



THE COMPLETE WORKS
OF

RUDOLPH
GLAUBER

trans: Chris. Packe



A SPAGYRICAL
PHARMACOPOEA
SECOND PART

THE
SECOND PART
OF THE
SPAGYRICAL DISPENSATORY.

Concerning the Preparation of Animals, Vegetables, and Minerals, by an Universal Dissolvent.

Wherein is clearly demonstrated and exactly described, that Niter is the true Universal Dissolvent, and how all Vegetables, Animals, and Minerals, are therewithall dissolved, corrected, and their venemous and obnoxious property changed into wholesome Medicaments, contrary to the opinion of many ignorant Men.

What Animals are, and what is understood or meant by them.

I do here understand by the name of Animals all such things as have life, and a vital motion, as Men, all kinds of Beasts, Worms, and Insects, either in the Earth or above the Earth, the Fishes in the Water, the Birds in the Air, and all the Creatures that can move themselves, and that do partake of a visible life. Amongst these living Creatures, there is this difference to be observed, viz. that some of them serve for the use of Medicines; other some of them are not fit for Medicine; for all those Animals which nourish mankind and sustain his body, have not a medicinal but nutritive power, so that out of them can't be prepared Medicaments resisting Diseases. For although that out of some Animals (as Oxen, Sheep, Goats, Hens, Birds, and such like) a good Essence may (by the benefit of Art) be extracted so as to restore and strengthen a body that is debilitated by sickness (as you may see in my Book of the Kitchin Art) yet that labour doth appertain to the Kitchin, and Cooks, rather than to the Apothecaries. Therefore in this Treatise nothing else shall be mentioned, but concerning such Animals only as do not nourish the body of Man, but (being eaten or any ways entering into Man's Belly, or other parts of his body) do by their venome most greatly hurt: But being inverted or turned in and out by the Spagyricall Art do become excellent Medicines, and (without that

bettering them) would remain venomous and hurtfull: such as these are Vipers, Serpents, Toads, Scorpions, Spiders, and other venomous Insects; the which being spoiled of their venome or changed by Art, do become Medicines of a penetrative efficacy. Indeed a Serpent, a Toad, and other like venomous Creatures being only boiled in common water, are barred of their Poison, and may be eaten without any hurt, seeing that their Poison consists not in the Flesh, but in the Spirit, and vanisheth by a bare decoction. Many examples do confirm this thing, and 'tis evidently known that Serpents have been oftentimes boiled and eaten instead of Eels. It is no new thing in INDIA, that that People do feed on great Serpents boiled, instead of Food, and contrariwise other Animals there are which do not deposite or lay aside their venome by a bare boiling, but do retain it, such as are Scorpions, Tarantula's and such like. But now, if to such kind of Vermine that are endued with so hurtful a Poison, a water or liquor of a stronger efficacy be added, wherein they may be digested, their venome is turned into a wholesome Antidote, and is a resister of Poison, as shall be proved anon. This is certain, that the omnipotent God hath not created so much as the least Worm in vain, which cannot bring some profit, though by the under sort of Men, it be contemned and plainly neglected. But forasmuch as almost all such Vermine and Insects, are (by reason of their Poison) rarely used in Medicine, and scarce any one knows their occult virtues, from that signature God hath given them, or cares to know, the use of them remains unknown and in the dark. Nay it is well done, that (seeing the way of correcting such Poisons, or turning them into Medicine, hath lain hid from the greatest part of the Learned ones) their use was thrown out of the Apothecaries Shops. But yet in process of time, some of those kind of Vermine were admitted by the Physicans, as the Scorpions, Cantharides, and such like. The Scorpions being suffocated in Oil Olive do tame their proper Poison; Cantharides, great Worms, and Milli pedes, or Pigs lice, are used to provoke Urine. But yet not without danger, because of the venoms they abound with. Nevertheless Men have dared to use them, and many times they have proved very profitable. But had their bettering been known; and had they (being thus corrected been made use of, they would (without all fear of danger) have procured a greater honour in those that used them. Now the usual way of all such as know not the manner of correcting them, such little Animals are dried, and (crude as they are) beaten into a powder, and so administered to the sick, and do some times (though with mighty hazard) perform great cures.

Were the signature of such Vermine well examined, and their use in Medicine well know, and they were afterwards transmuted and changed (by the help of the universal Dissolvent) into a safe Medicament, they do then become such safe and effectual remedies, as to take away most grievous, (and in the accompt of some plainly incurable) Diseases, and do in many Degrees exceed the weak operations of Vegetables. For the Animals which God hath gifted with life, are of a far greater efficacy than the Vegetables, and this any one will not be over hard in believing of. You will find many wonderfull things in my Book of the signature of Animals, Vegetables, and Minerals (which shall shortly come forth to light) nay and besides their signatures, as well their unknown and occult Virtues as their known Virtues shall be herein declared. But in this Treatise, shall only be mentioned some of the principal small Animals of use in Medicine, viz. by what means they may be reduced into most excellent and most safe Medicines, by the help of the universal Dissolvent. As for their Virtues, and Efficacy, the well minded Reader may search for them in my other Writings. And although I have met with admirable Virtues in some hitherto neglected Vermine, and would have also described them for the profit of my Neighbour, and so purposed to have made a large discourse concerning them; yet the love to my Neighbour (whom I would not willingly lead about in many erroneous Turnings) hindered me from performing it. For all the Virtues that are apart dispersed amongst all the Vegetables and Animals, are all of them concentrated in one Mineral, and found perfectly united, so that there's no need of using so many distinct Medicines of Vegetables, Animals, and Minerals, and therefore I refer the Reader thereunto. But yet for satisfactions sake of such who abhor such Medicines as are made of Minerals, and dread them as if they were a Poison, I will detect the Virtue and Power of some of the most principal ones in Medicine.

Of the Signature, Property, and Medicinal Virtue of the Bull-like and Horned SCARABAEUS or Beetle.

I have known some of the biggest and flying SCARABAEUS'S that have weighed half an Ounce, or a whole Ounce, and of a Chestnut Colour, and they will firmly stick to any thing by reason of their sharp Feet, and are furnished with double Wings, the upperones are hard and smooth like an horn, the under ones are very thin and transparent, and shew like the

dried leaves of Poppy. The Male is for the most part bigger than the Female, and is armed with two horns, which in their branchings resemble the Figure of Stags horns, hard and smooth like horn, and hollow on the inside, without any marrow, with these he defends himself. If you put one of them on a Table, and smite him often with some small twigs, and enrage and provoke him to anger, he doth not run away like as other Animals do, but sets upon his Enemy, with his upright and variously branched horns, as if he would revenge himself for the injury done him; and whatsoever you reach out to him, he presently snatcheth with his horns, and holds it so fast, that 'tis a hard matter to get it from him: If the thing be too heavy, he then leaves it, and goes his way without it: But if it be light, he carries it away with him, and afterwards unlooseth his horns from it and lets it fall. The Females two horns are lesser and crooked, which open and shut like Pincers; whatsoever they seize on, they hold it most firmly, and if you expose to its horns any thing that is not too hard she doth grip it so long, till the tops of her horns touch each other. Being hanged at a Cats or a Dogs Ear she presently pierceth it through, and so holds that the Dog can't cast her off with her Feet, but (not knowing what is happened to him) runs to and fro, howling and crying out, as if he implored help from some body else, such is the innate anger and malace of this small Creature. They feed not upon Grass and the Leaves of Trees as other SCARABAEUS'S do, but are nourished with the Juice of the thin soft reasinousness which is in Summer Flowers out of those Trees that bears fruit with stones in them, such as Nuts, Cherries, Plums, Pruens, Peaches, and such like. These Trees they sticking fast on, do by sucking out the Rosin thence flowing, support their lives withal. These small Creatures are truely Martial, and as if they were endued purposely by nature with Weapons, and armed. Some men do break off their horns, and carry them about them, as if they were a safeguard against the invasions and being set upon by wild Beasts, but I count this as superstitious. Some (I know) do reduce them with their Wings into powder, and make use thereof, and have healed the inward pains and prickings of the Body: And have cured Quartanes, yea have in all Feavers hanged it about the Neck; but yet I believe it would bring more profit, if it be duely prepared and so taken into the Body. But what effects they will perform in the other parts of the Body I know not, nor have I hitherto tried or known them to have been used to any other intent than before mentioned. But I am certainly assured, that there is a most wholesome Virtue in this insect, because of his thus

living on, and being nourished by those resinous Juices which flow out of such Trees as bear those kinds of Fruits that have Stones in their inside: Wherefore I think that their whole Body is of a balsamick Nature, and I do judge by their signature, that they may be profitably used in curing all inward and outward hurts arising from beating, wounding, stabbing, and shooting, if they are first reduced into an Essence according to my method. The horns and those hard wings, may be reduced into a Magistery, apart by the universal Dissolvent, and serve for inward Use. And the body being on like manner prepared, may be applied and made use of for the allaying of all griefs, or pains both externally and internally. Without doubt it aboundeth with many other hidden Virtues which are unknown both to my self and other men.

Of the Pilular or Globular SCARABAEUS.

There are other SCARABAEUS'S used in Medicine, viz. the black and globular ones, usually abiding in Horse dung, and also those that live in Oaks, and be of an ashy Colour, and are pleasant food to Poultry, who by feeding on them do lay abundance of Eggs, but the black one they abstain from, and do not eat them. I know not whether or no these last mentioned (viz. the Oak ones) are any thing at all helpfufl in Medicine. But yet thus much they do, if they are bruised and applied to the bare skin they cause Pustles, and so do these too that are called golden SCARABAEUS'S that are usually on Roses, and Elder flowers. Both these sorts have this property internally and externally, and so have the CANTHARIDES or those green Flies called Spanish Flies, and do most vehemently provoke Urine. If now these are by Art changed, and their venemous quality taken away, they are profitably used, and safely, in curing the Gout, Stone, and other grievous Diseases and bring a great deal of benefit. The black and globular ones are martial, and are not much unlike to the horned SCARABAEUS'S; the ashy ones are of a Saturnine nature, the green ones of a venereal Quality, and the red and little ones are of a solar property. These last mentioned, are by the GERMANS called Golden and God Almighty's Birds, and some do boast that they have gotten out from them good Gold, and put it to the Test, which to me doth seem unlikely. I will not deny but that there lieth hidden in them a strengthening Cordial (as they call it) properly for corroborating a man's heart if a preparation or correction proceed, I should be

unwilling to make use of them crude and unmended. Besides the aforesaid reckoned up SCARABAEUS, there is yet another kind of black ones which creep along the Grass in the Months of MAY and JUNE, and cannot flie as the above mentioned ones can, and yet have little Wings. These are exceeding slow creeper, and being put upon ones hand, do turn out a strong smelling Liquor, and are called MAY Birds, and the Worms of Fat by the GERMANS; the LATINS call them the uncteous SCARABAEUSES. They operate most efficaciously, and are used by many for curing those most grievous Diseases of the Gout, Stone, Leprosie, French-pox, and Dropsie, one, two, or three Grains of them being reduced into powder, are usually administered, in some proper Vehicle. They do most vehemently expel Defilements, by vomit, stool, and Urine, insomuch that the Urine of the Gouty, Leprous, or those that are afflicted with the Stone will be coagulated like Milk, or will become tenacious, and wax hard like a stone, the which event may well astonish any one to consider of. I know very many that have had the Gout, and been cured of it thereby, though I confess it is a Medicine somewhat hazardous because of the force of its operation. But if it be first corrected by the Universal Salt, it may be most safely afterwards used in the curing of the said Diseases. WIERUS, a very learned Physican, did heretofore publish a Treatise of the wandring Gout, and highly commended this MAY Worm, so called by some: And likewise the great common Earth-worms, for curing it. Neither is it without ground that this Worm (or SCARABAEUS) we mention, far exceed all the rest of them that are endued with Virtues, healing Diseases. The CANTHARIDES come far short of it, and the sky coloured Flies, which are formed only in Carkasses, are far short of the CANTHARIDES. In the next place follow those greater Flies, that usually stay in men's houses, and keep buzzing about till they can find some raw Flesh, whereon they cast their filth in the likeness of small Eggs or Knits, which become Worms in a days time. And I do believe that there is scarce any Creature endued with a smelling so acute and subtile as this Flie, and upon that account I do not question, but that it would shew its Virtues in hidden Diseases. Yet I would not be any man's Author or encourager to make use of him, because nature her self cannot by any means endure (when a man by chance eats the flesh that is defiled with their Excrements) their filth in the Stomach, but doth presently cast it forth by vomit as that it were a Poison. I ascribe to these Flies a mercurial Nature, and I likewise affirm that there are in the common Worms medicinal Virtues. For they do strongly expel by Urine and Sweat, and being made use of,

crude as they are, they provoke to stool, and cause vomiting. But I verily believe, that being corrected by the universal dissolvent and transmuted into a sweet Essence, they will become an excellent Specifick against Impotency, and a notable corroborative to such that are tired with the venereal Sport. Their signature is testimony enough, and the Figure of their Bodies, for they will sometimes stretch out themselves at length, otherwhile contract themselves into a shortness, one while become thicker, then presently, and as often as they please can they extenuate themselves or become smaller, nor can any Animal do thus besides themselves. Nor know I any Animal that doth (in Coition) more firmly adhere to the Female, than this Worm, whom I have many a time seen, in the Spring Season when the Cold is asswaged and the Earth again open, to join himself to the Female (not under the Earth) but to creep out of the Earth with half his Body, and so apply himself to the half part of the Female, who likewise creeps out of the Earth, and he so long labours with her, till there is made a thorough conjoining of both their Bodies. And these two Worms are so pertinacious or earnestly bent on this action, that they will rather suffer themselves to be slain than be separated. This venereal Labour being finished, they do each of them betake themselves into their Caverns or Holes. Such Hens as feed on them do plentifully lay Eggs daily, and sometimes two on a day, the which thing no sort of Corn will make them do. That Earth-worm is endued therefore with a venereal Nature and Property. There are besides these, other small Vermine that are far more prone (and approach nigher) to a venereal Nature, and they are a sort that have six feet and run most nimbly, and have wings but do not make use of them. They are small and broad, and are in great companies in old Walls, and old rotten Boards of Stables, and lay their Eggs in the Walls and Wood, and in a rainy and cold Season do betake themselves to their Holes, and in fair weather out come they again, and observe no order in their coupling. The Female going, carries the Male along with her sitting on her back, another Male being stronger throws him off, and himself gets up upon the Female, and he again being thrown off in his room comes a new trader, and thus spend they the day in this riding kind of Sport, and the Female is exercised with an uncessant Change of males. They are not seen to eat any Food. Some of them I shut up in a Glass so that they could not get away, yet (in this captivity) they betook themselves to this venereal Act, and at length setting upon each other, would rather perish with Famine than be separated. They are so small that an hundred of them will but weigh an

