vi-

V. And so the fixed fature, to wit, Gold, is dy, by the reitera-
g the Liquifaction or Dis-
lution in this our di-
Water, is changed de-
duced into fixed Sph and fixed Argent Vi-

VI. Thus the perfe-
dy of Sol, resumeth Life
### IX. Qui sic efficitur corpore composto in Argentum album, omnia perfectione medicinale facit deminutam, et in fine aliquid animatam, facit autem cetera per perpetuum albedo, et sphaeram, ut ilia, illius, albus, et ars, et sonoritatem, et ignem, et dicitur: 

Our Water also, or Vinegar aforesaid, is the Vinegar of the Mountains, i.e. of Sol and Luna, and therefore it is mixed with Gold and Silver, and flies close to them perpetually; this Water a white Tincture, and shines with an ineffable brightness, and does in the body compounded of two bodies, putrefies, swells, putrefies, and raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

### VII. For in this Water, it fo happens, that the body, compounded of two bodies, is putrefied, swells, putrefies, and is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

### VIII. Our Water, or Vinegar aforesaid, is the Vinegar of the Mountains, i.e. of Sol and Luna, and therefore it is mixed with Gold and Silver, and flies close to them perpetually; this Water a white Tincture, and shines with an ineffable. brightness, and does in the body compounded of two bodies, putrefies, swells, putrefies, and is raised up, and does increase by receiving from the Vegetable and animated Nature and Substance.

### IX. Qui sic efficitur corpore composto in Argentum album, omnia perfectione medicinale facit deminutam, et in fine aliquid animatam, facit autem cetera per perpetuum albedo, et sphaeram, ut ilia, illius, albus, et ars, et sonoritatem, et ignem, et dicitur:
X. Et istud Aurum album dicitur à Philo sophis Luna alba Philo sophorum, Argumentum vivum album fixum, aurum Alchimiae, & fumus albus. Ergo sine illo aceto nostro Anti moniali, Aurum album Alchimiae non fit.

XI. Et quia in aceto nostro est duplex substantia Argenti vivi, una ex Antimonio, altera ex Mercurio sublimato, & ideo dat duplex pendus & substantiam Argenti vivi fixi, & etiam augmentat in eo fumum nativum colorem, pondus, substantiam, & tincturam.

XI. And because in Vinegar, there is a double substance of Argentum vivum, the one from Antimony, the other from Mercury Sublimate; it does in a double weight and substance of fixed Argent and also augments the native colour, with substance, and tincture therof.

CHAP. V.
Of other Operations of our secret Minit Water, and its Tincture.
because that when it feels
the vulgar Fire, if there be
in it the pure or fine bodies
of Sol or Luna, it immedi-
ately melts them, and con-
verts them into its white
Substance, such as it itself is,
and gives to the Body co-
lour, weight, and tincture.

II. In it also is a power
of liquifying or melting all
things that can be melted
or dissolved; it is a Water
ponderous, viscosous, precious,
and worthy to be esteemed,
resolving all crude Bodies
into their prima Materia, or
first Matter, viz. into Earth
and a viscosous Powder; that
is, into Sulphur, and Argen-
tum vivum.

III. If therefore you put
into this Water, Leaves, Fi-
lings, or Calx of any Metal,
and let it in a gentle Heat
for a time, the whole will
be dissolved, and converted
into a viscosous Water, or
white Oil, as aforesaid.

IV. Thus it mollifies the
Body, and prepares it for
fusion and liquefaction; yea,
it makes all things fusible.
V. Dissolvit ergo omnia solutione mirabili, convertens corpus perfectum in Medicinam fusibilem, fundentem, penetrantem, & magis fixam, augens pondus & colorem.

VI. Operare ergo cum ea, & consequeris quod desideras ab ea. Nam est Spiritus & anima Solis & Lunæ, Oleum, & Aqua dissoUeita, fons, balneum Mariæ, ignis contra naturam, ignis humidus, ignis secretus, occultus, & invisibilis.

VII. Atque acetum acerümum, de quo quidam antiquus Philosophus dixit: Rogavi Dominum, & ostendit mihi unam aquam nitidam, quam cognovi esse purum acetum, alterans, penetrans, & digerens.

VIII. Acetum (inquam) penetratificum, & Instrumentum, viz. Stones and Metals, ad afterwards gives them Spirit and Life.

VI. Work therefore what it; and you shall obtain in what you desire, for it is the Spirit and Soul of the Sun and Luna; it is the Oyl dissolving Water, the Fountain, the Balneum Mariae, the praeternatural Fire, the moist Fire, the secret, hidden and invisible Fire.

VII. It is also the acid Vinegar, concerning which an ancient Philosopher faith, I besought the Lord, and He shewed me a pure clear Water, with which I knew to be the pure Vinegar, altering, penetrating and digesting.

VIII. I say a penetrating Vinegar, and the me
Instrument for putrifying, resolving and reducing Gold or Silver into their Prima materia or first matter.

IX. And it is the only agent in the Universe, which in this Art is able to reincrude Metallick Bodies with the conservation of their Species.

X. It is therefore the only apt and natural medium, by which we ought to resolve the perfect Bodies of Sol and Luna, by a wonderful and solemn dissolution, with the conservation of the species, and without any destruction, unless it be to a new, more noble, and better form or generation, viz. into the perfect Philosophers Stone, which is their wonderful Secret and Arcanum.

XI. Now this Water is a certain middle substance, clear as fine Silver, which ought to receive the Tartares of Sol and Luna, so as they may be congregated and changed into a white and living Earth.
XII. If a enim aqua eget corporibus perfectis, ut cum illis post dissolutionem congeletur, fixetur, & coaguletur in terram album.

XIII. Solutio autem eorum est etiam congelatio eorum, Nam unam & eandem habent operationem, quia non solvitur unum, quin congeletur & alterum: nec est alia aqua quae possit dissolvere corpora, nisi illa quae permanet cum eis, in materia & forma:

XIV. Imo permanens esse non potest, nisi sit ex alterius natura, ut sint simul unum.

XV. Cum videris igitur a quam coagulare seipsum cum corporibus in ea solutis, ratus esto, scientiam, methodum & operationes suas esse veras ac philosophicas, teque in arte recte procedere.

XII. For this water nests the perfect bodies, that when them after the dissolution it may be congealed, full, and coagulated into a white Earth.

XIII. But their solutio is also their coagulation, that they have one and the same operation, because on not dissolved, but the one is congealed: Nor is there any other water which will dissolve the Bodies, but that which abideth with them in the matter and the form.

XIV. It cannot be permanent unless it be of nature of the other Body, that they may be one.

XV. When therefore you see the water coagulate itself with the Bodies that dissolves therein, be sure that thy knowledge way of working, and work it self are true in Philosophick, and that you have done rightly according to art.
C H A P. VI.

Of what Substance Metals are to consist in order to this work.

I. Thus you see that Nature is to be amended by its own like Nature; that is, Gold and Silver are to be exalted in our water, as our water also with those Bodies; which water is called the medium of the Soul, without which nothing is to be done in this Art.

II. It is a Vegetable, Mineral, and Animal fire, which conserves the fixed Spirits of Sol and Luna, but destroys and conquers their Bodies: For it destroys, over-turns, and changes Bodies and metallick forms, making them to be no Bodies but a fixed Spirit.

III. And it turns them into a humid substance, soft and fluid, which hath ingression and power to enter into other imperfect bodies,
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and to mix with them their smallest parts, and tinge them and make them perfect.

IV. But this they could not do while they remained in their metallick Forms. Bodies, which were dry and hard, whereby they could have no entrance into other things, so as to tinge & make perfect, what was before imperfect.

V. It is necessary therefore to convert the Bodies Metals into a fluid substance for that every tincture which tinge a thousand times more in a soft and liquid substance, than when it is dry one, as is plainly apparent in Saffron.

VI. Therefore the transmutation of imperfect Metals, is impossible to be done by perfect Bodies, while they are dry and hard: for whilst cause tincture, they must be brought back into their fluid state, which is soft and fluid.

V. Bene igitur corpora convertimus in substantiam fluidam, quia unaquaque tinctura plus in millesima parte tingit in liquida substantia & molli, quam in secca, ut patet de erico.

VI. Ergo transmutatio metallorum imperfectorum, est impossibilis fieri per corpora perfecta secca, nisi prius reducantur in primam materiam mollem & fluidam.
VI. Ex his oportet, quod
utatur humidum, & reve-
abconditum. Et hoc est,
udare corpora, id est, de-
se & mollire, donec pri-
ur corporalitate durâ &

VII. It appears therefore,
that the moisture must be re-
verted, that the hidden trea-
sure may be revealed. And
this is called the reincruda-
tion of Bodies, which is the
decoeting & softning them,
till they lose their hard and
dry substance or form; be-
cause that which is dry does
not enter into, nor tinge
any thing besides it self.

VIII. Therefore the dry
terrene Body doth not enter
into nor tinge, except its
own body, nor can it tinge
except it be tinged; becau-
se (as I said before) a thick drie
earthy matter does not pe-
etrate nor tinge, and there-
fore, because it cannot enter
or penetrate it can make no
alteration in the matter to
be altered.

IX. For this reason it is,
that Gold coloureth not,
until its internal or hidden
spirit be drawn forth out
of it bowels by this our white
water, and that it be made
altogether a spiritual sub-
stance, a white Vapour, a
white Spirit, and a wonderful
Soul.

CHAP.
CHAP VII.

Of the wonderful things done by our Watch altering and changing Bodies.

I. Quaere debemus per Aquam nostram perfecta corpora attenuare, alterare, & mollificare, ut deinde miscenur ceteris corporibus imperfectis.

II. Unde si alius beneficium non haberemus ab illa aqua Antimoniali, nisi quod readit corpora subtilia, mollia, & fluida ad sui naturam, sufficeret nobis.

III. Nam reducit corpora ad primam originem sulphuris & Mercurii, ut ex his postea in brevi tempore, minus quam in bora diei, faciamus super terram, quod natura operata est subitus in mineris terrae in milibusannis, quod est quasi miraculosum.

I. It behoves us therefore by this our Water to attenuate, alter, and mollify the perfect Bodies, that they may be mixed with the imperfect Bodies.

II. From whence, had no other benefit our Antimonial Water that it rendered Bodies subtle, soft, and fluid according to its own nature would be sufficient.

III. But more than this it brings back Bodies to the first original of Sulphur and Mercury, that of which Nature may afterwards in little time (in less than a year) do that above for which Nature was fand years a doing our ground, in the Mine of
Earth, which is a work almost miraculous.

IV. And therefore our ultimate, or highest Secret is, by this our water, to make Bodies volatile, spiritual, and a Tincture, or tinging water, which may have ingress or entrance into other Bodies.

V. For it makes Bodies to be meerly Spirit, because it reduces hard and dry Bodies, and prepares them for fusion, melting, or dissolving; that is, it converts them into a permanent or fixed water.

VI. And so it makes of Bodies a most precious and desirable Oyl, which is the true Tincture, and the permanent or fixed white water, by nature hot and moist, or rather temperate, subtile, fusible as Wax, which does penetrate, sink, tinge, and make perfect the Work.

VII. And this our water immediately dissolves Bodies (as Sol and Luna) and makes them into an incom-
miserere alii corporibus imperfectis.

VIII. Nam aqua nostra convertit corpora in naturam salis fusibilis, qui dicitur Sal Albrot philosophorum, omnium salium melior & nobilior, in regimine fixus non fugiens ignem.

IX. Et ipse quidem est oleum de natura calida, subtilis, penetrans, profundans, & ingredientis, dictus Elixir completum, & est secretum occultum sapientum Alchimistorum.

X. Qui scit ergo hunc salam Solis & Lunae, & ejus generationem & preparationem, & postea ipsum commisce & amicari ceteris corporibus imperfectis, scit perfectionem unam de secretis naturae maximum & viam perfectionis unam.

bustible Oyl, which th may be mixed with other imperfect Bodies.

VIII. It also converts their Bodies into the nature of a fusible Salt, which Philosophers call Sal Alethe Philoporphorum, better and more noble than any other Salt, being in its own nature fixed, and not subject to vanish in fire.

IX. It is an Oyl indeed, by nature hot, subtil, penetrating, sinking through and entering into other Bodies: it is called the Perfect or Great Elixir, and hidden Secret of the Searchers of Nature.

X. He therefore knows this Salt of Sole Luna, and its generation and preparation, and towards how to commingle and make it homogeneous with other imperfect Bodies, in truth knows one other greatest Secrets of Nature, and the only way that leads to perfection.
CHAP. VIII.

The Affinity of our Water, and other wonderful things done by it.

I. These Bodies thus dissolved by our water are called Argent Vive, which is not without its Sulphur, nor the Sulphur without the fixedness of Sol and Luna; because Gold and Silver are the particular means, or medium in the form through which Nature passes in the perfecting and compleating thereof.

II. And this Argent Vive is called our esteemed and valuable Salt, being animated and pregnant, and our fire, for that it is nothing but Fire: yet not fire, but Sulphur; and not Sulphur only, but also Quicksilver drawn from Sol and Luna by our water, and reduced to a Stone of Great price.
III. Id est, erit materia alterata luminarum & mutata de vilitate in nobilitatem.

IV. Nota, quod sulphur illud album, est pater metalleorum, ac mater illorum; Mercurius noster, & minera auri, & anima, & fermentum, & virtus mineralis, & corpus vivum, & medicina perfecta, & sulphur, & argentum vivum, nostrum; id est, sulphur de sulphure, & argentum vivum de argento vivo, & Mercurius de Mercurio.

V. Proprietas ergo aquæ nostræ est, quod liquefacit aurum & argentum, & augmentat in eis nativum colorem.

VI. Convertit enim corpora a corporalitate in spiritualitatem, & ipsa est qua immittit in corpus sumum album, qui est anima alba, subtiles, calida, multæ ignitatis.

III. That is to say, the matter or substance of Sol and Luna, or Silver and Gold, altered from Vilest, to Nobility.

IV. Now you must note that this white Sulphur is the Father and Mother of Metals; it is our Mercury and the Mineral of God also the Soul, and the Spirit; yea, the Mind, Virtue, and the living Blood our Sulphur, and our Gold Silver; that is, Sulphur, or Sulphur; Quicksilver, or Mercury.

V. The Property therefore of our Water is, that it melts or dissolves Gold and Silver, and encreases in native Tincture or Color.

VI. For it changes the Bodies from being Carnal, into a Spirituality and it is this water which the Bodies, or corporeal substance into a white void which is a Soul that is hisness itself, subtile, hot, and full of fire.
II. Hæc aqua dicitur etiam pis sanguinaris, est etiam spiritualis sanguinis sine soli fit, & subjectum omni-maquilibrium, & liques factione quod multi multum Soli & Lu- 

crvenit & adharet, nec mutatur ab eis semper.

VII. This water is also called the tinging or blood-colour-making stone, being the virtue of the Spiritual Tincture, without which nothing can be done: and it is the subject of all things that may be melted, and of liquesfaction it felt, which agrees perfectly, and unites closely with Sol and Luna, from which it can never be separated.

III. Est ergo affinis Soli 

VIII. For it is joined in 

affinity to the Gold and Sil-

ver, but more immediately to the Gold than to the Sil-

ver: which you are to take 

special notice of.

IX. It is also called the 

medium of conjoining the 

Tinctures of Sol and Luna 

with the inferior or imper-

fect Metals; for it turns the 

Bodies into the true Tincture, to tinge the said other imperfect Metals: also it is the water which whiteneth, as it is whiteness itself; which quickeneth as it is a 

Soul; and therefore (as the Philosopher faith) quickly 

entreteth into its Body.

X.
X. Nam est aqua viva qua venit suam irrigare terram ut germinet, & fructum prodecat in tempore suo, nam ex ororatu omnia generantur ex terra nascentia.

XI. Terra ergo non germinat absque irrigatione & humiditate, aqua roris Maij ipsa abluit corpora, tanquam pluviali penetrat, & dealbat, ac facit corpus novum ex duobus corporibus.

XII. Aqua illa vitae gubernata cum corpore, ipsum dealbat, convertens ipsum in suum colorem album.

XIII. Illa namque aqua, fumus albus est, ideo cum illa dealbatur corpus.

XIV. Oportet ergo dealbare corpus, & rumpere libros, & inter illa duo, id est, inter cor-

X. For it is a living water which comes to the Earth, that it may spring out, and in its season bring forth its fruit; for all things springing from the Earth, are produced through Dew or moisture.

XI. The Earth therefore springeth not forth with watering and moisture; is the water proceeding of May Dew, that cleans the Body; and like Rain penetrates them, and brings one new Body of two dies.

XII. This Aqua Vitae, Water of Life, being ordered and disposed in the body, it whiteneth and converts or change it into its white colour.

XIII. For this water white vapour, and therefore the Body is white with it.

XIV. It behoves therefore to whiten the Body, and open its infol
for between these two, that is, between the Body and the Water, there is a desire and friendship, like as between the Male and Female, because of the propinquity and likeness of their Natures.

XV. Now this our second and living water is called Azoth, the Water washing the Laten, viz. the Body compounded of Sol and Luna by our first Water: It is also called the Soul of the dissolved Bodies, which Souls we have even now tied together, for the use of the wife Philosopher.

XVI. How precious then, and how great a thing is this Water! For without it the Work could never be done or perfected: It is also called the Vas Naturæ, the Belly, the Womb, the receptacle of the Tincture, the Earth, the Nurse.
& ipsum parturit, idem sese mutuo amant & diligunt ut Mater & Filius, & conjunguntur simul, quoniam ab una & eadem radice venerunt, & ejusdem substantia & naturae.

XVIII. Et quoniam Aqua ista, est Aqua vita Vegetabilis, ideo ipsa dat vitam, & facit vegetare, crescere & pululare ipsum Corpus mortuum, & ipsum resuscitare de morte ad vitam solutione & sublimatione.

XIX. Et in tali operatione vertitur Corpus in Spiritum, & Spiritus in Corpus, & tunc facta est amicitia, pax, concordia, & unio contrariorum, id est, Corporis & Spiritus, qui mutant invicem naturas suas quas recipiunt, & sibi communicant per minimas.

sealed up within the belly of her Infant; and that is himself, who proceeded from her, and whom they brought forth; and therefore they have loved one another as Mother and Son, and are conjoined together because they come from and the same Root, and of the same Substance and Nature.

XVIII. And because Water is the Water of Vegetable Life, it causes dead Body to vegetate, increase, and spring forth, to rise from Death to Life by being dissoloved first, then sublimed.

XIX. And in doing the Body is converted into a Spirit, and the Spirit, (as it were) into a Body, then is made the Amicitia, the Concord, the Union of the Corps, to wit, between the Body and the Spirit, which reciprocally, or mutually change their Natures with one another through their most minute parts.
X. Sic quod calidum mixtum frigido, & siccum humido, & durum mollis, & hoc fit mixtio naturarum frigidi scilicet cum calido, & humidi cum siccio, adeo admirabilis inter inimicos.

XX. So that that which is hot, is mixed with that which is cold, the dry with the moist, and the hard with the soft; by which means there is a mixture made of contrary Natures, viz. of cold with hot, and moist with dry, even a most admirable Unity between Enemies.

CHAP. IX.

Sublimation; Or, the separating of the Pure, from the Impure, by this Water.

Noftra ergo dissolutio Corporum quae fit in primam Aqua, non est, nitificatio humidum cum siccum vero coagulatur humidum.

I. Our Dissolution then of Bodies, which is made such in this first Water, is nothing else, but a destroying or overcoming of the moist with the dry, for the moist is coagulated with the dry.

II. For the moisture is contained under, terminated with, and coagulated in the dry Body, to wit, in that which is Earthy.

H h 2
III. Corpora igitur dura et sicca, ponantur in nostra prima Aqua in usse bene clauso, ubi maneat donec solvuntur, & ascendunt in altum, quae tunc dici possint novum Corpus, aurum album Alchimiae, & Lapis albus, & Sulphur album non urens, & Lapis Paradisi, hoc est, convertens Metalla imperfecta in Argentum album finum.

IV. Tunc etiam habemus simul, Corpus, Animam & Spiritum, de quo Spiritu, & Anima dicitur est, quod non possunt extrabi ad Corporibus perfectis, nisi per conjunctionem nostrae Aquae dissolutae.

V. Quia certum est, quod res fixa non potest elevari, nisi per conjunctionem rei volatile.

VI. Spiritus igitur mediante Aqua & Anima, ab ipcis Corporibus extrabitur &
from the Bodies themselves, and the Body thereby is made Spiritual; for that at the same instant of time, the Spirit, with the Soul of the Bodies, ascend on-high to the superiour part, which is the perfection of the Stone, and is called Sublimation.

VII. This Sublimation, faith Florentius Cathalanus, is made by things Acid, Spiritual, Volatile, and which are in their own nature Sulphurous and Viscous, which dissolve Bodies, and make them to ascend, and be changed into Air and Spirit.

VIII. And in this Sublimation a certain part of our said first Water ascends with the Bodies, joyning it self with them, ascending and subliming into one neutral or complex Substance, which contains the nature of the two, viz. the nature of the two Bodies, and of the Water.

IX. And therefore it is called the Corporeal and Spiritual Compositum, Corjuflle, Cambar, Ethelia, Zandarith, Duenech be-
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nus; sed proprie, tantum nominatur Aqua permanens, quia non fugit in igne.

X. Perpetuum adhærens Corporibus commixtis, id est, Soli & Luna, illisque communicans Tincturam vivam, incombustibilem, ac firmissimam, præcedentis nobilicrium & pretiosorum.

XI. Quia potest currere de-linc haec Tinctura, scient Oleum, omnia perforando & penetrando cum fixione mirabili, quoniam haec Tinctura est Spiritus, & Spiritus est Anima, & Anima Corpus.

XII. Quia in haec operati- one Corpus efficitur Spiritus, de natura subtilisima, & pariter Spiritus incorporatur, & fit de natura Corporis cum Corporibus, & sic Lapis nostrer continent Corpus, Animam, & Spiritum.

darath, Dueneck, the Good, but properly it is called permanent or fixed Water only, because it flies not the Fire.

X. But it perpetually adheres to the commixed compounded Bodies, that to Sol and Luna, and communicates to them the living Tincture, incombustible and most fixed, more noble and precious than the former which the Bodies had.

XI. Because from henceforth this Tincture runs through Oil, running through, and penetrating the Bodies, giving to them its wonderful Fixity; and this Tincture is the Spirit, and the Spirit is the Soul, and the Soul the Body.

XII. For in this operation the Body is made a Spirit, of a most subtle nature; and again, the Spirit is purified and changed in the nature of the Body, when the Bodies, whereby or Stone consists of a Body, a Soul, and a Spirit.
III. O Natura, quomodo
veis Corpus in Spiritum!

qu'y non fieret si Spiritus
in incorporaretur cum Corpo-
ris, & Corpora cum Spiritu
fient volatilia, & postea per-
mentia.

XIV. Transfret igitum unus
materum, & seque in vicem
coversi sunt per Sapientiam.
O Sapientia! quomodo facis
Arum esse volatile, ac fugi-
trum, etiam si naturaliter fix-
issium esset!

XV. Oportet igitum dissol-
are & liquefacere Corpora
is per Aquam nostram, &
facere Aquam permanen-
tiam, Aquam aereum sublima-
tum, relinquendo in fundo
sum, terrestrem & super-
sum succum.

XVI. Et in ista Sublima-
tione ignis debet esse lentas,quia
per hanc Sublimationem in
lento, Corpora purificata

XIII. O God, how thro'
Nature dost thou change a
Body into a Spirit! Which
could not be done, if the
Spirit were not incorpora-
ted with the Bodies, and
the Bodies made volatile
with the Spirit, and after-
wards permanent or fixed.

XIV. For this Cause fake,
they have passed over into
one another, and by the
Influence of Wisdom are
converted the one into the
other. O Wisdom! How
thou makest the most fix'd
Gold to be volatile and fu-
gitive, yea, though by na-
ture it is the most fixed of
all things in the World!

XV. It is necessary there-
fore to dissolve and liquifie
these Bodies by our Water,
and to make them a perma-
nent or fixed Water, a pure
golden Water, leaving in the
bottom the gross, earthy,
superfluous and dry Matter.

XVI. And in this Subli-
mation, making thin and pure,
the Fire ought to be gentle;
but if in this Sublimation
Of the Separation of the pure Parts from Impure.

His Compositum has its mundification or cleansing, by our Miller Fire, which (as Azinabam faith) by dissolving subliming that which is and white, it casts forth rejects its feces or filth, a voluntary Vomit.

XVII. For thou needest nothing but that thin labile part of the dissolvent Bodies, which our Water will give thee, if thou proceedest with a slow or gentle Fire, by separating things heterogeneous, from things homogene.

XVII. Non indiges enim nisi temui, & subtili naturâ Corporum dissolutorum, quâ tibi dabat Aqua nostra silentio Igne procedes, separando heterogenea ab homogeneis.

CHAP. X.

Recipit ergo compositum, mundationem per Ignem nostrum humidum, dissolvendo scilicet & sublimandum quod purum & album est, ejeicit feces ut venimus qui sponte fit, (inquit Azinabam.)
VI. Nam in tali dissolutio, sublimatione naturali, & separatio puri & impuris.

II. For in such a dissolution and natural sublimation or lifting up, there is a loosening or untying of the Elements, and a cleansing and separation of the Pure, from the Impure.

III. So that the pure and white substance ascends upwards, and the impure and earthy remains fixed in the bottom of the water and the vessel.

IV. This must be taken away and removed, because it is of no value, taking only the middle white substance, flowing, and melted or dissolved, rejecting the feculent Earth, which remains below in the bottom.

V. These Feces were separated partly by the water, and are the Drofts and Terra damnata, which is of no value, nor can do any such service as the clear, white, pure and clean Matter, which is wholly and only to be taken and made use of.

VI.
VI. Et ad hunc Capharean Scopulum saepe nemorò navis atque scientia discipulorum Philosophiae, (ut mibi etiam aliquando accidit) imprudentissime colliditur, quia Philosopher sœpissimè contrarium afferunt.

VII. Nempe, nihil removendum, præter humiditatem, id est, nigredinem, quod tamen dicunt ac scribunt tantum, ut possint decipere incautos, qui absque Magistro, aut indefatigabili lectura, & oratione ad Deum omnipotentem, aureum hoc velius avellere cupiunt.

VIII. Notate igitur, quod separatio, divisa & sublimatio absque dubio est Clavis totius Operis.

IX. Igitur, post putrefactionem & dissolutionem horum Corporum, Corpora nostra se elevant in altum, usque ad superficiem Aquæ dissolventis.
X. Nam in illa albedine Antimonialis, & Mercurialis, infinita cum spiritolis & Lunæ nutu naturae separat subtile ab impuro, & purum ab impuro.

XI. Elevando paulatim subtilem Corporis à suis hab, donec totum purum rerum & elevetur.

XII. And in this work is our natural and philosophical Sublimation compleated:

XIII. Now in this whiteness is the Soul infused into the body, to wit, the mineral virtue, which is more subtil than Fire, being indeed the true Quintessence and Life, which desires or hungers to be born again,
Of the Soul which is extracted by our Witches and made to ascend.

I. Certissimum igitur est in arte ista, quod Animalia hae extracta a Corporibus, elevarii non potest, nisi per appositionem rei voluntatis, quam est sui generis.

II. Per quam Corpora redundatur volatilia et spiritualia,
I. Et hoc modo funt non corpora, & quinta essentia, de Spiritus, quae vocatur Hermetis, & Mercurius, & subtiliando & fublimando & gravem corporam, gravem corporam, gravem corporam.

II. Et sic remanent inerpi- pates terrestres, aut potius effe Corporum, quae per- mè non possunt solvi ullo corpus modo.

III. And by this means they are unbodied, or made no bodies, to wit, incorpo- real, and a Quintessence of the nature of a Spirit, which is called Avis Hermetis, and Mercurius Extraitus, drawn from a red Subject or Mat- ter.

IV. And fo the terrene or earthy parts remain below, or rather the grosser parts of the Bodies, which can by no Industry or Ingenuity of Man be brought to a perfect dissolution.

V. And this white Vapor, this white Gold, to wit, this Quintessence, is called also the Compound Magnesia, which like Man does con- tain, or like Man is com- posed of a Body, Soul, and Spirit.

VI. Now the Body is the fixed solar Earth, exceeding
VII. Anima ejus est Tinctura Solis & Luna, procedens excommunicatione harum duorum.

VIII. Spiritus verd, est virtus mineralis amborum & aquae, qua desert animam, sequent tincturam albam super Corpora, & ex corporibus, sic portatur tinctura tinctorum, per aquam supra panum.

IX. Et ille Spiritus Mercurialis, est vinculum animae Solaris, & corpus Solare, est corpus fixiosis continens cum Luna Spiritum, & animam.
X. The Spirit therefore penetrates, the Body fixes, and the Soul joyns together, tinges and whitens.

XI. From these three united together, is our Stone made; to wit, of Sol, Luna, and Mercury.

XII. Therefore with this our Golden-Water, a natural Substance is extracted, exceeding all natural Substances; and so, except the Bodies be broken and destroyed, imbibed, made subtile and fine, thriftily and diligently managed, till they are abstracted from, or lose their grossness or solid Substance, and be changed into a thin and subtil Spirit, all our Labour will be in vain.

XIII. And unless the Bodies be made no Bodies, or incorporeal, that is, be converted into the Philosophers Mercury, there is no Rule of Art yet found out to work by.

XIV. The reason is, because it is impossible to
draw out of the Bodies, that most thin and the Soul, which has in it the Tincture, except it first resolved in our Vte

XV. Solve ergo corpora in aurea aqua, et decoque quousque tota egrediatur tinctura per aquam in colorem album, sine oleum album, cumque video ris illam albedinem super aquam, scias tune corpora esse liquida facta.

XVI. Continua ergo decepit onem denec parvam nebulaam quam conceperunt tenebroam migrum & album.

XV. Dissolve the Bodies in this our Gold water, and boil them all the Tincture is brought forth by the Water, white Colour, and a Oil; and when you feel whiteness upon the Water then know that the Metals are melted, liquified dissolved.

XVI. Continue the boyling, till the dark, and white Cloud is brought forth, which they have received.

CHAP. XII.

Of Digestion, and how the Spirit is made thereby.

I. PONERGOCORPORAPERFEcta in aqua nostra, in vafe Hermetice sigillato, super perfect Bodie Metals, to wit, Solanu
na, into our Water in a Vessel, Hermetically sealed, upon a gentle Fire, and diges\textit{t} continually, 'till they are perfectly resolved into a most precious Oyl.

\textbf{II. Digest (faith Adfar)} with a gentle Fire, as it were for the hatching of Chickens, so long, 'till the Bodies are dissolved, and their perfectly conjoyined Tincture (mark this well) is extracted.

\textbf{III.} But it is not extracted all at once, but it is drawn out by little and little, day by day, and hour by hour, till after a long time the Solution thereof is compleated, and that which is dissolved, always swims a top.

\textbf{IV.} And while this dissolution is in hand, let the Fire be gentle and continu\textit{al}, till the Bodies are dissolved into a viscous and most subtile Water, and the whole Tincture be educed, in colour first black, which is the sign of a true dissolution.

\textbf{I i} 

\textbf{V}
V. Continua deinde decoctionem quousque fiat aqua permanens alba, quia in suo regens balneo, fit postea clara & tandem deveniet, sicut argentum vivum vulgare, scandens per aeram super aquam primam.

VI. Ideoque cum videris corpora soluta in aquam viscosam, scias tunc corporis esse converta in vaporem, & te habere animas a corporibus mortuis separatas, & in spirituum ordinem sublimatione delatas.

VII. Unde ambo cum parte aquæ nostræ, facta sunt spiritus in aëra scandentes, ibique corpus compositum ex mare & femina, ex Sole & Luna, ex illa subtilissima natura mundata per sublimationem, accipit vitam, inspiratur ad suo humore.

V. Then continue the digestion, till it become white fixed Water; being digested in Balneo [halne] it will afterwards come clear, and in the become like to come Argentum vive, ascending the Spirit above the Water.

VI. When therefore see the Bodies dissolve the first viscous Water, know, that they are into a Vapour, and that Soul is separated from dead Body, and by Sublimation, brought into order of Spirits.

VII. Whence both of them, with a part of Water, are made Spiritaly, made of the Male and the Female, viz. of Sole and Luna, and of that most tile Nature, cleansed by Sublimation, taketh life and is made Spiritual in own humidity.
III. Id est, a sua aqua, subomo ab aere, quare multisabitur deinceps ac crescit in sua specie, sicut res omnes aere.

VIII. That is, by its own Water; like as a Man is sustained by the Air; whereby from thenceforth it is multiplied, and increases in its own kind, as do all other things.

IX. In such an ascension therefore, and philosophical Sublimation, all are joined one with another, and the new Body subtilized, or made living by the Spirit, miraculously liveth or springs like a Vegetable.

X. Wherefore, unless the Bodies be attenuated, or made thin, by the Fire and Water, 'till they ascend in a Spirit, and are made, or do become like Water and Vapour, or Mercury, you labour wholly in vain.

XI. But when they arise or ascend, they are born or brought forth in the Air or Spirit, and in the same they are changed, and made Life with Life, so as they can never be separated, but are as Water mixt with Water.
XII. And therefore it is wisely said, That the Son is born of the Spirit, because it is altogether Spiritual.

XIII. For the Vulture himself flying without W wings upon the top of Mountains, saying, I am white, brought forth from the black, and the red; white, the citrine; with the red; I speak the Truth and lye not.

CHAP. XIII.

Of the beginning of the Work, and a Summary of what is to be done.

I. Sufficit ergo tibi corpora in vase, & in aqua semel ponere, & diligenter claudiere vas, quousque vero separatione sit facta.

II. Quæ vocatur ad invidis conjunctione, sublimatio, assimatio, extractio, putrescatio, ligatio,

I. It sufficeth thee to put the Bodies in the Vessel, and into the Vessel once for all, and to close the Vessel well, until a separation be made.

II. This the Obscurus Artist calls Conjunction, Sublimation, Assimilation, Extraction.
III. Now that the whole Magistry may be perfected, Work, as in the Generation of Man, and of every Vegetable; put the Seed once into the Womb, and shut it up well.

IV. Thus you may see, that you need not many things, and that this our work requires no great Charges, for that as there is but one Stone, there is but one Medicine, one Vessel, one order of working, and one successive Disposition to the White and the Red.

V. And altho we say in many places, take this, and take that; yet we understand, that it behoves us to take but one thing, and put it once into the Vessel, until the Work be perfected.

VI. But these things are so set down by the Obscure Philosophers, to deceive the unwary, as we have before spoken; for is not this *Ars*

\[\text{I i 3}\]
VII. Seito vero, [nullo modo sum ego invidus ut cateri] qui verba aliorum philosophorum accipit secundum prolacionem, ac significatum vulgarem nominum, jam ille absque filo Ariadnae, in medio amfrastam Labyrinthe multipliciter errat, pecuniamque suam destinavit perditioni.