Ounce: Their wings are red and spotted with black. They run exceedingly swiftly, I never could find any thing written of them. I gave them to Cats and Dogs to eat with their meat, and I found wonderfull things. Hens and other Birds will not eat them, haply because they cannot brook the too vehement operation of them. They must needs be endued with singular gifts, he that will make trial, may so do, but yet as not to use them but corrected, because (amongst all the Vermine that I know of they do most excell, and abound with the greatest venereal Venome. There are yet besides these, other Worms (or Vermine) that are profitable to make Medicine of. The food and nutriment of the ASELLI or Pig lice is rotten Wood; if you touch them they rowl up themselves into a round Ball. They are for the most part used for repressing of the Stone. The Cimexes, or Knats, or Flies, are of a red colour, and do vex and disquiet a Man at night, they suck his blood, and usually quarter in old Pine-wood, and in ancient Chambers, and are detestable things because of the stinch they emit. And besides them, there is another kind of such Vermine that are of a green colour, and more venemous, and yield a more filthy stinch than the red Worms do. This Insect has wings, and is four times bigger than the Cimex, and live in the Grass; but when the cold Winter approacheth they then live in hollow Trees, or hide in the Chinks that be in Walls. If an Ox or Cow do by chance in eating Grass swallow down such a kind of Vermine, they swell up, and sometimes die of it; but yet they do so well know how to shun them, that the Beasts seldom swallow them. I do from hence guess, that there lies hidden in this kind of Animal, some singular matter, because of its wonderful disposition it hath: For I have tried by certain experiments that it can either retain, or emit its stinch as it pleaseth. It is a notable subtile and fallacious Creature, and this I could confirm by wonderfull stories. It doth exactly imitate the perverse disposition of all Turn-Coats, Lustfull, Venereal, and Bestial Men. It doth presently deposite or lose its stinch in the universal MENSTRUUM, but what it will (being thus prepared) perform, I having as yet omitted farther inquisition, cannot tell. Infinite is the number of these and such like Insects, and without doubt they were not created in vain, they prosecute each other with a mutual and deadly hatred, and do by laying snares endeavour to destroy each the other. I have known one little small Worm or Insect, that by sucking out the juice and strength of the great Earth-Worms do wax fat, and is in all places his Superiour or Master. In the Spring-time he is a small lean Worm, and is not so big as the Blatta, that live upon Meal,

but in Summer time he doth so fatten himself with the Earth worms, and becomes so unwieldy that he can hardly creep: He is black as a Coal, and moves himself by the many short feet he has, is about the thickness of a Quill, and about a fingers length, and under the earth shrewdly bites the poor Earth-worm, and sucks from him his best juice, which said Earth-worm being no ways able to defered himself, doth out of meer pain creep out of the Earth, and brings out his fast adhering Enemy; he sticks on to him so close, that he can't be driven off, and so long sucks, until being satiated and full, he at length falls off of his own accord. I have often seen these Earth-worms so long vexed with them and twined themselves to and fro till this little Vermine hath pierced the Worm through, and divided him in twain, but yet closable together again, if he can but only get into the Earth. You may see evident signs of the malice of this small Vermine, upon some of the older Worms, that have had several such bitings, and yet closed together again. For I know no enemies the great Earth worms have, save only the Mole, and this same Worm. This black and martial Worm, having done with one, presently sets upon another Worm, and so sucks out the best juice, and leaves the body of the said great Worm destitute of any strength. He is of great virtue and as to his excellency is to be preferred far before all other Worms if but well prepared: As for Spiders, there are many talks of them as if they were poisonous, but I could never as yet find any such thing in those that grow in the space of one year, and then vanish away again; they are such that make their Webs on Trees, Bushes, and the like to catch Flies in, and are cross-bearing Spiders, because they have on their backs the figure of a Cross. Every month they put off their old skin, and so do those too that make their Webs in the corners and holes in Houses, and will live three months without either meat or drink before they die. These are somewhat worser than the former, and yet not so poisonous as the report goes, and as is believed. All the green sort of Spiders, that live in the Grass and among Leaves are void of all Poison, (and all others) save those which abide in cold places, as Cellars, and moist Vaults, and nourish themselves with Insects, and are covered over with a black and roughish skin like black Silk or Velvet, are slow and paced, and as being the Kings of all Spiders, do kill the others by their biting, and devour them if they can but get them within their power. If one Spider be thrown into the Nest of another, the stronger drives out the weaker, but they cannot any of them abide these black Spiders, abhorring their presence, and running away as fast as

they can. Nay more, neither the Black-bird, nor other Birds (whose food's the other Spiders are wont to be) will eat them. They grow old very slowly, and live in a Cellar many a year, as being patient endures of the cold, and do not renew their skin as the rest do. Those likewise that devour the Flies in stores in the Winter, or at least-wise are nourished with the sweet fume or vapour of Honey, Sugar, and such like things, and arrive to an old Age, are also venemous. All these are rarely used in Medicine, there being indeed no need of them amongst such plenty as there is of good Medicaments. This one benefit I have observed in them that they so purge sick Hens, as that they recover their former health, and do presently after get strength and wax fat. Emmets that live by the juices and Rosins of Trees, are also used in Medicine, but yet do no great matters. Locusts, Grylli (a kind of Grass-hopper) and such like Insects, (though they are endued with hidden virtues) are notwithstanding neglected, forasmuch as there is one only Mineral that can effect more then all the bigger or lesser Animals, Worms, and Insects, and therefore well may they be despised. There are also some things that are taken from the bodies of the bigger sort of Animals that are used in Medicine, as the Stomach, Intestines, and Teeth of the Wolf; the Lungs of the Fox: The Gall, the Hair, the Skin, the Excrement, the Horns, & etc. of other Animals; but yet no great matters have been hitherto done by all this ado, because they are parts or Members of such Animals, as being altogether void of Poison, are usually Man's Food, or may so be. Whereas were they the parts of Animals that would alter our nature, or were they the Teeth, Bones, Horns, or other parts of venemous Creatures, and then changed and reduced into good Medicaments, somewhat might be done by them. By such as alter nature I mean, the Teeth of Dogs, Wolves, Bears, Lions, and such ravenous Creatures; the Bones and Horns of the Elfe, Goats, Kids, Does, Stags, Elephants, and the Hairs of Men and other Animals. Amongst the venemous Animals, the Teeth and Skins of Vipers, Serpents, Toads, Salamanders, & etc. In the third degree are the Teeth of the Sea-dog, and Whale, and of the horned Fishes, and those which the DUTCH Marriners call Walrussen, and others the Unicorn: the Horns of them, and of other such like Sea Monsters, whose Flesh is venemous, and therefore their Teeth must necessarily be endued with medicinal Virtues, provided they be changed and converted into a convenient Essence. Besides in the Excrements of all Animals, lies hid a singular medicinal Virtue, nor is the volatile Salt (but especially of those that are poisonous) to be contemned. The fixed Salt being the

subduer of many Diseases, doth not a little help to the making of Medicine. But I am not minded to treat of these at present, but will only demonstrate by what means all Animals are to be dissolved by the universal MENSTRUUM, and Poison to be converted into most wholesome Medicine. The Virtues of them are already known, nor is ought more required save a due preparation, the knowledge of which I am minded to manifest in this Treatise. It is apparently evident that the Teeth, Horns, Skin, Hairs, and Claws or Hoofs, are by so much the better and more efficacious Antidote, by how much the greater and more present Poison their Flesh is endued withal, and this we see by experience. Such as desire to know more, of such like venemous Animals, may read my Book, of the signature of things, wherein they will find many profitable things and worthy of consideration.

The preparation and changing of all venemous Animals and Worms, & etc. into safe and efficacious Medicaments.

As touching what belongs to their preparation, it doth not consist in the way that hath been hitherto used as to the preparing of Animals for medicinal Use, the which have hitherto been either reduced into Powder, or else have been converted into Spirits, Waters, and Oils, by decoction in a B., or else turned (by Calcination) into Ashes, that so their fixt Salt, may be extracted, or (by sublimation) pass into a volatile Salt. I do no wise contemn these, and other hitherto used ways and methods of preparing Animals for the use of Medicine, for in very deed they are good and profitable. But forasmuch as I have the knowledge of a better and more compendious way of doing all these things, I neither would nor could any longer hide the same, but communicate it for the good of mankind, and for the help and comfort of the sick. And now that the well minded Reader, may perceive a difference between the old way of preparing those Medicaments and my way, I will briefly declare and demonstrate the same. I have not hitherto heard or read of any other way than this which followeth, viz. The Animals are either wholly or else some part of them, dried in the Air, then powdered and administred in Powder in some appropriate Vehicle, or else some Honey or Sugar is added to the Powder, thereby to make it into a Electuary; or else the Animals are digested (whilst new or fresh) in Oil, then pressed out, and changed into a Balsam, that so they may serve either for inward or

outward Uses as necessity requires. Or else they are made up into other Medicines, and so conected and kept for use. Or, being new, are distilled by a B., in water, the residue is by Calcination burnt into Ashes, and the fixed Salt, is (by the benefit of distilled water) extracted out of the Ashes. Some do distil the bodies of Animals, dry, or moist, in a Retort, and do get a stinking Spirit, Oil, and volatile Salt, which parts they Sever from each other, rectifie them, and keep them to use in time of need. Others do put the venemous Animals alive into Oil, or into some other Oil drawn out of an Aromatical Vegetable by distillation, and so suffocate them herein; and do afterwards use that Oil for outward and inward Uses, as is evident in the Oil of Scorpions. These are the ways hitherto made use of for the preparation of medicaments out of Animals, nor have they been fruitlesly used. But whereas I saw, that the Animals being prepared the aforementioned ways are venemous and crude, but especially when they are but only dried and powdered, and so used, and that the administring them to the sick is not without danger, because they set upon nature with too much vehemency, if any (nay the smallest) error be committed in the Dose: and besides, they do (by their ungrateful and loathsome savour) beget a nauseate, and withal considering, that the Spirits, Oils, and Waters drawn out of Animals by distillation, do for the most part smell of an EMPYREUM, and are extremely distasteful to nature; and that though the volatile Salt, and the fixt, which contain the greatest Virtues of the Animals, and may more commodiously be taken into the body than the Oil, which is plainly intolerable to sick Persons because of its stinch; yet forasmuch as in such an Operation the chiefest Virtue is burnt up, and corrupted, and that therefore the Medicament so distilled is less profitable than the crude Body of the Animal; this way and method cannot at all be accompted of as worthy the being ranked amongst the best sort of Medicines. Seeing then and well perceiving all these Circumstances, I counted it wholly necessary to bethink my self of a more profitable and better way, and such a way too, as by the help whereof, every Animal, or at least such a part of it according as it requisite, may (without any separating of the whole body into divers parts) be dissolved, and changed in its whole substance by a certain dissolving and correcting Water poured upon it, and so its venome be converted into Medicine. Now the dissolving Water, and the dissolved Medicine stand in such a posture, as that it may be again abstracted and separated from the dissolved and corrected body after its dissolution and correction, and this so corrected or purged

body may be administered in some convenient Vehicle to the sick, or else alone by its self, as shall be more clearly manifested in the following discourse.

A Universal MENSTRUUM by the help of which all Vegetables, Animals, and Minerals, are dissolved, corrected, and reduced into a most pure and most safe Medicament.

I have in my MIRACULUM MUNDI, taught and told you that Niter is the true universal dissolvent, and is operated withall three manner of ways.

1. As it is in its own proper nature and form.

2. When it is changed into a fixt and fiery Liquor.

3. When (by the benefit of the fire) it is distilled into an Acid Spirit. With these three instruments are dissolved all whatsoever is in the nature of things, are amended, and transmuted into a better and purer substance. But the manner how this is done shall clearly be taught in this Treatise, and explained, insomuch that all such as have either out of gross Ignorance, or conceited Pride, or meer diabolical hatred and envy, hitherto contemned, despised, and traduced it as a thing impossible to be done (as FARNERUS for one) may be confounded with shame, and be driven to confess, that their meer ignorance, pride, and envy, caused them to oppose the Noon-day light, and attempt the extinguishing, blotting out, and obscuring the same. And although that I have declared and described the preparation and use of the universal MENSTRUUM, both in my MIRACULUM MUNDI, and in its explication, as likewise in my Apology against FARNER; yet notwithstanding many perswade themselves, that that description is too much clad over with darkness, and that without a more accurate and plainer declaration or explication, it cannot be understood, and consequently not made use of. Therefore that such Men may have their food ready chewed, and thrust into their mouths, and may have no farther cause of labour and consideration, I will give a plainer declaration and make (in God's name, for whose honour, and for the benefit of all mankind, I have thus purposed to do) an initiation, and perfectly demonstrate, that Niter is (by the three aforementioned ways) able to dissolve, and alter all whatsoever is in the nature of things, and to reduce them into a better substance. These are the weapons wherewith I enter the list with all

deriders and haters of the truth, and do demand, if they have any better and more powerfull thing, than this universal dissolvent out of Niter, if so, to produce it; if not, then to let this alone. Every man has his liberty, (if he hath better) to publish it for the common good; but if he can't produce a better, he may well submit himself to the truth. Verily would any man discover a better universal dissolvent, he would do me an acceptable thing, and I would most readily acknowledge any errors I have committed in this matter, and would refuse my own proper writings. But that some such will arise and do this thing, I do not in the least fear. If such an one should come, we will hear and see him, and receive him with a decent reply. In the mean while we will address our selves, to the preparation of good Medicines, to the honour of God, and benefit of our Neighbour. The bettering and correcting metals, which is to be accomplished by the said Niter, is exactly described and demonstrated in the second, third, and fourth part of the Treatise of the Prosperity of my Country; in this place we have purposed to treat only of medicines. But as for the way of reducing Niter into a fixt and fiery Liquor, and also into a Volatile, Acid and fiery Spirit; we have already taught in other places of our writings, so that it is a meer needless thing, here again, to repeat the same. But because it is profitable to the lover of Arts, that he find both the preparations here conjoined, I have deemed it necessary to set them down both to your view.

The Process of turning Salt-peter into a fiery Liquor.

Take of pure Salt-peter, and such as is free from all common Salt, one pound, put it into a strong and well burned Pot or Crucible, with a Cover to it, put it into a Wind Furnace, urge it so long with Coals till it be a bright red hot, and all the Niter flow; which being molten and in flux, cast in a little Powder of good Char-coals, that so it swimming at top of the Salt peter may burn up. This Coal powder being consumed, throw in some more of the same, and proceed on thus with casting on Coal Powder so long till the Coal Powder you cast in will not take Fire any more, and the Salt-peter appear of a greenish and sky colour. Then pour it out thus molten into a warmed Morter or Bason, (for if you throw it into a cold Vessel, it will leap up into your Face) and there let it lie till it be cold. If you touch your tongue with some of this Salt, you

shall find it fiery like the Salt of Tartar. Beat this Salt into a Powder and put in into a Glass, or else set in in some moist or cold Cellar, and in few days, nay, or hours, it will be dissolved into a clear and fiery liquor, which strain through Cap Paper or a Filter (as they call it) and set it up for use.

The use thereof in the preparation of such Medicaments as are made of Animals, and also Vegetables.

Forasmuch as the use of this MENSTRUUM is already demonstrated in my first Apology against FARRNER, and in the first part of this SPAGYRICAL PHARMACOPAEA, wherein the Essences of Herbs are taught. But in this Treatise shall mention be made only of such Medicaments as are preparable out of Animals. I will here set down the way and manner of operation, whereby not only Animals, but also Vegetables may be corrected and transmuted into safe Medicaments. And here it is to be noted, that the use of this MENSTRUUM takes place only in correcting such Herbs and Animals as are strongly operative, and as it were venemous, whose malace is to be necessarily removed. For those Herbs that are good, and used in the Kitchin, and without any hurt in them, need not any correction, except one will make out of them an extract by the Spirit of Wine, or make of them a burning Spirit, and Oil, as also a fixed Salt, and conjoin them by the benefit of Art, and make them into sweet Essences, which labour is accurately described in the first part of my SPAGYRICAL PHARMACOPAEA. In this place we treat only of turning Animals, Vegetables, and Minerals into sweet Medicaments, by the benefit of Salt-peter: And in other places of my writings is sufficiently enough taught by what other ways, and those various ones too, several Medicaments may be prepared, and that without the help of this universal dissolvent, whereto I refer the well minded Reader, and proceed on here to teach the preparation of the said Medicaments by that hitherto often named fiery dissolvent, which (without any additions) is of notable effect.

The Preparation of Animals and Vegetables by the fiery Liquor of Niter, their Dissolution, Correction, and Transmutation into wholesome Medicines.

Take any Animal or Herb, what you please, if it be new, cut it small; if the Animal or Herb be dry, beat it into Powder, and pour thereto the Liquor of fixt Niter, that it may well moisten the Animal or the Herb, and may cover it all over; set the Glass in a B., and digest the venemous Animal or Herb for one day and night, in which time the Liquor of Niter will ripen the venemous Animal or Herb, and transmute it, and make a Medicine of the Poison. After the Cucurbit is cooled in the Balneo, take it out and pour forth the liquor, together with the corrected Animal or Herb into another Glass having a long neck, and pour thereon the best Spirit of Wine, or burning Spirit of Corn, and such as is well purged from all Phlegm, that it may swim on the solution of the height of two fingers. Note well, that the liquor of Niter, and likewise the burning Spirit, must be well freed from all Phlegm, so that the Spirit may not conjoin it self with the Niter, but swim on the top of it. For if both of them be watery or phlegmy, there would be a conjunction of commixtion of them both, and your labour would miss the event hoped for, and this is well to be observed. Therefore seeing that such a commixtion, is prevented by removing of the aquosity, the burning Spirit will attract to it self, the true and corrected Essence of the Herb or Animal, and leave the fixt liquor together with the unprofitable Faeces of the Herb or Animal. Separate the burning Spirit thus impregnated with the Essence, and so much that it can attract no more, by pouring it off from the liquor, and pour more Spirit thereupon, repeating this labour so long and so often, until all the Essence shall be extracted out of the liquor of the Nitre. Then take all these extractions, which contain the transmuted or corrected venome of the Herb or Animal, and put them together in a Cucurbit, in a B. M., and draw off the burning Spirit with a gentle heat, that so at length the remaining liquor, may be of a thick and dark coloured reddishness. Note well that the best part of the burning Spirit may be also separated in a B., and reserved for farther use, but its remaining and weaker part may be taken out with the extract, out of the B. M., and be evaporated in a Glass Vessel, over a vaporous B., to the thickness of Honey. For in so doing, there's no fear of burning the extract in the Cucurbit, if the B., should be over hot; and this you are to have an especial regard unto. But if the evaporation cannot be done in Glass Vessels, by a vaporous B., then when the Essence is brought to such a pass in a little Cucurbit, pour thereto some of that burning Spirit, that came first over, and presently shake it well about, and mix it well, and this will

again forthwith extract the purest part of the Essence, and leave behind a few Faeces, with a little of the fixt Niter Liquor, from the which, the burning Spirit together with the Essence, is to be forthwith separated, by pouring it off, lest it should (by any longer stay on the Faeces) draw also to it self the Salt, and so not get the sweet Savour and Odour of the Essence. But if any one doth yet desire to make the Essence more pure and more sweet, he may extract it yet a third time after the aforesaid manner, and after this third labour there will remain again some more Salt, and the Essence will become sweeter. If a diligent regard be not had hereunto, there will (for the most part) some of the fixed Salt abide with the Essence, and render it of an unpleasant savour: this admonition therefore is not to be neglected, but such a one that covets the obtaining of any good must bestow his labour with all kind of diligence.

This is an exact description of the manner of preparing most efficacious Medicines, out of the most venomous Herbs and Animals. Furthermore this is to be noted, that when the Essence is extracted by the burning Spirit, out of the Alkalized Herb or Animal, the remainder is to be boiled in an earthen or glazed Pot, even to driness, and afterwards to be made red hot, that all the impurity may be consumed by calcination, and the pure fixt Niter may remain alone, which if you set in a Cellar, and do again let it dissolve into a liquor, it will be of the same virtues as before, and thus will it be many a time, and so may the Spirit of the Wine be used for the like operation.

Now although this fixed Niter doth change as well venomous Minerals, as Animals and Vegetables, and reduce their venomosity into a wholesome Medicine; yet is it more fit for the sulphureous Vegetables, Animals, and Minerals, than for mercurial ones; and for such the Acid Spirit of Niter is more fit, though it doth also dissolve, correct, and transmute Vegetables, Animals, and Minerals; the which is chiefly observable in the Minerals, for therein may be learned the wonderful property, and the all things changing efficacy of this Fire. For Nitre crude as it is in its body, being mixed with combustible Animals and Vegetables, and enkindled, burns up all things, and drives them with the flame up into the Air, insomuch that nothing save the fixt Salt only is left remaining: And therefore this crude Niter is altogether unfit for Vegetables and Animals, if you would have any good from them. But in the venomous Minerals it performeth its office better than the fixt Niter,

or than the volatile corrosive or Acid Spirit, as shall be afterwards shown where we treat of Minerals. This I thought expedient to advise you of, and have thus done to this end, that those that are desirous of the Art may learn the divers operations of Niter. The crude Niter doth (by its flame, display its virtues upon the venomous Animals, and changeth them in few hours space into safe Medicaments). Being reduced into a fixt liquor, it dissolveth all Sulphureous Vegetables, Animals, and Minerals, the which thing the common or crude Niter, as also the acid and corrosive Spirit will never do: As this fixt liquor of Niter also dissolveth wholly the sulphureous Minerals, and leaves nothing behind save the only Faeces. So the acid Spirit of Niter dissolveth all Mercurial Metals, that nothing remains undissolved. From whence 'tis evident, that every nature doth lovingly embrace it like, and is willingly conjoined therewithall, and especially if such natures are pure and clean, and not mixed with any other things. But that you may yet better understand these things, hearken a little farther. There is no Herb, no Animal, no Mineral, that consisteth not of its three first principles, viz. Salt, Sulphur, and Mercury, but yet are these very unequal; for in one subject, the Salt is most powerful, in another, the Sulphur, in a third, the Mercury: But when in such subjects consisting of the three principles, there is not too much inequality, and that no principle bears sway over another, then either the acid Spirit, or the fixed Salt of the Niter will alike dissolve them, as is evident in many Vegetables, Minerals, and Animals, which being compounded of well tempered Principles, do admit of Solution and Correction, both by the fixt Liquor, as also by the volatile acid Spirit: For example. I take some Herb, be it NAPELLUS, or MANDRAGORA, or OPIUM, or some Animal, as a Spider, Scorpion, or Golden SCARABAEUS; I deal on this Subject now with fixt Niter (as I afore taught) and the whole will be dissolved, changed, and become a safe Medicament, (for they consist of well tempered Principles). If now I pour upon either Subject the acid Spirit of Niter, it will be dissolved therein, changed, and corrected, and put on the nature of an wholesome Medicine, as well as when dissolved in the aforesaid Liquor. Now though both Liquors, viz. the fixt Liquor and the acid Spirit do arise out of one Root, yet do they exceedingly differ in their nature, and do prosecute as it were each the other with a deadly hatred: And that because the fixt Liquor, as well as the acid Spirit, are in some sort as yet adversaries, and do not absolutely bear such sway as if they were in one Nature. For they are from one subject, and

are by the fire drawn out of common Salt-peter, and reduced into two-contrary parts and into Enemies opposing each other. But they are again conjoined, that they may mutually set upon each other, with that enmity they have received from the fire, and may overcome and kill each other, then neither the fiery Liquor, nor the acid Spirit is any more discerned, but they return unto that which they were before, and from which they were born, viz. unto Niter or common Salt-peter. Excellently well therefore say the Philosophers, make the fixt Volatile, and the Volatile fixt. HERMES also saith, that our Dragon dieth not without his Brother and Sister, many things might be spoken of this matter, but they belong not to this place, but to the fourth part of the Prosperity of GERMANY, in which is treated of the Concentration of Gold and Silver into Tinctures, but if so be that one of the aforementioned Principles, whether it be Sulphur or Mercury (for the Salt is not here to be considered) do bear overmuch sway in any subject, then both the dissolvents cannot alike dissolve that body, but that dissolvent only which is appropriated to the nature of that Subject: As for example. The seed of any Herb (though it hath a mercurial Salt) yet the Sulphur hath the predominancy, and therefore admits of dissolution by the fixt Liquor rather than by the acid Spirit. But if the Oil be separated from the mercurial Salt, either by expressing it or distilling it out of the Seed, then the fixt Liquor hath a greater efficacy of operation upon its like, and dissolves all the Oil, without leaving any part thereof behind. But contrariwise, the Oil being severed from its mercurial Salt, which admitteth of the acid Spirit only, the acid Spirit hath no power at all to dissolve it, though he be arisen from the very same Subject, as his brother the fixt Liquor is. So then the Sister answers not the brother in the like operation, and 'tis impossible for the Sister to accomplish those things that the Brother doth. But when both brother and sister are mixed together, they do again beget Children like to the Parents, viz. HERMAPHRODITES, from whence themselves had their Original, returning to simple and crude Niter, out of which there do again proceed the like Procreations and Generations of the masculine and feminine Sex. And so one birth transmutes it self into another, augmenteth and bettereth each other and that even to infinity, if it do but get its own conjugal bed, and be dealt withal in a Philosophical manner. And what we have said of the vegetable Sulphur, the same may likewise be understood of the Animal and Mineral. For such a Sulphur as is severed from its Salt and Mercury, the acid Spirit of Niter will not dissolve, but its

Sulphureous Liquor doth readily perform it, and this doth wholly dissolve the common mineral Sulphur, whereas the acid Spirit leaves it untouched. But such a Subject as participates of both Natures, viz. of the Sulphureous and mercurial one, doth admit of dissolution both by the fixt Liquor, and by the acid Spirit, whether it be a Vegetable, Animal, or Mineral. Therefore the extreame, viz. the beginning and the end, the first Ens and last Essentiality, the volatile and combustibile, and the fixt and incombustibile, are to be compared with each other, (as thus). Let the common combustibile Sulphur and which adheres to Minerals and Veins of Metals be accompted of as the beginning, and let Gold be accompted the end. The fixt Liquor now dissolves the Sulphur wholly, but cannot do so with the ripe Gold; but the acid Spirit dissolves that, and cannot at all dissolve the Sulphur. But now such as are middle Subjects and do partake of both natures, viz. of a Sulphureous and a mercurial, such as are SATURN, JUPITER, MARS, VENUS, MERCURY, LUNE; for they are dissolveable by both, viz. by the fixt Liquor, and also by the acid Spirit. But by how much the more either of them partake of combustibile Sulphur, by so much the easier doth it admit Solution by the fixt Liquor. So this Liquor doth easily dissolve these Minerals, viz. Antimony, Auripigment, common Sulphur, red Aresnick, & etc. and of metals these MARS, VENUS, JUPITER, SATURN, difficultly; LUNE more difficultly; MERCURY most difficultly; but for SOL, which is the last and best of all, it doth in no wise dissolve, because it is plainly freed by nature from its superfluous, extraneous, and burning Sulphur, and is washed, purified, and maturated into a most pure mercurial Substance. Contrariwise the acid Spirit (if it be strong enough) doth dissolve all, even from the supreamest metal, to the lowest Minerals. Sulphur only excepted, which it can't dissolve. Yet doth it more easily dissolve one Subject than another according as it is of more affinity with, or remote, from its own Nature. And therefore every Chymist may easily know the Nature and Properties of every metal and mineral by the dissolving them, with these two, viz. Liquor and acid Spirit. Note well, I have (by this means) found out what Metals and Minerals are of nearest Affinity with Gold; and this kind of enquiry is far more certain and safer than the reading of many Books; nor will it be hurtful to him if he did understand the signature of metals and minerals, and thereby know how to learn their Nature and Property; but my intent is not to treat of that, in this place, but will refer my labour to the second part of my Treatise of the Prosperity of GERMANY, where we will speak of the

Concentration of Metals and Minerals. But that I may trifle out no more time in the discoursing of the difference of metals and minerals, I will go on and describe how the venemous Subjects of Animals and Vegetables are to be dissolved by the acid Spirit of Niter, to be transmuted and ripened thereby, and converted into safe Medicaments.

The Process and Preparation is as follows.

Take either NUX VOMICA, or venemous partly coloured Toads, Scorpions, Cantharides, or such like venemous Vegetables or Animals whole as they are, that so dying (in the MENSTRUUM) they become greater and safer Medicaments, put them in some glass: As for example. Take one Ounce or two Ounces of the Spirit of Niter; put it in a glass with a narrow neck, that so it may be stopped, and put into that Spirit such Vegetables as you would dissolve; which being dissolved into a Liquor, then put yet more Herbs, thus doing so long till the Spirit grows thickish, and can dissolve no more. After the same matter may you proceed with the Animals if dead; but if alive, then to the Spirit add some water before you put the Vermine thereinto; for the too venement force of the Spirit, is to be so allayed, that the Vermine being put in alive may not presently die, but may kill himself with his own proper Poison. For if the Spirit be too strong, such kind of Animals will die in less than a moment, and not know what hath happened unto them. But now they live longer in the milder Spirit, and when they see that they must needs die, they are extremely enraged, do prick, and bite, and kill themselves with their own Poison, insomuch that the venome is increased, and the Medicine acquires the greater Virtues. So that those which thou hast put in being dissolved, add more until the Spirit becoming thick, can dissolve no more; strain this Solution through a thin Linnen Cloth into another glass, and pour thereon by little and little, or drop by drop, the fixt Liquor of Niter, that it may kill the acid Spirit, and they having lost their strength return into Salt-peter as they were before, and the corrected Vegetable or Animal may be precipitated to the bottom in the form of a Powder. When you have so done pour on some more fresh Water, or Rain water, that the Salt-peter may be the better dissolved. Then pour out all the Solution, through a thin Linnen Cloth placed in a glass Funnel, into another glass, that so the Salt-peter, which before was partly an acid Spirit, and partly a fixt Liquor, and is

again become Niter, may (being dissolved with the water poured thereon) run through the Cloth, and that corrected Vegetable or Animal may stay behind in the same, the which by pouring on store of fair water, is to be freed of all Saltishness, and afterwards to be put together with the Cloth upon Cap-paper several times doubled. This Paper will drink up all the moisture, and the remaining Animal or Vegetable Powder will stay behind: which being thus dried is to be layed up for use, and may afterwards be used either PER SE in the form of a Powder or be reduced into Pills, which before this preparation could not be safely used, not without much danger. There is besides, another way of turning Animals and Vegetables by the acid Spirit of Niter, or by the fixed Liquor into wholesome Medicaments: and the manner thereof is thus.

Those Subjects which refuse to be dissolved by the fixt Liquor, are dissolved by the acid Spirit, and precipitated with the fixt Liquor, or contrariwise those which are not dissolveable by the acid Spirit, are dissolved by the fixt Liquor, and precipitated by the acid Spirit. All being precipitated, and the Dissolvent sufficiently slain, let some more of the fixt Liquor be poured thereupon, so that it may much exceed in quantity the acid Spirit. This done, let the Phlegm be drawn off in a vaporous B., and to the remaining Liquor, let be poured as much burning Spirit as is sufficient, that so it may by extraction extract all that is to be extracted. This burning Spirit operates upon, and attracteth to it self, no other thing save the only Essence of the Herb or Animal alone, and leaves the Dissolvents untouched. But this, Essence is no ways inferiour neither in virtue or efficacy, to that which was prepared after the before described manner. And thus much let suffice to have been said of the preparation of Vegetable and Animal Medicaments. And now we will betake our selves (in God's Name) to speak likewise of Mineral and Metalline Medicaments, and see what good thing the Omnipotent God bestoweth on us by the benefit of these things.

The preparation of Metalline Medicaments is almost akin, and like to the precedent preparation of Vegetable and Animal ones, and doth herein only differ, that the most part of Minerals and Metals, are dissolved, corrected, and converted into safe Medicaments by crude and purified Niter, as the following manner demonstrates.

Take of powdered Antimony and purged Niter each alike, mix these equil parts in a covered Pot least the Mass leap out, calcine it, after Calcination pour it forth, and reduce the Mass into a Powder, and wash

off the Salt-peter with Water and dry the Antimony, which hath now lost its black Colour, and is become white. Mix it again with an equil part of Salt-peter, calcine it, and wash it, and repeat this Labour a third time. This done, the Antimony hath laid aside all its venomosity and blackness, and become white, and such a medicament, as may be most safely administred in expelling all Diseases by Sweat, the Dose from two, three, four, even to six Grains. Note well, if you use the REGULUS instead of the Crude Antimony, it will presently, in the first operation become a white Diaphoretick, and to be adhibited in the same Dose. Even after the same manner may you deprive poisonous Arsenick, Auripigment, and such like Poisons of all their venomousness, and transmute them into most safe Diaphoretick Powders. But forasmuch as the preparations of them do not correspond with every ones mind, yea and may easily injure the ignorant and unskillfull, my advice to such men is this, that they abstain from meddling with them and betake themselves to Antimony only, and to fix him well, for that they may use him with far more safety. But that I speak here of those most highly venomous Objects, I did it for this end, that even the chiefest Poisons may be corrected and transmuted into Medicines, merely by the help of Niter alone. But he that desires yet farther to render Antimony safer and better, let him use the following preparation: Take the aforesaid Diaphoretick Antimony, fixed by the help of Niter, dissolve it up in strong AQUA FORTIS: and being dissolved, precipitate it with the fixt Liquor of Niter, that it may settle to the bottom like a snowy Powder: Pour off the moisture, vapour away some part of the humidity, and set by the remainder that the Salt may shoot, and so will you have your Niter again. As for the Powder, dry it and wash it well with water, and it may well be styled a BEZOARDICUM Mineral, being a most excellent Medicine to expel all Diseases by Sweat, the Dose of which is one, two, three, four, six, even to twelve Grains, according as the Disease and Patient is. But I have sufficiently enough treated of this Medicine at large in my other Writings, and therefore needs not to be repeated in this place. So then all, Metals, Minerals, Stones, and whatsoever is in the World, may by these three ways be dissolved and corrected by Niter, either crude, fixed, or acid, and be transmuted into Medicines void of all kind of danger. Thou maist dissolve all the Metals (Gold only excepted) with the acid Spirit of Niter, and if thou put thereto a little SAL ARMONIACK, or rectifie it with common Salt, then it will likewise dissolve common Gold. But the Minerals are dissolved with the fixt Liquor of Niter, and precipitated,

and then washed with common water, and being washed are used to make Medicine with. They yield subtile Powders, according to the nature and property of their Metals and Minerals. The Powder of Gold is yellow, and is called AURUM FULMINANS, of Silver, Ashy, of Copper, Green, of Iron, Red, of Tin, and Lead, White, of Antimony, white; of LAPIS CALAMINARIUS, TUTIA, and CADMIA, Ashy: But the common Sulphur, and all the precious and common Stones, it (viz. the acid Spirit) cannot dissolve, but leaves them for her Brother, the fixed Liquor to dissolve. So then what the Sister cannot do, that the Brother can perform with ease, and that which the Brother can't effect, that the Sister undertakes the accomplishment of; and what neither of them can possibly perform, we see it possible to be done, by their Father and Mother, viz. the crude Niter, insomuch that to this subject is a power given of doing what you please. But that I may perfectly demonstrate, that Niter is able to dissolve all the things that are in the World, and may withall shew, how those subjects, which yields not to a Solution by the acid Spirit may come under the power of the fixt Niter, I will proceed on, and begin with the common Sulphur.