VIII: Ego vero Artephius postquam adepta sum veram ac completam sapientiam in libris veridici Hermetis, fui aliquando invidus, ficut cateri omnes.

IX. Sed cum per mille annos, aut circiter quae jam transierunt super me a nativitate meae, gratia Soli Dei omnes.
XIII. ARTEPHIUS.

Cum per hanc, inquam, 
gamma temporae, viderem ne-
me: magisterium Hermet-
tinere posse, propter ob-
[removed text]

X. Piaeae motus ac pro-
taboni vivi, decrevi in his 
temperibns vitae meae, 
scribere sineere a vera-
erat nihil ad perficiendum 
pium philosophorum possis de-
creve.

XI. Being moved with a 
Generous Mind, and the 
integrity of a good Man, I 
have determined in these 
latter days of my Life, to 
declare all things truly and 
sincerely, that you may not 
want any thing for the per-
fec ting of this Stone of the 
Philosophers.

XII. (Excepting one cer-
tain thing, which is not law-
ful for me to discover to any, 
because it is either revealed 
or made known, by God 
himself, or taught by some 
Master, which notwithstanding he that can bend 
himself to the search of, by 
the help of little Experience, 
may easily learn in this Book.)
XIII. Scripsi ergo in hoc libro nudam veritatem, quia paucis coloribus vestivit, ut omnis bonus & sapiens, nulla He- speridum mirabilia feliciter posita ex arbore hoc philosophica de cerpere.

XIV. Quare laudetur Deus altissimus, qui posuit in anima nostra hanc benedictatem, & cum senectute longinquissima dedit nobis veram cordis dilectionem, quia omnes simul homines (ut mibi videatur) amplector, diligere & vere amo.

XV. Sed ad artem redeundam Sacra opus nostrum citò perficitur, nam quod calor Solis in 100 annis coquit in minerij terræ ad generandum unum metallum (ut sepissime vidi) Ignis nostrus secretus, id est, aqua nostra ignea, sulpurarea, quæ dicitur Balneum Mariæ, operatur brevi tempore.

XIII. And in this Book I have therefore written the naked Truth, altho clouded or disguised with a few colours; yet so that every good soul & wife Man may happily gather those desirable Pbles of the Hesperides in this our Philosophers Tre

XIV. Wherefore Praise be given to the most high God, who has poured our Soul of his goodness through a good old Age; even an almost infinite number of Years, has truly filled our Heart with his Love, which ( methinks ) I embrace, cherish, and truly love all Mankind together.

XV. But to return to our business. Truly our Work is pretently performed; so that which the heat of the Sun is an hundred Years in doing, for the Generation of the Metal in the bowels of the Earth; our Secret Fire, that is, our Fiery and Sulphuric Water, which is called Balneum Mariae, doth (as I have often seen ) in a very short time.
CHAP XIV.

be Easiness and Simplicity of this Work, and of Our Philosophick Fire.

I. T hoc opus non est gra-

vis laboris illi qui sej

ilig, atque non est ma-

millius tam chara (cum

quantitas sufficiat) quod

quir quis posset ut ab opere

um suspendat.

II. It is indeed a Work so

short and ease, that it may

well be called a Womans

Work, and the Play of Chil-

dren.

III. Go to then, my Son,

put up thy Suplications to

God Almighty; be dilligent

in searching the Books of the

Learned in this Science; (for

one Book openeth another;) 

think and meditate of these
in decoctione aquae tuae ex luminaribus extracta.

IV. Nam ex ista aqua color, & pondus adducitur usque ad infinitum, & haec aqua est fuminus albus, qui in corporibusperfectis veluti anima defuit, & eorem nigredinem & immunditiem ab eis penitus aufert, & corpora in unum consolidat, & eorum aquam multiplicat.

V. Et nihil est quod a corporibus perfectis, id est, a Sole & Luna colorem possit auffere nisi Azoth; id est, nostra aquaque colorat, & album reddit corpus rubeum secundum regimum sua.

VI. Sed loquamus de ignibus. Ignis ergo nostre mineralis est, aequalis est, continuus est, non vaporat, nisi nimium things profoundly; and avoid all things which vain, or will not endure.

IV. For by this Colour and Ponderosity, Weight, are infinitely to the matter; and this Water is a white Vapor, which like a Soul, flows through the perfect Bodies, taint wholly from them blackness, and impurifying the two bodies increasing their Weight.

V. Nor is there any thing than Azoth, to this our Water, which take from the perfect body of Sol and Luna, their natural Colour, making the red Body white, according to the Disposition there.

VI. Now let us speak the Fire. Our Fire the Mineral, equal, continual, it fumes not, unless it bro
much stirred up, participates of Sulphur, and is taken from other things than from the Matter; it over-turns all things, dissolves, congeals, and calcines, and is to be found out by Art, or after an Artificial manner.

VII. It is a compendious thing, gotten without cost or charge, or at least without any great purchase; it is humid, vaporous, digestif, altering, penetrating, subtile, spirituous, not violent, incombustible, circumspective, continent, and one only thing.

VIII. It is also a Fountain of living Water, which circumvolveth and containeth the place in which the King and Queen bathe themselves; through the whole Work this moist Fire is sufficient; in the beginning, middle, and end, because in it, the whole Art does consist.

IX. This is the natural Fire, which is yet against Nature, not natural, and which burns not; and lastly, this Fire is hot, cold, dry, super
moist; meditate on things, and proceed without any thing of
reign Nature.

X. If you understand these Fires, give ear to I have yet to say, I
they, Fire and occultus and not yet written in any book. Strife and occultus and occultus; and the Ancients.

| CHAP. XV. |
| of the three kinds of Fires of the Philosopher in particular. |

I. T RÈS proprie habemus ignes, fine quibus ars non perfectur, & qui absque illis laborat in unum curas sus-
cipit.

II. Primus est lampadis, & is continuus est, humidus, va-
porosus, aereus, & artificialis ad inveniendum.

II. The First Fire is called of the Lamp, which is continuous, humid, vaporous, and found of the Art.
III. This Lamp fire ought to be proportioned to the enclosure; wherein you must use great Judgment, which none can attain to, but he that can bend to the search thereof.

IV. For if this Fire of the Lamp be not measured, and duly proportioned or fitted (to the Fornace) it will be, that either for want of heat you will not see the expected Signs, in their limited times, whereby you will lose your hopes and expectation by a too long delay: Or else, by reason of too much heat, you will burn the Flores Auri, the Golden Flowers, and so foolishly bewail your lost Expence.

V. The Second Fire is Ignis Cinerum, an Ash heat, in which the Vessel hermetically sealed is re cluded, or buried: Or rather, it is that most sweet and gentle heat, which proceeding from the temperate Vapours of the Lamp, does equally surround your Vessel.
VI. Hic violentus non est, nisi nimium excitetur, digerens est, alterans est, ex alio corpore quam a materia sumitur, unus cus est, est etiam humidus, & innaturalis, &c.

VII. Tertius est ignis ille naturalis aqua nostræ, qua vocatur etiam contra naturam, quia est aqua, & nihilominus ex auro facit merum spiritum, quod ignis communis facere non potest.

VIII. Hic mineralis est, equalis est, de sulphure participat, omnia diruit, congealat, solvit, ac calcinat, hic est penetrans, subtilis, incomburens & est fons aquæ vivæ in quo se lavant Rex & Regina, quo indigemus in toto opere, in principio, medio, & fine.

VI. This Fire is violent or forcing, except it be too much excited, to be too much excited, to be too much excited red up; it is a Fire digressive, and takes another body than that, another body than that, another body than that; being but one, moist also, and unnatural.

VII. The Third is the natural Fire of our Water, which is also called Fire against nature, it is Water; and yet; the less, it makes a met rit of Gold, which common Fire is not able to do.

VIII. This Fire is natural, equal, and part of Sulphur; it overthrows, destroys, congeals, dills, and calcines; it is penting, subtil, incom bustible, and not burning, and is a fountain of Living water, wherein the King and Queen bathe them whose help we stand in need of, through the whole from the beginning middle and end.
XV. ARTEPHIUS.

Aliis vero duobus suis, non, sed tantum aliis, &c.

Conjunge ergo in legendis philosophorum, hos tres & procul dubio intellectorum de ignibus non te.

IX. But the other Two above-mentioned, we have not always occasion for, but only at some times.

X. In reading, therefore the books of Philosophers, conjoin these Three Fires in your Judgment, and without doubt, you will understand whatever they have wrote of them.

CHAP. XVI.

The Colours of Our Philosophick Tincture, or Stone.

Quo ad Colores, qui non nigrescat, dealbare est, quia nigredo est aliae principium, & signum actionis, & alterationis, & corpus penetratum & putrescatum jam est.

I. Now as to the Colours, that which does not make black cannot make white, because blackness is the beginning of whiteness, and a sign of Putrefaction and Alteration, and that the body is now penetrated and mortified.

II. From the Putrefaction therefore in this Water, there nigredo,
SALMON'S

III. Secundò terra nigra continuò decoquendo, dealbatur, quia anima horum supernatat ut cremor albus, & in hæc albedine unius sunt omnes spiritus sic quod denudo ausfugere non possunt.

IV. Et ideo dealbandus est laton, & rumpendi libri ne corda nostra rumpantur, quia hæc albedo est lapis perfectus ad album & corpus nobile necessitate fnis, & tinctura albedinis exuberantissimæ reflexionis & fulgidi splendoris, quæ non recedit a commixto corpore.

V. Nota ergo hic, quod spiritus non figuntur nisi in albo colore, qui ideo nobilior est cæteris, & semper desiderabile liter expetenda, cum fit totius.
VI. For our Earth putrids and becomes black, then it is purified in lifting up or Separation; afterwards being dried, its blackness goes away from it, and then it is whitened, and the feminine dominion of the darkness and humidity perisheth; then also the white Vapor penetrates through the new Body, and the Spirits are bound up or fixed in the dryness.

VII. And that which is corrupting, deformed and black through the moisture, vanishes away; so the new body rises again clear, pure, white, and immortal, obtaining the Victory over all its Enemies.

VIII. And as heat working upon that which is moist, causeth or generates blackness, which is the prime or first Colour; so always by decoction, more and more
vitatem & rubedinem agens in mero seco, & satis de coloribus.

IX. Sciendum igitur nobis est, quod res quae habet caput rubet vel album, pedes verq albos & postea rubeos, & &culos antea nigros, hae res tan- tum est magisterium.

CHAP. XVII.

Of the perfect Bodies, their Putrefaction, corruption, Digestion, and Tincture.

I. Dissolve ergo Solem & Lunam in aqua nostra dissolutiva, quae illis est familiaris & amica, & de eorum natura proxima, illisque est placabilis, & tanquam matrix, mater, origo, principium, & finis vitae.

I. Dissolve then Sol & Luna in our dissolving Water, which is familiar and friendly, and next in nature unto them, and is also sweet and pleasant to them, and as it is a Womb, a Mother Original, the beginning and end of their Life.
I. Et ideo emendantur in
aquâ, quia natura latatur
natura, & natura naturam
fert, & vero matrimonio
adinvigilum & siunt
natura, unum corpus no-
re, resuscitatum immortale.

II. And that is the very
Reason why they are me-
liorated or amended in this
Water, because like nature
rejoiceth in like nature, and
like nature retains like na-
ture, being joined the one
to the other, in a true Mar-
riage, by which they are
made one Nature, one new
Body, raised again from the
dead, and immortal.

III. Thus it behoves you
to join Confanguinity, or
fameness of kind, with fam-
eness of kind, by which these
natures, will meet and fol-
low one another, purifie
themselves, generate, and
make one another rejoice;
for that like nature, now is
disposed by like nature, even
that which is nearest, and
most friendly to it.

IV. Our Water then (faith
Danthin) is the most beauti-
ful, lovely, and clear Foun-
tain, prepared only for the
King, and Queen, whom it
knows very well, and they it.

V. For it attracts them to
K k 2
VI. Et quia Sol & Luna sunt ab illa aqua matre, ideo oportet ut iterum ingrediantur uterum matris, ut renascantur denuo, & liant robustiores, nobiliores & fortiores.

VII. Idcirco nisi hi mortui, conversi fuerint in aquam, ipsi soli manebunt, & sine fructu, si autem mortui fuerint & resoluti in nostra aqua, fructum centesimum dabunt, & ex illo loco ex quo videbantur perdissent, quod antea non erant.

VIII. Cum Sole ergo & Luna figatur maximo ingenio, its self, and they abide therein for two or three days or a wit, two or three months, to wash themselves with, whereby they made young again, beautiful.

VI. And because Sol and Luna have their Origin from this Water their Mother; it is necessary therefore that they enter into it again, to wit, into the Mothers Womb, that they may be regenerate or be again, and made more healthy, more noble, and more strong.

VII. If therefore the dead not die, and be converted into Water, they remain alone (or as they were) without Fruit; but if they die, and are resolved into Water, they bring forth Fruit, an hundred-fold; it from that very place, which they seemed to pervade from thence shall they appear to be that which they were not before.

VIII. Let therefore he Spirit of our living Water be
Cap. XVII. ARTEPHIUS.

(with all care and industry) fixed with Sol and Luna; for that they being convert-
ed into the nature of Water become dead, and appear like to the Dead; from whence afterwards, being revived, they encrease and multiply, even as do all forts of Vegetable Substances.

IX. It suffices then to di-
spose the Matter sufficiently without, because that within, it sufficiently disposes it self for the Perfection of its own work.

X. For it has in it self a certain and inherent moti-
on, according to the true way and Method, and a much better order than it is possible for any Man to in-
vent or think of.

XI. For this Cause it is, that you need only to pre-
pare the matter, Nature her self alone will perfect it; and if she be not hindered by some contrary thing, she will not over-pas her own certain motion, neither in conceiving or generating, nor in bringing forth.
XII. Cave quocirca tamen ne igne nimio balnorum incidatur; Secundo ne spiritus exhalet, quia laederet laborantem, id est, operationem deservret, & multas infirmitates induceret, id est, tristitias, ac iras.

XIII. Ex jam diéhis patet hoc axioma, nempe cum ex cursu naturae ignorare necessariè constructionem metallorum, qui ignorant destruccionem.

XIV. Oportet ergo conjungere consanguineos, quia natura reperiant suas consimiles naturas, & se putrefaciendo miscentur in similibus, atque se mortificant.

XV. Necesse est ideo hanc cognoscere corruptionem & geo.
on and Generation, and how the natures do embrace one another, and are brought to a fixity in a flow or gentle fire; how like nature rejoiceth with like nature; how they retain one another, and are converted into a white subsistence.

XVI. This white substance, if you will make it Red, you must continually decoct it in a dry Fire, till it is rubified, or becomes red as blood, which is then nothing but water, fire, and the true tincture.

XVII. And so by a continual dry fire, the whiteness is changed, removed, perfected, made citrine, and still digested till it comes to a true red and fixed colour.

XVIII. And consequently by how much more this red is decocted in this gentle heat by so much the more it is heightned in Colour, and made a true Tincture of perfect Redness.

XIX. Wherefore with a dry Fire, and a dry Calci-
que humore compositum coaguer, donec rubicundissimo vestiatur colore, & tunc erit perfectum Elixir.

CHAP. XVIII.

Of the Multiplication of the Philosophical Tincture.

I. Si postea velis illum multiplicare, oportet iterato resolvere illud rubrum in nova aqua dissolutivâ, & iterato coctione dealbare, & rubificare per gradus ignis, reiterando primum regimen.

II. Solve, gelâ, reiterâ, caudendo, aperiendo, & multiplicantâ in quantitate & qualitate at tuum placitum.

III. Quia per novum corruptionem & generationem, iterum introducitur novus motus.

nation, (without any fortune) you must decoct the Compositum, till it be fitted with a most perfect Colour, and then it will be the true and perfect Elixir.

I. NOW if afterwards you would multiply your Tincture, you must again resolve that Red new or fresh dissolving latter, and then by decocting first whitened, and then red, it again, by the degree of Fire, reiterating the method of operation in thy Work.

II. Dissolve, coagule, and reiterate the closing of the opening and multiply in quantity and quality at your own pleasure.

III. For by a new Corruption and Generation there is introduced a new Motion.
IV. Thus can we never find an end, if we always work by reiterating the same thing over and over again, viz. by Solution and Coagulation, by diffusio and conglutinatio and the help of our dilolving and fixing, by our per reiterations fall. And so our color, both in quantity and quality, will come to infinity, tending truly and perfectly, and fixing the greatest quantity how much forever.

V. Thus is also the virtue thereof increased and multiplied, both in quantity and quality; for if after the first course of Operation you obtain a hundred-fold, by a second thousand-fold; and by a third ten thousand-fold increase.

VI. And by persevering in your work, your projection will come to infinity, tending truly and perfectly, and fixing the greatest quantity how much forever.

VII. Thus by an easy or small price, you have both colour, goodnes, and weight.
VIII. Ignis ergo noster & Azoth tibi sufficiunt, coque, coque, reitera solve, gela, & sic continua, ad tuum placitum multiplicantando, quantum volueris, & donec medicina tua fiat fusibilis, ut cera & habeat quantitatem, & virtutem opiatam.

IX. Est ergo totius operis sine lapidis secundi, nota bene, complementum, ut surreatur corpus perfectum, quod ponas in nostra aqua in domo vitrea bene clausa & obturata cum cemento, ut aer intret, aut humiditas introclusa exeat.

X. In digestione lenis coloris voluti balnei, vel simi temperatissima, & cum operis instancia assiduestur per ignem super ipsum perfectio decoctionis.

XI. Quosque putrescat & resolvatus in nigrum, & po-
until it be putrified and resolved into blackness, and be drawn up and sublimed by the water, and is thereby cleansed from all blackness and impurity, that it may be white and subtil.

XII. Until it comes to the ultimate or highest purity of sublimation, and the utmost volatility, and be made white both within and without: For the Vulture flying in the air without Wings, cries out, that it might get up upon the Mountain, that is upon the waters upon which the Spiritus albus, or Spirit of whiteness is born.

XIII. Continue still a fitting fire, and that Spirit, which is the subtil being of the Body, and of the Mercury will ascend upon the top of the water, which quintessence is more white than the driven Snow.

XIV. Continue yet still, and toward the end, engrase the fire, till the whole spiritual subsistence ascend to the top.
XV. Scitote namque quod illud quod est clarum, purum, & spirituale, ascendit in altum in æra in modum fumi albi, quod lac Virginis appellantur.

XV. And know well whatsoever is clear, and spiritual, ascends to the top of the waft of the substance of a vapour, which the Philoſophers call their Virgins.

CHAP. XIX.

Of Sublimation in particular, and Separation of the pure from the impure.


II. Vae de hinc infrigidate, repertes in fundo ipius facces nigras, arfas, & combustas, separatas ab spiritu, & quintæsèntia alba, quas projice.

I. It ought to be there that (as one of the Sybil said) that the Son of Virgin be exalted from Earth, and that the quintessence after its out of the dead Earth, raised up towards Heaven the grosf and thick remain in the bottom of the Veffer and of the Wat.

II. Afterwards the Veſsels being cooled, you will find in the bottom the Facæ, scorcht and burnt which separate from the Spirit and Quintessence of
Whiteness, and cast them away.

III. Then will the Argent vive fall down from our Air or Spirit, upon the new Earth, which is called Argent vive sublimed by the Air or Spirit, whereof is made a viscous Water, pure and white.

IV. This Water is the true Tincture separated from all its black Faces, and our Brass or Latten is prepared with our Water, purified, and brought to a white Colour.

V. Which white Colour is not obtained but by decoction, and coagulation of the Water: Decoct therefore continually, wash away the Blackness from the Latten, not with your Hands, but with the Stone, or the Fire, or our second Mercurial Water, which is the true Tincture.

VI. This separation of the pure from the impure is not done with hands; but Nature her self does it, and do,
VII. Ergo patet quod hæc compositio non est manualis operatio, sed naturarum mutatio, quia natura seipsam dissolut & copulat, seipsam sublimat elevat, & albeceit, separatis facibus.

VIII. Et in tali sublimatione conjunguntur partes subtiles magis puræ & essentiales; quia natura ignea cum elevat partes subtiles, magis puras semper elevat, ergo dimittit grossiores.

IX. Quare oportet igne mediocrì continuo in vapore sublimare, ut inspiretur ab aëre & posit vivere.

X. Nam omnium rerum natura, vitam ex aëris inspuratione recipit, sic etiam to tum magisterium nostrum consistit in vapore & aquæ sublimatione.

brings it to perfection by circular Operation.

VII. It appears then, this Composition is the work of the Hands, change of the Natures; because Nature dissolves it self, sublimes it self up, and goes white, being separate of the Faces.

VIII. And in such Association, the more it is pure, and essentiaal parted conjoined; for that the fiery nature or prov lifts up the subtil parts, separates always the pure, leaving the gross bottom.

IX. Wherefore you ought to be a gentle and continual Vapour, which you sublime, the matter may be with Spirit from the and live.

X. For naturally all take Life from the in thing of the Air; and our Magistry receive the Vapour or Spirit, both
XI. Oportet igitur æs non-
mer gradus ignis elevari,
que per se sine violentia
ut libere, ideoque nifi
magne & aqua diruatur,
ruetur quosque ascendat
bitus, aut ut argentum
scandens, vel etiam
una alba ad corpore sepa-
Se in spirituam subli-
atione delata, nihil fit.

X. Eo tamen ascendente,
ne nascitur, & in ære
ter, fitque vita cum vi-
 omnino spirituale &
ptibile.

XI. Et sic in tali regimi-
bus fit spiritus de subtili-
æ, & spiritus incorpora-
um corpore, & fit unus
m, & in tali sublimatio-
unjunctione, & elevatio-
ia sunt alba.

XI. Our Brass or Laten
then, is to be made to a-
cend by the degrees of Fire,
but of its own accord, free-
ly, and without violence;
except the body therefore
be by the Fire and the Wa-
ter broken, or dissolved,
and attenuated, until it a-
cends as a Spirit, or climbs
like Argent vive, or rather
as the white Soul, separated
from the Body, and by sub-
limation delated or brought
into a Spirit, nothing is or
can be done.

XII. But when it ascends
on high, it is born in the
Air or Spirit, and is changed
into Spirit; and becomes
Life with Life, being only
Spiritual and Incorruptible.

XIII. And by such an O-
eration it is, that the Body
is made Spirit, of a subtil
nature, and the Spirit is in-
corporated with the Body,
and made one with it; and
by such a sublimation, con-
njunction, and raising up, the
whole, both Body and Spi-
rit are made white.
CHAP. XX.

Of Digestion, Sublimation, and Separation of the Bodies, for the perfection of the W.

I. Ergo necessaria est hæc sublimatio philosophica, & naturalis, quæ componit pæcem inter corpus & spiritum, quod est impossibile alter fieri, nisi in bas partes separatur.

II. Idcirco oportet utrumque sublimare ut purum ascendat, & impurum, & terrenosum descendat, in turbatione maris procellos.

III. Quare oportet decoquere continuo, ut ad subtillem deductur naturam, & quousque corpus assumat & attrabat animam album Mercuriale, quam retinet naturaliter, nec demittit eam à se separari, quia sibi compar est in propinquitate naturee prime.

I. THIS Philos. and Natural Sublimation therefore is necessary, which makes peace between (or fixes) the body and spirit, which is impossible to be done otherwise than in the separation of these parts.

II. Therefore it becometh you to sublime both the pure may ascend, the impure and earth descend, or be left a atom, in the perplexity of the troubled Sea.

III. And for this reason must be continually done, that it may be brought to a subtil property, the Body may assume, draw to it self the Mercurial Soul, which naturally holds, and not to be separated from
IV. From these things it is necessary to make a separation by Decoction, till no more remains of the purity of the Soul, which is not ascended and exalted to the higher part, whereby they will both be reduced to an equality of Properties, and a simple or pure Whiteness.

V. The Vulture flying through the Air, and the Toad creeping upon the Ground, are the Emblems of our Magistry.

VI. When therefore gently and with much care, you separate the Earth from the Water, that is, from the Fire, and the thin from the thick, then that which is pure will separate itself from the Earth, and ascend to the upper part, as it were into Heaven, and the impure will descend beneath, as to the Earth.

VII. And the more subtil part in the superior place,
spiritus, in inferiori vert naturam corporis terre.

VIII. Quare elevetur per talem operationem natura alba cum subtilliori parte corporis, reliquis factibus, quod fit brevi tempore.

IX. Nam anima cum sua adjuvatur socia, et per eam perficitur.

X. Mater (inquit corpus) me genuit, et per me gignitur ipsa, postquam autem ab ea accepta volatum, ipsa melior modo quo potest fit pia foveans & nutriens filium, quem genuit, donec ad statum devenerit perfectum.

VIII. Wherefore let it take upon it the nature of a Spirit, and that in lower place, the nature of an earthy body.

IX. For the Soul is by her associate and perfected by it.

X. My Mother (the Body) has begotten and by me, she her filia begotten: now after it taken from her her filia, after an admirable mother becomes kind, nourishing and cherishing the whom she has begotten, he comes to be of a perfect Age.
CHAP. XXI.

The Secret Operation of the Water and Spirit upon the Body.

I. Hear now this Secret: keep the Body in our Mercurial Water, till it ascends with the white Soul, and the earthy part descends to the bottom, which is called the residing Earth.

II. Then you shall see the Water to coagulate it self with its Body, and be assured that the Art is true; because the Body coagulates the moisture into dryness, like as the Rennet of a Lamb or Calf turns Milk into Cheese.

III. In the same manner the Spirit penetrates the body, and is perfectly commixed with it in its smallest Atoms, and the body draws to its self his moisture, to wit, its white Soul, like as the Loadstone draws Iron, because of the nearness and likeness of its nature; and then the one contains the other.
IV. Et hæc est sublimatio et coagulatio nostra, omne volatile retinent, quæ facit fungam perire.

V. Ergo hæc composition non est manualis operatio, sed [ut dixi] naturarum mutatio, & earum frigidi cum calido, & humidi cum sicco admirabilis connexion: Calidum enim miscetur frigido, & siccum humido.

VI. Hoc etiam modo fit mixtio, & conjunction corporis & spiritus, quæ vocatur conversio naturarum contrariorum, quia in tali dissolutione; sublimatione spiritus conversatur in corpus, & corpus in spiritum.

VII. Sic etiam mixta, & in unum reducitur se invicem vertunt; nam corpus incorporat spiritum, spiritus vertit corpus in spiritum tinctum & album.
III. Quare ultima vice mutam] decocte in nostram albam, id est, in Mercurium, donec solvatur in nigredinem deinde per decoctionem omnium priuabitur in suadigdine, & corpus sic solvendum ascendit cum anima alba.

VIII. Wherefore (as the last time I say) decoct the body in our white water, viz. Mercury, till it is dissolved into blackness, and then by a continual decoction, let it be deprived of the same blackness, and the body so dissolved, will at length ascend or rise with a white Soul.

IX. And then the one will be mixed with the other, and so embrace one another, that it shall not be possible any more to separate them, but the Spirit (with a real agreement) will be united with the body, and make one permanent or fixed substance.

X. And this is the solution of the Body, and coagulation of the Spirit which have one and the same operation.

XI. Whoso therefore knows how to conjoin the principles, or direct the work, to impregnate, to mortifie, to putrifie, to generate, to quicken the Spirit, 

L 13 Steele
nebris, quousque igne purgetur, & coloretur, & à maculis ul-
timis purificetur, adeo majoris dignitatis erit possessor, ut Re-
ges eum venerentur.

cies, to make white, cleanse the Vulture from blackness and darkness, t
he is purged by the fire and tinged, and purified from all his spots, shall
possessor of a treasure great, that even Kings the
delves shall venerate him.

CHAP. XXII.

Of the Signs of the end of the Work, and the
perfection thereof.

I. Quare maneat corpus in
aqua denuo solvatur
in pulverem novum, in fundo
vasis & aqae, qui dicitur ci-
nis niger, & hae est corruptio
corporis quae vocatur sapien-
tibus Saturnus, Æs, Plumb
um philosophorum, & Pulvis
discontinuatus.

II. Et in tali putrefactione,
& resolutione corporis tria signa

I. Wherefore let the
body remain in
the water till it is disso
into a subtil powder in the
bottom of the vessel and
the water, which is called
the black Ashes: This is the
Corruption of the Body
which is called by Philo-
ners or Wife Men, Satu-
nus, Æs, Plumbum Phi-
sophorum, & Pulvis discon-
nuatus, viz. Saturn, Latte
or Brass, the lead of the
Philosophers, the disguise
powder.

II. And in this putrefac-
on and resolution of the b-
Cap. XXII.  ARTEPHIUS.  p19

Fertil, scilicet color niger, discontinuitas partium, & odofetidus qui assimilatur od tourism sepulcrorum.

II. Est igitur ille cinis de subphilosophi tanta dixerae, qui inferiori parte vasis reman- id, quem non debemus vili cere.

I. In eo enim est Diadema Re, & Argentum vivum num, immundum à quininitis debet fieri purgatio, sequendo continud in nostra donce elevetur sursum in um colorum, qui vocatur her, & Pullus Hermogenis.

V. He therefore that maketh the red Earth black, and then renders it white, has obtained the Magistry; so also he who kills the living, and revives the dead.

VI. Therefore make the black white, and the white black, and you perfect the Work.
VII. Et cum videris albedinem apparere veram, quae splendet sicut gladius denuda-
tus, scias quod rubor in ista albedine est occultus.

VIII. Extinc non oportet illam albedinem extrahere, sed coquere tantum, ut cum sici-
tate, & validitate superveniat citrinitas, & rubedo fulgentissima.

IX. Quam cum videris cum tremore maximo laudabis Deum optimum maximum, qui cui vult sapientiam dat, & per consequens divinitas, & secundum iniquitates eripit, ac in perpetuum substrahit, derrudendo in servitutem inimicorum, cui laus, & gloria, in saecula saeculorum. Amen.

VII. And when you see the true whiteness appear, which shineth like a bright Sword, (or polished Silv) know that in that whiteness there is redness hidden.

VIII. But then beware that you take not that whiteness out of the Veil, but only digest it to the end, that with heat and dryness it may assume a trine colour, and a most beatiful redness.

IX. Which when you see with great fear and trembling, render Praisees to the great and good God, which gives Wisdom and Riches to whom for ever he prays: And according to the wickedness of a person, to them away, and withdraw them for ever again, depri-
sing him even to the bottom of Hell. To him, I say, most Wise and Almighty God, be Glory to the End of Ages. Amen.

The End of Artephius Longævus.
Homo veniet ad judicium dei
Vere illa dies terribilis et

chap. 30.
sect. 1. &c.

Nicholas Flammel. Perrenelle his wife

O. rex sempiterne.

lib. 3. ch. 27.
sect. 9. 10.

chap. 31.
sect. 13. 15.
ELAMMEL'S hieroglyphicks. TAB. III.

lib. 3.
ch. 27.
sect. 12. 12.

ch. 27.
sect. 11.

ch. 32.
sect. 1
The Hieroglyphicks of Nicholas Flammel, newly Translated into English, and Clauseled, by William Salmon, Professor of Physick.

CHAP. XXIII.

The beginning of Flammel’s Book, which is the Peroration of the Whole.

The Lord God of my Life, who exalts the human Spirit out of the most dust, and makes the fets of such as hope in to rejoice, be Eternal-bailed.

Who of his own Grace seals to the believing Soul, springs of his bounty, subjugates under their the Crowns of all Earthelicities and Glories.

In him (I say,) let always put our Confi-

dence; in his fear let us place Our happiness: and in his mercy the hope and Glory of the restoration of our fallen state.

IV. And in our Supplications to him let us demonstrate, or shew forth, a faith unfeigned and stable, an assurance, that shall not for ever be shaken.

V. And thou, O Lord God Almighty, as thou out of thy infinite and most desirable Goodness hast condescend-ed to open the Earth, and un-
unlock thy Treasures unto me, thy poor and unworthy Servant, and hast given into my possession the Fountains and Well-Springs of all the Treasures and Riches of this World.

VI. So O Lord God, out of thine abundant kindness extend thy mercies unto me, that when I shall cease to be any longer in the Land of the Living, thou maist open unto me the Celestial Riches, the Divine Treasures, and give me a part or portion in the Heavenly Inheritance for ever.

VII. Where I may hold thy Divine Glory, all the fulness of thy Heavenly Majesty, a Pleasure Ineffable, and a Joy Ravishing, which no Material Man can express or conceive.

VIII. This I entreat thee, O Lord, for Lord Jesus Christ well-beloved Son's sake who in the Unity of Holy Spirit, liveth with thee World without end.

Amen.

CHAP. XXIV.

The Explication of the Hieroglyphick Figure placed by me Nicholas Flammel, Scrivener, in the Church-yard of the Innocents, in the fourth Arch entering by the Great Gate, Dennis-street, on the right hand: And the Book of Abraham the Jew.

Nicholas Flammel, Scrivener, living in Paris, Anno 1399, in the Notary's street, near S. James of Bouchery, though I learnt not much Latin, because
V. After the Decease of my Parents, I Nicholas Flamment got my living by the Art of Writing, Ingrossing Inventories, making up Accounts, keeping of Books, and the like.

VI. In this course of living there fell by chance into my hands a Guilded Book, very old and large, (which cost me only the Sum of two Florens, which was about 6 s. 8 d. formerly, now 10 s. English.)

VII. It was not made of Paper or Parchment, as other Books be, but of admirable Rindes (as it seemed to me) of young Trees. The Cover of it was of Brass; it was well bound, and graven all over with strange kind of Letters, which I take to be Greek Characters, or some such like.

VIII. This I know, that I could not read them, nor were they either Latin or French Letters or Words, of which I understand something.
IX. But as to the matter which was written within, it was engraved (as I suppose) with an Iron Pencil or Graver upon the said Barke Leaves; done admirably well, and in fair and neat Latin Letters, and curiously coloured.

X. It contained thrice seven Leaves, for so they were numbred in the top of each Folio, and every seventh leaf was without any writing; but in place thereof, there were several Images or Figures painted.

XI. Upon the first seventh Leaf, was depicted, 1. A Virgin. 2. Serpents swallowing her up. On the second seventh, A Serpent Crucified. And on the last seventh, A Desert or Wilderness: in midst whereof was seen many fair Fountains, from whence issued out a number of Serpents here and there.

XII. Upon the first of the Leaves was written in Capital Letters of Gold, Abraham the Jew, Prince, Priest, Levite, Astrologer and Prophet, to the Nation of Jews, dispersed by the Will of God in France, with Health.

XIII. After which, it was filled with many Decrations and Curses, yet, in this word MARANA, THA, (which was oft repeated) against any one should look into it to understand it, except he were either Priest or Scribe.

XIV. The person who fold me this Book, was ignorant of its worth, as I who bought it: I judged it might have been fetched from some of the Jews that Nation, or else found some place where they sufficiently abode.

XV. In the second of the Book, he comforted his Nation, and gave pious Council, to turn from their Wickedness and ways, but above all to turn from Idolatry, and to wait Patience for the coming of the Messiah, who containing all the Kings and
ences of the Earth, should
remain in Glory with his peo-
ple to Eternity. Without
less, this was a very Pi-
ety, and Understanding
lan.

VI. In the third Leaf,
and all the writing that
passed, he taught them
plain words the transmu-
ning of Metals, to the end
or might help and assist
suffered people, to pay
Tributes to the Roman
merors, and some other
ings not needful here to be
pted.

VII. He painted the
eds by the sides or mar-
of the Leaves, and dis-
dow all the Colours as
should arise or appear,
all the rest of the

VIII. But of the Prima-
a, or first matter or
ight, he spake not so much
the word: but only he
them, that in the fourth
fifth Leaves, he had en-
painted or decyphered
nd depicted or figured
it, with admirable

Dexterity and Workman-
ship.

XIX. Now though it
was singularly well, and
materially or intelligibly fi-
gured and painted, yet by
that could no Man ever
have been able to understand
it, without having been well
skill’d in their Cabala, which
is a series of old Traditions,
and also to have well studied
their Books.

XX. The fourth and fifth
Leaf thereof was without
any writing, but full of fair
Figures bright and shining,
or as it were enlightned, and
very exquisitely depicted.

XXI. First, there was a
Young Man painted, with
Wings at his Ancles, having
in his hand a Caducean Rod,
writhen about with two Ser-
pents, wherewith he stroke
upon an Helmet covered with
its Head.

XXII. This seemed in my
mean apprehension, to be
one of the Heathen Gods,
viz. Mercury: Against him
there came running and fly-
ing
ing with open Wings, a great Old Man, with an Hour-glass fixed upon his Head, and a Sithe in his hands like Death, with which he would (as it were in Indignation) have cut off the Feet of Mercury.

XXIII. On the other side of the fourth Leaf, he painted a fair Flower on the top of a very high Mountain, which was very much shaken with the North Wind. Its foot Stalk was blue, its Flowers white and red, and its Leaves shining like fine Gold: and round about it the Dragons and Griffins of the North made their Nefts and Habitations.

XXIV. On the fifth Leaf was a fair Rose-tree flowered, in the midst of a Garden, growing up against a hollow Oak, at the foot whereof bubbled forth a Fountain of pure white water, which ran headlong down into the depths below.

XXV. Yet it passed through the hands of a great number of people, who digged in the Earth seeking after it: but by reason of blindness, none of them knew it, except a very few who considred its weight.

XXVI. On the last leaf of the fifth Leaf, was an a King with a Fan who caused his Soldiers to slay before him, many youths, the Mothers fainting by and weeping at the loss of their Murtherers.

XXVII. These Intentions blood, being gathered by other Soldiers was emptied into a great Vessel where Sol and Luna came to themselves.

XXVIII. And be this History seemed to forecast the destruction of the Innocents by Herod, and it lent the destruction of the Art in this Book; therefore I placed in Church-yard these Figures, of the Learning, Thus have you that which was contained in the first five Leaves.
XXV.

CHAP. XXV.

This Pilgrimage into Spain, and meeting with Jewish Priest, who in part Interpreted he said Book to him.

As for what was in all the rest of the writ-leaves, which was wrote blood and intelligible Law, must conceal, left God offended with me, I had send his Plagues and punishments upon me: It would be a wickedness much further, than he who wished all Men in the World out one Head, that he cut it off at one blow.

Having thus obtained delicate and precious, I did nothing else, and night, but study it; conceiving very all the Operations it forth, but wholly ant of the Prima ma-with which I should be-which made me sad discontented.

III. My Wife (whose Name was) Perrenelle, whom I loved equally with my self, and had but lately Married, was mightily concern'd for me, and with many words comforting me, earnestly desired to know how she might deliver me from this trouble.

IV. I could no longer keep counsel, but told her all, shewing her the very Book, which when she saw, she became as well pleased with it as my self, and with great delight beheld the admirable Cover, the Engraving, the Images, and exquisite figures thereof, but understood as little of them as I.

V. Yet it was matter of Consolation to me to discourse, and entertain my self
fell with her, and to think what we should do to find out the interpretation and meaning thereof.

VI. At length, I caused to be painted within my Chamber as much to the life or original, as I could, all the Images and Figures of the said fourth and fifth Leaves.

VII. These I shewed to the greatest Scholars and most learned Men in Paris, who understood thereof no more than myself: I told them they were found in a Book which taught the Philosophers-Stone.

VIII. But the greatest part of them, made a mock both of me, and that most excellent Secret, except one whose Name was Anselme, a practicer of Physick, and a deep Student in this Art.

IX. He much desired to see my Book, which he valued more than any thing else in the World, but I always refused him; only made him a large demonstration of the method.

X. He told me, the first Figure represented which devours all the and that according to number of the six leaves, there was nothing in the space of six years to effect the Stone; and said he, we must the Glass, and see more.

XI. I told him that, not painted, but one shew and teach the materia, or first Agent, was written in the Book. He answered me, that digestion for six years was as it were a second Agent, that certainly the first Agent was there painted, which was the White and water.

XII. This without could fix, i.e., cut off feet, or take away his tility, save by that digestion in the pure blood young Infants.
For in that, this "I VIVE being joyned so the Luna, was first
ed with them, into a e, like that there paint-
and afterwards by cor-
ants into Serpents, which
nts being perfectly dry-
and deteied, were made
the powder of Gold, which
the Stone.

This strange or
en Discourse to the
her, was the cause of my
and that made me
der for the space of one
twenty years in a per-
Meander, from the Ve-
t; in which space of time
ent through a thousand
orins or Processes, but
vain; yet never with
Blood of Infants, for
I accounted Wicked
Villanous.

IV. For I found in my
book, that the Philosophers
ed Blood the Mineral
it, which is in the Me-
only in Sol, Luna,
Mercury, to which sense,
always in my own judg-
affented; yet these In-

terpretations for the most part, were not more subtil
than true.

XVI. Not finding there-
fore in my operation or
course of my process the
signs, at the time written
in my book, I was ever to
begin again.

XVII. In the end having
loft all hope of ever under-
standing those Symbols or
Figures, I made a Vow to
God, to demand their in-
terpretation of some Jewish
Priest, belonging to some
Synagogue in Spain.

XVIII. Whereupon with
the consent of my Wife
Perrenelle, carrying with
me the Extract or Copy of
the Figures or Pictures, I took
up a Pilgrims Habit and
Staff, in the same manner
as you see me figured with-
out the said Arch, in the
said Church yard, in which
I put these Hieroglyphick
Figures.

XIX. Whereon also I
have set on the Wall, on
both hands, the Process,
M m re-
representing in order all
the colours of the Stone, as
they arise in the operation,
and go away again.

XX. This is, as it were,
the very beginning of King
Hercules his Book, entituled
Iris, or the Rain bow, which
treats of the colours of the
Stone, in these words, Ope-
ris processio multum naturæ
placet; in English, The Process
of the work is very pleasing unto
Nature.

XXI. And these words I
also put there expressly, for
the sakes of Great Scholars
and Learned Men, who
may understand to what
they allude.

XXII. In this same man-
er, I say, I put my felt
upon my Journey to Spain,
and so much I did, that I
in short time arrived at
Montjoy, and a while after
at S. James, where with
much devotion I accompli-
shed my Vow.

XXIII. This done in Le-
en, at my return, I met
with a Merchant of Boloign,
who brought me acquainted
with a Physician named
M. Canches, a Jew by Na-
on, but now a Christian,
dwelling at Leon aforesaid.

XXIV. I shewed him the
Extract or Copy of my
figures, by which he was
ravished with great
astonishment and joy; he
desired immediately, I
could tell him any new of
the Book from whence they
were drawn.

XXV. I answered him in
Latin (in which Lan-
guage he asked me
Question) that I doub
not of obtaining the
of the Book, if I could
with any one who could
 unfold the Enigma's.

XXVI. Hearing this, I
being transported with great
earnestness and joy; he
began to decipher unto
the beginning: To be
short, he was much pa
sed, that he was in hoss,
to hear tidings of the Book;
and I as much pleas
to hear him speak and in-
pret it.
(XVII. (And doubtless had heard much talk of Book, but it was (as said) of a thing which believed to be utterly :) Upon this we resolved for our Voyage, and in Leon, we passed to O- do, and from thence to Salé, where we took ship, and went to Sea, in order to going into France.

XXVIII. Our Voyage prosperour and happy; I being arrived in the Kingdom of France, he most happily interpreted unto me greatest part of my Fates, in which, even to the nits and pricks, he could cypher Great Mysteries which were admirable to

XXIX. Having attained this Learned Man sick, even to death, being afflicted with extremitings, which still continued with him, as being caused by his Sea sickness: Notwithstanding which, he was in continual fear, lest I should leave or

forfake him, which was a great trouble to him.

XXX. And although I was continually by his side, yet he would be almost always calling for me; at the end of the seventh day of his sickness he died, which was no small grief to me; and I buried him (as well as my present condition would permit me) in a Church at Orleans.

XXXI. He that would see the manner of my Arrival, and the joy of Perenelle, let him look upon us two, in the City of Paris upon the Door of the Chappel of James of the Bouchery, close by the one side of my house, where we are both painted, kneeling, and giving thanks to God.

XXXII. For through the Grace of God it was that I attained the perfect knowledge of all that I desired. Well! I had now the Prime materia, the first principles, yet not their first preparation, which is a thing most difficult, above all other
XXXIII. But in the end I had that also, after a long aberration, and wandering in a labyrinth of Errors, for the space of three years, or thereabouts, during which time, I did nothing but study and search, and labour, so as you see me depicted without this Arch, where I have placed my Process.

XXXIV. Praying also continually to God, and reading attentively in my Book, pondering the words of the Philosophers, and then trying and proving the various Operations, which I thought to my self, they might mean by their words.

XXXV. At length I found that which I desired, which I also soon knew by the scent and odor thereof. Having this I easily accomplished the Magistry.

XXXVI. For knowing the preparations of the prophesied Agents, and then literally following the Directions in my Book, I could not thereby miss the Work, if I would.

C H A P. XXVI.

Of the Projection which he and his Wife made upon Mercury, and the Hospitals, Chappels and Churches, which they built, with other Deeds of Charity which they did.

I. Having attained this, I come now to projection; and the first time I made projection was upon Mercury, a pound and half whereof, or thereabouts, I turned into pure Silver, better than that of the Mine, as I proved by assaying of it my self, and
And without doubt, if she would have indeed done it alone, she would have brought the work to the same, or full as great perfection as I had done.

VI. I had truly enough when I had once done it; but I found exceeding great pleasure and delight in seeing and contemplating the Admirable Works of Nature within the Vessels.

VII. And to shew to you that I had then done it three times, I caused to be depicted under the same Arch, three Fornaces, like to those which serve for the operations of this work.

VIII. I was much concern’d for a long time, lest that Perrenelle (by reason of extream joy) should not hide her felicity, which I measured by my own, and lest she should let fall some words among her Relations, concerning the great Treasure which we possessed.
IX. For an extremity of Joy takes away the Understanding, as well as an extremity of Grief and Sorrow: but the goodness of the most great God, had not only given and fill’d me with this Blessing, to give me a Sober and Chaste Wife, but she was also a Wife and Prudent Woman, not only capable of Reason, but also to do what was reasonable, and was more discreet and secret than ordinarily other Women are.

X. Above all she was exceedingly Religious and devout: And therefore seeing her self without hope of Children, and now well stricken in years, she made it her business as I did, to think of God, and to give our selves to the Works of Charity and Mercy.

XI. Before the time wherein I wrote this Discourse, which was at the latter end of the Year of Our Lord 1413. (after the Death of my Faithful Companion, whose loss I can-

not but lament all the days of my life:) She and I already founded, and endow’d with Revenues, Hospitals, 3 Chappels, and 7 Churches, in the City of Paris, all which we new built from the Ground, and enriched with Gifts and Revenues, we many Reparations in the Church-yards.

XII. We also have or at Bolonine about as much we have done at Paris: to speak of the Charity Acts which we both did in particular—poor pedd principal to poor Vendors and Orphans:

XIII. Whose Names should I divulge, with largeness of the Charity and the way and manner of doing it, as my reason would then be only in my World, so neither could it be pleasing to the persons whom we did it.

XIV. Building there these Hospitals, Chapels, Churches, and Churchyards in this City, I cared to
be depicted under the Fourth Arch, the most and essential Marks or of this Art, yet under Types, and Hieroglyphick Covertures, in idition of those things which are contained in the Book of Abraham Jew.

V. This representation signifie two things, according to the capacity understanding of those may view them. First, Mysterie of the Re- action and day of Judg- wherein Christ Jesus Lord, (whom I pray beseech to have mercy on us) shall come to judge World.

XVI. Secondly, It might life to such as have learn Natural Philosophy, all principal and necessary Gerations of the Magiste- or the true and whole Facs of the Grand Fir.

XVII. These Hieroglyphick Figures serve also as a dou- way, leading to the Heavenly Life. The first demonstrating the Sacred Mysteries of our Salvation, as shall be hereafter shewed. The other demonstrating to the Wife, and Men of Understanding, the direct and perfect way of Operation, and lineary work of the Philosophers Stone.

XVIII. Which being perfected by any one, takes away from him the root of all sin and evil, which is Covetousness, changing his evil into good, and making him Liberal, Courteous, Religious, Devout, and fearing God, how wicked forever he was before.

XIX. For from thence forward, he is continually ravished with the goodness of God, and with his Grace and Mercy, which he has obtained from the fountain of Eternal Goodness; with the profoundness of his Divine and admirable power, and with the Consideration of his Admirable Works.
XX. These are the Reasons which moved me to set these Figures and Representations in this manner, and in this place; viz. to the end, that if any Man obtain this inestimable Good, or becomes Master of this Rich and Golden Fleece,

XXI. He may consider with himself (as I did) not to hide this Talent which God has bestowed upon him in the Earth, buying Houses, Lands, and Possessions, which are the Vanity and Follies of this World:

XXII. But rather, to pursue his Work, and to bestow the product with all Love and Charity, among the Poor and Needy; remembering that he learned this Secret among them that possessed nothing, to wit, among the Bones of the Dead, in which number he himself shall shortly be found.

XXIII. And that after this Life he must render an Account, before a most and mighty Judge, he will judge every one according to his Works, to whom he must render account for every vain idle word.

XXIV. Having therein well weighed my word, and well understood the my Figures, having also a knowledge of the principal Agents, perhaps thou the Work to the Section of this Magister Hermes, for the Glory of God, and the good of cestituous and Distressed us, man kind;

XXV. But more especially to those who are of an household of Faith, to those as are truly poor and in want, people, Aged persons need Widdows, Orphans forlorn, the deserted, forsaken, whom the world is not worthy of, dispersing bounteously of this yet hidden Treasure, with an open and Liberal, but Seducing hand.
Theological Interpretations given to these Hieroglyphicks, according to the Mind of Flammel the Author.

Ver against one of the Pillars of the Barnel-house, which I to the Church-yard of Innocents, I caused to be painted a Man all black, God looks directly on these Hieroglyphicks, who pronounces, I see a Wonder at which I am much amazed; so three Plates of Iron and Copper, on the East, West, and South, of the a-named Arch where the Hieroglyphicks are, the midst of the Church, representing the holy Lion and Resurrection the Son of God.

I. Whose Interpretation in a Theological sense is, but this Black Man proports it a wonder as well to see the admirable Works of God, in the Transmutation of Metals, figured in those Hieroglyphicks, which he so attentively beholds, as to see the Resurrection of the Dead to the tearful and terrible Day of Judgment.

III. But the Earthen Vessel on the right hand of these Figures, within the which there is a Pen-case and Inkhorn (or rather a Vessel of Philosophy, if you take away the Strings, and joyn the Pen-case near to the Inkhorn) and the other two like it, on the two sides of the Figures of Peter and Paul, in the one of which is put N. for Nicholas, and in the other F. for Flammel, have no Theological sense, but only that as they are 3. in number, so that I have done or
or performed the Magistry or Elixir three several times.

IV. So also these words NICHOLAS FLAM-MEL and PERRE-NEELLE HIS WIFE, signifies nothing more than that I and my Wife, have given that Arch.

V. As to the third, fourth, and fifth Figures, by the sides whereof is written, How the Innocents were slain by the Commandment of He-rod, Their Theological sense is well enough known by the very words only themselves.

VI. The two Dragons depicted together, the one within the other, black and blue in colour, and a Sable Field, whereof the one has Gilded Wings, the other has none at all, signifies Sin which is tied to our nature; the one having its original Birth from the other: of these Sins, some may be chased away, for they fly, having Wings: The other which has no Wings, and signifies the Sin against the Holy Ghost, can never be done away.

VII. The Gold on Wings shews that the greatest of our Sins, arise the Ungodly hunger after, Gold, to wit Covetousness.

VIII. These two Dragons morally also represent the Legions of Evil Spirits which move always about us, and will accuse us before the Just Judge, at the dreadful Day of Judgment, whose business is to tempt and destroy us.

IX. The Man and Woman next them, of an Orange colour, in a field of Azure and blue, shew that Mankind ought not to have their hope in this life: but the Orange colour signifies hopelesssness and despair: The Azure and blue on which they are depicted, demonstrate Heaven, and Thoughts...
And the Motto's co-
from them, (viz.
omo veniet ad Judicium
Man must come to the
ment of God. 2. Vere
ies terribilis erat; That
will be terrible indeed;)
put us in mind of
things, to the end,
keeping our selves from
Dragons, which are Sins,
may shew mercy unto

XII. Next after these
ings are depainted in a
Green, two Men and
Woman rising again, of
which, one comes out
Sepulchre, the other
of the Earth, all three
exceeding white and
colour, lifting up their
ands and Eyes towards

XIII. On the right side
of this Figure is Paul the
Apostle, cloathed with
White and Yellow, with a
Sword; at whose Feet is a
Man kneeling, cloathed
with a Gown of an Orange
colour, with folds of black
and white, which represents
my self to the life, from
which proceeds this Motto,
Dele mala qua feci; blot out
the Evils which I have done.

XIV. On the other side,
on the left hand is Peter the
Apostle with his Key, clo-
thed in Reddish Yellow,
holding his hand upon a
Woman kneeling, cloathed in a Gown of Orange co-
our also, which represents
Perrenelle to the life, from
whom proceeds this Motto,
Christe precor esto pius; Christ
I beseech thee be merciful.

XV.
XV. Behind each of these there is an Angel kneeling, the one of which saying, O Rex Sempiternus, O Eternal King: The other saying, Salve Domine Angelorum; Hail thou Lord of Angels. These things represent to the Vulgar (who know nothing of our matter) the Resurrection, and future Judgment so clearly, that no thing more need be said about them.

XVI. Next after the three that are rising again, are two Angels more of an Orange colour; in a blue field saying, Surgite mortui, Venite ad judicium Domini mei; Arise you Dead, and come to the Judgment of Our God. This is Theologically interpreted also of the Resurrection.

XVII. Then follow last Figures, a Man Vermilion red in a coloured Field, holding Foot of a Winged Lion a Vermilion red also opening his Throat, were to devour the Man therein representing a asked Man, in a Lethargy Sin and Wickedness, opened without Repentance, in that terrible day shall be delivered into the power of the Devil, signified by Red roaring Lyon, who shall devour and swallow up.

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CHAP. XXVIII.

The Philosophical Interpretation, according to the Mind of Hermes.

I. Pray God with all my Heart, that he who purposed to search into these Arcana of the Hi-
And then, having farwise, that he search the depth of my Fi-Colours, and Motto's, and of the Motto's, as to the matter of they speak not Vul-

Then let him de why Paul the Apo- on the right hand, it is accustomed to Peter the Apostle, and on the other side in the of Paul?

Why the Figure of is clothed in colours and Yellow, and that ter in Yellow and Red? also the Man and W-meeting by their Feet, praying to God as at Day of Judgment are ed in divers colours, not naked or nothing bones, and why in this De of Judgment this Man and Woman are painted as at the Feet of the Saints, whereas their place ought rather to have been below on Earth, and not in Hea-

V. Why also the two Angels in Orange colour, which say, Surgite mortui, venite ad judicium Domini mei, are clad in this co- lor, and out of their place, for that they ought to be on high in Heaven, with the other two playing on In-struments? And why they are painted in a Field Vio-

VI. But chiefly why their Motto which speaks to the Dead, ends in the open Throat of the Red Winged or Flying Lyon?

VII. After these Inqui-
ries, and many others which may justly be made, you ought to open the Eyes of your Mind, and conclude, that these things are not thus done and ordered, without some just and true cause; and that under them, as under a Veil some great
great Secrets are hidden which you ought to pray God to discover to you.

VIII. Then you ought farther to believe that these Figures and Explications, are not made for them who have never read the Books of the Philosophers, and who not knowing the Metallick Principles, or first matter of Metals, cannot be called Children of the Wise Men.

IX. And that if you think to understand perfectly these Figures, and yet shall be ignorant of the Primamateria, or first Agents, you will undoubtedly deceive your self, and never come to the knowledge of the thing.

X. Therefore blame me not, if you do not easily understand me; but rather blame your self, that you have not rather sought out the first Agent, which is the Key opening the Gate into this Learning; or initiated your self into the Sacred and Secret Interpretations of the Idea's of the Primamateria.

XI. Without which is impossible to comprehend or understand, the Conceptions of the old Philosophers, which have skreened from view, as within a and not written, but Language for their own Disciples to read.

XII. Which Principles and first Agents of the other, they have never openly declared in any of their Books, but rather left to be revealed to them by Almighty, who opened Secret to whom he pleased to be made known by the living Body of some Adept or Master of this Science, who received it by Cabalistical Condition, which thing not ten falls out.

XIII. Now then, my dear (and let me so call thee) only for that I am cot a very great Age, but for that thou must be a Child of this knowledge, hearken seriously to me.
by the open Gate, [or mouth of the Fornace] is put in the Philosophers Fire, so here you have the three-fold Vessel, which is three Vessels, viz. 1. The Fornace. 2. The Sand Vessel. 3. The Philosophick Egg.

XVII. These the obscure Philosophers have called an Athanor, a Sieve, Horse-dung, Balneum Mariae, a Fornace, a Spheare, the Green Lyon, a Prison, a Grave, an Urinal, a Phial and a Bolthead.

XVIII. And I myself in my Summary of Philosophy, (which I wrote about four Years and two Months last past) called it the House and Habitation of the Chicken: and the Ashes, Chaff: But the Common Name is an Oven or Fornace, which I had never known if A-BRAHAM the Jew had not painted it, together with the fire proportionable, wherein consists a great part of the Secret.

XIX. For it is as the Belly or Womb containing the true natural heat or fire,
to animate or give life to our Chicken, or young King: if this fire be not made Fornace like (with Calid ben Faziebus the Persian) If it be kindled with a Sword, with Pithagoras; if you set on fire your Vessel, faith Morien whereby it feels the naked heat, the matter will fly, and the flowers be burnt, before they ascend out of the depth of the matter.

XX. And they will come out Red, rather than white, whereby your work will be spoiled: and yet on the contrary, if your fire be too little or small, you can never see the end, because of the frigid nature of the matter, whereby there will want motion sufficient to digest them together.

XXI. The heat then of your Fire in this Vessel must be (as Hermes and Rosinus say) like the heat of the Sun in Winter [but it is to be noted, that Hermes liv'd in Egypt, a hot Country, whose Winter, is as hot as our Summer in England.]

XXII. Or rather according to Diomedes, like the heat of a Hen, with which she hatches her Chick, like the flow ascension of the Sun from the Sign to that of Cancer.

XXIII. For know the Infant in the begin is repleat with cold Fr and a white milky substance: and that too a heat is an Enemy to cold and moisture on Embrion: And that the Adversaries, viz. the Elements of heat and will never perfectly act or embrace one another.

XXIV. But by little little, having first long together in the midst of temperate heat of Bath (to wit a gentle neo or hand heat) they are changed by long digestion into combustible Sulphur.

XXV. Take care therefore, that with a just equal proportion of it you manage these parts.
XXVII. For this cause or reason it is laid in the Book of the Seventy Precepts: See that their heat or fire continue unweariedly and without ceasing, and that all their days may be numbered or accomplished.

XXVIII. And Rhassis faith, The haste that brings with it too much Fire, is always promoted by the Devil and Error. And Diomedes faith, When the Golden Bird shall come just to Cancer, and that from thence it shall move or fly towards Libra, then you may augment the Fire a little.

XXIX. And when in like manner, the rare Bird shall move or fly from Libra towards Capricorn, which is the desired Autumn; then is the time of Harvest, wherein you shall reap, the ripe and most desirable fruits of your Labour.
CHAP. XXIX.

Of the two Dragons of a yellowish blue, black colour, like the Field.

I. View well these Dragons, for they are the true Principles, or beginning of this, which the Philosophers and Wise men would never clearly explain to their own Children.

II. That which is undermost without Wings is fixed, or the Male: That which is uppermost, and with Wings is the Volatile or Female, black, and obscure, which strives for the mastery and dominion for many Months.

III. The first is called Sulphur, or heat and dryness: the other, Mercury, Argent Vivus, or cold and moisture: these are Sol and Luna, of a Mercurial source, a sulphurous original, which by a continual fire are adorned with Royal Habili-ments; which being noted, and afterwards chipped into a quintessence, overcome all Metallick dies, how hard and solid ever they be.

IV. These are the Dragons and Serpents which the Ancient Egyptians or Ancients pretended in a Circle, the Head devouring the Tail; this by signifying, that they proceeded from one and the same thing, and that alone was sufficient; and in its revolving and circulation, it made itself effect.

V. These are the Dragons which the ancient Legend and Tradition feigned, did watch (without sleeping) the Golden apples of the Hesperidian gardens: These are they whom Jason in his adventures found there.
for the Golden Fleece, or poured the liquor prepared by the Incantress Meta.

II. Of the discourse of him, the Books of the Philosophers are so full, that many of them that ever were, but has declared nothing concerning the even from the times of the most faithful Hermes Megistus, Orpheus, Pythagoras, Aratus, Morimus, another following them, to my self.

II. These are the two stems given and sent by (viz. the metalick nature) which Hercules (viz. strong and wise man) in the cradle in his cradle; ovit, overcome and killed, and to make them wise, corrupt, and general, at the beginning of his

III. These are the two stems twined and twisted about the Caduceus Rod of Mercury, by which exercises his great power and transforms himself

IX. He, faith Haly, who shall kill the one, shall also kill the other, because the one cannot die without the other.

X. These two are those which Avicen calls the Armenian Dog, and the Coraferre Bitch; which being put together into the Vessel of the Sepulchre, do cruelly bite one another, and by their furious rage, and mighty poison, never cease to contend, from the very moment that they seize on one another (if the cold hinder not) till both of them become all over bloody, in every part.

XI. And then killing one another, they be decocted and digested in their proper Venom or poison, which after their death, changes them into a living and permanent, or fixed water.

XII. Before which time, they by their Corruption
and putrefaction, lose their first natural forms, to assume afterwards another new one; better, more noble and excellent.

XIII. These are the two Seeds Masculine and Feminine, which generate (says Rhasis, Avicen, and Abraham the Jew) within the Bowels or Womb of the four Elements, and compleat all their Operations.

XIV. These are the Radical moisture of the Metals, to wit, Sulphur and Mercury, or Argent Vivé; not the Vulgar, which are sold by Merchants and Druggists; but Ours which give us these two beautiful Bodies, we so much desire.

XV. These two Seeds (faith Democritus) are not found upon the pure and uncorrupted Earth: But as Avicen (faith) they are gathered from the Dung, Ordure, and Putrefaction of Sol and Luna.

XVI. Happy are they who know how to gather this fruit: for of it an antidote may be made, which has strength and power to conquer all Infirmities, Weaknesses, and Diseases; and even to contend with Death itself, lengthen Life (by the permission of God) even to the determed, or appointed time and withal making him triumph over the poorness and wretchedness of Life, giving him an Influx of Treasure and Riches.

XVII. These two Seals, or Metallick Poples, will strive each to flame the other by its flame. Then if you be not careful, you will see a flinking poisonous Vapour or Fire to arise, exceeding in heat and poison, the biting of the venomous Serpent.

XVIII. The reason I depicted these two Seals in the forms of Dragons, is because of those colours, is because of their virulent or poisonous smell; and the Vapours or Fumes rising up in the Glass or Philosophick glass, being also of the same cou
XXXII. Thus, the heat working upon and against the Radical, Metallic, Viscous, or Oleaginous Moisture of Metals, causes the subject matter to generate blackness.

XXXIII. For at the same time the matter is dissolved, it grows black, and generates: for all Corruption is Generation; therefore blackness is much to be desired.

XXXIV. This is the black Sail with which Theseus's Ship, came back with triumph from Crete, which was the cause of his Father's Death; And so must this Father also die, that from the Ashes of this Phœnix, another may spring or arise, which Son must be King.

XXXV. This is certain, that if this blackness be not at the beginning of your operation, during the days of the Stone; let what other colour soever arise, you will wholly fail of the Magistery,
at the beginning you see that appearance within your Egg, without doubt you have burnt the Matter, and so will lose the verdure and life of the Stone.

XXIX. The colour which you ought to have, must entirely be perfected in blackness (like to that of the Dragons) in the space of forty days.

XXX. If therefore you have not these essential marks, retire your self a good time from your work that you may rescue you self from assured and certain loss.

XXXI. And note also in particular, that it is even next to nothing to contain this blackness; there is nothing more easy to come by: for from almost all things in the World, mixed with moisture, you may have a blackness by fire.

XXXII. But here you must have a blackness which comes from the perfect Metallick Bodies, an
from hence they raised to many Allegories of Dead Men, Tombs, Sepulchres, &c.

XXXVI. Others have called it, Calcination, Denudation, Separation, Trituration, and Assaulation; because the Composition is changed and reduced, into most small Atoms and parts.

XXXVII. Others have called it Reduction into the first matter, Mollification, Extraction, Commixture, Liquefaction, Conversion of Elements, Subtillisation, Division, Humation, Impaulation, and Distillation; because that the particulars of the Composi- tum, are melted, brought back into seed, softened, or meliorated, and Circulated within the Glass.

XXXVIII. Others have called it, Ixir, Iris, Putrefaction, Corruption, Cymerian darkness, a Gulf, Hell, Dragons, Generation, Impression, Submersion, Complexion, Con- junction, and Impregnation; because that the matter is black and waterish, that the Natures are perfectly mix-
mixed, and now subsist one by another.

XXXIX. For when the heat of the Sun works upon him, they are converted, first into a Powder, or into a fat and glutinous Water, which feeling the heat flies on high to the top or head with the Vapour or Fume, with the Wind and Air.

XL. From thence this water (drawn out of the matter or Composium) descendeth again, and in descending, reduces and resolves, (as much as may be) the rest of the Composium, continually doing so, till the whole be like a black Broth, somewhat fat.

XLI. A while after, this water begins to coagulate or thicken somewhat more, growing very black like to Pitch: Lastly, comes the Body and Earth, which the Obscure Philosophers have called Terra festida.

XLII. For then by reason of the perfect or compleat putrefaction (which is as natural as any can be) this Earth stinks, and yields a smell like to the Scenic Graves, filled with rotten and putrified Carcasses, yet perfectly consumed.

XLIII. This Earth called by Hermes, Terra liata, but its true and proper Name is Leton or Lamet, which must afterwards be whitened.

XLIV. The Ancient Philosophers who were Castlys have decyphred it, and their Metamorphoses under the History of the Serpent of Mars, which devours the Companions of Camus, who flew him by piercing him with his Lance against a hollow Oak; which Oak, you ought seriously to contemplate and consider.
The Man and Woman cloathed in an Orange coloured Gown, in a Field Azure and Blue, with their Motto's.

I. The Man depicted in that Figure exactly resembles myself, even as the Woman does lively represent Perrenelle: But the presentation to the life, of no necessity as to work; to figure forth a Male and a Female, was all our design required, which answers to our Sulphur and Mercury.

II. It was the Painters pleasure to put our resemblance, upon those Figures, the did in those kneeling at the feet of the Apostles Paul and Peter, according to what we were in our youthful days.

III. These here then I would to be painted, one a Male, the other a Female, teach thee, that in this second Operation, thou hast truly, but not perfectly two natures, conjoin'd and Married together the Masculine and the Feminine, or rather the 4 Elements.

IV. And that the four natural Enemies, the hot and cold, the dry and moist, begin to approach kindly one to another; and by means of the Mediators or Peace-makers, lay down by little and little the ancient Animosity or Enmity of the old Chaos.

V. Who these peace-makers are you must know: between the hot and the cold there is moisture, who is of the Kindred, and allied to them both; to the hot by its heat, and to the cold by its moisture.
VI. And to begin this Conciliation, you must (as in the precedent operation) first convert all the Bodies, or the whole Consipisitum into water, by Dissolution.

VII. And afterwards you must coagulate this water, which will be turned into black Earth, black even of the most black, whereby this Peace and Union will be wholly and most happily accomplished.

VIII. For the Earth which is cold and dry, finding it self akin, and allied to the dry and moist which are Enemies, will wholly conciliate and unite them.

IX. Thus have you a perfect mixture of all the four Elements, having first turned them into Water, and afterwards into Earth: I will hereafter teach you other Conversions into Air, when it shall be made all White, and into Fire, when it shall be converted into a most perfect Purple.

X. Thus have you to Natures Conjoined or Married together, whereby one conceives by the other, and by this Conception the Female is Converted into a body of the Male; and the Male into the body of the Female.

XI. That is to say, they are made one only Body which is the Androgyn, Hermaphrodite of the Animals, which they have united, The Crow's Head, Nature Converted.

XII. In this manner, therefore I depict this here, because you have to see the Natures reconciled, what if they be order'd and managed wisely) will form. Thus Embriion in the Womb of a Vessel, and afterwards bring forth a beautiful birth, which will prove, a most Powerful and Invincible King, incorruptible; and also be a most admirable quintessence.

XIII. Thus have you a principal, and most necessary Reason, or Cause of this
Original from the Corruption of the Earth, gathered together by the Waters of the Deluge, when the whole Compositum was water.

XVII. This Serpent must be slain or kill'd, and overcome by the Arrows of Apollo, by the yellow Sol, that is to say by our fire, which is equal to that of the Sun.

XVIII. He who washeth, or rather the Washings, which must be continued with the other half, are the Teeth of that Serpent, which the Wise Theseus will sow in the Earth, from whence shall spring up Arm'd Men, who in the end shall discomfit themselves, suffering themselves by opposition to resolve into the same nature of the Earth, and the Artist to obtain his deserved Conquests.