Take Sulphur reduced into Powder, one part, of fixt Niter two parts, put them in a Cucurbit, pour thereon twice as much water as they both of them weigh, viz. six parts. Boil them about one hour in sand, in which boiling the Liquor of the fixt Niter, will dissolve the Sulphur into a red Solution. Strain it through Cap Paper, and precipitate it by the acid Spirit, then wash it, and you shall have a white and subtile Powder, profitable in the Diseases of the Lungs. And now it remains that I shew you Flints, Sand, Crystal, all kinds of Stones both precious ones and common, which the acid Spirit is not capable of dissolving, may be dissolved by the fixt Niter, and display their Virtues, the which is thus done. Make the Flint, Crystal, Marble, or any other Stone that is meltable in the Fire into a Glass, very red hot, and presently quench it in cold Water, and dry it, that it may be powdered with ease. Take one part of this Powder, and three or four parts of fixt Niter, mix them well, put them into a Crucible, and cover the Pot, and melt them with a strong Fire in a Wind Furnace, that it may become a transparent Glass. Then turn it out, Powder it, and set it in a Glass Vessel in a moist Cellar, that the Stone may be turned into a Liquor; or else having powdered the said molten Glass, pour common Water thereupon, which will dissolve the Powder. If now you pour the said acid Spirit of Niter on the clear Solution, then the fixt Niter being deprived of its fiery virtue and force, will let fall the dissolved Stone in the form of a

Powder, which is to be washed with store of Water, and be dried, and it will be the Magistry of that Stone, which this operation is bestowed on. These Stones may likewise be digested and dissolved in a strong Glass set on Sand, with the fixt Niter Liquor, but this moist way is more slow and tedious than the former dry way which is done by melting. And besides, the Glasses themselves cannot long endure this Liquor, but are therewith also dissolved. Now these Magisteries or Stones thus prepared are profitable in the Stone, the which they do not only expel out of the Reins, but likewise out of the Bladdar, if it be not too much hardened. If you desire to make this Medicine yet better, then do this. Take the Liquor of the Flints or Crystals, that are dissolved in a Cellar after their having been melted, put it in a Vial having a long Neck, whereon, pour twice as much Spirit of Wine, but see that the Belly of your Glass be but half full; then let some body or other shake the Glass in their hands strongly up and down, and commix the Liquor and Spirit of Wine well, then will the Spirit penetrate, dissolve and render it sweet. Note well, this agitation is necessary, because if it be not thus tossed to and fro, the Spirit of Wine will stand at the top of the Liquor, and not attract the fixt Niter to it self. Now when the Spirit of Wine that you poured first on, is sharp enough, pour that out and pour on more, and when that is sharp enough, decant that also, and pour on more, repeat this operation so often, until the Liquor of the Stones be rendered sweet. Note well, the Spirit of Wine must be void of all Phlegm, for if there be in it any water, the Liquor of the Stones would be precipitated into a Powder. But he that proceeds well and rightly will obtain a noble Medicine against the Stone of the Microcosm.

N. B. After that the Liquor of the Stones is brought to a sweetness, it is to be covered over with the Spirit of Wine, in the Glass you keep it in, that so the Liquor may abide in its Liquidity, otherwise it will in a few days space be turned into a Stone in the Glass. When you would use the Liquor, stop the mouth of the Glass with your Thumb, and turn down the Glass that the Spirit of Wine may (as being lighter) give place for the Liquor to flow out by your Thumb, and thus may you take out as much Liquor as you please. I have been the more curious in describing this preparation in this place, that so no error may be committed, seeing this labour requires an expert Man, and not such a rude and indipid Sot as FARRNER is. Experience testifies that the Liquor, and the Magistry of Sand, Flints, Crystals, and such like Stones, are endued with one and the same virtues. Any one may chuse which in his opinion is best. I

commend the common white Flints, that are in the Sands and Rivers. The Magistery of these are notably conducive to weak Stomachs, nor is any thing corrupted by the same, whatsoever Diseases they be used unto. The Dose of the Powder is 14, 8, 12, 20, 30, Grains, of the Liquor, 1, 2, 3, 4, even to 10 Grains. This Liquor, wheresoever it comes, adheres to every matter it meets with if it be kept in a dry place, it becomes a natural and transparent Stone. In Man's Body, it attracts to it self its like, and carries it off with it self. There lie hid in it many other secrets, which forasmuch as they pertain not to this place, are to be found in my other Writings. Moreover there are Stones found which do not admit of Solution either by the fixt Liquor or acid Spirit, and they are to be thus tamed. Take that Stone which yields not to a Solution by the fixt Niter Liquor, nor by the acid Spirit, beat it into Powder, then mix it with three times as much of the Powder of pure and well dried Niter. Then with this mixture fill a Crucible half full, take up a Coal with your Tongs, and put it into the matter, and hold it hard on, least the flame throw it clear out again. So the Niter being kindled by the Coal doth (together with the Stone) flame and burn up, and cause such a speedy and vehement Fire, that the Stone is thereby penetrated and opened, and may (after this operation) be dissolved with common Water. This done, the Solution which hath imbibed (or which contains) the dissolved Stone, is to be purified by passing it through Cap Paper, and to be precipitated by pouring in of the acid Spirit, that so the Stone may settle down in the form of a Powder, the which is to be washed with Water, to be dried and kept for use. Thus now have we dissolved all the Metals, all Stones, all Vegetables, and Animals, and transmuted them into Medicaments. And were there yet any other thing in nature besides these subjects, or could there be found any thing else, I would have taught its Solution by this my universal MENSTRUUM. But forasmuch as I find nothing else besides Vegetables, Animals, and Minerals, as likewise all kinds of Stones, yea and Glass it self, nor can find ought besides, it will deservedly remain an universal MENSTRUUM, and Dissolvent (though the moamish deriders, and brethren of ignorance, and haters of the truth, split for anger) constant, unconquered, and incomparable, as long as the World stands. As to its efficacy in bettering and correcting Metals, the second, third, and fourth Parts of my Treatise of the Prosperity of GERMANY will testifie, for therein we treat of the concentration of Metals. But as for such other mysteries as concern true Hermetick Philosophy, and that lie hid in this wonderful subject, they

are accurately and succinctly described in my Treatise of the Nature of Gold, and of the concentration of the Elements, in which Book the studious Reader may delight himself with divine and humane Miracles. So now we have proved and demonstrated, that Niter is an universal MENSTRUUM and Dissolvent, seeing there is nothing in the nature of things that is able to resist its dissolving virtues; nor can its like be found out. Well therefore may it most deservedly remain, as in very deed it is, and as 'tis accounted of both by my self and all skillful Chymists. But now if any one shall object and say, that the before produced proofs are no ways satisfactory to him, neither do demonstrate that this dissolvent is also profitable as to the Philosophick Work, I do not intend to answer him, nor will I so open my Bosom to such Adventurers as ARNOLDUS did to LULLY, but leave secret things in a secret place. I have spoken enough, and do also speak much in my Treatise of the concentration of Heaven and Earth. He that understands not my sayings, and doth as yet despise them, has no reason himself amongst the Adeptists and Sons of HERMES, but rather is of the rank of the FARNERRIANS sodality, and must remain at the Hogs Trough.

The Use, Power, and Virtues, of the Medicaments out of Vegetables, Animals, and Minerals: The Composition whereof we taught above.

As concerning Vegetables, some few of them there are that need correcting by the universal dissolvent. For such things as are in their own nature whole and sound, need not any Medicament. For Rosemary, Fether-few, sweet Marjoram, Sage, Thyme, and such like Herbs needs no correction, but may be reduced into their sweet Essences, according to the ways that I have prescribed in the first part; but those Herbs that are more strongly operative, and used in medicinal affairs, are not without danger, such as are HENBANE, HEMLOCK, MANDRAKE, OPIUM, TOBACCO, NAPILLUS, LEVANT-BERRIES, NUX VOMICA, & etc. these must be amended by a good correction, or else can they not safely be taken into the body. If they be distilled by the fiery operative MENSTRUUM and corrected thereby, (as we shewed in the foregoing discourse) then may they be taken into the Body most safely, and without any danger, and will perform things wonderful in Medicine. And whatsoever was a Poison before is afterwards rendered a Poison subduing Antidote. For Example, HENBANE, MANDRAKE, OPIUM, have by their nature a stupefactive power, and do

suppress the vital Spirit, do infect, or destroy, the HUMIDUM RADICALE, do procure overmuch Sleep, yea, do close up the Life in perpetual Sleep. But now those Herbs being corrected by the force of the fiery Water, and being dissolved of their Poison, do no more hurt, but a lay all inward and outward pains, do pacifie the vital Spirits being provoked and enraged, do compose all disquietudes with a sweet pleasant rest, do expell vanemous humours out of the Body by Sweat, and do by reducing all things into a quiet State, heal many Diseases. The CICUTA or HEMLOCK, NAPPILLUS, LEVANT BERRIES, NUX VOMICA, & etc. do not only cause a most deadly Sleep, but do also provoke most vehement vomitings, and make most accute pricklings in the body, and deprive Men of their Senses and understandings, and do at last bring on Death, if they be admitted into the Body in too great quantity, and are not drawn out from thence again by strong vomitings. But such Herbs being corrected, and changing the Poison into wholesome Medicaments, do no more cause such horrible and dreadfully painful Symptoms, but by penetrating the whole Body in a harmless and insensible manner, do take away all obstructions, and cast forth all hurtful things out of the Body, by sweat, urine, and stool, and frees the inward bowels by purging them from all impure humours, and do happily take away occult Diseases. And now if they did before load the head with a very great heaviness and render it mad and unsound, it doth now mundifie it, and purge it, and free it from grievous and obnoxious Vapours, and do comfort the Brain and make Ingenuity or Memory better. So that what they did corrupt (before their correction) they do now (after their being bettered) amend and refresh it. But however you are to have good regard, that you be carefully provident in the use of these Medicaments, that you exceed not a due measure, and so commit an error, for it is not lawfull to play with such kind of penetrative Medicaments.

The strongest purgative Medicaments, as ESULA, CATAPUTIA, STAVESACRE, GUMMS GUTTA, and such like, being dissolved in this MENSTRUUM, and precipitated, do lose their vehement, and as it were venomous quality, and become safe and gentle purges.

N. B. You are here to observe (as concerning this Solution) that forasmuch as the Seed of ESULA, CATAPUTIA, STAVESACRE, as likewise GATTAE GAMBOGIA, and SCAMMONY, are of a fat and resinous nature, are not to be dissolved with the acid Spirit of Niter, but with its fixt Liquor, or better with the Spirit of Wine corroborated and alkalized by fixt

Niter, and to be precipitated with the acid Spirit. And so with the same Spirit of Wine, being made more strong by the addition of the fixt niter, all Gums that have a fat quality (may be thus dealt with) and contrariwise such as are not fat may be dissolved with the acid Spirit, and precipitated with its contrary Liquor. So likewise all bitter Juices, as Aloes, Myrrh, and the like, being therewith dissolved and corrected do acquire a more sweeter and more grateful Savour. It is also very fitting, for the grievously smelling Gums, as AFFA FAETIDA is, and for correcting other such like stinking things arising from Animals or Vegetables, and so spoil them of their grievous Odour, and for correcting them into a gratefull smell. Insomuch that some things that emit even almost an ungratefull stinch may be so transmuted as that they may afterwards yield a pleasant smell. And although that I made some mention of this Work or Operation some years ago in the first Book of my Philosophical Furnaces, where mention is made of the Spirit of Salt, yet will I not leave it off so, but describe more, yea and compendiouser ways too in my third part of the SPAGYRICAL PHARMACOPAEA, for effecting such matters, and thereto refer the studious for the preparing of pleasant and efficacious Medicines.

As for such Animals as serve for the Kitchen, as Beef, Mutton, Pork, Hens, Geese, and such like, also Fishes and Birds, they need not much correction. Those of them that are a year old or more may be boiled with Water, Salt, Spice, Wine, and Vinegar, & etc. the younger may be roasted on a Spit. These are not hurtful to such men as are in health, if they feed on them and drink after it a good draught of good Wine or Ale, that so they may thereby wash down into the Stomach any such matters as might stay by the way in the Throat, & etc.

If now any one would make use of venomous Worms, and Insects in Medicines, for sometimes they perform far more in Medicine than Vegetables can, as experience witnesseth, they are not to be adhibited without correction. But I do not here understand the Kitchen correction, which is done by Wine, Sugar, and Spices; but such an one as in which all the parts remain together, and are corrected and amended by the fiery MENSTRUUM, and that without the addition of any other thing as we taught before. And being on this wise corrected, they do not only safely conduce to a Medicinal help in desperate Diseases, but do also become of greater assistance and comfort to many a sick Person, and purchase to their Authors a greater honour. It is well known even to blind Bayards

and Barbers what effects sometimes the great Earth worms, SCARABAEUS'S, CANTHARIDES, ASELLI or Pigs-lice, and such like Urine provoking Insects do effect, being administred to the sick, crude, dried only and so powdered; he that desires to procure a good quantity of Earth-worms, let him but thrust a stick into the Earth, and stir it to and fro thereby to disquiet the Worms, for they will presently guess that the devouring Mole is at hand, and will for fear creep by heaps out of the Earth, so as you may then easily take them. If any one baths the Worms themselves, let him take that Earth which the Worms do cast out to the top of the ground, after a warm Rain in the Spring time, and is like small bunches; as if they should say, give us our lives for this Earths sake; and from thence you may extract an Essence, which will be as profitable to you as if you took us: N. B. The MERULAE or Blackbirds seeks after this Earth and carries it to her young ones laying in the Nest, which thing they would not do, did it contain no good in it, but would rather take the Worms themselves and carry them. A Dog which hath devoured many bones seeks out for some clean place to dung in, either on a smooth stone, or on the grass, as that he should say, This do I give you by way of thankfulness for the food which you have bestowed on me, keep it and use it according to your knowledge. N. B. The greatest Virtues of Animals are placed in their Excrements, and not in their flesh. Next the Excrements are the superfluties of the bodies, which (in men) are, the Hair, Teeth, and Nails; In Beasts, the Hairs, Teeth, Hoofs, and Horns: In Birds, the Claws, and Feathers, & etc. And that the MAY Worm frees from the Gout and Stone; See Doctor WIERUS, he hath written a peculiar Treatise of the Gout, and of the wandering or moveable pains of the Joints, and of the intrinsecal and hidden Scurvy, and other such like Diseases, and which are commonly accompted of as uncureable: all which he teacheth the removal of, by the means of the MAY worms, or unctuous SCARABAEUS'S. Nor indeed is it without ground, that there is sometimes more effected by such abject and contemptible Vermine, than by the most precious and highly esteemed Compositions and Vegetables: This now they do crude as they are, and uncorrected. But if the great Earth-worms, and principally, their Enemies, viz. those black, smooth, and many footed Vermine, that suck from the Worms their Juice and Strength; and likewise those broad, and partly-coloured, venereous small Vermine, which we have before mentioned (if all these I say) be corrected by the fiery MENSTRUUM, they would not only drive forth Urine, and the Stone, safely and without hurt, but would withal most notably strengthen the nature of