XIX. It is of this very thing that the Philosophers have so often written, and so often repeated: It Dissolves it self, it Congeals it self, it makes it self Black, it makes it self White, it kills it self.
self, and makes it self alive again.

XX. I caused their Field to be painted Azure and Blue, to shew that we do now but begin to get out from the most black darkness: For that the Azure and Blue is one of the first Colours, that the dark Woman lets us see; to wit, moisture giving place a little to heat and dryness.

XXI. The Man and Woman are almost all Orange coloured, to shew that our Bodies (or our Body, which the Philosophers here call Rebus) are not yet decoated enough; and that the moisture from whence the black Blue, and Azure comes, is but half vanquished by the dryness.

XXII. For when the dryness has got the Dominion, all will be white: and when it fights with, or is equal to the moisture, all will be in part according to these present colours.

XXIII. The Philosophers have also called the posstitum in this Opera Nummus, Ethelia, An Boritis, Corsufle, Caro Albar aeris, Dueeneck,uderick, Kukul, Thahbris, mech, Isir, &c. which have commanded to make white.

XXIV. The Woman's Motto is as it were in a world Circle round about her body, to shew that Rebus will become white in that manner, beginning from the Extremities round about the white Circle.

XXV. In Schola Phororum it is said, That Sign of the first perfect whiteness is the manifestation of little Circle of hair, when passing over the Head, will appear on the sides of the Vessel, round about the man in a kind of a Citrine orellowish Colour.

XXVI. The Motto belonging to the Male is, Vere illa dies terribilis erit. These are not Sn-
Chap. XXX. 

XXX. Again, Surely that day will be terrible: Such indeed is the day of cleansing and purifying: Horrour holds the body in Prison for the space of fourscore days, in the darkness of the waters, in the extrem heat of the Sun, and in the Troubles of the Sea.

XXXI. All which things ought first to pass over, before our King can become white, arising from Death to Life, to Conquer and overcome all his Enemies:

XXXII. To make you understand something better this Albification or Whitening, which is harder and more difficult than all the rest, (for till that time you may err at every step, but afterwards you cannot, except you break your Vessels.) I give you the following Explication.

blackness and Filth, be spiritualized, and whitened.
C H A P. XXXI.

Of the Figure like Paul the Apostle, cloathed in a White and Yellow Robe, bordered with Gold, holding a naked Sword, with a Man kneeling by his Feet, clad in a Robe of Orange Colour, Black and White, as his Motto.

I. View well this Man cloathed in a Robe, entirely of a Yellow and White, and see him as it were turning his Body, so, as if he would take the naked Sword, either to cut off the Head, or do some other thing to the Man kneeling by his Feet, cloathed in a Robe of Orange colour, White and Black, who cries out, Dele mala quae feci, Blot out all the evil which I have done.

II. As if he should say, Tolle nigredinem, Take away from me my blackness; which is a term of Art: For Evil signifies in the All Blackness, as you may read in Turba Philosophica, Decoet it until it comes Blackness, which was thought evil.

III. But would you know what is meant by this taking the Sword into hand? Truly it signifies that you must cut off the Head of the Crow, town of the Man cloathed in various Colours kneeling.

IV. I have taken the Portraiture and Figure of Hermes Trismegistus, Book of the secret Art, where...
Take away the Head of this Black Man, cut off the Head of the Crow; all which signifies no more than these few words, Whi-
our Black.

Lamb'spring, that Noble Man, hath also used it in his Wood there is a Beast ever covered with Black, any one cut off his Head, he loose his blackness, and in a most white Colour.

I. Will you understand what (by the) blackness is called the Head of the Crow, the which taken away, at that incomesthe white colour; and is as much as to say, when the Cloud appears more, this Body is said to without an head. These of this words.

II. In the same sense, Wife Men have also said ther places, Take the Vital pointed Derekea, and cut off Head, &c. That is to say, take away from him all his blackness.

VIII. They have also used this Periphrasis: When they would express the multiplication of the stone, they have feigned the Serpent Hydra, for that it is fa-
mented, that if one Head be cut off, there will spring up ten in the place thereof.

IX. For the stone multi-
plies or encreases it self, ten fold every time, that they cut off this Head of the Crow; that they make it black, and afterwards white; that is to say, that they dissolve it anew, and afterwards make it white again; viz. They dissolve it anew, and afterwards coagulate it a-

X. Observe also how the naked Sword is wreathed about with a black Girdle, yet that the ends thereof are naked and bare, and not wreathed at all.

XI. This naked shining Sword is the stone for the White, or the White stone, so often by the Philosophers described under this Form.
XII. To come then to this perfect and sparkling whiteness, you must know what the wreath of this black Girdle signifies, and follow that which they teach you, which is the quantity of the Imbitions.

XIII. The two ends which are not wreathed about at all, represent the beginning, and the ending; for the beginning it shews you, that you must Imbibe it at the first time gently and sparingly, giving it then a little Milk, as to a Child new born, to the intent that Exir (as Authors speak) be not drowned.

XIV. The like must we do at the end, when we see that our King is full, and will have no more.

XV. The middle of these Operations is explicated by the fire, whose wreaths of the said black Girdle, at what time (because our Salamander lives of the fire, and in the midst of the fire, and indeed is a fire, an Argent-Vive, or Quick-fire, which runs in the middle of the fire fearing nothing, you must feed him abundantly, so as that the Virtue of Milk may encompass the matter round about.

XVI. The wreaths I placed black, because they signify the Imbitions, and consequence, the blackness: For the fire without moisture (as I have often shew you) cauleth blackness.

XVII. And as the Leaves or Rounds, that you must do it times wholly, so likewise they let you know, that you must do this in five full Months; a Month to every Imbition.

XVIII. And now may see the reason, the Haly Abenragel said, That concoction of the Compositur Matter is done in three and fifty days.

XIX. It is true, that you count these little Imbitions at the beginning.
must make your Corpus to come.

XXII. The Vestments of the Figure of Paul the Apostle are bordered largely with a Golden and red Citrine colour.

XXIII. Give praise now, my Son, if thou ever feest this; for then by the good Hand of Heaven, thou hast obtained a Treasure; which you must then imbibe, and tinge it by decoction and digestion, so long, till the little Infant becomes hardy and strong to encounter against both the water and the fire.

XXIV. In accomplishing of this, you must do that which Demagoras, Senior, and Haly have called, the putting of the Mother into the Infant's Belly, which Infant the Mother had lately brought forth.

XXV. Now they call the Mother, the Mercury of the Philosophers, wherewith they make their Inhibitions and Fermentations: And the
Infant they call the Body, the which the said Mercury is gone forth to tinge or colour.

XXVI. I have therefore given you these two Hieroglyphicks to Signifie the Alchymisation; for now it is that you have need of great help, and here it is, that all the World is deceived.

XXVII. This Operation is indeed a Laborinth; for here is presented a thousand ways at the same Infant, besides that which you ought to go, and pursue, to the end of the Work, which is directly contrary to the beginning; to wit, in coagulating what before you dissolved; and in making that Earth, which before was Water.

XXVIII. When you have made it White, then you have overcome the Enchanted Bulls, which cast Fire and Smoak out of their Nostrils.

XXIX. Hercules now has cleansed the Stable full of Ordure, roteness all blackness; fason has pour’d the digested Broth or liquor upon the Dragons from Colchos; and you have now in your power the Horn Amalthea, which, tho’ it is white, may replenish you through the whole course of Life with Riches, Honor, and Glory.

XXX. But to obtain this you must bestir your self and pursue the Work Hercules, with invincible solution: for this Achelous, this moist River, is endow’d with a most mighty force, and often transfigures itself from one shape to another, and now, in a manner, have done all, for that which remains, is performed without any difficulty.

XXXI. These transformations, transfigurations, changes, are particularly inscribed in the Book of Seven Egyptian Seals; where (as also by other Authors it is said, That the Stone before it will wholly forsake its blackness, and become white, to the appearance of the shining
work, it will be changed into a Red–Citrine colour, and at last, into the perfect Red of the Vermilion, where it will repose or fix it self for ever.

XXXIV. Of this also be advised, that the Milk of Luna is not like the Virgin Milk of Sol; and that the Imbibitions of Whiteness require a more White Milk, than those of the Golden Redness.

XXXV. In this very matter I was in danger of missing my way, and so I had done indeed, had it not been for the Book of A.B.R.A.H.A.M the Jew: And therefore for this reason, I have made to be depicted for you, the Figure which takes hold of the naked Sword, in the proper and right colour, for it is the Emblem of that which whitens.
CHAP. XXXII.

Of the Green Field with the three Resi-
tants, two Men and one Woman, alt-
er in White: Two Angels beneath, 
over the Angels the Figure of our L
and Saviour, coming to Judge the Wor
cloathed with a Robe, perfectly Cit
White.

I. I have depicted the 
Field Green, because 
that in this decoction the 
Compositum becomes Green, 
and keeps this colour longer 
than any other after the 
Black.

II. This Greenness demonstrates particularly, that our 
Stone has a Vegetable Soul; and that by the help of art, 
it is made to grow into a 
true and pure Tree, to 
spring up, and bud forth 
abundantly; and afterwards 
to send forth infinite little 
Sprigs and Branches.

III. O Noble and h
Green, which produceth all things 
without whom nothing ex-
crease, Vegetate, nor Ac-
ply.

IV. The three Pa-
rising again, clothe 
Sparkling White, repre-
the Body, Soul, and Sp
our white stone.

V. The Philosopher commonly use these rem-
of Art to hide the Se
from Unworthy Men.
V. They call the Body that black Earth, which is before and dark, and which we make white.

VI. They call the Soul, her half divided from the body; which by the use of God, and work of Nature, gives to the body its Inhibitions and stimulations a Vegetable Viz., a Power and Spirit, to bud, or spring, rise, multiply, and become White, like a naked Sword.

VII. They call the Spirit, the Tincture and dryness, which as a Spirit, has power to pierce all things.

I. It would be too tedious to tell you, how great and large the Philosophers do say always, and in places, Our Stone hath a Soul, and a Spirit.

I will only inculcate upon you, that as a Man endueth Body, Soul, and Spirit; notwithstanding but one Man, or substance: So likewise in this your white Compositum, you have but one only substance, yet containing a Body, Soul, and Spirit, which are inseparably united.

XI. I could very easily give you most clear Comparisons and Expositions of this Body, Soul, and Spirit, not fit to be divulged: but should I explicate them, I must of necessity declare things which God reserves to himself, to reveal to a select choice, of such as fear and love him, and therefore ought not to be written.

XII. I have then caused to be depicted here, three persons all in white, as if they were rising again, thereby typifying forth this Body, Soul, and Spirit, to shew you that Sol, Luna, and Mercury are raised again in this Operation, Viz. That they are made Elements, or Inhabitants of the Air and Whitened.
XIII. For we have before, called the blackness, Death: and so continuing the Metaphor, we may call Whiteness Life: which comes not, but with, and by a Resurrection.

XIV. The Body. To explicate this more plainly, I have made to be painted, The Body, lifting up the Stone of its Tomb, wherein it was inclosed.

XV. The Soul. This because it cannot be put into the Earth, it comes not out of a Tomb, and therefore I only depicted or placed it among the Tombs seeking its Body; It is in the form of a Woman, having her Hair dishevelled, or hanging about her Ears.

XVI. The Spirit. This neither can be put into a Grave; and therefore I depicted it, like a Man coming out of the Earth, but not from a Tomb.

XVII. These are depicted all in White, thereby signifying, that the black, which is Death, is conquered or vanquished and over come; and being white they are brought into a part of Life, and made the forth incorruptible.

XVIII. Behold, and up your Eyes on high, see the King Ascended, who being raised against the power of Life, Crowned with the Glorious Tincture, has overcome Death, the Darkness of Moisture.

XIX. And as our King and Saviour shall eternally unite unto him all pure clean Souls, and separate from him all such as are pure, unclean, and wise as being unworthy to be united to his Divine Nature:

XX. So also, our Wit Elixir will from hence inseparably unite unto Self every pure Metallic Nature into its own fine, pure and fixed Silvery nature, but reject all that is Heterogeneal, or strange among us.
XI. Thanks be given to God, who thus bountifully bestowed his Goodness upon us, and has given us fitted fit to consider the Philosophical Mystery of most pure and sparkling life, more shining, and sweet than any compound-matter:

XII: And more Noble (it after the Immortal of Man) than any sub- stance, whether having life, or having life: For it in Quintessence; most Silver, having passed Coupel, yea all assays: in the words of David Royal Prophet, It is Silver, seven times refi-

XXIII. What the 2 Angels playing on Instruments over the heads of them which are railed, signifie, is needless here to be declared: They are Divine Spirits, singing the Wonders of God in this Miraculous and Admirable Operation.

XXIV. The like may be said of the three Angels over the head of the Pi- cture, representing our Lord and Saviour Jesus Christ; the one of which Crowns him, and the other two assisting, say, O Pater Omnipotens: O Jesu bone: Rendring unto him Immortal Praife, with Eternal Thanksgiving.

CHAP. XXXIII.

the Field Violet and Blue, with the two Angels of an Orange Colour, and their Motto's.

The Violet and Blue that being to pass, or to be Field shews forth, changed from the White Stone,
SALMON'S Lib. I. 

Stone, to the Red, you must imbibe it with a little Virgin's Milk of Sol, that these Colours may come forth from the Mercurial Moisture, which you have dried upon the Stone.

II. In this Work of Rubifying, although you do imbibe, you shall not have much black, but Violet, Blue, and the Colours of the Peacock's Tail.

III. For this our Stone, is so absolute and triumphal in dryness, that as soon as your Mercury touches it, (the nature thereof rejoicing in its like nature) it is joyned unto it, and drinks or swallows it up greedily.

IV. And therefore the black that comes of Moisture can shew itself but a little, and that under the Colours of Violet and Blue, because that Dryness (as is said) does in a very short time govern absolutely.

V. I also caused to be depicted two Angels with Wings, to point out to you, the two Substances of Matter, or Compositum viz. The Mercurial andphorus Substance; and let them be fixed as well as the Volat which being perfectly united together, do also together within the Vessel.

VI. For in this Operation, on the fixed Body will gently ascend up to Heaven, being wholly spiritual, and to be from thence, it will descend unto the Earth, even whether forever you please, allowing the Spirit everywhere, which is always moved by the fire.

VII. Whereby at length they are made one and the same nature; Compositum, or Body, being made wholly spiritual; the spiritual wholly Corporeal; so much has it been ground, or subtilized upon our Marble (i.e. decoct in our Fire) by the precedent Operations.

VIII. The Natures that are here transfigured into Angels, viz. they are made
1. Now you must remember to begin the Runic, by the apposition of the Citrine Red Mercury; you must not pour on it, only once or twice, according as you shall see

For this Operation must be done by a dry hand and by a dry Sublimation and Calcination.

2. And now I have told a Secret, which you scarcely find, or seldom see written, so far am I hiding what is necessary from you: and I would not, that every Man know how to make Gold to his own satisfaction, that he might live a life of Innocency, and lead forth his Flocks to their Pastures, about Usurers, or going in imitation of the Patriarchs of old.

I. Using only as our Fathers did, to exchange one thing for another: And yet then, to have that, you must labour, and take pains, full as much as you do now.

XIII. Therefore for fear of offending God, I must beware how I become the Instrument of such a Change; and lest it should prove of evil consequence, I must take heed how and what I write; only representing to you, where it is that we hide the Keys, which can open all the Doors, leading into these Secrets of Nature.

XIV. Or only to open, or cast up the Earth in that place; contenting my self, to demonstrate those things which will teach every one, to whom it shall please God to reveal this Mystery.

XV. As to know and understand what Influence the Sign Libra has, when it is enlightened by Sol and Mercury in the Month of October.

XVI. These Angels are painted of an Orange Colour,
to signify to you, that your white Compositum, or stone, must be a little more decocted and digested, that the Black of the Violet and Blue must be chased away by the fire.

XVII. For this Orange Colour is compounded of the beautiful Golden Citrine Red, (which you have so long waited for) and of the remainders of this Violet and Blue, which you have already in part made to vanish and fly away.

XVIII. This Orange colour also shews, that the Natures are decocted and digested, and (through the assistance of God) by little and little perfected:

XIX. As for the Motto: Surgite mortui, venite ad dicium domini mei, I place it there chiefly for the Theological sense, rather than for any thing else.

XX. It ends in the Theme of a Lyon all over shewing thereby, that Operation must not be continued, until you see true Red Purple, wholly the deep colour of the Poppy, and the Vermilion of the painted Lyon, reserved for Multiplication.

CHAP. XXXIV.

Of the Figure representing the Apostle Peter Cloathed in a Robe of Citrine Red, having a Key in his Right Hand, and laying his Left upon a Woman kneeling by his Feet, in an Orange Coloured Robe, and her Motto.

I. The Woman kneeling, cloathed in an Orange coloured Garment represents Perrenelle, etc.

But the Woman kneeling beneath her is not Signified to me by the Author, nor could I understand it for a Man being after an Animal, nor for the Figures are all Corporal and Feminine.
in her Youth: She is depicted in this manner of a woman, for that she requests rather this than any other thing, as being the natural and proper desires of a Woman:

VI. And also to shew you, that she requests Multiplication, I caused the Man to whom she seems to address her self, to be painted, representing Peter with his Keys, having power to open and shut, and to bind and loose.

VII. For that the obscure Philosophers have never spoken of Multiplication, but under these common terms of Art, Aperi, Clade, Solve, Lige, viz. Open, shut, bind, loose.

VIII. By opening and loosing, they mean, the making of the body (which is hard and fixed) soft and fluid, and to run like water: And by shutting and binding, afterwards by a more strong decoction and digestion, to coagulate it, and to bring it back again into the form of a Body.

But why should I describe a Woman, for that she requests rather this than any other thing, as being the natural and proper desires of a Woman:

I. Would you know the interpretation? This is the Stie, which in this Operation requesteth two things, the Mercury of Sol, which the Philosophers Mercury shadowed out under the form of a Man.

II. Which two things, Multiplication, and Proportion: Which at this time needful for her to obtain, therefore the Man so long his hand upon her, satisfies the granting of her Petition.

But I rather chose to depict a Woman, for that she requests rather this than any other thing, as being the natural and proper desires of a Woman:

V. But why should I describe a Woman to be paineted? I could as well have said a Man as a Woman, rather an Angel to be depicted; for that the whole Natures are now Spiritual and Masculine.

VI. And also to shew you, that she requests Multiplication, I caused the Man to whom she seems to address her self, to be painted, representing Peter with his Keys, having power to open and shut, and to bind and loose.

VII. For that the obscure Philosophers have never spoken of Multiplication, but under these common terms of Art, Aperi, Clade, Solve, Lige, viz. Open, shut, bind, loose.

VIII. By opening and loosing, they mean, the making of the body (which is hard and fixed) soft and fluid, and to run like water: And by shutting and binding, afterwards by a more strong decoction and digestion, to coagulate it, and to bring it back again into the form of a Body.
IX. It was requisite therefore to represent in this place, a *Man* with a *Key*; to shew you that you must now *open* and *shut*, (that is to say) the budding, or spring and encreasing *Natures*.

X. For observe, so often as you shall dissolve and fix, so often will these *Natures* multiply, in *Quantity*, *Quality*, and *Quickness* or *Vertue*; which encrease is according to the proportion of one to ten.

XI. So that if the first augmentation be from 1 to 10, the second multiplication is from 10 to 100 (which is still but decuple) the third from 100 to 1000, the fourth from 1000 to 10000, the fifth from 10000 to 100000, the sixth from 100000 to 1000000, the seventh from 1000000 to 10000000, or a Million, thus continually increasing by a decuple proportion *ad infinitum*: The which augmentation I performed three times, thanks be to *God*.

XII. When your *Elixir* thus brought unto a kind of *Infinity*; one grain there falling upon a vast quantity of melted *Metal*, will turn it, and convert it into its most perfect *Metal*, to which will be added the *most fine Silver* and *Gold*, according as it shall have been imbibed and fermented, expelling, driving forth, and purging out, the impure, and *Heterogene* matter which was joyned with it, in its first *Generation*.

XIII. For this reason therefore, I caused a *Key* to be depicted in the hand of *Man*, to signify that stone desires to be opened and shut for *Multiplication* and also to shew you what *Mercury* you ought to do this, and when, or what time, I caused *Man's Garment* to be made of a *Citrine Red* and the *Worm* of an *Orange Colour*.

XIV. I must speak more of this matter, lest I transgress the *Sacred Silence* Philosophical: Only know
the Woman, who is
ou Stone, requesteth to have
the of the Man's with the
k, which she expresseth
ier Motto, Christe, Precor

V. As if she should say,
ord my God, be good and
ions unto me, and suffer
ot to be spoiled and undone,
not him who is come thus
apoil all with his too great
or fire: And though it is
that from henceforth, I
no more fear my Enemies,
ss the most vehement fire,
 eas through most pleasant
ick Breeze.

VI. Yet the Vessel which
ins me, is always brittle
r to be broken, and is
ually subject to many
an, unlookt for, and un-
idents; for the fire
ade too great, may
re; it in pieces, whereby, as
inely fruit, I may fall, and
be for ever lost among the ashes
of the Dead.

XVII. Take heed there-
fore to this your fire in this
place, and manage it with
much gentleness and pa-
ence, attend in hope upon
this most admirable quintes-
fence: And though the fire
ought to be something aug-
mented, yet it must not be
too much.

XVIII. And beseech the
Sovereign Goodness, to
prevent the Evil Spirits
which haunt the Mines and
Treasures of the Earth,
that they destroy not thy
Work, or cast a Mift before
thine Eyes; nor stupifie thy
mind, when thou shouldest
view, consider, and perfect
the Incomprehensible Mo-
tions of this Arcanum, or
Quintessence, yet comprehen-
ded and shut up within this
Vessel.

CHAP.
CHAP. XXXV.

Of the dark Violet Field, in which is a Man of a Red Purple Colour, holding the Flag of a Lyon, red as Vermillion, having Wings, and as it seems, would Ravish and carry away the Man.

I. His Field of a Violet, and dark Colour, demonstrates that the Stone has obtained by a full and perfect Digestion, the perfectly beautiful Garment, which is wholly Citrine and Red, formerly demanded of the Man, with the Key in his Hand, who was clothed therewith.

II. And that the compleat and perfect Digestion (signified by the entire Citrinity) has made her cast off her old Robe or Garment of Orange Colour.

III. The Vermillion Red Colour, of this flying Lyon, like the most pure and beautiful Scarlet Colour in Grass, which is the true native Conabar Red, explicates full Accomplishment of your Work, according to the act and rigorous Laws of Nature and Art.

IV. And that she, with the Stone, Elixir (or Tincture) appears now as a ravenous Lyon, devouring and swallowing up every pure metallic Nature into its own true Substance, and changing it into true and most pure Gold, exceeding in value the Gold of Ophir, or of the best and richest Mines.
V. And the now removes this Man out of this Vale of lieseries, here below, into a Sea of Happiness; out of the discomforts and Unhappinesses of Life, into an immense Ocean of Ease and Content; out of Poverty, Place and Contempt, to Kingdom, as it were, into a Sea of Delignt and Pleasure, Honour and Life.

VII. And lastly, she removes far from him Infirmities, Diseases, and Death, his Bones with Marrow and his Soul with Gladness, giving him Strength, Clean, and a very long Life.

VIII. And causing him Night and Day to Meditate upon God and his Goodness; to aspire after the Heavenly Enjoyments; and to drink of the Delicious Springs from the Fountains of Everlasting Life, where Rivers of living Waters flow, making glad the City of Our God.

IX. Praises be given to God Eternally, even immortal Praises, who has been gracious to us, to give us to see this perfectly Beautiful Purple; this Papaveran Red, this Tyrian Glory, this sparkling and flaming Colour, incapable of Change or Alteration for ever, this so Desirable a Treasure.

X. A Glory, a Treasure, a Colour, a Tincture, over which the Zodiacal Constellations, nor the Heaven itself can have no more Dominion or Power.

XI. Whole Glorious and Bright Shining Rays, not only seem to dazzle the Eyes, but
but even to communicate to Man a Heavenly Portion, making him (when he sees and knows it) to be astonished, and to tremble, amazing him with the stupendious thoughts thereof.

XII. O Lord God Almighty, give us, we pray thee, thy Grace, that we may dread and love thy great and holy Name, by it he taught to us so vast a Treasure well the increase of our Faith, the profit of our Souls, the benefit of our Fellow Creatures, and to thy Glory Honour, now and for ever. Amen.

CHAP. XXXVI.

Flammel's Summary of Philosophy.

I. If you would know how Metals are transmuted, you must understand from what matter they are generated, and how they are formed in the Mines; and that you may not err, you must see and observe, how those Transmutations are performed in the Bowels or Veins of the Earth.

II. Minerals taken out of the Earth, may be changed, if before-hand they be Spiri-

ritualized, and reduced their Sulphurous, & Ashy Vive nature, which are two Sperms, composed the Elements, the one Masculine, the other Feminine.

III. The Male Sulphur is nothing but Fire and Ash, and the true Sulphur is Fire, but not the Vulture which contains no mastic Substance.

IV. The Feminine Sulphur is Argent Vive, which in
the two Sperms the ancient Sages called two Dragons or Serpents, of which, one is winged, the other

... Sulphur not flying the Fire, is without Wings; the winged Serpent is Argent Vr, born up by the Wind, therefore in her certain ho; she flies from the Fire, not having fixity enough to endure it.

I. Now if these two Sperms, separated from themselves, be united again, by powerful Nature, in the potentiaity of Mercury, which is the Metaline Fire: being thus united, it is called by the Philosophers the flying Dragon; because the Dragon, indited by its Fire, while he flies by little and little, still the Air with his Fire, devours and subjects Vapours.

X. So also does Mercury; which has in its self such a Power, Force, and Operation, to spoil and devastate a Metal of its Form, and to devour it. Mercury being too much influenced, devours and hides Metals in its Belly; but which of them so ever it be, it is certain, that it consumes it not, for in their Nature, they are...
XI. But Mercury has in itself a Substance of perfecting Sol and Luna: and all the imperfect Bodies or Metals, proceed from \textit{Argent Vive}; therefore, the Ancients called it the \textit{Mother of Metals}; whence it follows, that in its own Principle and Center, being formed, it has a double Metalliack Substance.

XII. And first, the Substance of the Interior; then the Substance of Sol, which is not like the other Metals; of these two Substances, \textit{Argent Vive} is formed, which in its Body is spiritually nourished.

XIII. As soon then as Nature has formed \textit{Argent Vive}, of the two after-named Spirits, then it endeavours to make them Perfect and Corporeal; but when the Spirits are of Strength, and the two Sperms awakened out of their Central Principle, then they desire to assume their own Bodies.

XIV. Which being done, \textit{Argent Vive} the Mother must die, and being thus naturally mortified, cannot (as dead things cannot) quickly en it self as before.

XV. But there are some proud Philosophers, who in obscure words affirm, that we ought to transmute both perfect and imperfect Bodies into running \textit{Argent Vive}; this is the Serpentine subtlety, and you may be in danger of being bit by it.

XVI. It is true, that \textit{Argent Vive}, may transmute an imperfect Body, as \textit{Lni} or \textit{Tin}; and may with much labour, multiply its Quantity; but thereby diminishes or loses its own perfection, and may more for this reason be called \textit{Argent Vive}.

XVII. But if by Art it may be mortified, then it can no more Vivifie it; then it will be changed into another thing, as in \textit{Cinnabar}, or \textit{Sublimate} is done.
cagulated, whether sooner olater, yet then its two Edies assume not a fixed Edy; nor can they confive it, as we may see in Bowels of the Earth.

XVIII. Left any one threfore should err, there a in the Veins of Lead foe fixed Grains or Particles of fine Sol and Luna mixed in its Subfance or nourishment.

XIX. The first coagulation of Argent Vive is the Mine of Saturn; and most find proper it is to bring him unto perfection and finction; for the Mine of Saturn is not without fixed Particles of Gold, which Particles were imparted to it by Nature: So in its self may be multiplied, and brought to perfection, and its power or strength, as we have tried and therefore aim it.

XX. So long as it is not separated from its Mine, as its Argent Vive, but well set, (for every Metal which is in its Mine, the fame is an Argent Vive) then may it multiply it self, for that it has Subfance from its Mercury, or Argent Vive, but it will be like some Green Immature Fruit on a Tree, which the Blossom being past, becomes an unripe Fruit, and then a larger Apple.

XXI. Now if any one plucks this unripe Fruit from the Tree, then its first forming would be frustrate, nor would it grow larger nor ripe; for Man knows not how to give Substance, Nourishment, or Maturity, so well as Internal Nature, while the Fruit yet hangs on the Tree, which feeds it with Subfance and Nourishment, till the determined Maturity is accomplished.

XXII. And so long also does the Fruit draw Sap or Moisture for its augmentation and nourishment, till it comes to its perfect maturity.

XXIII. So is it with Sol; for it by Nature, a Grain,
or Grains are made, and it is reduced to its *Argent Vive*, then also by the same it is daily (without ceasing) sustained and supplied, and reduced into its place, *viz.* *Argent Vive*, as he is in himself; and then must you wait till he shall obtain some substance from his *Mercury* as it happens in the Fruits of Trees.

XXIV. For as the *Argent Vive*, both of perfect and imperfect Bodies is a Tree, so they can have no more nourishment, otherwise than from their own *Mercury*.

XXV. If therefore, you would gather Fruit from *Argent Vive*, *viz.* pure *Sol* and *Luna*, if they be disjoined from their *Mercury*; think not that you, (like as Nature did in the beginning) may again conjoin and multiply, and without change, augment them.

XXVI. For if Metals be separated from their Mine, then they (like the Fruit of Trees too soon gathered) never come to their perfe-

XXVII. And so it is also with Metals: For if you should take the Vulgar *Sulphur* and *Luna*, endeavouring to reduce them into *Argent Vive*, you would wholly play the Fool, for there is no Artifice yet found, whereby it can be performed.

XXVIII. Yet some Philosophers have said truly, That if *Sol* and *Luna*, be rightly conjoin’d, the
XXIX. They are Fruits lucked off from their Trees before their time, and are therefore of no value or estimation: Therefore seek the Fruit in the Tree, that leads them straight to it, whose Fruit is daily made greater with increase, so long as the Tree bears it: This Work is seen with joy and satisfaction; and by this means one may transplant the Tree without gathering the Fruit, fixing it into a moister, better, and more fruitful place, which in one day will give more nourishment to the Fruit, than it received otherwise in an Hundred Years.

XXX. In this therefore it is understood, that Mercury, the much commended Tree must be taken, which has in its power indissolubly Sol and Luna; and then transplanted into another Soil nearer the Sun, that thence it may gain its profitable increase, for which thing, Dew does abundantly suffice: For where it was placed before, it was weakened by Cold and Wind, that little Fruit could be expected from it, and where it long stood and brought forth no Fruit at all.

XXXI. And indeed the Philosophers have a Garden, where the Sun as well Morning as Evening remains with a most sweet Dew, without ceasing, with which it is sprinkled and moistened; whole Earth brings forth Trees and Fruits, which are transplanted thither, which also receive
ceive descent and nourishment from the pleasant Meadows.

XXXII. And this is done daily, and there they are both corroborated and quickened, without ever fading; and this more in one Year, than in a thousand, where the cold affects them:

XXXIII. Take them therefore, and Night and Day cherish them in a Distillatory Fire; but not with a Fire of Wood or Coals, but in a clear transparent Fire, not unlike the Sun, which is never hotter than is requisite, but is always alike: For a Vapour is the Dew, and Seed of Metals, which ought not to be altered.

XXXIV. Fruits, if they be too hot, and without Dew or moisture, they abide on the Boughs, but without coming to perfection, only withering or dwindling away: But if they be fed with heat and due moisture on their Trees,

then they prove elegant and fruitful: For heat and moisture are the Element of all Earthly things, Animal, Vegetable, and Mineral.

XXXV. Therefore Fire of Wood and Coal produces or help not Metals; those are violent Fires, which nourish not as the heat of the Sun does, that conserves all Corporeal things; for that it is natural which they follow.

XXXVI. But a Philosopher acts not what Nature does: For Nature where she rules, forms all Vegetables, Animals, and Minerals, in their own degrees Men, do not after the same, by their Arts make natural things: When Nature has finished her work about them; then by our Art they are made most perfect.

XXXVII. In this manner the ancient Sages and Philosophers, for our information, wrought on Luna and Mercury her true Metals.
 XXXVI. FLAMMEL.

**Note:** The text appears to be a continuation of a 17th-century alchemical work, discussing the properties and uses of Mercury, particularly its application in the Philosopher's Stone and its distinction from Natural Mercury. The text emphasizes the importance of proper handling and understanding of Mercury, as well as the significance of the Philosopher's Stone in alchemical transformations.

### XXXVI. Statement on Mercury

- **Description:** Mercury of the Philosophers, which in its Operation is much stronger than Natural Mercury.
- **Properties:** For this is serviceable only to the simple, perfect, imperfect, hot and cold Metals.
- **Application:** The Mercury, the Philosopher's-Stone, is useful to be more than perfect, imperfect Bodies, or Metals.

### XXXVIII. Additional Notes on Mercury

- **Definition:** Mercury may perfect and nourish them without diminution, addition, or immutability, as they were created formed by Nature, and leaves them, not neglecting any thing.

### XXXIX. Further Reflections

- **Purpose:** I will not now joyn the Tree, for the better perfecting their Mercury, as some unskilful in the nature of things, and unlearned Chymists affirm, who take common Sol, Luna, and Mercury, and so unnaturally handle them, till they evanish in smoak. These Men endeavour to make the Philosophers Mercury, but they never attain-

### XL. Invitation to the Mountain of the Sea-

- **Instruction:** If you would come hither and find good, and to the Mountain of the Sea-

### XLI. Heights of the Mountain

- **Observation:** In the height of this Mountain, you will find a Royal Herb triumphant, which some have called Mineral, some Vegetative, some Saturnine: But let its Bones or Ribs be left, and let a pure clean Broth be taken from it; so will the better part of your work be done.

### XLII. Philosopher's Mercury

- **Description:** This is the right and subtil Mercury of the Philosophers, which you are to take, which will make first the white work, and then the red: If you have well understood me, both of them are nothing else, as they term them, but the practick, which is so easie
and so simple, that a Woman sitting by her Distaff may perfect it.

XLIII. As if in Winter she would put her Eggs under a Hen, and not wash them (because Eggs are put under a Hen without washing them) and no more labour is required about them, than that they should be every day turned, that the Chickens may be the better and sooner hatched, concerning the which enough is said.

XLIV. But that I may follow the Example, first, wash not the Mercury, but take it, and (with its like, which is fire) place it in the Ashes, which is Straw, and in one Glass which is the Nest, without any other thing in a convenient Alen-bick, which is the Houf from whence will come forth a Chicken, which with its Blood will free the from all Diseases, and with its Flesh will nourish thee, and keep the warm from the Injuries the cold and ambient Air.

XLV. For this cause have written this preface Treatife, that you may search with the greater desire, and walk in the right way: And I have written this small Book, this Summary, that you might the better comprehend the Sayings and Writings of the Philosophers, which I believe you will much better understand for time to come.

The End of Flammel's Book.


ter give Corporeity and Vi-
sibility: The Fire and Air,
the Spirit and Invisible
Power, which cannot be
seen or touched but in the
other two.

III. When these four E-
lements are conjoin-
d made to exit in one, they
become another thing; 
whence it is evident, that 
all things in nature are com-
posed of the said Ele-
ments
ments, being altered and changed.

IV. So faith Rhasis, Simple Generation, and Natural Transformation is the Operation of the Elements.

V. But it is necessary, that the Elements be of one kind, and not divers, to wit, Simple: For otherwise neither Action nor Passion could happen between them: So faith Aristotle, There is no true Generation, but of things agreeing in Nature. So that things be not made but according to their Natures.

VI. The Eldar or Oak Trees will not bring forth Pears; nor can you gather Grapes of Thorns, or Figs of Thistles, things bring not forth, but only their like, or what agrees with them in Nature, each Tree its own Fruit.

VII. Our Secret therefore is to be drawn only out of those things in which it is. You cannot extract it out of Stones or Salt, or other Heterogene Books. Neither Salt nor Alum isers into our mystery: as Theophrastus faith, Philosopher's disguise are Salts and Alums, the Principes of the Elements.

VIII. If you desire to make our Elixir, you must extract it from Mineral Root: For as to faith, You must obtain perfection of the Matter the Seeds thereof.

IX. Sulphur and Mercury are the Mineral Roots of Natural Principles, which Nature her self and works in the Mineral Caverns of the Earth, which are Viscous Water, Subtil Spirit running through the Pores, Veins, and other parts of the Mountains.

X. Of them is produced a Vapour or Cloud, which is the substance and body of Metals united, ascending and reverberating upon their own proper Earth, (as her sheweth) even tilly temperate digestion they the space of a Thousand Years.
the manner is fixed, converted into a Mine-
tone, of which metals
made.

In the same manner
which is our Sulphur,
reduced into Mercu-
by Mercury, which is
Viscous Water made
and mixt with its
for Earth, by a tempe-
secoction and diges-
riseth the Vapour or
, agreeing in nature
and bowels of the Earth.

This afterwards is
d into most subtil wa-
which is called the
Spirit, and Tincture,
shall hereafter shew.

When this Water
urned into the Earth,
(d of which it was drawn)
every way spreads
gh or is mixed with it,
proper Womb, it be-
s fixed. Thus the Wife
does that by Art in a
ime, which Nature
ot perform in less than
volution of a Thou-

Yet notwithstand-
ing, it is not We that make
metal, but Nature her-
self that does it: Nor do or
can we change one thing
into another; but it is Na-
ture that changes them:
We are no more than meer
Servants in the work.

Therefore Medus in
Turba Philosphorum, faith,
Our Stone naturally contains
in it the whole Tincture. It
is perfectly made in the
Mountains and Body of the
Earth; yet of it self (with-
our art) it has no life or
power whereby to move
the Elements.

Chuse then the na-
tural Minerals, to which,
by the advice of Aristotle,
add Art: For Nature gene-
rates Metaline Bodies of the
Vapours, Clouds, or Fumes
of Sulphur and Mercury, to
which all the Philosophers
agree. Know therefore the
Principles upon which Art
works, to wit, the Princi-
ples or beginnings of Me-
tals: For he that knows not
these things shall never at-
tain
tain to the perfection of the Work.

XVII. Geber faith, He who has not in himself the knowledge of the Natural Principles, is far from attaining the perfection of the Art: being Ignorant of the Mineral Root upon which he should work.

XVIII. Geber also farther faith, That our Art is only to be understood and Learned through the true wisdom

and knowledge of Nature things: that is, with a wisdom searching into Roots and Natural principles of the matter.

XIX. Yet faith he, Son, I shew thee a Stone though thou knowest the Principles, yet therein canst not follow Nature all things. Herein have erred, in Essaying to follow Nature in all her properties and differences.

C H A P. XXXVIII.

Of Mercury, the Second Principle of Work.

I. The second Principle of our Stone is called Mercury, which some Philosophers call (as it is simple of itself) a Stone. One of them said, This is a Stone, and no Stone, and that without which Nature never performs any thing; which enters into, or is swal-

lowed up of other Bodies also swallows them up.

II. This is simply the Elixir, which contains the potential Power, which indicates the Tincture or Elixir or Philosophers Stone...
Therefore faith Rhab a thing may be made of which exceedeth the highest reputation of Nature. For it is the Root of Metals, Harries with them, and is Medium that explains and conjoins the Natures.

For it swallows up which is of its own fire and production; but what is Foreign and Hrogenie: being of an inanimate substance in all parts.

Wherefore our Stone held Natural, or Mineral, Vegetable, and Animal, it is Generated in the Ages, and is the Mother Tomb of all Metals, and projection converts into metals: it Springs or Grows a Vegetable: and ainds with Life like an animal, by piercing with tincture, like Spirit and every where, and through all particles.

Stone is no Stone that can Generate a living Creature. Another faith, It is cast out upon the Dunghill as a vile thing, and is hidden from the Eyes or understandings of Ignorant Men.

VII. Also in Libro Speculi Alchymiae, it is said, Our Stone is a thing rejected, but found in Dunghils (i.e. in putrefaction, or the Matter being putrefied) containing in it self the four Elements, over which it Triumphs, and is certainly to be perfected by humane industry.

VIII. Some make Mercury of Lead, Thus: Rec. Lead, melt it six or Seven times, and quench it in Salt Armoniac dissolved, of which take it ij Sal Vitrioli, lb j. Borax lb f. mix, and Digest Forty days in Igne Philofophorum: So have you Mercury, not at all differing from the Natural. But that is not fit for our work, as the Mineral is. If you have any understanding, this Caution may sufficiently instruct you.

CHAP
CHAP. XXXIX.

Of the Purification of the Metals and Mercury for our Work.

I. This is a great and certain truth, that the Clean ought to be separated from the Unclean, for nothing can give that which it has not: For the pure substance is of one simple Essence, void of all Heterogeneity: But that which is impure and unclean, consists of Heterogene parts, is not simple, but compounded (to wit of pure and impure) and apt to putrifie and corrupt.

II. Therefore let nothing enter into your Composition, which is Alien or Foreign to the matter, (as all Impurity is;) for nothing goes to the Composition of our Stone, that proceedeth not from it, neither in part nor in whole.

III. If any strange or foreign thing be mixed with it, it is immediately corrupted, and by that Corruption on your Work becomes vitriolate.

IV. The Citrine Being (as Sol, &c.) you may purge by Calcination, or Cementation; and it is here notably observed, that it is purged or purified if fine and florid.

V. The metal being cleansed, beat it into Plates or Leaves, (as is Gold,) and reserve it for use.

VI. The White Lion (as Mercury) contains Superfluities, which necessarily be removed by it, viz. Its fetid Earth, which hinders its Fume, and its Humidity, which causes its flying.
II. The Earthiness is removed. Put it into a marble or Wooden mortar, on its equal weight of pure and dry Salt, and a little Sugar. Grind all with the Pestle till nothing of the matter appears, but the whole Salt turns very black. Wash this black matter with pure Water till the Salt is dissolved; stir filthily with water decant, and wash the Mercury again as before. Add more Salt and Vinegar, and grind it as before, and wash it with fair water, and work so often repeat, till the water comes clear from the vessel and that the Mercury remains pure bright and clear as a Venice Looking Glass, of a Celestial Colour. Train it through a Linen Vessel three or four times; and two or three times (into a Glass Vessel) till it be

III. The proportion of parts is as 24 to 1. There are 24 Hours in a Natural Year, to which add one, and it is 25. (to wit, the Ring of the Sun.) To understand this, is Wisdom, as

Geber faith. Indeavour through the whole Work, to over-power the Mercury in Commixtion.

IX. Rhais faith, Those Bodies come nearest to perfection, which contain most Argent Vivé: He farther faith, That the Philosophers hid nothing but Weight and Measure, to wit, the Proportions of the Ingredients, which is clear, for that none of them all agree one with another therein: which causeth great error.

X. Though the matters be well prepared and well mixed, without the Proportions or Quantities of the things be just, and according to the reason of the Work, you will miss of the truth, or the end, and lose all your Labour; you will not indeed bring any thing to perfection.

XI. And this is evident in the Examination: When there is a Transmutation of the Body, or that the Body is changed, then let it be put into the Cineritium or Cend.
Test, and then it will be consumed, or otherwise remain; according as the proportions are more or less than just; or just as they ought to be.

XII. If they be right and just, according to the Reason of that, your Body will be incorruptible and remain firm, without any loss through all Essays and Trials: you can do nothing in this work without the knowledge of this thing, whose Foundation is Natural matter, purity of substance, and right Reason or proportion.

CHAP. XL.

Of the Conjunction of the Principles, order to this great Work.

I. Euclid the Philosopher, and a man of great understanding, advises to work in nothing but in Sol and Mercury; which joined together make the wonderful and admirable Philosophers Stone, as Rhazes faith: White and Red, both proceed from one Root; no other Bodies coming between them.

II. But yet the Gold, wanting Mercury, is hindred from working according to his power. Therefore know that no Stone, nor Pearl, nor other Foreign thing, can this our Stone, belong to this work.

III: You must therefore, in Labour about the Diffolubility of the Citrine Body, reduce it into its first matter, for as Rhazes faith, We should dissolve Gold, that it may be reduced into its first Natural matter that is into Mercury.
I. For being broken and made One, they have themselves the whole Titure both of the Agent or Patient. Wherefore Rhæsis, make a Marriage (that is a Conjunction) between the RED Man, and his WHITE Wife, and you shall have the wise Secret.

The fame faith Mer-
If you Marry the White Man to the Red Man, they be Conjoyned and Imbrace another, and become im-
trated. By themselves they are Dissolved, and by them-
ies they bring forth what we have conceived, where-
be two are made but one.

I. And truly our Dis-
I. And truly our Dissolution, is only the redu-
ction, is only the reducing the hard Body into a form, and into the Nature of Argent Viva, that Saltiness of the Sulphur may be diminished.

II. Without our Brass be Broken, Ground, and Gently and Prudently managed, till it will be reduced from its hard and Dense Body, into a thin and subtle Spirit, you labour in Vain.

VIII. And therefore in the Speculum Alchymiae, it is said, The first work is the reducing the Body into Water, that is, into Mercury. And this the Philosophers called Dissolution, which is the Foundation of the whole Art.

IX. This Dissolution makes the Body of an Evident Liquidity, and absolute Subtlety: and this is done by a gentle Grinding, and a soft and continued Aflation or Digestion.

X. Wherefore faith Rhæ-
X. Wherefore faith Rhæsis, the work of making our Stone is, that the matter be put into its proper Vessel, and continually Decoleted and Digested, until such time as it wholly Ascends, or Sublines to the top there-of.

XI. This is declared in Speculum Philosophorum: The Phelos-
Philosophers Stone is converted from a vile thing, into a precious Substance: for the Semen Solare, is cast into the Matrix of Mercury, by Copulation or Conjunction, whereby in process of time they be made one.

XII. Also, that when it is Compounded with the like, and Mercurizated, then it shall be the Springing Bud. For the Soul, the Spirit and the Tincture may then be drawn out of them by the help of a gentle Fire.

XIII. Therefore faith Aristotle, the true matters or principles are not possible to be transformed or changed (by the most Learned in Alchymie) except they be reduced into their first matter.

XIV. And Geber faith, all ought to be made of Mercury only: for when Sol is reduced to its first Original or Matter, by Mercury, then Nature embraceth Nature.

XV. And then it will be easie to draw out the Soul and Spiritual Substance thereof: of which Alchemy faith, take the things in their Mines, and Exalt them to their Roots, and matter, which is Luminum.

XVI. And therefore, except you cast out the Whiteness with the Whiteness, will never come to the altered glory of the Rainbow. For Rhapso faith, He knows how to convert Luna into Luminum, knows how to convert Luna into Sol.

XVII. Therefore Pandophilus in Turba philosophorum, he that prudently draws the Virtue or Power from Sol, and his Shambles shall obtain a great Secret.

XVIII. Again it is without Sol, and his Shambles, no Tinging Virtue or Power is generated.

XIX. And whosoeuer is that shall endeavour
CHAP. XLI.

Of the Vessel, Lute, Closing, and Times of the Philosophick Work.

The Vessel for our Stone is but one, in which the whole Magistry Elixir is performed and perfected; this is a Crucible, whose Bottom is round like an Egg, or an Urinal, smooth within, that it may ascend and Descend the more easily, covered with a nimble round and smooth very where, and not very high, and whose Bottom is bound also like an Egg.

II. Its largeness ought to be such; that the Medicine or matter may not all above a fourth part of it, made of strong double Glass, clear and transparent; that you may see through it, all the Colours appertaining to, and appearing in the work; in which the Spirit moving continually, cannot pass or fly away.

III. Let it also be so closed, that as nothing can go out of it, so nothing can enter into it; as Lucas faith, Lute the Vessel strongly with Lutum Sapientiae, that nothing may get in or go out of it.

IV. For if the Flowers, or matter subliming, should breath out, or any strange Air or matter enter in, your work will be spoiled and lost:

Q. q 2  V. And
V. And though the Philosophers oftentimes say, that the matter is to be put into the Vessel, and closed up fast, yet it is sufficient for the Operator, once to put the said matter in, once to close it up, and so to keep it even to the very perfection and finishing of the work. If these things be often repeated, the work will be spoiled.

VI. Therefore faith Rhasis, keep your Vessel continually close, encompassed with Dew, [which demonstrates what kind of Heat you are to use,] and so well Luted that none of the Flowers, or that which sublimes, may get out, or vanish in Vapor or Fume.

VII. And in Speculum Alchymiae it is said, Let the Philosophers Stone remain but within the Vessel strongly, until such time, that it has drunk up the Humidity; and let it be nourished with a continual Heat till it becomes White.

VIII. Also another Philosopher in his Brevelogium faith, as there are three thin in a natural Egg, viz. a Shell, the White, and the Yolk, so likewise there are three things corresponding the Philosophers Stone, the Glass Vessel, the White Liquid and the Citrine Body.

IX. And as of the Yolk and White, with a littel Heat, a Bird is made, (the Shell being whole, until the coming forth or Hatching the Chicken:) so is it the work of the Philosophers Stone, Of the Citrine Body, and White Liquid with a temperate or gentle Heat is made the Art Hermetica, or Philosophers Bird.

X. The Vessel being well and perfectly closed, and never so much as once opened till the perfection or end of the work: that you see the Vessel to be kept close, that the Spirit may not get out and evanish.

XI. Therefore faith Rhasis, Keep thy Vessel and its junctures close and firm, for then...
Observation of the Spirit.

Ad another faith, close thy Vessel well, and as you are to cease from the work, let it cool, so neither you to make too much fire, [neither by too great a heat, nor too soon opening of it.]

XII. You must take especial care that the Humidity

which is the Spirit gets not out of the Vessel; for then you will have nothing but a Dead Body remaining, and the work will come to nothing.

XIII. Socrates faith, Grind it with most sharp Vinegar, till it grows thick, and be careful that the Vinegar be not turned into fume, and perils.

CHAP. XLII.

Of the Philosophers Fire, the kinds and Government thereof.

The Philosophers have described in their Books a two fold Fire, moist and a dry.

I. The moist Fire they called the warm Horse Belly, which, so long as the Humidity remains, the Fat is retained; but the Humidity being Consumed, the Heat vanishes and fumes, which Heat being still, seldom lasts above five or six days: but it may be Conserved and renewed, by casting upon it many times Urine mixt with Salt.

III. Of this Fire speaks Philares the Philosopher: The property of the fire of the Horse Belly, is, not to destroy with its dryness the Oyl, but augments it with its humidity; whereas other fire would be apt to consume it.

Qq 3
IV. Senior the Philosopher's faith, Dig a Sepulchre and bury the WOMAN with her MAN, or Husband in Horse-dung [or Balneo of the same heat] until such time as they be intimately conjoin'd or united.

V. Altitudinous the Philosopher's faith likewise, you must hide your Medicine in Horse-dung, which is the fire of the Philosophers, for this Dung is hot, moist, and dark, having a humidity in itself, and an excellent light, [or Whiteness.

VI. There is no other fire comparable to it in the World, excepting only the natural heat of a Man, or Womans Body.]

VII. This is a Secret. The Vapour of the Sea not burned, the Blood of Man, and the Blood of the Grape is our Red Fire.

VIII. The Dry Fire, is the Fire of the Bodies themselves; and the Flammability of every thing able to be burned: Now the government of these Fires thus:

IX. The Medicine of the White ought to be put in the moist fire, until the Complement of the Whiteness shall appear in the Vessel. For a gentle fire is the conservation of the Whiteness.

X. Therefore faith P. dolphus, You are to understand that the Body is to be disjoyned with the Spirit; with which they are mixed by an easy and gentle decoction, so that Body may be spiritualized it.

XI. Ascanius also saith, A gentle fire gives heat, but too much or great a fire will not conserve or unite the Elements, but on the contrary, divide them, waste the midity, and destroy the work.

XII. Therefore faith P. fisi, Be very diligent and careful in the sublimation and question of the matter, you increase not your fire or
ALII 3, whereby the water may be raised to the highest part of the kiln: For then wanting a cooling, the sulphur of the elements will not be perfect.

III. For indeed in this work, it is necessary that many times elevation, or sublimation, and depression again.

XIV. And the gentle or temperate Fire is that only which compleats the mixture, makes thick, and perfects the work.

XV. Therefore faith sulphors. That gentle fire, which is the white fire of the philosophers, is the greatest almost principal matter of Operation of the Elements.

XVI. Rhais also faith, in our Brass with a Gentle fire, such as is that of a Hen, the hatching of Eggs, until Body be broken, and the nature extracted.

XVII. For with an easy decoction, the water is congealed, and the humidity which corrupteth, drawn out; and in drying, the burning is avoided.

XVIII. The happy prosecution of the whole work, consists in the exact temperment of the fire: Therefore beware of too much heat, lest you come to solution before the time, [viz. before the matter is ripe:] For that will bring you to despair of attaining the end of your hopes.

XIX. Wherefore faith he, Beware of too much fire, for if it be kindled before the time, the matter will be Red, before it comes to ripeness and perfection, [whereby it becomes like an Abort, or the unripe Fruit of the Womb; whereas it ought to be first White, then Red, like as the Fruits of a Tree, a Cherry is first White, then Red, when it comes to its perfection.]
XX. And that he might indigitate a certain time, (as it were) of Decoction, he faith, That the dissolusion of the Body, and Coagulation or Congelation of the Spirit, ought to be done, by an easie decoction in a gentle fire, and a moist Putrefaction, for the space of one hundred and forty Days.

XXI. To which Orfomen afflents' saying, In the begin

CHAP. XLIII.

Of the Ænigma's of Philosophers, their Deception, and Precautions concerning the same.

I. You ought to put on Courage, Resolution and Constancy, in attempting this great work, lest you Err, and be deceived, sometimes following or doing one thing, and then another.

II. For the knowledge of this Art consisteth not in the multiplicity, or great number of things, but in Unity; Our Stone is One, the matter is One, and the Vessel is One. The Government is One, and the disposition is One. The whole Art and Work thereof is One, and begins
in one manner, and in one manner it is finished.

II. Notwithstanding the Philosophers have subtly divered themselves, and hid their instructions with Æigmatical and Typhical Phrases and Words, the end that their Art right not only be hidden and so continued, but also it should in the greater Variation.

IV. Thus they advise to decoct, to Commix, and Conjoin; to Sublime; Bake, to Grind, and to congeal; to make Equal, Putrefic, to make White, and to make Red; of all which things, the order, management and way of working is all one, which only to Decoct.

V. And therefore to grind is to Decoct, of which you are not to be wary, faith Rhasis: Digest continually, but not in haste that is, not with too great Fire; cease not, or make no intermision in your work, follow not the Arti-

face of Sophisters, but pursue your Operation, to the Complement and perfection thereof.

VI. Also in the Rosary it is advised, to be cautious and watchful, lest your work prove dead or imperfect, and to continue it with a long Decoction. Close up well thy Vessel, and pursue to the end.

VII. For there is no Generation of things, but by Putrefaction, by keeping out the Air, and a continual internal motion, with an equal and gentle Heat.

VIII. Remember when you are in your work, all the Signs and Appearances which arise in every Decoction, for they are necessary to be known and understood in order to the perfecting the matter.

IX. You must be sure to be incessant and continual in your Operation, with a gentle Fire, to the appearing of the perfect Whiteness, which cannot be if you
you open the Vessel, and let out the Spirit.

X. From whence it is evident, that if you manage your matter ill, or your Fire be too great, it ought to be extinguished: Therefore faith Rbasis, pursue your business incessantly, beware of instability of mind, and too great expectations, by a too hasty and precipitate pursuit, lest you lose your End.

XI. But as another Philosopher faith, Digest, and be not weary: The most exquisite and industrious Artist, can never attain to perfection, too much haste, but only by a long and continual Decoction and Digestion (for so Nature works, and Art must in some measure imitate Nature.)

CHAP. XLIV.

Of the Various Signs Appearing in every Operation.

I. This then is the thing, that the Vessel with the Medicine be put into a moist Fire; to wit, that the middle or one half of the Vessel be in a moist Fire (or Balneo, of equal Heat with Horse-Dung,) and the other half out of the Fire, that you may daily look into it.

II. And in about the space of Forty Days, the superfiaces or upper part of the Medicine will appear black as melted Pitch: and this is the Sign, that the Citrine Body is truly converted into Mercury.

III. Therefore faith \( \text{nullus, when you see the blank?} \)
VII. Yet notwithstanding, the whole Tincture is not drawn out together; but it goes out every day, by little and little, until by a great length of time, it is perfectly extracted, and made compleat.

VIII. And that part of the Body which is dissolved, ever Ascends or Rises to the Top, above all the other undissolved Matter which remains yet at Bottom.

IX. Therefore faith A\-
vicen, That which is spiritual in the Vessel Ascends up to the Top of the Matter, and that which is yet gross and thick, remains in the Bottom of the Vessel.

X. This blackness is called among the Philosophers by many Names, to wit, The Fires, the Soul, a Cloud, the Ravens-Head, a Coal, Our Oyl, Aqua vitae, the Tincture of Redness, the Shadow of the Sun, Black Brass, Water of Sulphur; and by many other Names.
XI. And this Blackness is that which conjoineth the Body with the Spirit.

XII. Then faith Raphis, The Government of the Fire being observed for the space of Forty Days, both (to wit the White Liquor, and the Citrine Body) are made a Permanent or fixt Water, covered over with blackness; which blackness (if rightly ordered) cometh to its perfection in Forty Days space.

XIII. Of which another Philosopher saith; so long as the obscure blackness appeareth the WOMAN hath the Dominion: and this is the first Conception or strength of our Stone: For if it be not first Black, it shall never be either White or Red.

XIV. Again faith, That Heat causeth blackness first, in a moist Body; then the humidity being consumed, it putteth off or loseth its blackness; and as the Heat increaseth (or is continued) so it groweth White.

XV. Lastly, by a continued inward Heat, it is Calci-into Ashes, as the Philosophers teach.

XVI. In the first decoction (which is called Putrefaction) Our Stone made all Black, to wit Black Earth, by the drawn out of its Humidity; and chiefly in that Blackness, the Wheel of Blackness is hidden.

XVII. And when Humidity is reverted upward, the Blackness again, as by a continued soft Digestion is fixed with its Earth, then it becomes White.

XVIII. In this Whiteness the Redness is hidden; and when it is Decocted and Digested by augmentating (and continuance) of the Fire, that Earth is changed into Redness, as we shall hereafter teach.
The Education of the Whiteness out of the Blackness or Black Matter.

Now let us revolve to the Black matter in Vessel, [not so much opened, but] closely closed: Let this I say, stand contain'd in the moist fire, till a time as the White Co-appears, like to a white Salt.

The Colour is called by the Philosophers Black, and Sal Armoni- and some others call the thing without which it is to be had in the

But inward white appearing in the Work, is there a perfect Con- and Copulation, mon Bodies in this Stone, in is indissoluble: And is fulfilled that saying

of Hermes, The thing which is above, is as that which is beneath; and that which is beneath, is as that which is above, to perform the Mystery of this matter.

IV. Phares faith, Seeing the Whiteness appearing above in the Vessel, you may be certain, that in that Whiteness, the Redness lies hid; but before it becomes White, you will find many Colours to appear.

V. Therefore faith Diomedes, Decoct the Male and the [Female or] Vapour together, until such time as they shall become one dry Body; for except they be dry, the divers or various Colours will not appear.

VI. For it will ever be black, whilst that humidity or
or moisture has the dominion; but if that be once wafted, then it emits divers Colours, after many and several ways.

VII. And many times it shall be changed from Colour to Colour, till such time as it comes to the fixed Whiteness.

VIII. Synon faith, All the Colours of the World will appear in it when the Black humidity is dried up.

IX. But value none of these Colours, for they be not the true Tincture: yea many times it becomes Citrine and Redish; and many times it is dried, and becomes liquid again, before the Whiteness will appear.

X. Now all this while the Spirit is not perfectly joyned with the Body, nor will it be joyned or fixed but in the White Colour: Aftanus faith, Between the White and the Red appear all Colours, even to the utmost imagination.

XI. For the varietie which the Philofophers have given various Names and almost innumerable Names for obscuring it, yeu some for envy fake.

XII. The cause of the appearence of such varietie Colours in the Operation of your Medicine, is the extention of the Blacknefs; for as much as Blacknefs and Whitenefs both extream Colours, all other Colours are but nothing between them.

XIII. Therefore as ten as any degree or part of Blacknefs descends often another and another Colour appears, untill it comes to Whitenefs.

XIV. Now concern the Ascending and Declining of the Medicine, Erfaith, It ascends from Earth into Heaven, and desces from Heaven to Earth, whereby it may reach both the superiour Spring and the inferior.
XV. Moreover this you ought to observe, that if between the Blackness and Whiteness, there should appear the Red or Citrine Colour, you are not to look upon it or esteem it, for it will not fixt but will vanish away.

XVI. There cannot indeed be any perfect and true Redness, without it be White: Wherefore faith Jesus, no Man can come to the first to the third, by the second.

XVII. From whence it is evident, that Whiteness must always be first lookt for, [after the Blackness, and before the Redness,] for as much as it is the Complement of the whole Work.

XVIII. Then after this Whiteness appears, it shall not be changed into any true or stable Colour, but into the Red: Thus have we taught you to make the White; it remains now that we elucidate the Red.

CHAP. XLVI.

The Way and Manner how to educe the Red Tinethe out of the White.

The matters then of the White and Red, among themselves, differ in respect to their Effect: But the Red Elixir needs more subtilization, a longer digestion, and a latter fire in the course of the Operation, than the White, because the end of the White work, is the beginning of the Red work; and that which is compleat in the one, is to be begun in the other.
II. Therefore without you make the White Elixir first, make the matter become first White, you can never come to the Red Elixir, that which is indeed the true Red: Which how it is to be performed we shall briefly shew.

III. The Medicine for the Red ought to be put into our moist fire, until the White Colour aforesaid appear, afterwards take out the Vessel from the fire, and put it into another pot with sifted Ashes made moist with water, to about half full, in which let it stand up to the middle thereof, making under the Earthen pot a temperate dry fire, and that continually.

IV. But the heat of this dry fire ought to be double at the least, to what it was before, or than the heat of the moist fire, by the help of this heat, the white Medicine receiveth the admirable Tincture of the Redness.

V. You cannot err, Therefore Rhabbis faith, Without you continue the dry fire, and a dry Calcination decoct the dry matter, in such time as it becomes in colour, like to Vermilion or nabar.

VI. To the which you shall not afterwards put compleat it) either Water, or Qyl, or Vinegar, or any other thing.

VII. Decoct the Red Matter, or Medicine; the more red it is, the more worth it is; and the more decocted it is, the more it is: Therefore that which is more decocted, is more precious and valuable.

VIII. Therefore you must burn it without fear in a dry fire, until such time as it is clothed with a most Glorious Red, or a pure Vermilion Colour.

IX. For which cause the Philosopher saith, Decoct the White in a Red Fire.
CHAP. XLVII.

Of the Multiplication, or Augmentation of our Medicine, by Dissolution.

Our Medicine, or Elixir, is multiplied in a two-fold manner,

1. By Dissolution.
2. By Fermentation.

By Dissolution, it is augmented two manner of ways, first, by a greater or more intense heat: Secondly, by Dew, or the heat of a Balneum Ricin.

III. The Dissolution of heat is, that you take the Medicine put into a glafen Vessel,
Vessel, or boil or decoct it in our moist fire for seven days or more, until the Medicine be dissolved into Water, which will be without much Trouble.

IV. The dissolution by Dew, or *Balneum Roris*, is, that you take the Glass Vessel with the Medicine in it, and hang it in a Brazen or Coper Pot, with a narrow Mouth, in which there must be water boyling, the Mouth of the Vessel being in the mean Season shut, that the Ascending Vapours of the boyling water may, dissolve the Medicine.

V. But Note, that the boyling water ought not to touch the Glass Vessel, which contains the Medicine, by three or four Inches, and this Dissolution possibly may be done in two or three days.

VI. After the Medicine is dissolved, take it from the Fire, and let it cool, to be fixed, to be congealed, and to be made hard or dried; and so let it be dissolved many times; for so much the oftener it is dissolved, much the more strong, and the more perfect it shall be:

VII. Therefore *Bonek's* faith, *When the Aes, Brass, or Laten is burned, and this Solution is the Stilization of the Medicine and the Sublimation of its Virtues thereof.*

VIII. So that the oftener it is sublimed and made still, so much the more Virtue it shall receive; and the more penetrative shall the Tincture be made, and the more plentiful in quantity and the more perfect its Nature, the more it shall transmute.

IX. In the Fourth Distillation then, it shall receive such a Virtue and Tincture that one part shall be able to transmute a thousand parts of the cleaved Metal into fine Gold or Silver, better than that which is Generated in Mines.
X. Therefore faith Rbasis, the goodness or excellency of Multiplication hereof depends only on the Reiteration of dissolution and fixation of a perfect Medicine.

XI. For so much the oftener the work is Reiterated, the more fruitful it will be, and so much the more augmented.

XII. So much the oftener you sublime it, so much the more you increase it: for every time it is augmented in Virtue, and Power, and Tincture, one more to be upon a thousand; at a second time upon one hundred thousand; at the third time upon one hundred thousand; at the fourth time upon a Million: And thus you may increase its Power by the number of the Reiterations, till it is almost infinite.

XIII. Therefore faith Meredes the Philosopher, know for certain, that the oftener the Matter or Stone is dissolved and congealed, the more absolutely and perfectly, the Spirit and Soul are conjoined and retained.

XIV. And for this cause, every time the Tincture is Multiplied, after a most admirable and un-conceiveable manner.

CHAP. XLVIII.  

Of the Augmentation or Multiplication of Our Medicine by Fermentation.

Our Medicine is Multiplied by Fermentation; and the Ferment for the Red, is pure fine Sol.

II. Now cast one part of the White is pure Luna, 

R 2
the Medicine upon twenty parts of the Ferment, and all shall become Medicine, Elixir, or Tinfture: Put it on the Fire in a Glass Vef-
sel, and seal it so that no Air go in or out, dissolve and subtilize it, as oft as you please, even as you did for making of the first Me-
dicine.

III. And one part of this second Medicine, shall have as much Virtue and Power, as Ten parts of the former.

IV. Therefore faith Rhafa-
sis, Now have we accomplis-
ed our Work by that which is hot and moist, and it is become equally temperate: and whatever is added or put to it, shall become of the same tempera-
ment and Virtue with it.

V. You must then Con-
joyn it, that it may Gene-
rate its like; yet you must not joyn it with any other that it might convert it to the same, but only with that very same kind, of whose substance it was in the beginning.

VI. For in Speculo Terr
Spiritualis, it is written, the
the Elixir is figured in the Bo
dy, from whence it was taken in the beginning, when it was to be dissolved.

VII. That is to say, dispose, Marry or Conjoin that Earth revived, and its Soul purified by com-
mixture of its first Body, from whence it took beginning.

VIII. Also in Libro Ge-
mac Salutaris, it is said, the
White work needs White Ferment; when it is made White, White Ferment also: a
when it is made Red, is the
Ferment of Redness.

IX. And so the White
Earth is Ferment of Fe-
ment: for when it is Con-
joyned with Luna; or shal
be made a Medicine, it to cast upon Mercury, all every imperfect Metal
Body, to be converted into
Luna.

X. And to the Red, oug
Cap. XLVII. BACHON.

S. to be joyned; and it will become a Medicine or Tincture, to project upon Arcturus, or upon Luna.

XI. Rhasis also faith, You must now mix it with Argent Vive, White and Red, after the kind; and so chained it it flies not away.

XII. Wherefore we command Argent Vive to be mixed with Argent Vive, till one clear water be made of two Argent Vive Compounded together.

XIII. But you must not take the mixture of them, nor each of them apart or separately be dissolved into water: and in the Conjunction of them, put a little of the matter upon much of the Body, viz. First in four; and it shall become in a short time a fine Powder, whose Tincture shall be White or Red.

IV. This Powder is the compleat and perfect Elixir or Tincture; and the Elixir or Tincture, is truly a simple Powder.

XV. Egidius also faith, to Solution put Solution, and in dissoluction put desiccation, viz. make it dry, putting all together to the fire.

XVI. Keep entire the fume or vapour, and take heed that nothing thereof fly out from it: Tarry by the Vessel and behold the wonders, how it changes from Colour to Colour, in less space than an hours time, till such time as it comes to the Signs of Whiteness or Redness.

XVII. For it melts quickly in the Fire, and congeals in the Air. When the fume or vapor feels the force of the fire, the fire will penetrate into the Body, and the Spirit will become fixed, and the matter made dry, becoming a Body fixt and clear or pure, and either White or Red.

XVIII. This Powder is the compleat and perfect Elixir or Tincture; now you may separate or take, if from the fire, and let it cool.

R 3 XIX.
XIX. And first, part of it projected upon 1000 parts of any Metalline Body, transmutes it into fine Gold or Silver, according as your Elixir or Tincture is for the Red or the White.

XX. From what has been said, it is manifest and evident, that if you do not congeal Argent Vive, making it to bear or endure the fire, and then conjoyning it with pure Silver, you shall never attain to the Whiteness.

XXI. And if you make not Argent ViveRed, and so as it may endure the greatest fire, and then conjoyning it with pure fine Gold, you shall never attain to the Redness.