Man, and be a great comfort to many debilitated Gallants. The green SCARABAEUS'S, the CANTHARIDES, and green Flies, being all of a venereal Nature, do (being corrected) not only drive forth the Stone and Urine, but do also wonderfully shew their efficacy in the Foot Gout, wandering Gout, and other grievous Diseases which have already gotten deep rooted: But that black and slow creeping MAY worm, or unctious SCARABAEUS doth operate the most efficacious of them all, and may be plentifully enough had in the Months of MAY and JUNE. The whole knack of the business doth consist in this, that such Vermine be well corrected with the Liquor Alkahest, and so prepared before they be made use of. As for those great and horned SCARABAEUS'S, that live upon the Juice and Rosins of Nuts, Cherries, and Plums, and are wholly of a Balsamick Nature, if they be corrected, I do highly encourage the use of them both inwardly and outwardly, viz. when the internal and external Members are tormented with most vehement pricking Pains and Torments. As for Emmets or Ants, they have a wholesome and efficacious Balsam, and are healers both of inward and outward Dolours. But the chiefest of them are those that live in Woods wherein are store of Pines, and Fir-trees, and do there feed upon the Rosins of the Trees, and do not as the others do, live upon leaves and grass, but do in the Summer Months store their little Holes with the small Grains of those Rosins for their Winter food. And this the Inhabitants of those Woods know full well, and do seek after it and sell it the Druggists instead of Mastick. For it answers to the Mastick that comes out of INDIA in efficacy, virtues, form, and odour, and happily we might not need that Gum, knew we but how to get and use this. There is great variety and plenty of suck like Insects as these, which without all question may be of great use in medicine; but seeing they can't be gotten in such plenty as the Vegetables and Minerals may be, the use of them is forborn, and rarely are they sought after. Nor indeed is it necessary to seek after and fetch from far, such things as we have present before our Eyes. The drift of my writing is this primarily, that I may demonstrate, that there are in the universal MENSTRUUM, such virtues as are able to correct all venemous Animals, and deprive them of their Poisons, and to convert them into wholesome medicaments, for the honour and renoun of it, was I even constrained to write these things. And as to its energetical Operation on venemous Minerals, it is sufficiently enough known, and doth most clearly appear even in its effect upon Antimony alone, the which being burnt twice or thrice with common Niter, is wholly deprived of its blackness, and clothes it self

with a most white colour, and becomes a Diaphoretick and an all-evil resisting Powder. So is it to with Arsenick and Auripigment, those most vehement Poisons, which may be so changed in a few hours space, as that they may be taken afterwards into the Body without any hurt or danger, and will subdue and expel the greatest Poisons, though indeed there's no necessity of making use of those venemous Subjects, seeing there is plenty enough of other means. Tis sufficient that we have shewn, that Niter hath such notable virtues, as to be able to invert the venemous Nature of every Vegetable, Animal, and Mineral, and of transmuting the Poison into a wholesome Medicament. Now because the Animal virtues are more efficacious than the Vegetables, and that the Minerals exceed them both, therefore by good right are those Minerals of greatest use in medicine, which be most efficacious, most sweet and most safe. But yet we would willingly have the Animals and Vegetables to retain their own dignity and station: And for the better discovery of the difference betwixt these, and that my Neighbour may be the better and more sincerely served, necessity doth even require a larger explanation. This therefore is generally to be observed, that by how much the riper the Minerals be (and so 'tis with the Animals and Vegetables) by so much the nearer they are to the Sun, and abide therein, so much the safer and securer may they be taken into the Body. All Herbs, Vermine, and Animals, that delight in a warm Air, and love to abide therein, are never infected or impregnated with so great a Poison as those are that delight rather in obscure, shady, and darksome places. For NAPELLUS, MANDRAGORA, CICUTA, and such like Herbs are never, or at least most rarely, to be found in other than dark places that are shaded over. And so the most venemous Animals and Vermine, do most willingly take up their abode in holes of the Earth, in cold and darksome Dens; and by reason of the want of the warm Air remain venemous, and do necessarily hurt mankind. But being digested by the Liquor of fixt Niter, they deposit their venemous quality and become wholesome Medicaments. So then all the maturation of things consisteth in heat, but Poison consisteth in cold, witness Wine and the Fruits of Trees, the which being ripened by the solar heat, men may feed on them without hurt, but if they be eaten raw and unripe they corrupt their Stomachs. Now as we have said of Animals and Vegetables, the same is also to be understood of the unripe minerals and metals. By how much the unriper and cruder they be, so much the more do they hurt, and are unfit for the making of medicine. And as for metals, they do by little and little, and step by step go on towards

their perfection, and end: Like as an Infant doth by little and little arrive to its highest degree of age. And as there is more to be found in a man that is arrived to man's Estate than there is in an Infant, so is there in minerals and metals that have in long success of time attained to their maturity. And forasmuch as in them may be found, most safe, sweet, and efficacious Medicines, I have deemed it necessary briefly to detect their dignity and degrees, and shew the Ladder as it were, or Scale, wherein the metals stand in order, and how by their signature that perfection which they have gradually arrived unto, may be known. I do resemble the mines of metals to a Tree, thus, SATURN is the Root, MARS the trunk or body, JUPITER the bark that covers the Tree over, MERCURY the Juice that sticks between the bark and the trunk, VENUS the green leaves, LUNE the flower, and SOL the fruit. The ancient Physicans or Naturalists, compared the seven principal metals with the seven Planets, the which comparison squares notably well with them. For the Planets and Metals have a mutual correspondency with each other. The Chymists ascribe Lead to SATURN: TIN to JUPITER: Iron to MARS: Copper to VENUS: Quick-silver to MERCURY: Silver to LUNE: and Gold to SOL: And even as the Planets do excel one the other in brightness, virtues, and other things; even so do the metals, and this their nature informs us of, and their different signature demonstrates. Verily when the ancients would mark out to us a perfect thing, they described it under the form of a round Circle: And by how much imperfecter the thing was, by so much the less rotundity did they give unto it. The Character of the Sun is SOL, viz. a Circle with a point in the midst: The Circle denotes the Golds perfection, the point in the middle of the Circle signifies the Original of perfection. The sign of Silver or the Moon was the LUNA: which consisteth of two half Circles, and tells us of its half perfection: So is it with the other signs, and signatures of the other metals. How much the nearer they approach to a roundness, so much the nearer are they to perfection, and so on the contrary. The Sun being the noblest amongst all the Stars, doth also yield and make the noblest metal, viz. Gold, the which is likewise to be observed of the other metals. But by how much perfecter the metals be, so much excellenter are the medicaments that proceed therefrom. SATURN or Lead, is not much profitable for the inward use of the body, except it be in the Plague, and in other most hot Diseases. Being outwardly applied it dries up the moist effects of the body, and moist Ulcers, and healeth heat and all the external effects arising therefrom. JUPITER or Tin is somewhat

hotter than SATURN, but yet is withal very dry. MARS or Iron is hot and dry. VENUS or Copper is hot and moist. MERCURY or ARGENT VIVE is hotter and moister. LUNE or Silver is of a midling heat and moisture. SOL or Gold is at length of temperate heat and moisture. If now any good thing be made out of Gold, it corroborates the heart as being the most noble member of the body of man. And so in like manner, Silver doth the brain: ARGENT VIVE the Liver: Tin the Lungs: Iron the Gall: Lead the Milt or Spleen: and Copper the Reins. Thus have the ancient Philosophers and Physicans distributed the metals and distinguished them, the which I leave as I find it, though perhaps some of them may yet admit of another distinction. But so long may they remain (as they are) until ELIAS the Artist, shall by his coming release us of our Errours. Amongst the Minerals Antimony is the Chiefest, in whom the Virtues of all the Vegetables, Animals, and Minerals, are collected and concentrated into one, as its signature declareth. For the Philosophers have signed it with a round Sphere, by which the Earth is deciphered, and on it a cross pur, and is without doubt for this reason, because the Earth never produced any fitter Subject for medicine, and this is attested by all true Chymists, as may be read in their Writings; but especially in BASIL VALENTINE'S triumphant Chariot of Antimony, being a Treatise he wrote in honour of this Mineral. The same thing doth that Philosopher testifie, saying, common Gold and Silver do not effect it, but their first Ens does it. Now that Antimony is the first and true genuine Ens of Gold, is not only testified by all the Philosophers, but also daily experience it self witnesseth the same, from whence it is clear as Noon day, that Antimony is rarely to be found in any other places but in Gold Mines, nor is there (besides) any Antimony but what is pregnant with Gold and other some less. Nay farther, amongst the very Veins of Gold it self is Antimony often met with, and may therefore undeservedly be stiled an unripe Gold. I my self have seen a piece of golden Vein, which was digged out of the Gold Mines, and contained some pounds weight, in one side there was pure Gold, mixt with the hard Flint, on the other side was a black Vein of Antimony. There is a place in GERMANY called Gold Granack, nigh which in the SUDETIS Mountains called FICHELBERG by the GERMANS, was found heretofore much Gold, but now at this day is there digged out only Antimony, cleaving on to the hard Flints and Rocks. And herewithal is immixed a golden Marcasite, which being separated therefrom, and prepared after a due manner, becomes a most excellent Medicament, of which we shall hereafter make mention. Further, had we

not this testimony of a daily experience, yet have we the Witness of the true Alchemy, which doth most assuredly affirm, that true Gold may be by the help of Art be extracted out of Antimony. Nay more, this incomparable Art, doth not only perform this, viz. of bringing Antimony to the true ripeness of Gold, but doth also so change the Gold (by extracting its Soul) that it is no more Gold, but is plainly indistinguishable from any REGULUS of Antimony both as to the form, volatility, nature, and properties of the same. And although an infinite number of men will contradict these sayings of mine, yet shall they never draw me from this my opinion, for I believe but what my Eyes have seen. One Eye witness is of more value than ten hear-say ones. Such as do gainsay these things, do build on no other foundations save such as they have gotten by reading or hearsay, and what will not at all correspond with experience. Well, I will remain stable in my opinion and in very truth demonstrate, that there is no subject to be found in the nature of things, that may be preferred in Medicine, before Antimony, so that it be but duely brought into its true Essence. I confess that whilst it is crude and yet unprepared, it is a mere Poison, and the use thereof is accompanied with a great deal of danger. And such as do use the common glass of Antimony, and other Medicaments made thereof after a rude manner, and so hurt the sick, must impute the blame to themselves and not to Antimony.

I have mentioned in my MIRACULUM MUNDI, and in my first part of my SPAGYRICAL PHARMACOPAEA, the preparation of a Medicine out of Antimony, and have called it a PANACEA. This now out strips the capacity of very many rude and ignorant men, to whom it seems unlikely and impossible, that a Medicine of such wonderful efficacy should lie hidden in so contemptible and base a thing as to deserve such a Title as a PANACEA: but especially seeing some unskillfull men, have instead of it, administered to the sick crude Antimony, and by saying it is my PANACEA have with a wicked boldness deceived men, and have hereby brought an ODIUM and contempt amongst very many men, upon this true Medicine of, mine. Amongst these is that faithless FARNERUS none of the least, yea rather is more eminent or standard-bearer to the rest, and such a one as may rightly be termed the blot and scandal too of other men. For my part, he that lists may persecute Antimony with as much hatred as he pleaseth. But whereas I have already praised it, and the thing doth withal concern my Neighbour's profit, I could not omit yet farther to magnifie and exalt it with greater praises, and in very deed confirm

this truth, viz. that such a Medicine may be made thereof as I have described, and therefore every one that judgeth of the truth without prejudice must confess, that there is not a better, an effectualler, or a more harmless medicament, and purchasable by a meaner price, insomuch that both rich and poor may enjoy the same, if so be it be but prepared and used as it ought. But that he who is studious after good medicaments may withal see, that I have not spent my labour altogether on Antimony, but on other Subjects too, I will adjoin the description of the preparation, use and efficacy of other Subjects, and will take care for the preparation of those medicaments for the benefit of mankind, and of the sick, and for the distribution of them amongst the needy. For by this means shall I satisfie my conscience and shall not be accused thereby of burying the Talent given me, out of envy and hatred to my Neighbour. And whoever he be that hath. any good thing, let him make it common, and being moved with pity and commiseration become serviceable unto his Neighbour. But if he neither hath, nor knoweth ought better, let him desist from contemning this, and omit despising the things he is ignorant of. And let him not deprive the miserable poor sick people of such things as himself cannot give, that so he may remain an honest and pious man. But as touching the Medicaments, which are here treated, of, they are indeed but few, however they are such as may next God be safely confided in.

I have formerly written of preparing a PANACAEA of common Antimony, and taught its way of making. But whereas the description is dispersed in divers tracts, and is obscurer thereby, and haply one man may not have all those Treatises, I have judged it expedient to repeat that description in this place, and to mention it in this Treatise.

The preparation doth for the most part consist in the Calcination by Niter, which corrects and changes the venome and immature Quality of the Antimony. Then afterwards the pure part is extracted by the Spirit of Wine, and becomes a tender and spadicious (or light-red) Powder, and can effect those things, which I do here ascribe unto it. It may be taken in a morning before you eat, either in Wine, Ale, or some hot Broth, or in a soft pouched Egg, or roasted Apple, and fasting some hours after it until its operation be finished. The Dose is 4 or of a Grain, or 1, 2, 3, or 4, Grains at the most for one time, regard being had to the Age and Disease, concerning which, the well minded Reader will find more written, in the first part of this SPAGYRICAL

PHARMACOPAEA, and in my MIRACULUM MUNDI, but yet I will here likewise annex it for the benefit of the sick.

Of the common use of this Medicine.

This Universal Medicine may safely and without any kind of danger be used in all the natural Diseases of new born Infants, as well as in those of years, and strong people, and may be used I say without any danger, and in so small a dose as may not move in any one either a loathing or a nauseate, as these large Cupfulls of the common Potions are wont to do when they are drank down. For that dose exceeds not 1, 2, 3, or 4 Grains at the most, and may most easily be taken down in a spoonfull of warm Broath, Wine, Ale, Water, or Milk, as the necessity of the sick requires. For if this prescribed dose be observed, it operates after an invisible manner, and strengthens the radical Moisture, and purgeth and expelleth out after a wonderful manner, every hurtfull thing (by little and little) out of the whole body, if it be daily used, (or every second or third day) once each day according as the condition, or necessity of any one requireth. It defendeth every body from all hurtfull Causes and Diseases, and admits not the least venomous Air, but if the Dose be augmented, it doth also display its virtues, by a visible operation, and drives out by Sweat and Urine, or Spittle, sometimes upwards and downwards, every noxious thing, and operateth even as you will have it, according as your dose is either more or less, and as your Disease needeth. A dose that is very small and void of arty visible operation, is wont to heal many Diseases, yea and the greatest part of them. But some Diseases there be which have deep rooting, and do therefore require a visible operation, forasmuch as they cannot be expelled with a small and invisible operating dose. Every one therefore that prepareth and administreth this Medicine, must accurately observe this direction, that so (having regard to the Disease) he neither exceed nor come short in the admisistration of this Medicament, but by a right using of the same, he may obtain praise and glory.

But that the whole matter may be the better and more clearly apprehended, I will set down the use of the said Medicine, according as my self have experienced it, in the most grievous Diseases, that so the sick may be instructed and helped, and the less Errours committed.

In the Plague and other raging burning Diseases, and contagious Fevers, this Medicament doth (next to God's help) preserve every one that takes it daily, in this proportion, viz. to Infants $\frac{1}{2}$ a Grain, to those of a midling Age, 1, 2, or 3, at most. But if any one be infected by either of these Diseases, then the dose is to be doubled according to the parties age, or trouble, that the sick being well covered may sweat. If one time sufficeth not to free him of this Disease, the dose of the said Medicine may be repeated the day following, or the third day, and so is it to be proceeded on with, till the Disease being weakened is cast forth.

This way of preservation and curing is not only to be observed in the Plague, but in all contagious Diseases that, assaults with heat or cold, and in all kind of Fevers whatsoever. The sick need not any other Medicaments, for this is powerfull and effectual enough; provided you pray seriously, therewithall, that it may (by the help of God) drive away that, abominable and detestable Disease the Plague, and the pricking paining Pleurisie, with the other Fevers. Nay farther, there is no Medicament, no not of the best that performs what this can. In the Epilepsie, or Convulsions of Children, of whom a great Number destitute of such help die, this PANACAEA is a most experienced and certain remedy for them, and is to be administred to a little Infant presently after its Birth, the quantity of the $\frac{1}{2}$ part or $\frac{1}{4}$ part of a grain, in a little Milk, or else in some warmed fresh Butter, and is to be repeated again the third and eighth day following. But if it should be so; that after some days, weeks, or months, the fits do again come, then let your Dose be somewhat stronger if the Child needs it, and be so often reiterated until the Disease be wholly subdued and carried off. I do most highly commend this Medicine to all Mothers, for that abundance of Infants (otherwise healthfull and sound enough) are without any help, snatched away by the violence of Death. And here the error of some Physicans deserves to be taxed, who administer to the poor little Babes, whole Glass-fulls of the Water of Pearls void of all kind of Virtue. Also the Powder of BZOAR Stone either with, or without the Water, together with the infusion of such like unprofitable things.

Such Men as are of riper years, may daily use the Dose of one, two, or three grains, and it will profit them. If not daily then may they repeat it every third or fourth day at least, and so continue until the Disease being subdued pass away: Tis needless for them to use any other

kind of thing, only to observe this direction, viz. that day that they do use this Medicament, let them shun the cold Air, and abstain from Food three or four hours at least.

In the Leprosie, and other like detestable Diseases of whatsoever name they are called by, and in every kind of Scabbiness, there is not to be found any Remedy, whereby those effects are more easily and without any trouble or labour, taken away better than this, which never fails your hoped event, provided the sick be so strong as to brook the Cure.