XXII. And by dissolution, viz. by Fermentation, your Medicine, Elixir, or Tincture, may be multiplied infinitely.

XXIII. Now you must understand that the Elixir or Tincture, gives fusion like Wax: for which cause it is said, Our Medicine ought of necessity to be a subtle substance, and most pure, cleaving to Mercury, its Nature, and of most easy and thin liquification, fusion or melting, after the manner of water.

XXIV. Also in the Book called Omne datum Optimum, it is said, when the Elixir well prepared, it ought to be made liquid, that it may be as Wax upon a Plate Red Fire, Hot, or upon Coals.

XXV. Now observe what you do in the White, as you must do in the Red, for the work is all the same Operation that is in the one, is in the other as well in multiplication as projection.
CHAP. XLIX.

C the Differences of the Medicine and Proportions used in Projection.

GEBER, the Arabian Prince, Alchymist, and Philosopher, in lib. 5. ch. 21. faith, That there is the orders of Medicines. The First Order, is of such Medicines, which being cast upon imperfect Bodies, takes away their Corruption or Imperfection, but only the Tincture, which in examination, flies away and vanishes.

II. The Second Order, of such Medicines, which being cast upon Imperfect Bodies, tinge them (in examination) with a true Tincture, but take not away wholly their Corruption.

III. The Third Order, of such Medicines, which being cast upon Imperfect Bodies, not only perfectly tinge them, but also take away all their Corruption and Impurities, making them incorrupt and perfect: Of the first two kinds, or Orders of Medicines, we have nothing to say here; we now come to speak of the third.

IV. Let therefore this your perfect Medicine, or Elixir, be cast upon a thousand or more parts, according to the number of times it has been dissolved, sublimed, and made subtil: If you put on too little, you must mend it by adding more; otherwise the Virtue thereof will accomplish a perfect Transmutation.
V. The Philosophers therefore made three Proportions, divers manner of ways, but the best proportion is this: Let one part be cast upon an hundred parts of Mercury, cleansed from all its Impurities; and it will all become Medicine, or Elixir; and this is the second Medicine: which projected upon a thousand parts, converts it all into good Sol, or Luna.

VI. Cast one part of this second Medicine upon an hundred of Mercury prepared, and it will all become Medicine, and this is the Third Medicine, or Elixir of the third degree, which will project upon ten thousand parts of another Body, and transmute it wholly into fine Sol or Luna.

VII. Again, every part of this third Medicine being cast upon an hundred parts of prepared Mercury, it will all become Medicine of the fourth degree, and it will transmute ten hundred Thousand times its own quantity of another Metal into fine Sol or Luna, according as your fermentation was made.

VIII. Now these second, third, and fourth Medicines may be so often dissolved and sublimed, and subtilized, till they receive far greater virtues and powers, and may after the same manner be multiplied infinitely.

IX. According to Rhaf, the proportion is thus to be computed. First, multiply Ten by Ten, and its product is an Hundred: Again 100 by 10, and the product is 1000; and aro by 10, and the product will be 10000.

X. And this 10000 being multiplied by 10, produces an 100000; and this by consequence you may augment it, till it comes to a number almost infinite.

XI. That is to say, put upon 10, and that 10 upon an 100, and that 100 upon a 1000, and it shall multiply, or produce an 100000 and so forward, in the same proportion.
CHAP. L.

Of Projection, and how it is to be performed upon the Metals.

I. Now the projection is after this manner to be done: Put the Body, or Metal, upon the fire in a Crucible, and cast the Elixir upon the same, moving, or stirring it well; and when it is melted become liquid, and mingled with the Body, or with the Spirit, remove it from the fire, and you shall have fine Gold or Silver, according to what your Elixir was prepared from.

II. But here is to be noted, That by how much more the Metaline Body is the easier to be melted by so much the more the Medicine have power to enter into, and to transmute it.

III. Therefore by so much as Mercury is more liquid than any other Body, by so much the more, the Medicine has power in being cast upon it, to wit, Mercury, to transmute it into fine Sol or Luna.

IV. And a greater quantity of it shall your Medicine transmute, give tincture to, and make perfect, than of any other Mineral Body.

V. The like is to be understood, to be performed in the same manner upon other Mineral Bodies, according as they are easier or hard to be fused or melted.

CHAP.
CHAP. LI.

Of the Compleatment, or Perfection of the whole Work.

I. AND because prolixity is not pleasant, but induceth error, and clouds the understanding, we shall now use much brevity, and shew the Complement of the whole work, the premises being well conceived.

II. It appears, that our Work is hidden in the Body of the Magnesia's, that is, in the Body of Sulphur, which is Sulphur of Sulphur; and in the Body of Mercury, which is Mercury of Mercury.

III. Therefore our Stone is from one thing only, as is aforesaid, and it is performed by one Act or Work, with decoration: and by one Disposition, or Operation, which is the changing of it first to Black, then to White, thirdly, Red: and by one Project, by which the whole Act and Work is finished.

IV. From henceforth, all Pseudo-Chymists, and their Followers, cease from their vain Distillations, Sublimations, Conjunctions, Calcinations, Dissolutions, Contritions, and such other like Vanities.

V. Let them cease from their deceiving, prating, and pretending to any other Gold, than our Gold; any other Sulphur than our Sulphur, or any other Agent Vive than ours; or any other Ablution or washing than what we have taught.
I. Which washing is made by means of the black Cour, and is the cause of the White, and not a washing made with hands.

II. Let them not say, That there is any other Diffusion than ours, or other Cogulation than that which is performed with an asie fire: or any other Eye, than that which we have spoken of by similitude, and so called an Egg.

III. Or that there is a production of the Philofhick matter from Vegetables, or from Mankind, or from Brute Beasts, or He's Blood, and such like, which may serve to this Work, left thereby you be deceived, and err, and fall short of the end.

X. But hear now what is faith, Look not upon multitude, or diversity of Names, which are dark and obscure, they are chiefly given the diversity of Colours appearing in the Work.

X. Therefore whatever the Names be, and how many foever, yet conceive the matter or thing to be but one, and the work to be but one only.

XI. Lucas faith, Consider not the multitude of the Simples composing it, which the Philosophers have dictated, for the verity is but one only, in the which is the Spirit and Life sought after.

XII. And with this it is that we tinge and colour every Body, bringing them from their beginnings and smallness, to their compleat growth, and full perfection.

XIII. Permenides the Philosopher faith, It is a Stone, and yet no Stone; it is Sulphur, and no Sulphur, It is Gold, and yet no Gold: It is also a Hen's Egg, a Toad, Man's Blood, Man's Hair, &c. by which Names it is called only to hide the Mystery.

XIV. Then he adds, O thou most happy, let not these words,
words, nor other the like trouble thee, for by these understand our Sulphur and our Mercury.

XV. If you that are searchers into this Science, understand these words and things which we have written, you are happy, yea, thrice happy: If you understood not what we have said, God himself has hidden the thing from you.

XVI. Therefore blame not the Philosophers but your selves; for if a just and faithful mind possessed your souls, God would doubtless reveal the verity to you.

XVII. And know, it is impossible for you to attain to this knowledge, until you become sanctified mind, and purified so as to be united to God, and to become one Spirit with him.

XVIII. When you shall appear thus before the Lord, he shall open to you the Gates of his Treasure, that like of which is not to be found in all the Earth.

XIX. Behold, I shall unto you the fear of the Lord, and the love of him with unfeigned obedience: Nothing shall be wanting to them that fear God, who are cloathed with the excellency of his Holiness, whom be rendred all Praise, Honour, and Glory to Ages of Ages, Amen.
The Second Book of

ROGER BACHON

Called,

SPE C U L U M A L C H I M IÆ.

C H A P. LII.

Preface or Enterance into this Work, and the Definition of the Art.

After many ways and in divers manners, Ancient Philosophers have delivered themselves; but Ænigmas or Riddles, have wholly Clouded left shadowed to us, the Noble Science, and as were under a Veil of Deception, have wholly denied Us the knowledge thereof, and that not without cause.

II. For which Reason fake, I here signify (that you may the more firmly establish your mind.) I have in the following Chapters declared (more plainly than is taught in any other writings) the whole Art of the Transformation of Metals.

III.
III. And if you often revolve these instructions in your minds, you will obtain the knowledge of the beginning, the middle, and the end of the Work; and you shall see such a subtilty of Wisdom, and such a purity of matter, which shall amply repeal your Soul, and fill you with Satisfactions.

IV. Now in the ancient Codes, many definitions of this Art are to be found, the meaning of which it behoves us to consider, Hermes faith concerning this Art, it is the Science of compounded Bodies, joyning together, (through the knowledge of the matter and its effects or Operations) the more precious things one to another, and a Natural Commision, to covert or transmute the same to a better kind.

V. Another defines thus, Alchymie is a Science teaching how to transmute kinds of Metals, one into another, and this by a proper Medicine, as appears in many Books of the Philosophers.

VI. Wherefore, Alchemy is the Art or Science, teaching how to make or generate certain kind of Medicine, which is called the Elixir, and when being projected upon Metals or imperfect Bodies, throughly Tinging and finishing them, perfects them in highest degree, even in every moment of Projection.

CHAP. LIII.

Of the Natural Principles and Generality of Metals and Minerals.

I. The Natural Principles, and first Generals, I shall comple
But I say, that Nature always proposes, and intends, to bring them to the perfection of Gold; by several Supervenient accidents, the said Metals are transformed or embased, as you may plainly see in the books of the Philosophers.

I. For according to the Purity or Impurity of the two, to wit, of Argent Viæ, and Sulphur, pure and impure Metals are generated to wit, Gold, Silver, Tin, Lead, Copper, Iron. Concerning the Natures of which, viz. of their purities and impurities, or Sublunary corruption and defects, we have a few true things to say.

Of Gold. It is indeed a Body perfect, made of pure Silver, fixed, clean, Red; and of a clean Sulphur, fixed, Red, not burning, and free from defects.

V. Of Silver. It is a Body, clean, pure, and almost reaching to perfection; generated of Argent Viæ, pure, clear, white, and almost fixed; and of a Sulphur, like it in all respects; wanting only a little infixation, Colour and Weight.

VI. Of Tin. It is a clean Body but imperfect, generated of Argent Viæ, fixed, and not fixed, clear, white in outward appearance, but red in its occult or inward parts; and of a little pure, fixed, and not fixed Sulphur; and is only wanting in a sufficient decoction or digestion.

VII. Of Lead. It is impure and imperfect, generated of Argent Viæ, impure, not fixed, terrene, facultative, a little White outwardly, but Red inwardly, and of such a like Sulphur, adustible in some parts: it is deficient in purity, fixation,
VI. Of Copper. It is a Body impure and imperfect, generated from an Argent Vive, impure, not fixed, Earthy, Burning, Red, not clear, and from such a like Sulphur: but is wanting in fixation, purity and weight; having also too much impure Colour, and terrestreities not burning.

IX. Of Iron. It is a Body impure and imperfect, generated from impure Quicksilver, too much fixed, Earthy, burning White and Red, not clear, and of like Sulphur: it is wanting in fusion, purity and weight, and has too much of an impure fixed Sulphur, without burning terrestreity. Which things you are diligently to Note.

CHAP. LIV.

Of the nearest Matter, out of which the Elixir is drawn or made.

I. IN what we have already declared, we have spoken sufficiently of the generation of Metals; now we apply our selves to the choice and perfecting of those which are imperfect.

II. Out of what has been said, it appears, that from Argent Vive, and Sulphur, all the Metals are generated; and how with their impurities and uncleanness they are corrupted: And therefore whatsoever matter doth adhere to any Metal, which is not of its Prima Mater, or does not belong to composition, it is to be rejected and cast away.

III. For that no Foreign matter, which is not composed
of the aforesaid two Principles, viz. Argent Vive and Sulphur, can either perfect a Metal, or make any transmutation there-

IV. This is also to be wonder'd at, that even some prudent Persons; should lay the Foundation whole matter of the E-

V. It is not indeed to be all believed, that any of the Philosophers, should once the Art, or Secret in which remote things, where there is not the least con-

VI. But out of the two aforesaid things, (viz. Ar-

VII. And therefore we say, that it behoves you in-

VIII. Therefore from a commixtion of them both, our matter of the Stone re-

IX. Take then this our Matter, chosen as you may think out of Vegetables, and from thence, first make Sf
Argent Vive and Sulphur, by a long decoction: But since Nature has given us Argent Vive and Sulphur, we are excused from those things, and their too tedious Operation: nor yet out of them could you produce the said Prima Materia.

X. And if you should seek for it in Animals, as in humane Blood, Hair, Urine, Dung, Hens Eggs, or any other things proceeding from Animals; from these you should also make Argent Vive and Sulphur, by such a like long decoction; but in all these things, you would miss of the Prima Materia, as you did before in Vegetables.

XI. If also you should make choice of the middle Minerals, such as are all the kinds of Magnesia's, Marchasites, Tutias, Vitriols, Alums, Borax, Salt, and many others of like Rank, you must from these make Argent Vive and Sulphur, by long Boyling, without which, you would proceed in Vain; yet in Operating upon these things also, you would Err.

XII. If also you should make choice of some one of the seven Spirits by itself, as alone of Argent Vive, or of Sulphur alone, or Argent Vive and one of the two Sulphurs, or of Sulphur Vive, or Auripigment, or Arsenicum Citrinum, or the Red alone, or its con peer, you would yet do nothing.

XIII. Because Nature does nothing, except there be a just or proportioned mixture of the two principles; nor can we (for the same Reason) from the foresaid Argent Vive and Sulphur, as they are in their own Nature, do any thing.

XIV. Lastly, if we should choose even the things themselves, be they what they will, we ought to mix them according to the just & true proportion, which humanity is ignorant of, & therefore to decoct or boil them together, till they are con gulated into a solid mass.
XV. And therefore we bid the taking of those, viz. Argent Vivo, and Alphur, as they are, or lie of their own proper Natures, and being also ignorant of the just proportion of Parts for the mixture.

XVI. So that we must find out those Bodies in which we may find the aforesaid things or principles justly proportionated, coagulated, and joyned together in one, as their Natures require: which Secret is very warily to be kept.

CHAP. LV.

If the nearest Matter of Our Stone, yet more plainly.

Gold is a Body perfect, and Masculine, without any superfluity or minution, and if the imperfect Bodies commixed with it by a sole Liquefaction, be perfected by it, is in Order for the Elixir for the Red.

Silver also is a Body most perfect, and Feminine, which if it be commixed with imperfect bodies, solely by a vulgar fusion, it shall make them nearly perfect, it is in Order for the Elixir for the White, which yet it is not, nor can be, because the Elixirs only are perfect.

III. Because if that perfection was perfectly commiscible with imperfect Bodies, yet would not the imperfect Body be compleated with the perfect Bodies, but rather their perfection would be diminished and
destroyed by means of the said Imperfect Bodies.

IV. But if those which shall be more than perfect, in a Double, Quadruple, Centuple, or larger proportion of perfection, be mixed with the imperfect Bodies, they will indeed perfect them.

V. And because Nature always Operates after a simple manner, the perfection in these things is simple, and inseparable, and incommiscible; nor by this Art, are the imperfect things themselves (for the shortening the work) to be joined with the Stone for the Ferment, nor may they then be reduced into their pristine State, when their exceeding Volatility exceeds the highest fixity.

VI. And because Gold is a body perfect, made of Argent Viva, Red, and clear, and of such a like Sulphur, we do not therefore choose it, for the near matter of the Stone for the Red Elixir; for that by reason it is simply so perfect, without any artificial purification, and so strongly Digested, and Decocted by a Natural Heat, we cannot so easily Operate upon it (nor upon Silver) with our Artificial Fire.

VII. And altho' Nature may do something in Order to perfection, yet does not know how thoroughly to cleanse, and is ignorant how to Purifie and perfect, because it works after a simple manner upon what it hath.

VIII. Wherefore, if we choose Gold or Silver for the matter of our Stone, we shall scarcely, or with difficulty find out a Fire which will work upon them.

IX. And though we know the Fire, yet we may not be able to attain to the intimate and inward opening of their bodies, because of their firm compactness, or density of body and Natural composition: therefore we refuse to take the fir
X. When we shall find the thing or body extracted from a pure matter, a more pure Sulphur and Argent Vive, above that which Nature has a little in some small Measure brought or brought forth; even possibly, by the help of our Fire, and manifold experiences in this our Art, which an Ingenious and continued Operation upon the matter, through a continuous Decoction, Purification, Coloration, & Fixation, we may attain and perfect the thing sought after.

XI. Therefore that matter is to be chosen, in which a pure Argent Vive, clear, white, and also Red, not brought to its compleat or perfection, but unmixed equally and proportionally as it requires, with such a like pure, clean, White and Red Sulphur.

XII. Which Matter is to be Coagulated into a solid Mass; and with Ingenuity and Prudence, by the help of our Artificial Fire, we may be able to accomplish, its intimate and perfect mundification, and attain the Purity of things, and to perform such a work or make such a body, as shall (after the compleatment of the Operation) be a Million of times stronger, and more pure and perfect than the simple bodies themselves, Decocted and made by a Natural heat.

XIII. Be therefore wise: for in this my subtle Discourse I have demonstrated plainly the matter of our Stone sought after, by manifest probation, to the truly Ingenious. Here you may taste of that which is most delectable, above all whatsoever the Philosophers have told you.
CHAP. LVI.

Of the manner of Working, and of the moderate rating, and continuing of the Fire.

I. NOW it is possible, that you may find out this Mystery (if you will bend your self to study and labour) and wholly casting off your Folly and Ignorance, become wise through the words which I speak; to the attainment of that true matter of the Philosophers, the Blessed Stone of the Wise, upon which the Operations of Alchymia are exercised; by which we endeavour to perfect the imperfect Bodies, and thereby to make them better than the perfect.

II. And forasmuch as Nature has handed down to us Imperfect Bodies only with the perfect, it is our business to take the known matter, (which we have declared in these Chapters) and by much Pains and Industry, through the help of our art, to make it even more than perfect.

III. If you be ignorant of the manner of doing working, What is the Cause? Truly because you see not after what manner Nature (which sometimes perfects the Metal frequently, or commonly operates.

IV. See you not, that the Mines, by the continuall heat which is in those Mineral Mountains, the great waters, are decocted, and so much inspissated, as the by (through length of time) to be made Argent Vivre?

V. And from the same the Earth, by the same continued
action and heat, is generated Sulphur: and that by the same heat preserved and continued upon the same, from the aforesaid things, [viz. Argent Vive, and Sulphur] according to their Trinities and Impurities, all the Metals are generated?

VI. And that Nature, by sole or only decoction, does make or bring to perfection the perfect Bodies, as well as all the Imperfect Bodies or Metals?

VII. O great madness! these things which I thus cary about, would you king to pass and perfect, by astaffick, strange, and imperfect methods?

VIII. Now a certain Wise an faith: You must necessarily err, who endeavour to out Nature; and to perfect the Metals, yea, more than perfect them, by new and foreign methods of Operation, vented in your dull and invisible Noddles.

IX. And that God has be

method, a direct way, which is by a continual decoction, which the Insipid and Fools, through their ignorance, despise, and scorn to imitate.

X. Also, Fire and Azoth are sufficient for thee. Again, Heat perfects all things, or all the Metals. Moreover, decoct, decoct, decoct, and be not weary. Make your fire gentle and soft, which may always burn and endure for many days with a constant equal heat; but let it not go out or decay, for then you will suffer the loss of all.

XI. In another place; continue thy work with patience. And again, Beat, or grind the matter seven times. Then again, You must know, that with one matter, to wit, the Stone; by one way, to wit, by decocting; and in one Vessel the whole Magistry is performed and perfected.

XII. And in another place, The matter is ground, with fire. Also, This work is much like, or may be compared to the Creation of Man-kind.
XIII. For, like an Infant at first is nourished with food easily digested, or Milk: But for the strengthening of the Bones with stronger Food, or Meat: So also this Magistry. At first you must feed it with a gentle Fire, by the force of which Decoction, whatsoever you desire is to be done.

XIV. And although we always speak of a general fire; yet notwithstanding you are always to understand it in this sense, that according to the Regimen, or method of the operation, it is by degrees, by little and little to be augmented and increased, even to the highest degree.

CHAP. LVII.

Of the Quality of the Vessels and Fornaces.

I. The limits, method, way and manner of working, we have even now determined: it follows, that we treat next of the Vessel and Fornace; after what manner, and with what matter, it ought to be made.

II. When Nature, with a natural heat in the metallic Mines does decoct; it is true, it performs this decoction without any Vessel:

Now though we propose the first, what kind of place that is, where Metals are generated. It is evident, manifest, that they are produced in Mineral pieces, and that the generating heat is in the bottom of the Mountains, where
its perdurable, and always equal, and whose nature is always to ascend; which ascending continually distributes every where where it passes, and coagulates the mixed or gross water hidden in the Bowels or Veins of the Earth or Mountains, into Argent Vive.

IV. And if a mineral fat in the same place, from such like Earth, shall be warmed, and gathered together in the Veins of the Earth, and it run through the Mountains, it becomes Sulphur.

V. And as you may see in the said veins of the said place, that Sulphur generated (as is said) of the fat of the Earth, doth meet also with the Argent Vive (as aforesaid) in the said veins of the Earth, so also it produces a thickening, or inspissating of that Mineral Water.

VI. Also, there, by the said heat in the bottoms, or bowels of the Mountains, equal, and perdurable, through a very long space of time, there is generated divers and several Metals, according to the nature, or diversity of the place.

VII. This also you must know, that in the places where Minerals are found, there is always found a durable heat.

VIII. From these things, then, we ought always to note, that a Mineral Mountain is everywhere close to its self, externally; and also stoney: because if the heat should possibly get out, no Metals would be generated.

IX. So also, if we intend to imitate Nature, we must necessarily have such a Furnace, as may have some likeness or resemblance of a Mountain, not as to its magnitude, but as to its continued heat; so that the imposed fire, when it ascends, may not find a way forth; but that the heat may reverberate back upon the vessel, containing in it itself
felf (firmly closed up) the matter of the Stone.

X. Which vessel ought to be round, with a little neck, made of Glafs, or some certain Earth, like in nature or closeness of body to Glafs: Whose Mouth ought to be so stopped or closed up with Bitumen, or other like Emplastick substance, or otherwise Hermetically sealed up, so as the least Vapour may not come forth.

XI. And like, as in the Mines, the heat does not immediately touch the matter of the Salphur and Argent Vive, because the Earth of the Mountain is everywhere between:

XII. So in like manner, the fire ought not immedi-
ately to touch the Vessel containing in it self, the matters aforesaid of our Stone: But in another closed Vessel in like manner that is to be put; that so the temperate heat may better and more convenient touch both above and below, and every where, the matter of our Stone.

XIII. Upon which account Aristotle faith, *The Mercury, in the Light Lights is to be decoffed in threefold Vessel: and the the Vessel be made of the most firm and pure Glass, or which is better, of Earth having in itself the nature of Glass. [Of which kind our late China and Porcelain Ware, brought to us of Persia, China, and other places of the East-Indies.]
CHAP. LVIII.

Of the Colours, Accidental and Essential, appearing in the Work.

We have now taught you what the exquisite matter of the Stone is, and also the true manner of working; by what method, and with what order the decoction of the Stone is to be performed, whence oftentimes arises divers and various colours in the Philosop'hick matter.

II. Concerning which colours, a certain Wise man faith: *Quot colores, tota mina; so many colours as has, so many Names:* According to the diversity of colours appearing in the operation, the Philosophers have given it several names.

III. For which Reason, in the first operation of this our Stone, it is called Poragraction; and our Stone is made black: For which reason faith a Philosopher, *When thou findest that black; know that in that blackness, whiteness is hidden;* and now it behoves us to extract that whiteness from its most subtle blackness.

IV. Now after the Putrefaction [or blackness] it grows red, but not with the true redness: of which one of the Philosophers faith, *It often grows red, and it often grows Citrine or Yellow; and it oftentimes melts, or grows liquid, and it is oftentimes coagulated, before the true whiteness appears to perfection.*

V. Also it dissolves its self, coagulates its self, putrefies its self, tinges or colours its self,
Stone will be congealed into roundness.

IX. Another also saith, When you shall find the Whites, supereminent in the Vessel, be certain, that in the Whites the Redness is hid, and then it behoves to extract it.

X. Notwithstanding, decoct till the whole Redness be brought forth and perfected.

XI. For it is between the true Whiteness and the true Redness, that a certain Ash-colour appears, of which we have spoken: after the Whiteness appears you cannot err, for by augmenting the fire you come to the true Ash-colour.

XII. Of which another faith: Slight or undervalue not the Ashes; for God will return them to the liquid: and then at last the King shall be crowned with his red Diadem, by the good pleasure of God.
CHAP. LIX.

Of the manner of projection upon any of the Imperfect Metals.

Have perfectly compleatly the end of the promised Work, viz. of our great Majesty, for making the most excellent Elixir, as well Red as White: It now remains, the we shew the method, way of Projection, which is the compleatment of the work, the long expected, as much desired cause of reycing.

I. Now the true Red Elixir, tinges a pure and deep Citrine or Yellow, to infinity of parts, and it transmutes all Metals into most rich Gold.

II. The true White Elixir, also, whitens to Infinity, likewise; and it makes, tinges every Metal into a perfect Whiteness: But you must know, that one kind of Metal is much more remote, or far distant from perfection than some others are; and that some are much nearer to the said perfection than others.

IV. And although every Metal may be brought to perfection by the Elixir; yet those which are nearer to perfection, are easier, sooner, and better reduced to that perfection, or transmuted into perfect Bodies, than those that are more remote.

V. And when we have found a Metal, which is as it were, a kin, or nearer to perfection, we are excused in some measure, from making use of, or projecting upon those Metals which are
are more remote therefrom.

VI. Now what Metals are remote from, and near to perfection, and what are yet more near, and as it were a kin to the perfect Bodies, we have taught in these Chapters; in which, if you be indeed wise you may plainly see, and truly determine which they be.

VII. And without doubt, he who is lawfully initiat-ed into the Mysteries of this our Art; may be able through his own Ingenuity and Industry by studying in this my Speculum Alchymiae, to find out and know the true matter of our Stone: And he will know and under-stand well upon what Body, the Medicine or Magiftery ought to be project-ed for perfection.

VIII. For the Masters of this Art, who have invent-ed or found out the Prima Materia, and the whole Mystery they have, I say, plainly demonstrated, and, as it were, indigitated the direct way of working, and made all things naked and plain to us, when they say,

IX. Nature contains Nature: Nature exceeds Nature, and Nature overcoming Nature does rejoyce, and is trans-muted or changed into another Nature. And in another place, every like doth rejoyce in its like; for that the likeness between things is said to be the cause of Sympathy and Friendship: of which many Philosophers have written notable things.

X. Know then that the Strange Body, it can never be joined or United. In another place: If you shall deavour to joyn it with a Forreign or Heterogene Body, you shall wholly Labour in Vain. Also: The nearness of the Body to perfection made a Transmutation the more Glorious.

XI. For the Corpore, by the Power of the Operation of Nature, is am
BACHON.

Chapter LIX.

"Incorporeal: and contrariwise the Incorporeal is made Corporeal; and in the complement, the spiritual Body is made wholly fixed.

II. And because it is evidently manifest that the Elixir is Spiritual, and so much exalted beyond its own Nature, as well for the White, as for the Red: no wonder, that it is not to be mixed with bones.

III. The Method, or way of Projection then is, that the Body of the Metal be transmuted, beliquified, or melted; and then that the Medicine or Elixir, be precipitated or cast upon the said Metal.

IV. Moreover you must see, that this our Elixir, is a mighty strong Power, and of great Force, for part being projected upon a Million, or Ten Hundred Thousand parts, more, of the prepar'd Body, it does incontinently penetrate it, trans-

fusing it self through the whole, and transmute it.

XV. Wherefore I deliver to you a great and hidden Secret. Mix one part of this our Elixir, with a Thousand parts of a body near to perfection; put all into a proper Vessel, enclosing it firmly; and then put it into a Furnace of Fixation, first with a very gentle fire, and then always augmenting the fire gradually for three days; fo will they be inseparably conjoin'd. This is a work of three days.

XVI. Then again, and lastly, take one part of this mixture, and project it upon a Thousand parts of another Body or Metal, (the nearer to perfection the better,) so the whole will be a most fine and perfect Body, according to the kind, and according to your intended work, whether for the White or for the Red.

XVII. And all this is but the work of one day; or rather
rather, but of an hour, or of a moment: for which wonderful work, Praises be perpetually rendered to the Lord our God, for Ever and Ever.

CHAP. LX.

A Short Recapitulation of the whole Work

I. OUR Tincture then, is only generated out of the Mercury of the wife, which is called the Prima Materia, Aqua permanens, Acetum Philosphorum, Lac Virginis, Mercurius Corporalis, with which nothing extraneous, Alien or Foreign is commixed, such as are Salts, Alums and Vitriols.

II. Because from this Mercury alone, the Virtue and Power of this our Magistry is generated: and it resolves every (Metalline) Body, that it may be augmented or multiplied.

III. This our aforesaid Mercury is both the Root and the Tree, from whence many and almost Infinite Branches Spring and increase:

IV. The first work is Sublimation, which is nothing else, but the subtilization of the matter of our Stone, by which it is cleansed from all its superfluities.

V. The fixed and Volatile parts are not separated one from another, but they remain United, and fixed together, till they may have an easie fusion together, in the fire.

VI. Take therefore our aforesaid Mercury, which is to be put into a Sealed Glass, put into a hot bed, for one whole Philosphick month, which is 40 days, till it begins its own body to putrifie and

VII. VV. Combinations.
Coagulated, and all its
humidity be Consumed in
itself, and also converted
to a black Earth.

VII. In this Sublimation
is compleated the true se-
pARATION of the four Ele-
ments.

VIII. Because the cold
and watery Elements is
canged into a hot and dry
Earth, which is the head of
the Crow, the Mother of
the remaining Elements.

IX. Thus our work is no-
ting else but a tranfu-
mation of Nature, and a Con-
version of the Elements.

X. The Spiritual is made
corporeal, the Liquid is
made thick, and the water
is made Fire.

XI. Moreover the black
Earth is imbibed with its
on water, and dried to
k till it is sufficiently
candied and brought on
Whiteness.

XII. Which then is called
White Earth foliated,

Sulphur of Nitre, Sulphur
of Magnesia: and then
there is a new Conjunction
of Sol and Luna, and a
Resurrection of the Dead
Body.

XIII. When our Earth
bearing Fruit is moistened
with its own proper water,
it drinks it up in that its
thirst with much greediness,
till it generates or is made
pregnant, and then brings
forth Fruit an Hundred
Fold.

XIV. Now proceed far-
ther with the White Earth,
augmenting or increasing
the Fire to it, till by the
motion of the Continual
Heat, it is digested and
brought into the highest and
most pure Red.

XV. And now it is called
our Red Coral, Red Sul-
phur, Blood, our Purple
Gold, our burnt Crocus.

XVI. This very Work
repeat three or four times
with new Materials, and
you shall have the most
perfect Red Stone, of the
Philosophers, Red as Blood it felt, with which you may tinge Mercury, and all other imperfect Metals.

XVII. But it behoves you to take of our aforesaid Sulphur three parts, adding one part of fine Gold, reduced into a subtile Calx, and of the water there two parts; these three mixed subtly, till they become one Inseparable Matter; these then digest in a proper Furnace, till they become a Red Stone.

Operis Rogerij Bachonis Alchymici

FINIS.
Georgij Riplei

MEDULLA ALCHYMIAE.

The Marrow of Alchymie, Written in Latin by George Ripley, Cannon of Bridlington, which he sent out of Italy, Anno 1476. To the Arch-Bishop of YORK: Translated into English, and now Revised, and Claused,

by WILLIAM SALMON,

Professor of Phyſick.

CHA P. LXI.

The Preface to the Arch-Bishop of York.

I Shall endeavour Sir, I have attained to, by my Travels through Italy, and other Countries and Kingdoms for the Space of Nine Years,
Years, drawing Forth, and Selecting the true Root, and Marrow of Nature (by a series of Experiences) from its most inward Recesses, and secret Habitations.

II. The which I am moved and compelled to from the singular Good-will, entire Affections, and Sincere Love, which as well as in times past, I now at present bear unto you: And therefore shall faithfully (tho' briefly) declare the Secrets of this Art to you; plainly and openly, not Darkly and Enigmatically, as if it was done under a Shadow or Vail.

III. Such indeed is your Life (your Works witnessing the same) that you are as a healing Balm, a Refuge of Defence, and Shelter to the Church of God, a Pillar of his Holy Temple, for which Reasons, I am obliged to reveal these hidden Mysteries, and make known to you the abfcondite Paths of Nature, not to rejoice your outward Man only, by adding Health and long Life, heaping up Treasures and external Honours and Applause in the World, but to excite in you the higher Devotion to God Almighty, that you might become good to all Men, profitable to the Church, a Father to the Fatherless, and a Sanctuary to the Needy and Distressed.

IV. And in these things, I am confident of you, whom is found such a Person and Treasure of Virtue, Prudence, Piety, and true Wisdom, but most chiefly for that I know you to such a one, who has God always before your Eyes.

V. And therefore I speak truly and fervently, and will declare the Truth to you, with all faithfully according to the reality of my Soul; I shall Elucidate the undoubted Verity, and declare such things, as with much Labour, Care, and Diligence I have sought out, and obtained the knowledge of; which I have seen with my Eyes, and handled with my Hands.
and which my own self has do: And in this matter I will neither be tedious nor obscure, lest that love which I profess to you, should seem to be deficient or imperfect.

I. Whatever I write, I the open the same briefly and plainly, beseeching God, the matter whereof I entreat, may become profitable unto you; and if you shall please to have the same into practice, you may find the faithful experience thereof, and not be deceived, or spend your time in vain: For we know certainly, that of all transitory things, Time is truly the most precious.

II. Wherefore I write unto you (honourable and dearly beloved Friend) such things only as may be profitable; making this humble work unto your Excellency, the Revealed Secrets and Experiments which I have you in this little Book, not be prostituted, or bowed upon unworthy Men, who are naughty, or swoln up with Pride, or whose Souls are bound up in their Covetousness.

VIII. I require not of you for this Secret, a great Summ of Gold or Silver; nor do I put this Secret in writing, for you to bestow much Cost and Expences upon it; nor do I for my self desire any reward; these things agree not with the Philosophick Verity, which professes, that its Works are not chargeable and Expensive. Morienus faith, beware that you spend nothing in this Magisty of Gold. And Dastine, faith with the Value of one Noble is the whole Magistry performed.

IX. Since then it is so, in what thing is our Gold to be found? Is it not in Mercury, which is called Quick or living Gold? Raymundus faith, He that will reduce Quick-Gold into thin water, must make it, doe it, and Work it by its contrary. For faith he, Quick or living Gold, has in its self, four Natures, and four humours or Elements. And therefore faith
SALMON'S

VI. For faith, the Elements of Mercury may be dissolved, and being dissolved, they may be separated. There be some that think our Resolved Seed, or dissolved Mensstrum, is the water of Argent Vive, made only by self, because it does dissolve both Metals, and pretit Stones which we call Pear, and so it is. Now how the dissolving Mensstrum is made, not only Raymund seems shew, but Roger Bacon like manner in his Speculi Alchymia, where he saith, put the Body which is weighty, into a Distillate, and draw forth thereof, Sweet Ros, or Dew, with a little Wind, or Breath; for betwixt every drop of Water, comes forth a Breath as it were of a Man, which is the substance of Argent Vive, and which the Philosophers call our Mercury; which...
Elixir, but also in the Elixir of Life, as hereafter shall be declared, Chap. 71, 72. Sect.

XIII. It is sanctioned by an Experienced Philosopher, that Mercury did speak, and said, I am the Father of Enchantments, Brother to the Sun, and Sisiter to the Moon, I am the Water of Life drawn out of Wine, [i.e. out of the Wine of Mercury.] I kill that which was alive, and make alive that which was dead; I make Black, and I make White, and I carry in my Belly the Sol of Philosophers; and therefore he that can join me after that I am dissolved, and made the pure clear and Silver like Water, called Lac Virginis, with my Brother the Sun, he shall tinge him with my Soul, not only much more than he was before by an hundred fold, but also if he be joined with my Sisiter Luna, he shall make all things fair and bright. [this Lac Virginis is a Silver-like Water somewhat thick.]

T t 4
A farther Discourse of the Philosopher's Mercury.

I. Of this Mercury, speaks another Philosopher thus, when its Elements are separated, and again joined and mixed together by equal weight, then is it made a compleat Elixir upon Saturn and Jupiter; but its Elements cannot be separated, until such time as it is dissolved: and of this Metalline Water, ought the Artift to draw the Tincture.

II. [The Elements of Mercury being separated, and again commixed by equal weight or proportion, make the Elixir compleat, with often dissolving and congealing of the Spirit, which must be done upon a Marble Stone, weighing the Body, and then taking its weight of the Secret Salt, grinding them together very subtil, then putting them into Balneo, that they may be dissolved; which done, take out, and make your congelate in a dry Fire, do so oftestime; and then, &c.]

III. And therefore confirm this, Raymundus faith, O my Son, Our Tincture is drawn out of one thing, and is decked, finished and ended with another thing which is more Noble; for we do Ferment it with Vulgar Gold: He calls it Vile, because he faith it is sometime found in Vile places, as Old draughts; also it is Vile; but because it is in every thing, of the which (faid Albertus) is made a Perminent or fixt Water.
V. [Here is to be Noted, that Raymundus commands the Tincture to be drawn out of the Body of Venus, which Tincture he does Ferment with prepared Calx of common Vulgar Gold.]

V. And therefore it is said, joyn not that which is Crude, with that which is Decocted; for of that only with the Ferment, is made the Elixir, which does congeal all manner of Argent Vive. Wherefore as Raymund faith, it is never congealed without a congealing Sulphur; and being congealed, you have a great secret: for in the dissolved, Decocted Mercury, is a great and hidden Mystery.

VII. Another Philosopher also faith, that there is a certain Subtil Fume, which does spring forth from its proper Veins, dispersing and spreading its self abroad, the which thin Fume, if it be wisely gathered together again, and sprinkled upon its proper Veins or Matrix, it will make not only a certain fixation (of which thin Fume, in short space is made the true Elixir) but also cleanses the Impure Metals or Alchymick Body.

VIII. [As to the Tincture mentioned]
mentioned at Sect. 4: above, it rather seems by other words of the said Raymundus, that he drew it out of Quick-Silver; and no other vile thing, of which Mercury is made. What is meant at Sect. 6. by not joyning the Crude with the Decocted, is to be understood of not joyning Crude Mercury to the Decocted Bodies or Metals, but to put to them Decocted, i.e. dissolved Mercury. And herein is hidden a great secret, for Mercury being dissolved, is an hot and moist Sperm; but Crude, it is cold and dry Saturn. So that if you putrifie its hot and moist Sperm with its cold and dry Earth, you will have Quick-Silver dissolved, which is not Crude, but Decocted Mercury. So that in Crude Mercury dissolved is hidden a great Mystery. And however it is dissolved by a Fire not natural or against Nature, yet it must be mixed, conjoin'd, fixed. 

IX. This Alchymick Body is called Leprous Gold, wherein Gold and Silver, are in Essence and Power, but not in sight or appearance; in its Profundity of Depth, it is Airous or Spiritual Gold, which none can obtain, unless the famous Body be first made clean and pure. The which imperfect Body after mundification, is a thousand times better than are the Bodies of common Sol and Luni Decocted by natural heat.

X. [This Leprous Gold the Philosophers call, Adrop, or Adrup, which Gold is the Philosophers Lead. This Alchymick Body (in his Concord he calls Venus in the lefse Work, both for Gold and Silver, because it is a Neutrit, Body, and very easie to be changed to either: and by the sense of Sect. 4. and 8 aforesaid may be more easily understood. The Earth, the uncleaned Body, is to be purifed with its own Water and afterwards nourisht with its Mothers Milk, which is called the Sulphur of Nature.

XI. The first Matter of this unclean Alchymical Body
body is a Viscous Water, which is thickened in the bowels of the Earth. And therefore of this Impure body (as Vincent saith) is made the great Elixir of the Red and White, whose Name is Adrop, or Adrup, viz. the Philosopher's Lead. From the which Raymundus commands an Oyl to be drawn: from the Lead of the Philosophers (faith he) let there be an Oyl drawn of a Golden Colour; if you can separate this Oyl [wherein is Our second Tincture and Fire of Nature] from its Flegm, which is it wattrish-ness, and wisely search out the Secret thereof, you may in the space of thirty days perform the Work of the Philosophers Stone.

XII. This Oyl does not only make the Medicine penetrable, being amicable and conjoynable to all Bodies or Corporeal things, but it is also the hidden or Secret fire of Nature; which does so augment the Excellencies of those Bodies to whom it is so joyned, that it makes them to exceed in infinite proportions of goodness and purity. So much as does appertain to the Work of Alchemy, which is only for the Elixir of Metals, is now sufficiently opened, which if you rightly understand, you will find that no great cost is required to the performance of this Philosophick Operation.

XIII. [The Innatural Fire is Our Aqua Fœtens, or Sea-Water, sharp, piercing, and burning all Bodies more fiercely than Elemental Fire, making of the Body of Sol, a meer Spirit, which common Elemental Fire has not power to do.]

XIV. But this Elixir of Metals is not all that I intend to shew you; the Elixir of Life is that which I chiefly designed, infinitely exceeding all the Riches of this World, and to which the most excellent of all the Earthly things cannot be compared. And therefore, I shall. I. Shew in the Mineral
eral Kingdom, the Elixir of Metals, and that after divers manners. 2. In the Vegetable Kingdom, the Elixir both of Metals, and of Life. 3. In the Animal Kingdom, the Elixir of Life only; albeit the same Elixir of Life is most excellent for the transmutation of Metalls.

XV. There are three things necessary to this Art, of which you ought not to ignorant, viz. 1. The Fire where with: [The fire of Nature, Innatural, Elemental, and which is against Nature, destroying the special form of all that is dissolved therein.] 2. The Water whereby: [as in the Compound Water.] 3. And the thing whereof: [i.e. made the concealed Earth, as White as Snow.] Of all which in their proper order.

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CHAP. LXIII.

Of the Mineral Stone, and Philosophick Fires.

I. ON a time as I have learned, there was an Assembly of Philosophers, where the Matter of the Secret Stone, and the Manner of working it, was propounded. Several spoke their Opinions, but at length, one younger in Years, and (as was thought) Inferior in Learning, declared his thoughts and knowledge concerning that Secret. I know faith he the Regiments of the Fires. When they had heard what he could say, they all as amazed held their peace for a while.

II. At length, one of the Company made answer If this be true which thou hast said, thou art Master.
us all, and thereupon
with one consent, they gave
in the Right Hand of Fel-
lship. Whereupon they
threw, that the Secret of
is wonderful Tincture lay
chiefly in the Fire.

III. But the Fire differs
after several manners; one
atural, another innatural
preternatural, another
lemental, another against
ature. The Natural Fire
bes come from the Influence of Sol, and Luna, and
the Afterisms, or the Sun,
toon and Stars, of the
ich are: Ingendred, not
ly the burning Waters,
nd potential Vapours of
inerals, but also the
atural Virtues of living
ings.

IV. The Innatural or
retternatural Fire, is a
thing accidental, as Heat
an Ague, being made
artificially, and called by
the Philosophers a moift
ire. Out generating Water,
e fire of the first Degree;
and for the temperature of
is Heat is called a Bath,
VII. Here as Raymundus faith, lies contrary Operations, \[ as in the Compounded Water : \] for as the fire against Nature, does Dissolve the Spirit of the fixed Body; the Volatile Spirit is thereby constrained to retire into a fixed Earth, \[ a Congealed Earth as White as Snow. \]

VIII. For the fire of Nature does Congeal the Dissolved Spirit of the fixed Body into a glorious Earth; and the Body of the Volatile being fixed, by the same fire against Nature, is here again by the fire of Nature resolved into the Water of Philosophers, but not into the Water of the Cloud: and so by this means the fixed is returned back again into its wonted Nature of Flying, and the moist is made dry, and the ponderous is made light.

IX. But yet he faith, this fire which is against Nature is not the Work of Our Magistry, but it is the fire which is purely Natural. This he faith, because he would shew us thereby the difference between the Mineral Elixir, and the Vegetable, and the Animal. For these three severall Elixirs are made of three several Waters, \[ viz. Mineral, Vegetable, and Animal, \] which serve for the Work divers ways.

X. And First we will Treat of the Mineral Elixir, then of the other in order. The Fire against Nature a Mineral Water, \[ viz. it ]

Humour or Tincture drawn out of Body of Venus Dissolved in its Mineral Spirit \] very strong and Mortal, serving only to the Mineral Elixir.

XI. This Mineral Water, or Fire against Nature is drawn with fire Elemental, from a certain flaming \[ Mensfruum, \] as Raymundus faith, and is made of four things. It is the strongest Water in the World, whose only Spirit ( faith he ) does wonderfully increase and multiply the Tincture of the Firement : for here \[ Sel or Golde, \]
taded with the Mineral Spirit, the which Mineral Spirit is the strength of the soft simple Sulphur without much Earthiness.

XII. [Thin Mineral Water the dropping of a drop or drup, Venus, which is the noble Tincture called the nature Roman Vitriol, and which abundance of its noble Tincture, is called Roman Gold.]

XIII. This some do call the Spirit of the Green Lyon, others the blood of the Green Lyon: wherein almost Err, and are deceived: the Green Lyon of the Philosophers, is that Lyon, by whose Virtue attractive, all things are lifted up from the bowels of the Earth, and in Winter-like Caverns, making them to Wax green and flourish: whose Child (or all the Elixirs are to had from it) is to us most acceptable and sufficient.

XIV. The Child of Philosophers is generated of their Green Lyon, of which Child is had the strength of Sulphur, both White and Red; Our two Sulphurs of Nature are the Gold and Silver of the Philosophers, and their hidden Treasure.

XV. Of this Child of the Green Lyon of the Philosophers is drawn the strength of Sulphur White and Red, but not Burning as Avicen faith, which are the two best things the Alchymist can take to make his Gold and Silver of: and this is sufficient to be said, for the attaining the knowledge of the Green Lyon: which is so called, because, that when he is dissolved, he is strecthways adorned with a green Vesture. [i.e: When our Sulphur of Nature is dissolved in its own Menstruum, which is the Virgins Milk, it is clothed with this greenness, and therefore called the Green Lyon.]

XVI. But of the Green Lyon of Fools, this we say, that from it with a strong fire is drawn Aquafortis, in the which, the aforesaid Philosophers Lyon of the Mineral
Mineral Stone, ought to be Elixirated, and assumes its Name. Raymundus faith, it were better, or safer, to eat the Eyes of a Basilisk, than that Gold, which is made with the Fire against Nature.

XVII. And I say also, that the things from whence the same Aqua fortis is drawn is green Vitriol and Azoth; i.e. Vitriol Natural, not Artificial, viz. the droppings of Copper, called also Roman Vitriol, Roman Gold, by many of the Philosophers, from the abundance of its noble Tincture, the which Tincture must be Fermented with Common Gold.

XVIII. How great and Secret a Virtue, then, and of what strength, the Fire against Nature is, evidently appears in the construction of the Body of the Volatile Spirit; being by it vul-
The manner of Elixiration with the Fire against Nature.

Take the first Sol, Calcined with the first water, viz. the Mercurial spirit, very clean, and brought into the Color of Blood, in the space of 60 days, (in lesser time it is not to be done.) This Calculation cannot be so profitable, as it would be, unless it be first Mercurializ'd to such a thinness, as it may cleave together to that to which it must be strained in a 24 fold proportion, (viz. as 1 to 24.) strain through a clean Linnen cloth, without any remaining substance of the Gold.

II. I myself have seen it ordered and done; and then it may certainly, in a strong Bolt-Head, well Luted in every side, except on the Top, boiling in a strong Fire for the space of 20 days, be precipitated into a Red Powder, like Cinnaber, (all which I have been performed.) Every particle of this Powder you shall so fix, as that if it be put upon a Red-Hot Iron Plate, its Spirit shall not smoke or fly away.

III. This Powder Dissolve with, or in our Fire against Nature; being Dissolved, absorb the Water of the Fire against Nature from it, so long till the substance of the Powder so Dissolved, do remain in the Vessel, as thick as an Oyl; which Oyl, first, with a soft fire, and after with a stronger, fix into dry Powder.

IV. [This Work is not to be done all at once; but by little]
little and little at a time, till it goes through with it in the Color of Blood; then will it precipitate into a Red Powder, called by the Philosophers Sericon: Dissolve it with as much of Our Vegetable Sal Anatron, the space of an hour, then set it in Balneo, in a long Receptory, till it be clearly dissolved, and becomes as it were a fine Wine, which with the very softest heat, make it to Evaporate, and Congeal, so will you have a pure Stone, and of subtil parts.

V. Also if you dissolve this same Red Powder of Mercury in Water or Spirit of Common Salt, prepared as Bachon and Albertus have taught, you shall have an Oyl or Salt of Gold, which no Fire can destroy, which will melt and tinge with a solar Color upon a Plate of Venus. This Treasure carry always with you, wheresoever you go: Who knows not the Secret of this prepared Salt in Our lesser Works, knows little of the hidden things of Alchymie.

VI. Try this sixt Powder (at Sect. 3, above) for the fixation, reiterate still the Work with the same Fire against Nature upon the same Powder Ten times, and it will be dryed up no more into Powder, but remain in a thick Oyl, the which will turn Argent Vive, and all Bodies into pure Alchymick Gold, sufficiently good for all works of the Goldsmith, but not for Medicine for Man's Body.

VII. A Second way, Gold is much more wonderfully Elixirated by the said Fire against Nature, compounded with the Fire Natural after this manner. Let Vitriol of the Fire of Nature made of the most sharp Humidity, or moisture of Grapes, and Sericon, joined together in a Mais, with the Natural Mineral Vitric (called the Gum of Adrop, & Vitriol Azoth) made some what dry, and with Sal Nitre, be dissolved.

VIII. First Ascends Fair, Weak, Flegmatic Water, which cast away Then a White Fume, making the Vessel appear Whit
White like Milk, which Fume must be gathered into the receiver, so long till it ceases, and the Vessel becomes clear, of its own Color. This water of the White Fume is the stinking Menstruum, which is called Our Dragon against Nature. This Menstruum, if the said Dragon against Nature was sent, would be our Fire Natural, of which we shall ereafter speak in its proper Place.

IX. [Raymundus faith, his Water is made of four things: 1. The Composition of Amaran. 2. Menstruum Fœtens. 3. Argent Live, which is a common substance in every Corruptible body. 4. Mineral Vitriol.

X. This compounded Water mineral, and Water Vegetale, being mixed together, and made one Water as foresaid, doth work contrary Operation, which is wonderfull, it Dissolves and unites, it makes moist and dry, it putrefies and unifies; it divides asunder and joyns together; it destroyes and restores; it kills and makes alive; it wounds and heals again; it makes soft and hardens; it makes thin and thick; it resolves Compounds, and Compounds again: It begins the Work and makes an end of the same.

XI. These two Mineral Waters Compounded together in one, are the two Dragons Fighting and striving to gather one against the other in the Flood of Satalia: viz. the White Fume and the Red; and one of them shall devour the other. And here the Solitary Vessels ought to be Luted but gently, or closed with Linnen Cloth, or with Mastick, or common Wax, or Cerescloth.

XII. These two Dragons are Fire and Water, within the Vessel and not without; and therefore if they feel any exterior Fire, they will rise up to the top of the Vessel, and if they be yet forced by the violence or strength of the Fire, they will break the Vessel, and
to the Fire against Nature; therefore, as much as the Stone has lost of its form by the power and strength of the Water, or Fire against Nature; so much has it gotten and recovered again of its form, by the Virtue of the Water, or Fire of Nature. But the Fire against Nature, by the means of the Fire of Nature, cannot be destroyed.

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**CHAP. LXV.**

The Practice with the said Compound Water, upon the Calx of the Body Dissolved.

I. **The Practice with the said Compound Water, upon the Calx of the Body duly dissolved and prepared:** Take the prepared Body (made with a thick Oyl,) put to it so much of the Compound Water as may cover the same Calx (i.e. Our prepared Calx with Our Vegetable Menstruum) by the depth of half an Inch. The Water will presently boil over the Calx without external dissolving the Stone, and lifting it up into the form of Ice, with the drying up also of the said Water.

II. The said Calx being so dissolved and sublimed into the form of Ice, you must take away; after this is done, the residue of the Calx remaining in the Vessel un-
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indissolved, shall again be well dried by the Fire, upon which put so much of the said Compounded Water as you did before, dissolving, subliming and drying, till the Calx is wholly dissolved.

III. The substance thus dissolved, subtly separated and brought into a Powder, must be put (as hereafter shall be shewed) into a good quantity of the Fire of Nature (which is a Quintessence) the same being first well rectified, and the Vessel well stopp'd, to the end, that the means of the heat inwardly administered unto it, procuring the inward heat to work, it may be dissolved into an Oyl; the which will soon be done, by reason of the simplicity of the Water, or simple Fire of Nature.

IV. And therefore when you have brought the said ouder so dissolved, sublimed, and prepared with the said Compounded Water into an Oyl (then is your Menstruum Visible unto sight) by putting thereto a good quantity of the aforefaid rectified simple Fire of Nature, as before declared; then abstract or draw away the said Water again from the same Oyl, by Distilling the same in a moist Temperate heat, so long till there remains in the bottom of the Glass a thin Oyl.

V. This Oyl, the oftener it is dissolved with the said simple rectified Fire of Nature, and the said Water Abstracted or Distilled by a Temperate heat, so much the more will the said Oyl be made subtil and thin.

VI. With the said Oyl (provided the Calx be the Calx of Sol or Luna) you may incere the substances or Calces of other Bodies, the said Bodies being first dissolved, exalted, sublimed, and prepared with the said Compounded Water, in manner and form of Ice aforesaid, till that by the Inceration of the said subtil and thin Oyl of Sol and Luna, the said substances of other
other Bodies be made fixed, and to flow like Wax.

VII. With which flowing substance, you shall not only congeal Argent Vive into perfect Sol and Luna, according as you have prepared your Medicine, but you shall also with the same fluxible and flowing substance, transmute and change all such other imperfect Bodies, (as they were, whose Calces were so sublimed, and from whom, at their first subliming or lifting up, they took their beginning) into Sol and Luna aforesaid.

VIII. And this thin and Subtil Oyl, being put into Kemia its proper Vessel, first sealed up, to putrifie in the Fire of the first degree, being moist: it becomes as black as liquid Pitch. The fire may then have its Action in the Body, to corrupt it, (the same Body as before so opened.)

IX. Therefore it grows first black, like melted Pitch, because the heat working in this moist Body, does first beget a blackness, which blackness is the first sign of Corruption: and since the Corruption of one thing is the generation of another; therefore of the Body corrupted, is generated a Body Neutral, which is certainly apt, declinable, and applicable unto every Ferment whatsoever you please to apply it to.

X. But the Ferment must be altered together with the Alchymick Body; and the whole substance of our Stone or Elixir must partake of the Nature of the Quintessence, otherwise it will be of no effect.

XI. And between the said sign of blackness and perfect whiteness, which will follow the said blackness there will appear a greener Color, and as many variable Colors afterwards as the mind of Man is able to conceive.

XII. When the present White Color shall begin to appear like the Eyes of Fishes.
Life, Perfection and Glory, there to Rule and Shine, in fire, brightness, splendor, and the highest perfection, even in the highest, most pure, and Imperial Redness.

XV. When this aforesaid simple Oyl of the altered Body, being in its Vessel duly sealed, is by the Fire thus disposed, what is there more than one simple thing, which nature has made to be generated of Sulphur and Mercury in the Bowels of the Earth?

XVI. Thus it is evident that our Stone is nothing else but Sol and Luna, Sulphur and Mercury: Male and Female; Heat and Cold. And therefore (to be more short) when all the parts of our Stone, are thus gathered together, it appears plainly enough, what is our Mercury, Our Sulphur, Our Alchemick Body, Our Ferment, Our Mercurius, Our Green Lyon: And what Our White Fume, Our two Dragens, Our Fires, and Our Egg, in which is both

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the Whiteness and the Redness.

XVII. As also what is Man's Blood, Our Aqua Vitæ, Our Burning, Water, and what are many other things, which in this Our Art are Metaphorically, or figuratively named to deceive the Foolish and unwary.

XVIII. Also there is a similitude of a Tri-une, shining, in the Body, Soul, and Spirit. The Body is the substance of the Stone. The Soul is the Ferment which cannot be had, but from the most perfect Body; and the Spirit is that which raiseth up the Natures from Death and Corruption to Life, Perfection and Glory.

XIX. In Sulphur, there is an Earthiness for the Body: In Mercury, there is an Aerealness for the Spirit, and in them both a Natural Undefinedness for the Soul or Ferment; all which are inseparably United in their least parts for ever: From this Fermental Body the Stone is formed, and with-

XX. It is the peculiar property of Sol and Luna, (these which property appertain to the Stone it self,) to give the form of Gold and Silver. And therefore the Elixir, whether it be White or Red, may be Infinitely augmented with the Fermentative Oyl: if you do cast the fame upon Mercury, it shall tranmute it into the Elixir which Elixir must be cast afterwards upon the Imperfect Bodies.

XXI. Moreover the said White Elixir is augmented with Mercurial Water, and the Red Elixir with the Mercurial Oyl; the which two, viz. the Mercurial Water and Mercurial Oyl, can only be had of Mercury dissolved of it self.

XXII. See what the Scripture saith, He stroke the Stone and Water flowed out, as he brought forth Oyl out of the Flinty Rock. We may No the whole composition the Elixir in these five Verfes following.
XXIII. He stretched forth the Heavens as a Curtain: The Water stood above the Mountains: This is the Water which does cover Our Matter, and performs the Assolution thereof, causing the cloudy Ascension. That Figure walk upon the Wings of the Wind. This figures forth the Sublimation of our Stone.

XXIV. Who makes his Angels Spirits, and his Ministers a Flame of Fire. By this is shadowed forth the Rectification, Separation, and Disposition of the Elements. Who has founded the Earth upon its Basis; so fixt, that it shall not be moved for ever. Under which is described the fixation of the Elements, and the perfection of the Philosophick Stone.

C H A P. LXVI.

Another way of Elixirating Gold by the Fire against Nature.

A Nother way, by which the Body of Gold is Elixirated by the power of the Fire against Nature, through the help of the Operation of the Fire against Nature; which is thus: Dissolve the Body of pure Gold in the Fire against Nature, the same Fire being well rectified Arsenick [Mercury sublimate] as the manner is; from which Gold being so dissolved into a Citrine, clear and shining Water, without any Heterogeneity or Sand remaining, let the water be abstracted, till the Body does remain in the bottom of the Glass, like a fixt Oyl.

II. Upon this Oyl, affuse the said Water, or Fire against Nature
Nature again, and abstract again, and this work so often repeat till the water or fire against Nature, have no more sharpness upon the Tongue than common Well-Water.

III. This done, draw such another new water or fire against Nature, which Affuse upon the former Oyl, and abstract in all respects as before is taught: then Affuse upon this Oyl the water or fire of Nature well rectified, and let it be double in quantity or proportion of the said Oyl of the Body so dissolved, and put it into a Vessel, which stop well, and set it in Balneo for seven days; so will the water or fire of Nature become a Citrine Color.

IV. This water or fire of Nature by its attractive Virtue, will draw away the Tincture from the fire against Nature, as Raymundus faith in his practical Alphabet. And altho' it is somewhat opposite to Nature, to dissolve the Bodies with the fire against Nature; yet if you know how to comport the matter with the fire of Nature, and by Balneation in 15 days, to draw it from the blackness of the water, or fire against Nature (the which may be done, and I have proved, in 6 days you shall perfect the work, and attain the desired end.

V. Let the aforesaid Natural Water or fire of Nature, so tinged with a Yellow Color, be always warily emptied, and poured off from the aforesaid dissolved Bodies, into another Vessel, with a narrow Mouth, that may be firmly stopped: and then with more of the said fire, let there be made in Balneo, in the space of time aforesaid another quantity of the said Oyl.

VI. And so the same water being tinged with Silver or Gold, let it be warily emptied, and poured off as before: and when the water of Nature will be tinged no more, then it is a sign, that the Tincture is all drawn forth from the dissolved Body.
II. Put the Tinctures in decanted off into a Glass Stillatory, and with a light or easie Fire abstract the Water or Fire of Nature from the same, so long till you see in the bottom an Oyl; to which you must put New Fire of Nature again, well rectified: and after the Matter has stood in Balneo for the space of 6 days, then abstract the said water or fire of Nature by distillation.

III. And let the work with the same water be repeated upon and from the said Oyl, after the same manner so long till you have brought your Oyl of Gold to be most subtil and pure, without any Fœculent gosness, wherein let nothing of the water or fire of Nature be left behind, but the substance of Gold only, tuned to Oyl.

IX. This subtil and pure Oyl of Gold, being put in E mia, or its proper Vessell, and firmly sealed up, may by the aforesaid Regiments be changed into the great Elixir, as it is shewed before with the other simple Oyl, made with the Compound Water, in the former practice, at Sect. 8. Chap. 65. foregoing.

X. But to proceed: sublimate Quick Silver with Roman Vitriol and prepared or Calcined Salt; and after that sublimate it by it self alone three times from its Fœculent substance. This done, and the same made into Poudier, put this sublimate Powder into a fixatory Vessel, and put thereto a certain quantity of your aforesaid Oyl of Gold, but so much only, as may scarcely cover the sublimate: firmly close the Vessel, and set it in a soft Fire, till the Natures are perfectly joyned together.

XI. This done, grind it upon a Marble, and Incerase it again with your said Oyl of Gold, and after put it again into its fixatory Vessel, under a Fire
of the first Degree as before, and let the same Vessel stand twice as long as it did before, to the Intent that the Natures may be firmly Compact and United together.

XII. Now this Rule is generally to be Observed, that the Vessel with the Matter in it to be fixed, ought always to be set over the fire from time to time to be augmented: and this Inceration to be continued still upon the Argent Vive sublimed, until the same is perfectly fixed with the said Oyl or Substance of Gold.

XIII. The which must be proved upon a Plate of Silver Red Hot: And if it be found fixed, let it have for the greater cer-

tainty, one Inceration more of the said Oyl, which is under a strong fire for the space of three days: the grind it with your Oyl upon the same Stone, till it be as thick as an Oyntment, which make perfectly dry with an easie fire, and the let it be Calcined with strong fire for the space of eight hours.

XIV. Which done, the Incerate it, and dry it again with a soft or gentle fire oftentimes, till it stands the fire like melted Waxe. This Medicine will transforme Silver substantial into pure Alchymick Gold, perfect to all the works of Goldsmiths, but not to Medicine for Man.
To other Mineral Elixirs, or Two other Processes of Mercury.

Here be many other Noble and Profitable Secrets in this Art, or Mystery of our Mineral Store; viz. good Elixirs to be made out of Metalline Bodies; of which Mineral Elixirs, two are more excellent than the rest, the first of which we shall handle in this Chapter.

Here comes in the Process or Practical Operation of Mercury mentioned Chap. 61. Sect. foregoing.

The first of these Elixirs is only in Mercury: The second, in Mercury and in White Body for the White Elixir; and with the late to the Red too, if you please, being prudently purged and fought after

III. The first manner to Elixirate only with Mercury is thus. Dissolve Mercury only, by itself into a Milky water, with the which Mercury so dissolved, you may dissolve so much more Mercury, and so continually, as long as you please.

IV. Put this into a gentle Fire to be distilled, so shall you have Our Virgins Milk, White and Chryftalline, wherewith all Bodies may be dissolved into their first Matter, Washed and Purged.

V. This water is of a Silver Colour, which if you fix with its Earthy Faces Calcined, and after that dissolved again in the quantity of its remaining water, and
and then again Coagulated and Congealed, (which work is to be done upon a Stone,) you will have at length the Elixir of Argent Vive, which will transmute all Metalline Bodies into the finest and most pure Gold.

VIII. Again, if you take the aforesaid Red humour of Mercury and Dissolve it a little of the aforesaid Red Ferment, being made as aforesaid of the White Stone, and then with the fame Red humour of Mercury, so Fermented with itself, the Calces of all Bodies, may be so depurated and Citrinated, that thereby they may become the most pure and fine Silver.

IX. When also Argent Vive is dissolved, then dissolve in it a little of the aforesaid Red Ferment, and so put all into Kemia, or proper Vel fel, which firmly close up with a Philosophick Seal. Then with continual and easy or gentle Fire, draw out the Chariot of the four Elements through the Depth of the Sea, until (the Floods being dried up) there appear...
in the Matter a bright shin-
ing substance, like to the Eys of the Fishes.

For by this Operation if you keep your Temperate Fire continually alive, the Floods shall dry up, with an exceeding drought, and the dry Land or earth shall appear, as in the days of Noah, the waters were dryed up from off the Earth, and behold the Face of the Ground was dry. And by lifting up the Rod of Moses, and stretching out his hand, the waters were dryed up, and the dry Ground appeared in the midst of the Sea: for saith David, He Rebuked the Red Sea, and it was dryed up; he led them through the Depths as through the Wilderness.

I. And then by the Space of Forty days following, it shall be Rubified, (as the Philosophers Demonstrate) by the help of a Vehement Fire, as the Nature of it requires, continuing and remaining in the same strong Fire till it melt and flow like Wax, whereby it will be able to transmute all Bodies into pure fine Gold.

XII. And thus the White and Red Medicines are multiplied with their own proper humidities: viz. only by the solution of the White Medicines in their own proper White and Red humours, and by their Coagulation again of the same, as necessity requires. Thus have we explicated with singular plainness of Speech, the Elixiration of Mercury per se, or Argent Vive alone.
CHAP. LXVIII.

The second of the former Elixirs, with Mercury and the Body Alchymick.

I. TO Elixirate with Mercury, and the Body Alchymick. Take one part of the most pure Kibrick [quod est parer Mercurij & omnium Liquabili-
um,] Sea water twelve parts, in which dissolve the Kibrick: being dissolved, strain the water through a Linnen Cloth; and what remains undissolved, which will not go through, put into the Vessel called Kemia, set it over a gentle fire, as it were the heat of the Sun, until there appears on the Top a Red Color.

II. Then put to it a quarter more of the Sea-water aforesaid, being kept in a very clean Vessel, set it on a very gentle fire, and dry it up again, as you did before, by little and little at a time.

III. For in this Work, be so much less there is put of the Spirit, and more of the Body; by so much the sooner and better shall the Solution be made; the which Solution is made by the Congelation of its water.

IV. And therefore as the Rosary faith, you must be ware that the Belly be not made over moist, for if be, the water shall not receive or attain to its dryness.

V. This manner of Imbibition must be Observed and continued so long till the whole water by several Imbibitions shall be dried up into a Body.
VI. This done, let the effel be firmly and Philosophically Sealed up, and placed in its proper Furnace, with a mean or gentle fire, which must not wax cold, from the first hour you begin to set the lime into the Furnace, till you have made an end of the whole work.

VII. And when the matter is sublimed, then let it be made to Descend by little and little without Violence, the fire being Artificially made or set over it; which done, let it be again sublimed as before.

VIII. And so let the Soul (the Sun of the Vulgar (he which Soul is Our uncan Oyntment, the Spirit not yet conjointed with the Body) Ascend from the Earth to the Heaven; and again make it to Descend from Heaven to the Earth, till all becomes Earth, which before was Heaven.

IX. To the end there may be made a substance, not so hard as the Body, nor yet so soft as the Spirit; but holding a mean disposition, standing fixed and Permanent in the fire, like a White piece of melted Wax, flowing in the bottom of the Vessel.

X. The which White substance, of a mean or middle consistency, must be fed and nourished with Milk and Meat, till the quantity thereof be increased according to your desire.

XI. This Medicine being Fermented to the Red, with a portion of Sel Dissolved in the water of the Sea, by reason of separating the first; the form from the Matter, to the end, that it may be in a more noble form than it was before, when the first qualities did remain undivided; and that it may be brought into a Purple Colour by the help of a strong and continual fire: whereby is made the true Elixir, both for the White and Red Work.
XII. Now this Elixir, be it White or Red, shall be increased an hundred fold more, both in Virtue and Goodness, if its Quintessence be fixed with it, and that then afterwards it be brought and reduced by the Fire of Nature into a thin Oyl, the which must be done in a Circulatory Vessel: for truly, then the least drop thereof does Congeal a thousand drops of Mercury into the very greatest Medicine.

CHAP. LXIX.

Of the Vegetable Stone.

I. The Vegetable Stone is gotten by Virtue of the Fire of Nature, of the Composition of which fire we now intend plainly to treat, and of the way how to work with it, in every respect.

II. [Its Composition is of four things, as Raymundus saith, in his Book of Quintessesces: It is a Composition of Sal Amarum, which is Ignis adeptus, a fire that is gotten without Wood or Coal; and by an easie working, does work against all manner of sharpness of Action of the Visible Fire, like as if it were the fire of Hell; and therefore altho' Wine be hot, yet this water of Mercury is hotter for it is able to dissolve a Bodies, to putrefie, and also to divide the Elements, which neither common Fire nor Wine can do.]

III. Some think that the Fire of Nature is extracte or drawn from Wine, according to the common way, and that it must be rectified by often Distillations, until its Flegm wholly abstracted, which hinders its Heat, Virtue
strength and Burning. But this, when it is done to all advantages, and its highest perfection (which Fools call the pure Spirit) and then put to the Calx of the Body ever so well prepared, yet till it be weak and ineffual to Our purpose, for Dissolution, Conservation, etc.