In that detestable and venomous Disease of Whoredom usually called the French-Pox, there is nothing can be administred safer and securer than this Medicament, if the Dose be but so much augmented, as not only to cause Sweat strongly, but also to provoke Vomits and Stools; and you are so long to go on with using this Medicine every other day, until the Sick be well, which may be in some eight or fourteen days.

He that is overwhelmed with the Dropsie, may take one Dose every Day, and forbear eating (for some hours) after the use of this Medicine, (the which is necessary to be done in other Diseases also) but let him that takes it so as to work strongly, proceed gradually from one grain to two, & etc. until it causeth a kind of nauseate (but without vomiting) in as big a Dose as is needful, and as the Patient can well bear. Which being thus done, the Dose is afterwards to be lessened one or two grains, and the lessening to be continued until all the Water be cast forth by Sweat, Urine, and Stool, and the Sick become as healthy as he was before. Nor is there any reason why any one should doubt of radically taking away this Disease, (except it be plainly deplorable or desperate) by this my PANACAEA only forasmuch as experience demonstrateth it more clear than the Noon-day Light.

In the Gout (a Disease accounted by the common Physicans for incureable, as well as the Leprosie and Dropsie) doth this Medicament perform wonderfull things, and doth effect more in a short space of time than any one would either imagine or believe, provided it be rightly administred. For it doth in a short time draw back the affluence of noxious humours, and brings them forth out of the Body after an invisible manner; so that, Day after Day, the pains do by little and little remit and abate, the tumours lessen, and the Fit becomes more tolerable, comes the slower, and at length vanisheth for altogether. As for the Dose, you are to observe the same instructions that we gave you

but now for the Dropsie, viz. that you daily make the same addition unto one grain so long till you cause a nauseate (but no vomit) and then must you again lessen it one or two grains. The Patient must do thus daily on a fasting Stomach, (and keep himself warm and abstain from Food four hours, after the use of this Medicament) as long as need shall require. Haply the things which I here mention, will meet with many incredulous Men, and such as will not believe it possible, for such a Disease as hath been hitherto esteemed incurable by almost all Men, to be rooted out by the aforesaid Medicament; the Opinion of such Men I confess that I cannot take in bad part, forasmuch as even I myself was but a few years since (before I had experienced the wonderfull efficacy of this Medicament) of the very same Opinion. But after my experience had taught me to judge otherwise I do truly and faithfully affirm, that this Disease is in no wise incureable, but may (provided it be not too inveterate, and that the strength of the Sick, either through old Age, or Debilities, hinder not the Medicines operation, or that God himself withdraws not his own blessing) by a good and sutable Medicament, be, if not radically rooted out, yet for the greatest of it expelled. Now it is not to be thought, that he who useth this PANACAEA may be at his choice to live as he list, viz. either soberly, or to stuff his Stomach daily with hurtfull and forbidden Food, and to swallow in Wine as he pleaseth. No such matter, such Men err most hugely, for even the Philosophers Stone it self, that is, the so much famed rooter out of Diseases would not help there. For whatsoever those most excellent Medicines do mend in the Fore-noon, and correct, the After-noons Surfeiting and Gluttony, and the so large excess of Meat and Drink, will again destroy and corrupt. Nor is there any room for the Opinion of those Men that think to be freed of this Disease, by a bare Abstinence from Wine: No, this Disease comes not always from drinking of Wine, for it is most evidently known, that sometimes even the poorest of Men that never drank Wine are afflicted with this Disease. And therefore the fault is not wholly to be imputed to the Wine. Every kind of repletion or overfilling whether with too much Wine or Ale, may procreate and encrease a Disease, but that is not the only or sole cause. For there are many other causes, from whence this Disease is wont to arise. Verily, often being wrathfull doth most vehemently disturb the Family, as it were, of the internal Bowels. Lust, and an often use of Venery (which is the usual attender and follower of Drunkenness) doth vehemently enervate and debilitate the strength of the body. From hence nature being enervated and debilitated, is not able to

expell out of the body the copious relicts and excrements, remaining of the too much abundance of meat and drink, and therefore those excrements abiding in the body and exercising their powers without control, do produce most grievous Diseases. For that part which nature is weakest in, there doth the Enemy make his first attempt, according to the usual GERMAN Proverb, every one climbs over the Hedge in that place where it is lowest. The same doth for the most part fall out in the procreation of this Disease, viz. when the body is loaden and filled with overmuch Food and Drink, for the body being overwhelmed with overmuch Wine, and then an immoderate coition or act of venery presently following thereon, doth much exceedingly weaken the body. For nature being by this means weakened, hath not strength enough to expel those remaining excrements, which soon get Head, to the great hurt and detriment of the whole body, and do make themselves a fixed seat, the which is to be well heeded in this Disease.

Besides this Medicament doth resist all the obstructions of the Milt and Liver, (which corrupt the Blood, and stir up most grievous Diseases, as the Scurvy, Joint-Aches, Erisipelas, continued Headaches, weakness of the Limbs, a Stinking Breath; and in Woman a suffocation of the Matrix, a suppression of the Months, panting of the Heart, Swoonings, the Lipothimy, and many other such known, and unknown Diseases) far more efficaciously than all other Medicaments do. All these aforementioned Diseases are healed by the said Medicine, being taken oftner or seldomer every Week according as the Disease is, and you will see wonderful effects produced.

I commend also this Medicament to all those that employ themselves in Surgery, that they respect it as the chiefest Remedy that they can get. For being daily given in a small Dose to those that are wounded, it heals all new wounds in the Flesh, without the assisting help of any vulnerary potions, and external applications of Emplaisters that are compounded of so very many simples. For it withholdes all Symptoms, and advanceth healing even from the very bottom, and so to the external parts, and doth also consolidate; but this is to be understood of those wounds in which are no hurt or broken bones, for as for these the manual Arts is requisite, which may again set the Bones in their due order and place. Likewise deep Stabs are to have Tents used to them according as the Chirurgeons order is to apply them. But no external thing need to be used besides, save only the Patients own Urine and Salt-Water,

wherewithall the woulnds are to be washed, and after washing, to be covered with pure or clean Linnen, that the coldness of the Air hurt them no.

But if wounds be dangerous and over great, then may also be applied some vulnerary Balsam, and Plasters made of the Flores of Minerals and Metals, and done up with Wax, Turpentine, and Oil: (Such Emplaisters I have taught the composition of in my other Writings). So that there's no need of so many Oils, Unguents, Emplaisters, and such like, to be applied to new wounds if this medicament of mine be daily administred to the wounded Patient.

This medicine doth operate even to admiration in open Fistulaes, rotten and stinking Ulcers, nor is there any need of outward remedies, save haply some Mineral Balsam to keep the Ulcer clean, and some Plaister made of common Wax and Turpentine to keep off the cold Air. For this Medicament doth begin its healing even from the very bottom, and carries it on very successfully even to the outer Skin, and doth thoroughly consolidate and perfectly cure all Ulcers, without any other external remedies than aforesaid.

Having then well considered these things, and that every one cannot prepare the prescribed Medicine, and yet very many may be found that would willingly partake of the same: It seemed good unto me to adjoin this admonition, that they that know how to prepare it, be entreated not to count it burthensome, but rather being moved by a Christian compassion, readily make such as are ignorant, of the manner of preparing it, partakers of the same; And not to mind wholly their own profit, according to the custom of this perverse world, and the scraping up of store of wealth, but to be well content with an honest and just reward for their charges and labour which they have bestowed. And forasmuch as the often spoken of Medicament, if sent abroad, either in a Liquid form, or in the form of Powder, into other parts, cannot be in due manner used by every body, because an Errour may easily be committed in the measuring of Drops, and in weighing of Grains, and so more or less be given. I have therefore deemed it very necessary to reduce it into Pills, that so the less Errours may be committed in its administration; and one Pill weighs one Grain, and two Pills two Grains, and so on; so that the Patient needs neither to measure or weigh, but only to use them as the disease requires, and as I have before prescribed, I, 2, 3, 4, or more Pills at one time.

These now are the principal Virtues of my PANACAEA made of Antimony. As for the rest that are besides these, and are (for brevity sake) omitted, they may be easily understood and known by every Judicious man, from the before described circumstances. I do therefore yet again testifie, that all the things that I have ascribed to this Medicament, yea far more than they can be done and effected thereby, if it be rightly prepared and administered. And principally, if the Name of God be seriously invoked. For prayers and a trust in God do strengthen every Medicine, and make it happy by his benediction, though the wicked will neither believe it, nor hearken thereunto. Indeed some Medicament may, by God's permission, restore one (without prayers) to his former health: And so may Bread allay hunger without giving thanks, and this we see daily done amongst the unreasonable Creatures: But this enjoying of the gifts of God is bestial, and not humane. But this now is truly Christian-like when (in our diseases) the help of God invoked, and then after that, the Medicine used. And this way of using of Medicaments is necessarily accompanied with an happy event. But if thou wouldest perswade thy self, that every Disease, how inveterate soever, may, by the help of this Medicine, be certainly removed without any difference, thou extremely erreth. For we speak here of those Diseases, natural Remedies are able (by God's help) to heal. For sometimes Man's inward bowels or parts, are so stuffed and obstructed with gross humours, that they cannot be freed by even the most efficacious Medicaments. Sometimes the Lungs and Liver are almost wholly corrupted, e'er the true place of healing is sought after. And who, I pray, is able to restore the things that are lost? For Man's inward bowels, and principal members do not again grow, being once lost, as the Crab's shells and Spider's feet that are broken off and lost, do. Farther, sometimes God inflicts a disease upon a Man, whom he will not suffer to be cured: Such like Diseases as these cannot be taken away with natural remedies. With God all things are possible; who alone is able to bring help and remedy in such kind of diseases, whensoever pleaseth him? But besides him alone none can help. There are therefore some incurable diseases, which cannot be cured by any PANACAEA, yet doth not the Quartane, Leprosie, Gout, Epilepsie, and Dropsie, as most men think, though Experience (or the being put on trial) should witness the contrary. And although that all humane diseases be, in process of Years and Ages become worse, and more troublesome, and do, together with the augmentation of sins, encrease: Yet the most bounteous God hath also bestowed thus much, that there are

more and more efficacious and natural Remedies to be found out (by the Divine instinct) by diligent men.

It happened some years ago, that an honest man's child, of about some ten years old, had its Tongue perforated with many Exulcerations, which pained it very much day and night. To cure which, the Parents spared for no costs nor pains, and consulted with divers of their neighbouring Physicans, but they used all their Labour and Skill to no purpose, for the Exulcerations daily increased with much pain, and grew worse and worse; and the poor child, being destitute of all help, wasted away. Then at last, they called me to advise them, and having told me how many, and otherwise famous Physicans, could not by all the labour and pains they bestowed for full two years do any thing to the purpose, but had at last left the poor child destitute of help and succour. I seeing the effect, considered that this was nothing else but a Corrosive Catarrh arising from infected blood, which did so possess the Tongue, and perforate it, and was the cause of this burning, eating, and cancrus effect, and so hitherto refused any kind of healing, and gave the Parents such an answer, that in my opinion there was no better way to meet with this evil, than by some purging Minerals, which were capable of working upon even the fixed humours, and of bringing them away, and that to be done principally by an Antimonial Vomit. The Parents assented to my opinion, and requested me to begin the cure, the which I did, and first I gave a small Dose of my Antimonial PANACAEA, not doubting but that it would stir up one Vomit at the least; but yet it fell out otherwise, for there succeeded no sensible operation at all: The following day I gave again the same Dose, but without any sensible operation too, but yet nevertheless all the pain vanished, and the Child could again move its Tongue, and use it, and also asked for Meat, which it had not done in a year before, but was forced to be content with Broths, because its Tongue could not brook any solid food. The third day I administred the same Dose again, and so the Exulcerations began to be consolidated, and all the whole Tongue was throughly healed in eight days space, insomuch that there scarce appeared any place where it had been ulcerated; and the Child daily grew better and better, its natural Colour returned, the which drew all that knew it into admiration as well as my self. By this Cure that I have told you of, the virtue and efficacy of my PANACAEA did farther manifest unto me what I knew not before to be in it, nor should ever have believed it, (had I not perceived a manifest operation) viz. that the Blood should, by the help

of so little Medicine, which was not in all above six grains, be able in such short space of time to effect so much; And afterwards I perceived the same effects in other Diseases likewise, and found that the daily use of this Medicine did not only shew its operation upon the Tartar in the Reins and Bladder not as yet coagulated, but did by little and little lessen the already hardened Sand and Stone, and in length of time expell it: And did also in success of time resolve and root out even Podagrical inveterate humours.

But thus much may suffice to have been spoken of the common Antimonial PANACAEA. This name PANACAEA hath made some envious men stare, and such as judge this Medicament unworthy such a name, seeing it is prepared out of so vile a subject, and doth withall sometimes (when too unskillfully handled) stir up vehement Vomitings, which is not the property of a PANACAEA to do. That I may answer such, I say, that the name PANACAEA denoteth such a Medicament as may profitably be administrated in all Diseases, the which thing the PANACAEA of Antimony is also wont to do as daily experience testifies. But as for its being taken out of such a vile and' (by many brethren in ignorance) despised subject, that doth not at all derogate from its Name, provided that the Medicine thence drawn performs those things that are spoken of it. Pray what brought DAVID, that contemptible Shepherd, unto a Kingdom? Was not he of a low name, and low birth: the same is to be understood of this Medicament. It is its most noble efficacy and operation hath given it its this name, and not its vile birth, nor contemptible nativity and abject form. Neither is this any lett thereunto, viz. that it is prepared out of a mean subject, and such a one as the ignorant contemn and despise, and which (before its preparation) was a Poison; for the Poison is now transmuted by the help of Art, and of the fire, into a wholesome Medicament, and the more strong operation thereof, such as to cause vehement Vomits, is not to be imputed to the Medicine it self, but unto the abuse of it. For so, the best Wine and most fragrant Spices, are a poison to such as do abuse them. Abuse may turn the best Medicine into Poison; and Art and Fire, both can and usually are wont to turn Poison into a Medicament. That which I have often spoken, I do here again repeat, and call God and the Truth to witness, that I never met with any subject, that might with more profit be transmuted into a wholesome Medicine, than the vile and contemptible Antimony; The which thing I will take care to see it prepared ready for the Poors use: And as for the Rich, to them I commend the Golden Purple-coloured PANACAEA,

which hath the same efficacy as the former has, but herein differs from it, viz. it operates more gently, and is less sensible in the operation, and may be far more safely administred unto Infants and old Men, and may be doubled in the Dose. Some few years since, many men of high and low degree have by the help of this Medicine been freed, not only from the Gout, but from other grievous and inveterate Diseases: Nor have I ever heard since the time I have prepared it, for my Neighbours benefit, that the use of it wanted some good effect: Nor is there any cause to fear offending by the abuse or excess thereof, as is in the vulgar Antimonial Medicament. But this Golden Medicine will rarely stir up Vomiting in the sick, unless a due measure be by a wanton abuse exceeded, or the Dose too much enlarged. For this reason I will hereafter have by me, for such as need the same, this Golden Medicine, in the form of a Purple Powder, and the common Antimonial (because that it being like a red Powder may be easily counterfeited, and so ill-prepared Antimony may chance to be sold to the sick instead of a PANACAEA) shall be ready made up in Pills, and in that form only, each of which shall contain one Grain, that so being ready weighed the sick that use them may receive no detriment by weighing and so taking them. These now may be used by such men as are of a midling age, or elder; but to those that are Infants, and aged, and weak persons I commend the Golden, as operating more gently and safely. The Antimonial PANACAEA made up in Pillular form, may be most exceedingly profitable in those long EAST and WEST INDIA Navigations, in which the Soldiers and Mariners are so extreemly troubled with the Scurvy, and debilitated thereby, and yet have so little benefit or help from the Medicaments which they carry with them. Now this Medicine is able so far to help them, as that they may make their Navigations with more courageous and more cheerfull mind. For I have not hitherto met with any subject in the whole world and nature of things, that can oppose it self with greater efficacy against all the corruption of the blood, and oppilations of the inward members, than this Medicine; the which both Soldiers and Marriners may have with them, it being not very dear, nor easily corruptible, and so make use thereof in necessitous Cases. There is not to be found in the whole World a more commodious and more wholesome Medicine, as well for the Marriners that sail for many Months in the vast Ocean, as for the Soldiers lying in Camps, that undergo troubles and discommodities of all sorts, and lead a disorderly life. And therefore if Chyrurgions that be in Ships and Camps were furnished with this Medicament, they would verily preserve the lives of

many Marriners and Soldiers, and would with one only Ounce, which is of no great price, out of which may some Hundreds of Doses be made, easily effect far more than with a whole Chest full of such Medicaments as are but of small virtue. If a Physican or Chyrurgion, that follows the Camp, had by him some Ounces, he would preserve the Lives of many Thousands of men, which would otherwise miserably perish. It is a Medicine of easie carriage, and as easily kept, which is a thing deservedly to be accounted of, seeing it much concerneth him who is a Commander, to have at hand some present remedy for his Soldiers that are usually oppressed with the Plague, Scurvy, Dysentery, malignant Feavers, and other such like diseases, with which whole heaps of them perish, as Flies do in a cold season. This incomparable Medicine doth easily resist all those diseases. Upon this account I will have ready by me for time to come, good store of this Medicament, and such as need the same may seek it from me, and be made partakers thereof. I will perform the office of a good Christian, who being not born only for himself, but for his Neighbours too, ought to be helpfull unto them, even as the hand helps the hand, and one member helps another, the which thing verily one should necessarily (and well worthy is it to be) observe more carefully.

Next this Antimonial Medicine, in the form of Pills, and the Golden PANACAEA (of a Purple Colour) follows, my NEPENTHES, or Anodine medicament, allaying all Pains, and is made of corrected OPIUM, extract of Saffron, and the Volatile Sulphur of Vitriol. Every one knows that OPIUM is stupefactive and syporiferous, because so much mention is made of the correcting and preparing it, and the way, described by many, of so doing; For they well perceived, that it being sometimes imprudently administred, did only cause sleep, but brought also the brother of Sleep too, viz. Death, insomuch that the sick being cast into an everlasting sleep, could not be awakened any more, (for it is a praiseworthy Medicament, and such like an one will beget credit enough) and therefore they not knowing how to take away this Poison, did bend their studies thereabouts more and more, to correct the OPIUM, and to tame the venomous force it had. Therefore they dried it throughly, and reduced it into Powder, and dissolved it with Spirit of Wine or Vinegar, and extracted it, and by distillation abstracted these MENSTRUUMS, and brought the extracted OPIUM to the consistancy of Honey, and thereto admixed a certain portion of the best Saffron, wherewith they endeavoured to tame and correct the venomous quality of the OPIUM. Others mixed that Powder with Oil of Anniseeds, Liquid Storax, or

extract of Saffron, (which are Simples that will procure Sleep without OPIUM) and made it up in a Mass, and accounted it a most excellent confection, as being every-where hitherto in the Apothecaries shops, and used by the Physicans with good success, sometimes in many deplorable diseases: And is even to this day (and deservedly so) in use, for there could not be found a better and more safe one. But now forasmuch as a better and safer way is found out, 'tis but just to admit of this, and omit the other which is not so good. Since the time that I knew the use of the Universal Dissolvent, or moist and cold Fire, I found out and corrected many Subjects by the help of the same. And amongst others, I dissolved OPIUM in the Liquor of Niter after my way, and prepared it, and perceived wonderfull effects therein, but especially when I adjoined to it the Volatile Sulphur of Vitriol, which is of it self an excellent and incomparable Somniferous Anodine, allaying all Pains with a wonderfull success. I also hereunto added the Essence of Saffron, a wonderfull strengthener of the Heart. OPIUM being uncorrected, is a vehement Saturnine stupefier, which doth by its immoderate stupefying property constringe as it were and choak the Vital faculties, insomuch that the often using the same make men pale, and to sleep (for the most part) with their mouth and eyes open, and they can hardly be awakened before the operation thereof be over: And therefore many do deservedly abhor the use of the same. The adding of the Oil of Anniseed and Saffron, may in some sort restrain the cruel rage of it, but cannot throughly subdue it: But yet even this may be done with ease, when being reduced unto Powder, it be dissolved with the Volatile Spirit of Vitriol, instead of the Spirit of Wine or Vinegar, and so strained through a Paper, and precipitated with the contrary (or different nature) Liquor of Niter, and be washed with common Water, be dried, and prepared into a Mass with the Essence of Saffron, in which operation the Narcotick Sulphur of the Vitriol adjoins it self to the OPIUM, and this is far better, and corrects it by its sulphureous and acid Spirit. But that the Spirit of Vitriol is most fit for this effect, I will shew the well-minded Reader. The common Vitriol doth, for the most part, consist of a Sulphureous Salt, and of an Earth containing Iron or Copper. But when it is distilled by the Fire, the Spirit of the Salt carrieth up with it a Volatile and Sulphureous Spirit out of the MARS; the which being precipitated with somewhat that is of a contrary nature, affords you a subtile Narcotick Sulphur, very little in quantity, but of a most wonderfull efficacy, the which I have made mention of in the Second part

of my Furnaces. But if now there be added to the Calcined Vitriol an equal weight of Iron filings or Iron cinders, such as are smitten off from the red-hot Iron on an Anvil, and half a pound of Salt-peter, and a water be distilled out of these matters thus conjoined, the Spirit of Niter will bring over a great portion of the Spirit of MARS. This Volatile Sulphureous Spirit is to be separated from the Corrosive Spirit by rectification, and to be distilled into a Receiver that has in it a little fair water. This Volatile rectified Spirit, and not that corrosive one that was left behind in the rectification, is to be used for the dissolving and correcting of the OPIUM. And although that many diligent Chymists have before now understood somewhat of this Narcotick Vitriol, as I my self did, yet we have done but little as to the preparation thereof. But at length when on a certain time I had added Filings of Iron to Calcined Vitriol, to distill thence from an AQUA FORTIS, my Retort being very red hot, did by chance break, so that the matter fell out into the fire, out of which proceeded so sulphureous a fume, and so much, and so filled all the Laboratory that I could not stay in the Room; therefore I took the live Coals out of the Furnace, as speedily as possible, that I could, because of the suppressions and difficulties (of breathing) which that Spirit overwhelmed me as it were withall, and hardly got my self out of the Laboratory door, but having got a little fresh Air, I presently came to my self again, and perceived that the whole House was filled with the fume, and therefore to let it out, I opened all the windows and doors of the House. When I had this done, presently happened another danger, for the burning Coals that I had pulled out of the Furnace, had kindled the other Coals that were next to them; There being danger of fire, and that I might prevent it (being destitute of water, and in the night time happening) I ran to the rest that were sleeping in the Chamber, to get them to arise and fetch water, and to help me quench the fire. But they slept so exceeding soundly, that though I called and did my best to awaken them about quenching the fire, yet was I forced to go about it my self, and do it as well as I could. Having quenched it, away go I into the Chamber to see what they were doing of, and I found them all oppressed with a most heavy sleep, yea and the sweat dropped from all their faces, though it was Winter-season. When it was light they awoke and arose, to whom I told the danger I was in, and that I could not awaken them, They all of them confessed that they dreamed that they were oppressed with some heavy thing, so that they could not stir themselves. From this

mischance, learned I two things, the first is this, viz. that in Vitriol and Iron lay hid an highly Narcotick Sulphur: The other was this, what the cause is that some Men but especially melancholy Men do in the Night Dream, that they are so oppressed with some thing, and yet cannot be awakened. For the Sulphureous martial and saturnine Vapours which cast the Brain and Heart into such straits, and do bind as 'twere the vital Spirits with a Cord, do cause such Dreams. This breaking therefore of my Retort, discovered to me an excellent Medicine, and the Disease subject to the same, so that there is nothing so evil out of which some good doth not sometimes spring up. I judged it worth my labour, to gratifie those that are studious in Mediõine by adding to the afore going things, this story, hoping it will not be a thing tedious to any. Besides this is worthy of consideration, that happened to one of the Children sleeping in the same case, whose head was much troubled with phlegminess, but the Catarrs were so dissolved and loosened by the efficacy of this fume, that it was ever after of a sound head. From hence did I conjecture that there was more to be found in the Sulphur of Vitriol than can be believed, and this did I conjoin with the corrected OPIUM, by the often use of which Medicine, I have freed many Children from the Epilepsie or Convulsions, and found besides that it was most exceedingly profitable for old Men, and such as were of riper years; But with this proviso, that my Antimonial PANACAEA be first administred, to those of a midling Age, and my golden PANACAEA to Infants and old Men, which being premised or first used, this most excellent NEPENTHES, can by so much the better and more commodiously display its virtues. By this Medicine all internal pains, a disquiet mind, and light headedness in Fevers, are allayed, a quiet and gentle sleep procured, the Winds and Gripes of Infants and elder Men, that afflisct their Bellies and Intestines are driven away, a good ingeny and cheerfull mind is procured, all wild and unquiet Spirits that molest the Heart and Brain are restrained and laid a sleep: The vital Spirit being overcome and Suppressed with corrupt humours is reduced to its former liberty, and the lost strength and vigour of the Body so happily restored, that a most evident help is presently perceived, and principally if the OPIUM be well corrected by the help of the volatile Spirit of Vitriol. It may likewise be profitably corrected by the fixed Liquor of Niter, extracted with Spirit of Wine, and be reduced into an Essence. But if this correction be made by the acid Spirit, it is better and more profitable, than that made by fixt Niter. For in correcting it by the fixt Niter,

the corrected Essence is to be extracted by Spirit of Wine, which makes the powers of the OPIUM too volatile and penetrative, the which thing we seek not after in this place, being it is far better, that the OPIUM sets upon his enemy leasurely and not too strongly; and this experience sufficiently testifies the necessity of. This most excellent medicine is one of the four Cardinal Pillars, whereon the whole fabrick of medicine is built. The Antimonial PANACAEA is a most excellent and safe purge, most fit to drive out all the evil humours out of the whole Body. The golden PANACAEA is the best and most excellent Diaphoretick and Sudorifick. But the corrected OPIUM and vitriolate Sulphur is the most eminent Anodine and Somniferous Medicament.

A Diuretick and Nephritick, extracted by the help of a certain proper Vegetable Spirit, and endued with excellent Virtues.

Take of Caritharides one ounce, ASELLI or Heg-lice two ounces, put into a Glass, and pour upon them three ounces of the Spirit of Niter, and dissolve the Vermine in a gentle heat, that they may be reduced into Water, which will be in a few hours, or else leave them in a Cellar for some days and nights, and they will be dissolved as well as in the heat. Afterwards add to this Solution three ounces of Earth worms and leave them yet for some days more in the Cellar. When they are all dissolved strain them through a fine Linnen Cloth, put in a Funnel of Glass, that the Solution may be separated from the Faeces, which if many, squeeze well the Cloth with your Fingers, that the whole Solution may be separated from the Faeces, then throw away the said remaining Faeces. And to the Solution that you strained through the Funnel into the Glass, pour the Liquor of fixt Niter by little and little, and so long until all the ebullition shall have ceased, and a thorough precipitation be made. All things thus done, separate the Liquor by pouring them off from the Vermine, and coagulate it, that it may be again made Salt Peter, and be usefull for more occasions. Wash your precipitated Vermine well with common Water, thereby freeing them from all saltishness, and dry them in a gentle heat, that they may be reduced into a pillular form, or into an Electuary: The which medicament may be most safely and without all danger used in the Stone, of the Bladder and Reins, being given from one, two, four, six, eight, and twelve grains at most, according to the condition of the Sick: For it brings forth the Urine and the Sandiness

and Tartar; that is, as yet uncoagulated, and not lumped together in the Reins and Bladder. If any one desire to have them shew their Virtues more strongly, he may then extract the dissolved, precipitated, washed, dried, and corrected Vermine wth some burning Spirit of Saxifrage, Parsly, Juniper berries, Ash, or such like Stone expelling Herbs, that so there may be yet again a separation of Faeces, and the Spirit may draw unto it self the purest Essence. This Spirit being separated by a gentle heat in a B. leaves in the bottom an Essence like a red Balsom, which is far sweeter, profitabler, and pleasanter in the forenamed Diseases, than it was before the extraction, when in the form of Powder, Pills, or Electuary. N. B. If a venereal Medicine be to be prepared out of the Earth-worms, then the Cantharides and ASELLI are to be omitted, and an half part of those venereal Vermine, which are in the Summer Months in Gardens, and adhere to old Seats, and old Walls in abundance, to be added to the Worms, and to these is to be added one fourth part of a Stags Pizzle and all to be prepared after that manner we have taught and prescribed. The Worms are to be gathered at such a time as the Earth first opens it self after the cold Season, and may be digged out, that so you may have the Worms before they creep forth out of the Earth, and have enervated each other by their coition, for when they are thus gotten they are endued with wonderfull virtues, and are far more efficacious than they be afterwards. These Worms being dissolved, precipitated, and well washed with common Water; if they are yet once extracted by the burning Spirit of Satyrion, Hop, or Sparagus-roots, and reduced into a sweet Essence, do become a present and effectual Medicament against impotency.

All Diuretick and principally Earth-worms being matured and corrected, have a power to strengthen the venereal faculty. But the correcting of them must not be after the usual Kitchen way of Women, where Wine, Sugar, Spices, and such like things are added to correct any subject by. No, but is to be done by the benefit of Fire, after a Philosophical manner, without the addition of any other things, not with the Kitchen Fire, but with that Philosophical, moist, vaporous, digesting, altering, penetrating, ripening, amending, conserving, and in one degree always abiding Fire, the which is to be sought after in Niter. Great is the errour that is committed in the decoctions of Vegetables, when Herbs, Flowers, Seeds and the like are boiled in some Liquors, as Water, Wine, Ale, and the like, and being boiled the decoction is given the sick to drink, as if it had extracted all the

virtues of the Herbs; nor is it in the mean time considered that in such decoctions, the penetrating and effectual Spirit, and sweet Oil vapouring away with the water into the Air, and yet may this be easily smelt, for the Vapour that goes out in such boilings is always endued with a sweeter Odour than the remainder left behind is, and which they use in Medicine, and this can be denied by none. Why I pray are the Waters in the Shops, where abundance of them are used, and sold, wont to be distilled now, not any more in a B., PER SE, but for the most part, in a Copper Still with common water added, to prevent burning too; of which waters it is likewise said, that they are as good as those that be distilled in a B. PER SE, without Water, and this is agreeable to truth: For in the distillation, the most subtil moisture of the herb only rising up, and the common Water (as being the heavier) stays behind in the bottom of the Still, and therefore they have a certain sign in the distillation of the said waters, viz. when the ascending water, tastes no more of the distilled herb: Then do they desist from farther operating, and cast away the remaining herb with the water in the bottom. But such whose study it is to make sweeter and more efficacious Waters; do take the water which came off in the distillation, and pour it upon more of the fresh herb, and do again distill it, and draw Off the most pure part of the herb, and make their Water more efficacious, which way of preparing the Waters of Herbs; is good and profitable. Besides every one knows, that the Spirit and Oils of Vegetables, are to be distilled by a Copper Still by the apposition of a great deal of Water, as we have taught in the first part of this PHARMACOPAEA: It is therefore manifest, that the common decocting of herbs in water is of no value, and that the best part vanisheth away into the Air in boiling, and that the less sweet, and most efficacious part alone remains behind. Some skillfull Cooks know this full well, and never put in the Spices into the Pot to boil, but let the flesh be first boiled, and already set at the Table, by which they take care of losing the best Odour of the Spices by boiling them. If you go by the Ale-Brewers when they are boiling the Hop, and the Houses of the Apothecaries, you shall meet with a far sweeter fragrancy, and what doth more comfort the heart, than what remains behind, and is given men to drink? And this cannot be otherwise, by the fore alledged reasons, for the chiefest and best part go away in boiling. Therefore I do here again repeat what I said before, and do affirm, that that Decoction which is done in the cold by the universal fiery Water, is to be preferred far before that other-way. Now it is

sufficiently enough known that the greatest part of the food we eat, whether Flesh, Fish, or Pulse, are wont to be boiled in the Kitchen by the help of Water to preserve them from burning, that thereby they may be the better digested and concocted by the Stomach. And why are not medicaments prepared after the same manner? Now though in the decoction of Flesh, Fish, and Pulse, there goes off some of the virtues of the same, yet that is a matter of no great moment, for the remainder is what stuffs the Stomach from whence the body may get its nourishment. But in medicinal decoctions, no such great quantity is to be administred, but a little of them given to the Sick to drink of; and therefore they must necessarily have their virtues left in them, and not be deprived of them by decoction, and yet this Curtation of theirs cannot be shunned when the decoctions are done over the fire with common water in open Vessels. This way therefore of mine, by the fiery Water is far to be preferred before that other way. For in this decoction there can't be lost so much as the least virtues of the herb or Animal, seeing it is done in the Cold. But all abide together, in the watery or fiery Water, are ripened, bettered, and changed into medicine, and must necessarily be transmuted, whether they will or not. There is no way for the virtues to go off as is in that other decoction, where the most noble virtues vanish away in the Air. Therefore this digesting, conserving, ripening, and amending Fire and Water ought to be highly esteemed by the Physicans, wherewith they may prepare their Medicaments, or at least for the preparing of some few good ones which cannot else be gotten, as is apparent in Diureticks, which being so inverted by this Philosophical water, do not only afterwards expel Urine, and the Stone, and all things pertaining thereunto; but do also corroborate, even as all things that have a hot subtil and penetrating Nature whether simples or compounds are wont to do: Insomuch that they do not any more cause torments and pains by a forceable expulsion of Urine and the Stone, but do gently and sweetly stir up to a casting them out, and do withall strengthen and conserve the virile Nature: But contrarily those immature and crude Simples, do by their Crudity and Wildness hurt, and not only expel Urine, but even stir up pains. This discourse and proposed matter, concerning the watery Fire and fiery Water (by the benefit of which venemous Vegetables, Animals and Minerals may be (as I have taught) turned into wholesome Medicaments) will haply create in many some disagreeable Cogitations, and may seem to them as if it were a strange thing, that I should call the Liquor of fixt Niter, and the Spirit of corrosive Niter, fiery