IV. [The true and Pure Spirit is Our Silverish Spirit Wine, which is our Vegetable Mercury, and the true water of the Philosophers. Containing which, see in Ripley's flet Concord.]

V. Wherefore since the Vulgar Spirit or Wine is such, it is evident that there is no Error in choosing of its Principle: for the true Principle, (which is the beginning) is the Resolutive Menstruum [which is the Soul of Mercury, and this Tincture is a very Oyl, separate from a foul Earth and faint Water] which, as we know, and according to the traditions of the Wise Philosophers, is an Unctuous moisture, which is the near-Matter of Our Vegetable and Philosophick Mercury.

VI. The which Principle, Resolutive Menstruum, Near Matter, or Unctuous Moisture, Raymundus [in Cap. 6. and Cap. 8. of his Clavis] does call Black, Blacker than Black: The which Black thing or Matter I certainly know.

VII. But since Raymundus faith, that this Resolutive Menstruum, does come from Wine, or the Lees, or Tartar thereof, how is he to be understood? Truly, he himself unfolds the Mystery: Our Water or Menstruum, is a Metalline Water, generated of a Metalline Matter only: So that Raymundus speaks, either of the Resolutive Menstruum or of the Resoluble Menstruum.

VIII. [This Menstruum springs from a Silver Wine, which does Naturally make a dissolution of its own Sulphur. It is apparent in the XI. Cap. of Raymundus, that Our Mercurial and Radical moi-
flure, is not only Concealed into perfect Metal, by Vapour of its hot and dry Sulphur, but that also the same Metalline Water, being so terminated in the form of a Metal, after its Resolution in Ashes has power naturally of a Menstruum to dissolve Our Stone or Sulphur, and change it to its Vegetable Nature, without prejudice or hurt to its own Nature.

IX. [Wherefore he says, that from whatsoever any thing does spring or grow by Nature, that into the same it may again be resolved.]

X. If he (viz. Raymundus) speaks of the first water or Resolutive Menstruum; you are to understand that it is (so as he speaks) not a Metalline Water, but after a certain manner: for this water of the Resolutive Menstruum, is both a Sulphurous and a Mercurial Vapour [Ignis and Azoth] and by reason of its Sulphurity, it burns with the fire.

XI: [This Resolutive Menstruum is our Vegetable Mercury, which is our Vapourous Menstruum, and every burning water of Life Aquæ Vitæ ardens, by whose attractive Virtue, the Body of the Volatile Spirit, being fixed by the fire against Nature, is dissolved naturally into the water of Philosophers, and exalted and lifted up from it Salt and Combustible Dregs into a clear Mercurial and Natural substance, which must be Fermented with the Oyl of Sol and Luna, and then is made there of the great Elixir; with which Mercurial substance we also counterfeit Pearls and Precious Stones.]
otherwife it is not Answered.

XIII. Again, Raymun- 

bus proves clearly to the 

contrary, where he answers 

him who demanded of 

him; in what is the Vege-

table Mercury; in Gold or in 

Silver? It is (faith he) a 

simple Coessential substance, 

he which is brought from 

its own Concrete parts and 

proper Veins, to such a pas- 

s or point by the Dissolutive 

Menstruum, that by Virtue 

of the simple and Co-essen-

tial substance, they are able 

to multiply their similitudes 

in Mercuries, which have 

none in themselves, and 

are also apt Medicines for 

Mens Bodies, and to expel 

and put away from them 

many Diseases, & to restore 
to the Old and Aged, their 
former Youth, and preserve 
them in Health so long a 
time as God has designed 

them to Live.

XIV. [This Coessential sub-

stance is Our White and Red 

Tincture by whom these Earths 

that are wanting, are multi-

plied in Tincture, whereby 

they are made Elixirs, to purge 

Metals, and a Medicine for 

Man's Body.]

XV. Therefore, Our true 

Metalline Water is an Ufhu-

ous humidity of the Body 
dissolved to the similitude 
of Black Pitch, Liquid and 

Melted; and this Unctuous 

and Black humidity is called 

the true Resoluble Menstruum. 

And because we shall af-

terwards demonstrate the 

true Resolutive Menstruum; 

required in this Work, we 

will here only declare from 

what principles, and how 

the said Resolutive Menstru-

um is drawn.

XVI. [Our Metalline Wa-

ter is separated from the Body 
of Lunaria, which is its termi-

nated and Radical humidity 
in the kind and Color of White 

shining Silver, and its Body, 
is Our black Sulphur: There-

fore see Chap. 62, in the Lu-

nary Branch, and in his Clavis 

where you will find the Radi-

cal humidity to be the true Men-

struum whereewith the solemn 
dissolution of its own black 

Body is made.]
XVII. Raymundus doth say, that an Unctuous Humidity is the last comfort and support to the Humane Body, which what it is, is manifest to the Philosophers; it makes a noise or sound in the Vessel, and is Distilled with a great deal of Art. He also saith, that Our Stone is made of the hottest Matter or Substance in Nature: And I say that Wine is hot; but there is another thing which is much hotter than Wine, whose substance, by reason of its exceeding Airyness or Spirituosity is most quickly inflamed by the Fire.

XVIII. And the Lees, or Tartar, and Dregs of this Unctuous humidity, is grofs, like the Rinde or Bark of a Tree: and the same Tartar is blacker than the Tartar of the black Grape of Catalonia, for which cause it is called by Raymundus, a Black, more Black than Black. [By these Lees, or Tartar and Dregs, is meant the Lees of our Silver Wine, separated from the Lunar Body.]

XIX. And because that this humidity is Unctuous, therefore it better agrees with the Unctuousity of Metals, than the Spirit drawn from Common Wine; for through its Liquefactive Virtue, Metals do Melt, and are made flowing and moist in the Fire; the which Operation truly the Spirit of Common Wine cannot do.

XX. For the Spirit of Wine, how strong soever it be, is (comparatively) but clear Flegm or Water whereas contrariwise, in our Unctuous Distilled Spirit, there is no watriishness at all. But this thing being rare in our parts, as well as other Countries, Guido Montanor found out another Unctuous humidity, which swim upon other Liquors, which humidity proceeds from Wine, which Raymundus & Arnoldus knew, with some others, but they taught not how it should be obtained.

XXI. [Our Tincture in Distilling, is separated both from the Flegm and its gross Faces till it be like an Oyl, and that is the Soul of Mercury, which is Air and Fire, separate from
I hap. LXX. Ripley: 679

... two extrems; and so it be
... ng an Unctuous moisture, is
... be mean. See the first and
... ft Chapter of Raymund's
... Codicil.

XXII. Notwithstanding, Raymundus saith, it must be
drawn from Death, and
from the Faces of Wine
by rectification, that it
may be acuated in Di-
stillation by hot Vegetable
substances, thereunto apper-
taining, as Pepper, Euphor-
bium, &c. for without these
things he saith, the Virtue
thereof is not sufficient, but
by long time to dissolve
Metals.

XXIII. Raymundus saith
in the end of his natural Ma-
gick, that there is a Salt made

of the Lees or Tartar of Wine,
or Aquæ Vitæ, called the Salt
of Art and Mercury, without
which Salt (saith he) there
is nothing can be done: Also
he begins his Practice with this
Salt in the first and last Chap-
ter of his Codicil.

XXIV. Wherefore as the
same Philosopher affirms,
among these things is this
Menstruum one of the Se-
crets of this Art, whose
Virtue must be increased by
a wise management of the
Matter: you must circulate
this Menstruum in the Un-
tuous humidity in a Vessell
of Circulation, by rotation
continually, an hundred
and twenty days, in the
hottest Fornace.

C H A P. LXX.

The Remaining Process of the Vegetable Stone.

I. Hitherto the Process
of the Vegetable
Stone has been long and
Obscure; but that nothing
may be doubtful to the pre-
judice of my professed Love
to your Lordship, I say that
all these things spoken by

Raymundus are covered with
the Mantle of Philosophy.
Truly his intention is, that
there should be made a dis-
solution with the Spirit of
Wine, but that this Spirit of
Wine should be joyned with
another Menstruum reso-
luble.
luble, without which Resolution can never be attained.

II. [Here the two Spirits are joyned together, the Vegetable Menstruum or White Oyl of Tartar, and our Metalline Oyl.]

III. And that Menstruum Resoluble is generated only of a Metalline kind: for it is a potential or mighty Vapour, being in every Metalline Body, joyning together two extremas, Sulphur and Argent Viv.

IV. And so indeed after this fort, Our water is a Metalline water, which because it does favour of the Nature of either extrem, it therefore brings our Resolutive Menstruum into Act.

V. Now how this Menstruum, which is Undstuous, Moif, Sulphurous, and Mercurial, agreeing with the Nature of Metals, and wherewith Bodies must be Artificially Dissolved, may be had, we will here shew by clear practice.

VI. Take the sharpest Humidity of Grapes, and in it being Distilled, dissolve the Body, well Calcin’d into Redness, into a Crystalline clear and Ponderous water the which Body Calcin’d into Redness, is of the Masters of this Science called Sericon.

VII. [Now comes in the Practice of Pupilla, of the dissolution of the Red Lyon for the Fire of Nature, called also Red Lead, Red Coral Sericon is of the Nature of Black Pepper, Euphorbium &c. of a hot biting and fiery Nature, all which things are spoken only by way of Comparison.]

VIII. Then of this Crystalline water, let there be made a Gum, the which in Taste will be like to Alum. This Gum by Raymundus is called Vitriol Azoth, from which let there be drawn with a gentle Fire, first a weak water, with no more Taste or sharpness than simple Well water. [Fresh-er water there is none in Taste, yet will it never Consume or Waste,
X. And when the White Fume shall begin to appear, change your Receiver, and Lute it strongly, that it breath not forth; so shall you have our burning water, Our *Aqua Vita*, and Resolutive Menstruum, (the which before was Resoluble) a Vapour potential, a mighty Vapour, able to dissolve Bodies, to Putrifie, and to Purifie, to divide the Elements, and also to exalt the Earth into a wonderful Salt, by the force of its attractive Virtue. This is our Fire of Nature.

X. This water has a bitter sharp Tast upon the Tongue, and also a kind of stinking Menstruum: and because it is a water which is very Spirituous and Volatile, therefore within a Month after it is Distilled, it ought to be put upon its Calx. When it is Affused upon the Calx, it will without any external Fire, boil if the Vessel be closely shut; and it will not cease to Ferment or work, till it be all dried up into the Calx.

XI. Therefore you must put no greater a quantity of it to the Calx, but what may just cover it as it were; and so proceed, [when the Fornace is dried up] to the whole Complement thereof, (as in the Operation of the Compound water,) and as the work requires.

XII. And when the Elixir shall be brought into a Purple Color, then let it be dissolved with the aforesaid Vegetable Menstruum into a thin Oyl, the same Menstruum being first rectified, and let the same by the Circulation of the Spirit of our water be fixed; so will it have Power to transmute or change all Bodies into pure Gold, and to Heal and Cure all Infirmitis and Diseases in Man's Body, ten thousand times better than all the Potions and Prescriptions of Galen or Hippocrates.

XIII. This Elixir is the true
true Aurum potabile, and no other; for it is made of Gold Elementated and Circulated by the spirituous wheel of Philosophy; and it is so wrought with the Air, Gas, potency, or spirit of Mercury dissolved by its self, sublimed and rectified, as that the body of Gold by it may not only be curiously and exquisitely Elixirated; but also that it may then afterwards be brought to such a perfection by this our Art, as to be applied profitably to the most desirable work.

XIV. Thus you may see, we have hid nothing concerning this our desired Elixir of the Vegetable Stone: I shall now proceed to that of the Animal Stone, which is but a work of three days; and in three days will be compleatly ended. My advice to you is, not to gather the Leaves of Words; but the Fruits of Works, the profit of the things sought after.

XV. And know that in this Work, I have not so much affected the Curiosity of Language, or Elegancies of Stile, as the denudating the Essential Verity, and exposing the very Power of Truth to your View, which by reason of my haste I have now concisely done in few words:

CHAP. LXXI.

Of Our Animal Stone.

We now come to reveal the most noble and High Secret of Secrets, viz. the Mystery of our Animal Stone desired of all Mankind, and the way and manner of its Elixiration. But this Animal Elixir is neither from Wine as it is Wine, nor from Egg or Blood, as they are such things, but only from the
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LXLI.

Lhap; LXXI.

Elements: And these elements we ought to search out, in the Excellency of their exceeding Simplicity and Rectification.

II. The Elements as Roger Bachon faith, are the Roots of all things, the Mothers of every thing: yet the Elements of the said things do not enter into the Work of this Our Elixir; but only by the Virtue and Commixtion of those Elements, with the Elements of Spirits, and Bodies of Metals.

III. Yet so indeed as Roger Bachon faith, the Elements of those things afore-said do so enter in as to pierce through [tho' not to dwell there] and to Accomplish this Our great Elixir.

IV. Notwithstanding among all those things which be Natural, (as all the rest be, which Philosophers have taken,) there is one thing yet, which is found more precious, more excellent, more proper, and more Natural than all the rest, for this our purpose.

V. The which one thing, because it is more excellent than all the rest, the Philosophers have taken for the nearest; because of the singular perfection which God has given to the Microcosm or lesser World, in whom are not only the Idea's of the Courses and Effects of the Planets, Stars, and Atmospheres, but also the Complexions, Humours, Spirits, and Natural Virtues of the Elements.

VI. And therefore consider the most noble Bird of Hermes, which when the Sun is in Aries, begins to fly; and as it is advised, so let it be brought forth and sought for. Seek out the true Sulphur from his Mine or Mineral, not being corrupted, for the whole perfection lies in the uncorrupt Sulphur.

VII. This is our Stone, the which as Aristotle faith, in his Secret of Secrets, is generated in the Dunghill, High-ways, and must be divided into four parts: because faith he, each part has one
one Nature, the which parts must be joyned together again, till they resist or strive no more; when they are joyned unto it, it shall be White; if Fire, Red; as you please.

VIII. But understand, that this Division, must not be a Manual Division, [but in Power and Effect,] wherefore, let this one thing which all Men have (its over-flowing Flegmatick property being somewhat Evacuated) be put into Kemia or proper Vessels, which Seal up Philosophically; let it putrifie in a moist Fire a long Seafon, into a black thicknes.

IX. Then by the second Degree of Fire, let it be Coagulated into a dryness, after many Bublings, which it will make, wherein shall shine innumerable Colors: and when all that which is fine and subtil, shall Ascend upwards [or sublime] in the Vessel most White, like as the Eyes of Fishes, the work is compleat in the first part.

X. This truly is a marve-

lous thing, more to be wondred at, than any Miracle of Nature, for then the self same White, has fully the Nature of White Sulphur, not Burning [or Silver,] and is the very Sulphur of Nature and Argent Vivus.

XI. Let some quantity of Luna be added to it in the manner of an Amalgama; then it brings forth, by Operation, or generation of White into White; and the same thing worketh it into Red, and is made compleat into Red, by a greater Digestion in the Fire.

XII. Then, as the Philosophers advise, let the two Sulphurs, viz. the White and the Red be mingled with the Oyl of the White Elixir, that they may work the more strongly; upon which, if the Quintessence of the Vegetable Stone shall be fixed, you shall have the highest Medicine in the World, both to Heal and Cure Humane Bodies, and to transmute the Bodies of Metals into the most pure and fine Gold and Silver.
CHAP. LXXII.

The Reserved Secret Explicated.

AND now we are drawing near to the end of this work, we shall hereunto add and Explicate one Secret, even our Reserved Secret, hitherto Buried in the Abyss of Enigma's and deep Silence.

II. We say that the Body of the Volatile Spirit, fixed, by Fire against Nature, ought to be dissolved in the Vegetable Water, that is to say, in our Vaporous Menstruum; not in water of the Cloud, but in water of the Philosopher's.

III. In which Dissolution, the Body is made light, for its more pure and subtle part is lifted up from Salt and Combustible Faces, by Virtue of the water attractive; which is more clear than the water of the Margarite, as I have seen.

IV. And of this substance Fermented with the Oyl of Luna or Sol, is made the great Elixir, for the transmutation of imperfect Bodies.

V. It must oftentimes be dissolved and Coagulated with its Ferment, that it may work the better; and with this said Mercurial substance, thus Elevated we Counterfeit the most precious Margarites or Pearls, not inferior to the sight, to the very best that ever Nature produced.

VI. And with these Artificial precious Stones, we shall finish the discourse of Our precious Stones, [Mineral, Vegetable, and Animal] the abcondite Mysteries of which, being by the Wife and upright Sons of Art prudently kept Secret.

VII.
VII. I Pray the most Good and Gracious God, to open and reveal the same, at one time, or another, even as it shall please him, to his despised Servants and little ones.

VIII. O most incomprehensible light, most Glorious in Majesty, who with the Charity of thy Heavenly Rays dost Darken our Dimmer Light; O Substantial Unity, the Divine three, the joy and rejoicing of the Heavenly Host, the Glory of Our Redemption.

IX. Thou most Merciful, the Purifier of Souls, and the perpetual subsistence; O most Gracious, through daily Dangers and Perils which thou suffest us to undergo, and through this Vexatious vail of Vanity, bring us to thy heavenly Kingdom.

X. O Power and Wisdom, thou goodness inexplicable, uphold us daily, and be Our Guide and Director, that we may never displease thee all the days of our Lives, but obey thee, as Faithful Professors of thy Holy Name.

XI. Early, even betimes O Lord, hear thou my Prayers, by the Virtue of thy Grace, help forward my desires, and enable me I beseech thee to perform thy Holy Will.

XII. O most excellent Fountain, boundless in Treasures, thou scatterest thy good things without measure amongst the Sons of Men, and thou mak'st every other Creature to partake of thine especial kindness.

XIII. Thou art worthy O Lord, to behold the Works of thy Hand and to defend what thy Right Hand has planted, that we may not live unprofitably, nor spend the course of our Years in Vanities.

XIV. Grant therefore we beseech thee, that we may live without falsehood and deceit, that avoiding the Great danger of a sinful course of Life, we may escape the Snares of Sin.

XV. And as I Renounce the Loves of the things of this Life, and the Concupiscences or Lusts thereof, so accept of me
chap. LXXIII. Ripley's Philosophical Axioms out of the Theatrum Chymicum.

Our Stone is called the Microcosm; One and Three; Magnesia and Sulphur and Mercury, all proportioned by Nature herself. Now understand that there are three Mercuries, which being the Key of the whole Science, Raymond calls his Menstrua, without which nothing is to be done in this Art: but the Essential Mercy of the Bodies is the chief material of our Stone.

II. Our Stone is a Soul and a substance, by which the Earth does receive its splendor: what other thing is Sol or Luna, than a Terra Munda, a pure Earth, Red and White? The whole Composition we call Our Plumbum or Lead, the Quality of whose splendor proceeds from Sol and Luna.

III. No impure Body, one excepted, which the Philosophers vulgarly call the Green Lyon, (which is the Medium which Conjoins the Tinctures between Sol and Luna.)

and be merciful and good unto us.

XVII. Among the rest of thy Servants who profess thy Name, I offer myself with all humble Submission; And I beseech thee O Lord, to forgive me, if I open and reveal thy Secrets to thy Faithful Servants. Amen.
Sol and Luna with perfection (does Enter into our Magistry.

IV. These Menstruums you ought to know, without which no true Calcination, or natural dissolution can possibly be done. But our principal Menstruum may be said indeed to be Invisible or Spiritual; yet by the help of our Aqua Philosophica secunda, through a separation of the Elements, in form of clear water, it is brought to light, and made to appear.

V. And by this Menstruum with great Labour is made the Sulphur of Nature, by Circulation in a pure Spirit; and with the flame you may dissolve your Body after divers manners: and an Oyl may be extracted therefrom, of a Golden Color, like as from Our Red Lead.

VI. De Calcinatione. Calcination is the Purgation of our Stone, restoring it to its own Natural Color, inducing first a necessary dissolution thereof, but neither with Corrosives, nor fire alone, nor A. F. nor with other Burning waters, or the Vapour of Lead, is our Stone Calcined; for by such Calcinations, Bodies are destroyed, for that they diminish their humidities.

VII. Whereas in our Calcination the Radical humidity is augmented or multiplied, for like increases like to he which knows not this knows nothing in this Art. Joyntly with like, and kind, and every Seed answers and rejoices in seed of its own kind: and every Spirit is fixed with a Calx of its own kind, or Nature.

VIII. The Philosophers make an Unctuous Calx both White and Red, c three Degrees, before it can be perfected, that shall meliorate as Wax, till which it is of no use. If your water shall be in a right or just proportion with your Earth, and in a fit Heat, your Matrix is will Germinate, the White together with the Red
which will endure in a perpetual Fire.

IX. Make a Trinity of Unity, without dissention: this is the most certain and left proportion: and by how much the lesser part the more spiritual, by so much the more easily will the dissolution be performed: drown not the Earth with too much water, lest you destroy the whole Work.

X. De Dissolutione. Seek not that in a thing which is not in it, as in Eggs, Blood, Vine, Vitriol, and the other middle Minerals; there no profit to be had in things not Metallick: In metals, from Metals, and y or through Metals, Metals are made perfect.

XI. First make a Rotation of all the Elements; and before all things, convert the Earth into water by dissolution: Then Dissolve that Water into Air, and then make that Air into Fire: this done, reduce it again to Earth, for otherwise your labour in vain.

XII. Here is nothing besides the Sister and the Brother; that is, the Agent and the Patient, Sulphur and Mercury, which are generated Co-essential substances. The dissolution of one part of the Corporeal Substance, causeth a Congelation of another part of the spiritual.

XIII. Every Metal was once a Mineral Water, wherefore they may all be dissolved into Water again; in which Water are the four repugnant Qualities with diversity. In one Glass all things ought to be done, made in the form of an Egg, and well closed.

XIV. Let not your Glass be hotter than you can endure your naked Hand upon, so long as your matter is in dissolution: When the Body is altered from its first form, it immediately puts on a new form.

XV. De Dispositione. Beware that you open not your Glass, nor ever move it.
it; from the beginning of the work to the end thereof; for then you will never bring your work to perfection. Dry the Earth till it becomes thirsty in Calcination, otherwise you Aœ in vain. Divide the matter into two parts, that you may separate the subtil from the gross, or thin from the thick, till the Earth remains in the bottom of a Livid Color.

XVI. One part is Spiritual and Volatile; but they ought all to be converted to one matter or substance. And distil the Water, with which you would Vivisethe Stone, till it be pure & thin as water, shinning with a Blew Livid Colour, retaining its Figure and Ponderosity: with this Water Hermes moistens or waters his Tree, whilst in his Glass, and makes the Flowers to increase on high.

XVII. First divide that, which Nature first tyed together, converting the Effential Mercury into Air, or a Vapour, without which natural and subtil separation no future Generation can be compleated.

XVIII. Your Water ought to be seven times sublimed, otherwise there can never be any natural Dissolution made; nor shall you see any Putrefaction like Liquid Pitch; nor will the Colors appear, because of the defect of the Fire Operating in your Glass.

XIX. 4. De Ignibus. There are four kinds of Fires which you ought to know; the Natural, the Innatural, the contrary to Nature, and the Elemental, which burn Wood: These are the fire we use, and no others.

XX. The Fire of Nature is in every thing, and is the third Menstruum. The Innatural Fire is occasionallly so called, and it is the Fire of Ashes, of Sand, and Baths for putrefying: and without this no Putrefaction can be done.

XXI. The Fire again Nature, is that which tears Bodie
bodies to pieces or Atoms; which is the fiery Dragon, violently burning like the fire of Hell. Make therefore that your fire within, your Glass, which will turn the Bodies much more powerfully than the vulgar mental fire can do.

XXII. 5. De Conjugatione. Conjunction is the joyning together of things separated, and of differing Qualities; the Adequation or bringing to an equality of principles: he which knows not how to separate the Elements, and to divide them, and then to conjoin them again, errs, not knowing the true way.

XXIII. Divide the Soul from the Body, and get that, or it is the Soul which causes the perpetual Conjunction: the Male, which our Sol requires three Arts; and the Female which is his Sister, nine arts; then like rejoices of like for ever.

XXIV. Certainly Dissolution and Conjunction, are two strong principles of this Science, tho' there may be many other principles besides.

XXV. 6. De Putrefactione. The Destruction of the Bodies is such, that you are diligently to Conserve them in a Bath, or our Horse-Dung, viz. in a moist heat for ninety days Natural: but the Putrefaction is not compleatly Abolished, and brought to whiteness, like the Eyes of Fishes, in less than 150 days; the blackness first appearing, is the Index or Sign, that the matter draws on to Putrefaction.

XXVI. Being together Black like Liquid Pitch, in the same time, they swell and cause an Ebullition, with Colors like those of the Rainbow, of a most beautiful aspect; and then the water begins to whiten the whole Mass.

XXVII. A temperate heat working in moist Bodies, brings forth blackness, which having obtained, there is
nothing that you need fear; for in the same way, the Germination of our Stone does follow, and forthwith, to wit, in the space of thirty [or Forty] days, you have Gas, or Adrop, which is our Uzifer or Cinnabar, and our Red Lead.

XXVIII. Take heed to defend your Glafs from a Violent Heat, and a sudden Cold; make use of a moderate Fire, and beware of Vitrification. Beware how you bind up your matter; mix it not with Salts, Sulphurs, nor the middle Minerals; let Sophisters prate what they will, Our Sulphur and our Mercury are found in Metals only.

XXIX. 7. De Coagulatione. Coagulation or Congelation is the induration or hardening of things, in Calore Candido, and the fixing of the Volatile Spirit. The Elements are forthwith converted, but the Congelation is no way impeded, for those things which are Congealed in the Air, melt or soften not in the Water; for if so,

Our work would be destroyed, and come to nothing.

XXX. When the Compositum is brought to Whiteness, then the Spirit is United and Congealed with the Body; but it will be a good length of time before such a Congelation will appear in the likeness or Beauty of Pearls. The cause of all these things is the most temperate heat, continually working and moving the Matter. Believe me also, that your whole Labour is lost, except you revivifie your Earth with the Water, without that you shall never see a true Congelation.

XXXI. This Water is a Secret drawn from the Life of all things existing in Nature; for from Water all things in the World have their first beginning, as you may easily perceive in many things. The Substance or Matter is nourished with its proper Menstruum, which the Water and the Earth only produce, whose proper Color is Greenness.

XXXII
XXXII. Understand also that our fiery Water thus extracted is called the Menstrual Water, in which Our Earth is dissolved, and naturally Calcined by Congestion: when you have made seven Imbibitions, then by a Circumvolution, putrifie again all the Matter without addition, beholding in the first place the blackness, then the Whiteness of the Concealed Matters.

XXXIII. Thus your Water is divided into two parts: with the first part, the Bodies are purified: the second part is reserved for Imbibitions; with which afterwards the Matter is made black, and presently after with a gentle fire made White, then reduce to Redness.

XXXIV. 8. De Cibatione. Cibation, is the Feeding or Nourishing of our dry Matter with Milk and Meat, being both administered moderately, till it is reduced to the third Order: you must never give so much as to cause a suffocation, or that the Aqueous humour should exceed the Blood: if it drinks too much, the work will be hurt.

XXXV. Three times must you turn about the Philosophick Wheel, observing the Rule of the said Cibation, and then in a little time it will feel the Fire, so as to melt presently like Wax.

XXXVI. 9. De Sublimatione. Sublime not the matter to the top of the Vessel, for without Violence, you cannot bring it down to the bottom again; by a temperate heat below, in the space of 40 days, it will become black and obscure. When the Bodies are purified, let them be sublimed by degrees more and more, till they shall be all elevated or converted into Water.

XXXVII. We use Sublimation for three Causes. First, that the Body may be made spiritual. Secondly, that the Spirit may be made Corporeal and fixed with it, and become Consubstantial with it. Thirdly, that it may be purified from its Original Impurities, and its Sulphurous Salt may be dimi-
diminished, with which it is infected; subliming it to the Top, as White as Snow.

XXXVIII. 10. De Fermentatione. Fermentations are made after divers manners, by which our Medicine is perpetuated. Some dissolve Sol and Luna into a certain clear Water; and with the Medicine of them, they make the same to Coagulate, or be Coagulated, but such a Fermentation we propose not.

XXXIX. This only is our Intention, that first you must Break, or Tear, or Grind the matter to Atoms, before you Ferment it: Mix then presently your Water and Earth together; and when the Medicine shall flow like Wax, then see the above mentioned Amalgamation, and put forth the same; and when all that is mixed together, above or on the top of the Glass, (being well closed,) make a Fire, till the whole be Fluxed; then make projection as you shall think fit, because it is a Medicine wholly perfect: Thus have you made the Ferment both for the Red and the White.

XL. The true Fermentation is the Incorporation of the Soul with the Body, restoring to the same the Natural Odour, Consistency, and Colour, by a Natural Inspissation of the separated things. And as the Magnet draws Iron to itself, so our Earth by Nature draws down its Soul to itself, Elevated with Wind: For without doubt, the Earth is the Ferment of the Water, and by Course or Turns, the Water is the Ferment of the Earth.

XLI. We make the Water most Odoriferous, with which we reduce all the Bodies into Oyl, with which Oyl we make our Medicine flow. We call this Water a Quintessence, or the Powers, and it Heals or Cures all humane Diseas’es. Make therefore this Oyl of Sol and Luna, which is a Ferment most fragrant in smell.

XLII.
XLII. 11. De Exaltatione. Exaltation differs a little from Subli-
mination, if you understand aright the words of the Philosopher. If
herefore you would Exalt your Bodies, sublime them first with Spiritus
ita; then let the Earth be subtilized by a Natural rectification of all
the Elements; so shall it be more retious than Gold, because of the
quintessence or Powers which they contain.

XLIII. When the Cold does over-
come the Heat, then the Air is con-
verted into water, & so two contra-
ries are made by the way, till they
indly conjoyn and rest together:
ther this manner you must work
them, that they may be Circulated,
that they (one with another) may
peeditly be Exalted together. In one
Glass well Sealed, all this Operation
is to be done, and not with hands.

XLIV. Convert the Water into
Earth, which will quickly be the
Rest of the other Elements; for the
Earth is in the Fire, which rests in
the Air. Begin this Circulation in
the West, then continue it till past the
Meridian, so will they be Exalted.

XLV. 12. De Multiplicatione. Mul-
tiplication is the thing which makes
the augmentation of the Medicine,
Color, Smell, Virtue, and Quantity; for it is a Fire, which being
Excited, never dies, but always
swells with you, one spark of
which is able to make more Fire
by the Virtue of Multiplication.

XLVI. He is rich which has but
one Particle or Grain of this our
Elixir, because that Grain is possi-
bile to be augmented (by one way)
to Infinity: if you disolve this our
dry Powder, and make a frequent
Coagulation thereof, you will aug-
ment it, and so you may Multiply
it, till it increases in your Glass,
into the form of a Tree, and which
Hermes calls a Tree, most Beautiful
in Aspect. Of which one Grain
may be Multiplicated to an hundred,
if you know how wisely to make
your Projection.

XLVII. Our Elixir, the more
fine and subtile it is made, so much
the more compleatly it tinges, and
disperses its Tincture. Let your
Fire be kept equally close, Evening
and Morning; so much the longer
you keep the Fire, so much the
more profitable it will be; and
Multiply more and more in your
Glass, nourishing your Mercury in
its enclosure, whereby you will
have a greater Treasure than you
could desire.

XLVIII. 13. De Projectione. If
your Tincture be true and not Var-
iable, you may prove it in a small
quantity thereof, either in Metal
or Mercury: It clears thereto as
Pitch, and so Tinges in Projection,
that it is able to endure the Strong-
est Fire: But many through Ignor-
ance destroy their work, by mak-
ing Projection upon an impure
Metal.

XLIX. See that you Project
your Medicine upon your Ferment,
so will that Ferment be Brittle as
Glass: Project that Brittle Medicine
upon pure Bodies, so have you Sil-
ver or Gold, enduring the severest
Test.

L. Give not liberty to the Reins
left you sin, but Religious Fear
and Serve the Lord your God; think
your self always before the Tribu-
unal of the most high, the great
Judge and Rewarder of Mankind,
who will return to every Man ac-
cording to his works.

LI. 14. Recapitulatio. Take heed
dili-
diligently to the Latitude of our Stone, and begin in the Occident, where the Sun sets, where the Red Man and White Wife are made one, conjoin'd and Married by the Spirit of Life, that they may live in Love and Quietness.

LII. The Earth and Water; are joyned in a fit proportion; one part of Earth or Body to three of Spirit, which is 4 to 12, and is a good proportion: you must take three parts of the Female to one of the Male: by how much less there shall be of the Spirit in this Dispensation, Conjunction, or Marriage, by so much the sooner will the Calculation be Absolved.

LIII. The Calcination performed, then you must dissolve the Bodies, divide, and Putrefie them; and all the Secrets of our other lower Stars will have a perfect Coherence and understanding with the Poles of our Heaven, and will appear with inexplicable Colors of Light and Glory, Transcending in Luminu' and Beauty, all other things in the World, and all this before the perfect Whitene's.

LIV. And after the perfect Whitene's, you will have a Yellow, the false Citron Colour: afterwards the Blood Red, unchangable for ever, will be manifest; so have you a Medicine of the third Order in its kind, which may continually be Multipli'd. But this you must not in the least be Ignorant of, that the RED MAN Does not Tinge, nor yet his WHITE WIFE, till they themselves are first Tinged with our Tincture or Stone.

LV. When therefore you prepare your Matter by this our Art; hide your Bodies all over, and lay open their Profundities or In-sides, destroy the first quality of all your Materials, and the more excellent second qualities, which in these ye must separate; and in one Glass and by one Government and Order, convert the four Natures into one.

LVI. The Red Elixir must be divided into two parts, before it be Rubified, which put into two Glasses; and if you would have a double Elixir, one of Sol, and another of Luna, do thus:

LVII. With Mercury multipli'd presently the Medicine into a great quantity, if you have at first onl fo small a quantity as a Spoonful then may you multiply them together into a White and Red Medicine, which by Circulation you must convert into a perfect Oyl according to our directions; and the Multiplication from your first small quantity may be continued, should you live a thousand Years. These Oyls will fix crude Mercury into perfect Sol and Luna.

LVIII. This pure and fixed Oleaginous Substance, Raymundus call his Basilisk, whose Explication I so easil'y to be understood, that I needs no more Words.

LIX. For our Metals are nothing else, than our two Minera, viz. that of Sol and Luna, as Raymundus Wife Notes; The Splendor of Luna and the Light of shining Sol. In these two, the Secret dwells; tho' the Splendor may for a while be hid from your Eyes which by the help of Art, you may easily bring to light.

LX. This hidden Stone, the one thing, purifie it, wash it in its own Liquor, Water or Blood, till it grows White; then prudently Ferment it, so have you the Summa and Perfection of the whole Work.

FINIS.