Waters, and watery Fires, whereas there is in them no apparent visible Fire. Well, to remove this Stuple from their minds, I do in the first place judge it expedient to demonstrate that Niter is no other than a mere Fire: For put but Niter on a live Coal, and 'twill all file up and burn away in the Air; this now is evidently seen in Gun-powder, in which the Salt-peter is together with those other added matters discharged all of it into the Air. Niter being brought by Calcination to a fixity or constancy in the Fire, or else by distillation to a corrosive Water, hath not for all this lost its fire, but hath it as yet perfectly with it self. And that this is true is hereby cleared, viz. that both those Liquors the fixt and the corrosive volatile one being mixt together, do deposit that nature they got from the Fire, and do return to their form, or Salt-peter nature. Hence may it be manifestly proved that both these Liquors as well the fixt one as the acid Spirit may and ought to be called fiery Waters, seeing that they do in very deed demonstrate their fiery virtues. For they do yet retain their Fire, and do melt all things and reduce them into Water, whatsoever you put into them. This demonstration I hope is a sufficient satisfactory testimony to such as have any understanding though not so well skilled in the light of nature. But that I may yet meet with the most unskillfull of men, who are for the most part wont to measure by their most unskillfull fancy, such things as are to them wholly unknown, and that I may set it most clearly before their Eyes, that the said Waters are mere true Fires; I would perswade them that for trial of the truth they would put one little drop only or one small piece of a Grain upon their Tongues, and see whether or no they will not in less than a moment of time find, and say, that that Fire is hidden in the Water, and is just as if their Tongue had been touched with a Coal of Fire. But if they would see the very flame it self, they may coagulate or concenter either both or either Liquor, either by Antimony or LAPIS CALAMINARIUS, by which all Corrosives do chiefly love to be con-centred, and to put off their adjoined Waters. Therefore when you have a mind to see a flame pour upon your concentrated acid Spirit, or on your fixt Liquor of Nitre, the pure Spirit of Wine, and what is separated from all Phlegm: By which pouring on, the hidden Fire of the concentrated Niter, will forthwith manifest it self, and will kindle and burn up the Spirit of Wine. If he would yet farther try the truth of this thing, let him fix Niter by REGULUS MARTIS, and coagulate it into a fiery Mass, and keep it in a strong earthen Vessel well shut, that so the Air enter not therein, and that

the Fire may remain so long hidden as he pleaseth. Now if he would have it grow hot, let him pour in a little water into the Vessel, which done the hidden Fire will become presently manifest, and make the Vessel so hot, that it cannot be held in ones hand: By how much the more the Water is that is poured thereupon, so much the hotter the Vessel becomes, so that by the too much effusion of water, there is danger of the Vessels breaking into Pieces. A mean therefore is to be observed in the pouring water on, if you would have your Vessel endure the longer, and give a lasting heat. This secret doth not only teach the Miracles of Nature, but is likewise profitable for such as journey in the Winter Season, whether in a Wagon, or a Ship, day and night, in exceeding cold Weather, for by the help of such a Vessel may they heat themselves. For if they have a Vessel containing about one or two Pounds of this concentrated Fire, it will keep heat for 24 hours: And so in case of necessity such as Journey may have with them greater and more Vessels, and not be scantied of this Fire. And if in the extremity of cold they want water, they may heat the Vessel by stirring up the same Fire with their own Urine. How vile soever this secret appears, yet lies there in it a great mystery, and what is serving to true Philosophy, and in which such a Fire lies hid as was buried by the Priests, mentioned in the MACCA-BEES, and after some hundreds of years again digged out and found. For such a kind of Fire being fenced against the access of the Air, remains uncorrupt for 100, yea a thousand years, and this verily is a thing most worthy of diligent consideration. We have by what has been said sufficiently demonstrated that fixt Niter is a mere Fire, and that it manifests it self so to be whensoever any one is so minded as to try. The acid Liquor doth the same, and hath a far different nature and property from the fixt Niter, the which nevertheless doth also produce to light its occult Fire according as the Artist pleaseth, and is on this wise done. Dissolve in it Iron or LAPIS CALAMINARIS, and draw off the moisture by Fire. N. B. You shall have nothing else come over or evaporate save only a sweet water void of all taste, and the fiery part will concenter it self, in the Iron or in the LAPIS CALAMINARIS, and become a fiery and dry Earth, the which being preserved against the ingress of the Air, will remain dry, nor will it ever change it self into water. This fiery Spirit thus concentrated in this Earth is so burning hot, that if it be put to the Tongue in no bigger a piece than a Hempseed, it will burn it just as if you had touched it with an hot Iron. And if you would have fire thereout of, pour in some Spirit of

Wine, and you shall see the flame break out: But if you would warm your self with that heat, as we before spake of in the fixt Niter, then put in a few drops of water, which done, the hidden and concentrated Fire will become manifested (as in the fixt Niter) and continue a long while, if there be not too much water poured thereupon. If you would quench your Fire and have the Vessel cool, then shut it, and if you would have it again hot, then open it and pour on a little water. Thus therefore shalt thou have this Fire most ready for thy use whensoever thou hast a mind to employ it. So then all these things do most abundantly confirm that the acid Spirit of Niter is a cold and hidden Fire, for if you put into it a little piece of Iron or LAPIS CALAMINARIS, it will make the glass so hot, that you cannot hold it in your hand. We hereby learn that from this Original do the Baths arise, and is thus. When an acid mineral Spirit joins it self in the Mountains to some Fountain of sweet Water, and doth together therewithall pass pass through some Mines of LAPIS CALAMINARIS, or Iron, it becometh so hot that it breaks out like water heated in a Copper. Nor are Baths any where to be found save in Mountains, and in places that abound with LAPIS CALAMINARIS or Veins of Iron, as may be seen in many places, but especially in that of AQUIS GRANUM, where the most curious or bravest Baths of all EUROPE are found to be, and the Mountains that lie round it do abound with Iron, and LAPIS CALAMINARIS. But as concerning those other profitable and gallant Secrets, that lie hidden in this concentrated Fire, 'tis not expedient to speak of them here. We have revealed to you enough already, and he that learns nothing hencefrom, shall have nothing, nor is it given him of God to know the unsearchable properties of this Fire, and to open the Gate of true Philosophy and Hermetical Medicine. Here then the Son of Art sees what a concentrated Fire is able to effect, and how its many virtues are as yet impeded by reason of the Earth, (consisting of the Iron CALAMINARIS, and Antimony) wherein it is included and hindered from answering the event that may be hoped for from it. For an impure body is able even to make a pure Soul inhabiting in it, ignoble and impure, yea and plainly to kill it; and this may be understood as well of Men as Minerals. Now it may be easily conjectured what such a pure Soul, and which is separated from all Faeces is able to do. Things incredible and almost Divine may be effected by such a Fire. The Fire of common Wood and Coals, if concentrated will perform things wonderfull. But I pray what then will the concentrated Fire of the Sun do, which is a thousand-times purer than that. Next after God, is the Sun, next the Sun the Fire

of Coals and Wood, is of all things in the whole World, the most noble. Were it lawfull openly for me to declare my opinion of the Fire for the rude and unskillfull to understand, I should enlighten many a dark Corner: For the Elementary Sun, which bestows upon the whole World all Light, and all Life, is nothing else but the Garment and Covering as it were of the omnipotent God. If then the Garment and Covering be so noble, so efficacious, and so potent, in its Essence, how great then is and even will be the Majesty of God, that Eternal Light and Center of all Lights? We cannot so much as look upon that Garment, viz. the Sun without hurting our sight, nor search out its wonderfull virtues and properties by all our speculations, and as I may say, Philosophations. Why then are Men so foolish to speak, and think so lightly of God, and yet know nothing of him? Hence is it that almost every one feigns to himself a peculiar God, and worshipping and adoreth him, which horrid impiety, the true and only God abominates. The Ancient Physicans attributed the round fiery Sphere that hath its rise from God, unto the Sun, and figured it out by the sign of perfection, viz. a Circle with a prick in the middle, whereby the Center is deciphered. But seeing that in all things, the Center is far more noble and excellent than the circumference it self, which hath its birth from the Center, but the circumference it self doth by so much the more differ from the Center, and is more unequal to it, by how much the farther off it is from it: And contrariwise, is to be judged so much the equaller to it, by how much the nearer it approacheth thereunto: What then shall the prick in the Sun be, seeing that the Sun it self being but as the circumference to that point, be such a most noble and excellent Essence? What name shall we call that point by? To whom is it lawfull thus to do, (viz. to describe that name) in this perverse World? I even constrained, though against my will, to forbear farther discoursing thereabouts, and to refer it to my Treatise of the concentrating of the Heaven and the Earth. But thus much I say, that our Terrestrial Fire which we daily make use of, is the first degree of that Ladder whereby we ascend to God, so as to comprehend (or lay hold on) this omnipotency, to perceive and search into it, to Love, Fear, Worship, and at last to see and be rendered (through Divine Grace) partaker of the Divine Majesty: Seeing then that the common Fire and which every body knows is as I will yet again say, the first degree in that Scale or Ladder, whereby we may ascend to God and his Mysteries, and yet the property thereof is so much unknown unto us: What I pray shall we think then of the second and third

degree, the which we know nothing of, though we think ourselves to know so much. I do therefore affirm here, and that boldly, that our knowledge is as nothing, and there is not one amongst many thousands that knows the second, (much less the third) degree. But haply hereafter I shall speak and demonstrate more things of this nature.

A Cordial and Comfortative to be used in great and continual Diseases.

Take the Flowers of Marjoram, Sage, Rosemary, Mace, two ounces, Nutmegs, Cardamoms, Zedoary, Galangall, one ounce, chosen Cinnamon eight ounces, extract the Tincture with Spirit of Wine, then dissolve in rectified Spirit of Salt, and which is acuated by an addition of Niter, one ounce of Gold: Pour this Solution to the Spirit of Wine, which is impregnated with the Tincture of the said simples, and put them to distill in a Glass Retort in a dry B. There will first come over the Aromatical Spirit of Wine, not only sweet but withall clear, which when it begins to come white and troubled, take off the Glass that you received your Spirit in, and put on another, and draw off all the moisture in a gentle heat, till there comes out no more Spirit of Wine, and an acid Water of an unpleasant Taste follows. Then take out all the Fire from under your Retort, that it may cool. In which when all is cool, and the Solution taken forth, you shall find the Oil of the Spices swimming on the top, which is as red as blood and is impregnated with the Tincture of the Gold: The which being separated by a separating Glass from the Spirit of the Salt, you must add to the Aromatised Wine that came first over, which will presently imbibe the said Oil, and be tinged with a most curious red. As for the remaining Gold, which the Oil of the Spices hath not attracted to it self, you may precipitate into a tender and bright Calx, and wash it well with water and add it to the Aromatised Spirit, and Oil with a sufficient quantity of Sugar Candy, that the Spirit may be rendered sweet and pleasant. So shall you have a most efficacious AQUA VITAE, the which doth wonderfully corroborate and refresh the Sick, in all kinds of weaknesses. But this precipitation is not to be made like as the common is, in which the Powders that are precipitated do lose their Metalline form as Gold, which being changed into a yellow Powder is called fulminating Gold, and being put upon a Plate, and heated, gives a noise like a Gun, the sound it gives is very loud, and the blow strikes downwards, so that the bigness of a small Pea

being kindled in a silver Spoon will make a little hole. But you are to precipitate the Gold on such wise as that it may retain a Metalline form, but so render and fine that it may be well brooked even in the Eyes. Neither must all the Gold be precipitated, but only the most noble part, and as it were its Soul, which as to its colour is much fairer and sublimer than common Gold is. But the more vile part is to be separated by a peculiar precipitation, and to be reduced by fusion. To this pale part is its former colour to be restored by Antimony, so that no loss may be made. If then the former part being precipitated, is better than pure common Gold, the latter part must necessarily be (being reduced by fusion) more vile, or thus, if the latter be baser than common pure Gold, the former shall be better than it is, and will therefore be more profitable in Medicine, forasmuch as it will (being digested and consumed in the Stomach) display its virtues, which the common filed Gold, or yet the Leafe Gold will not do. I purposely tried this matter, and found the things I tell you of, to be true. But if so be as any doubt as yet of this thing, concerning the first precipitated Gold as being the best part thereof, and which we bid you to add to the Aromatized Spirit, he may melt it down with some BORAX, and compare it with the latter precipitated Gold, and then he will easily perceive the wide difference that is betwixt them. The first will as to its Colour, far exceed the Gold of the best Duckats or Rose Noble, but the latter will be far worse. The first being again dissolved and precipitated after a Philosophical manner, that half of it may again settle down, it will become more noble, and again leave behind it a particle of pale Gold. Which operation is verily most worthy admiration, by the help whereof, Gold certainly may be at length haply so concentrated, as to be able (when reduced to the highest nobility, colour, efficacy and virtue) to give colour to the other metals, and, amend them. But this is not what I have hitherto, or for want of time, tried: But I hope (God permitting me) shortly to shew such a Gold to the studious of Art, seeking after it merely for this cause, that I might thereof make an excellent medicine. I will treat more plainly and more fully in my fourth part of the Prosperity of GERMANY, concerning the Artificial and Philosophical Concentration of Gold and Silver into good Medicaments; but that I may here give the Lovers of Art some small Testimony how such a precipitation may be effected, take with you these few things. The precipitation may be done as well in the dry as moist way, but there the moist way is used, which is requisite in the making of this Medicine,

but yet it is troublesome and hazardous, because that sometimes the glasses break, and the Gold falls amongst the Ashes. But the dry way and which is void of any danger, belongs not to this place but to the fourth part of the Prosperity of my Country. I mention it for this end only, that it may be seen and considered, that it is possible to make some Separation in Gold as well as in the meaner metals. For he that knows how by the benefit of Art to make a Separation in some metals of the best part from the worst, hath a profitable amendment of the metal. We teach in the second part of the Prosperity of GERMANY, how the volatile and unripe Minerals, may by Niter be reduced into malleable Metals. In the third part we shew the way of turning the common and imperfect Metals into perfect Gold and Silver. Then at the last in the fourth part we shew by what means Gold and Silver may be advanced into more than perfect Bodies and appertaining to medicine; concerning which Separation more shall be spoken in what next follows. Nor hath any one reason to make any Scruple and imagine that I contradict my self, seeing that in the aforesaid medicament I make use of precipitation and tender Gold, and yet have openly in many places spoken the contrary, viz. that corporeal Gold can not be concocted and digested in the Stomach, and this I have most often tried. For the Gold which we teach the precipitation of here is much better and more noble than the common Gold, and upon that accompt is not to be accompted of as corporeal, but for the very Kernel, and Soul thereof as it were, which being digested in the Stomach of a man, doth produce its virtues into open light. N. B. That the said golden AQUA VITAE being to be used, you must first shake the glass a little wherein it is kept, that so the most subtil Atoms of the Gold may corn-mix themselves with the AQUA VITAE; then afterwards some few drops of the same according as the Person and Disease is, are to be administred in some convenient Vehicle. If you make trial with one or two small drops, you shall experience its wonderfull heart strengthening Virtues, and its most profitable use in all weaknessess.

Another Metallick Medicament prepared by the help of Nitre, out of a Vein of Lead containing Silver, and most profitable in all the Sickneses or Distempers of the Brain.

Take a Vein of Lead that is rich in Silver, nor hath either Copper or Iron mixed with it, but by how much the richer it is with Silver, so

much the better and more beneficial is it for this work. Separate from the Vein all the Sulphureity or Brim-stony stinch by Niter, according to the Spagyrical Art, that so the most pure, most subtile, and most highly Volatile and fluid Mercurial part may remain. Wash off the Niter as carefully as you can, and separate it, that a bright snow coloured heavy Powder may remain. This most exceeding fluid and Volatile Powder is the MERCURY of SATURN, 1, 2, 3, 4, 5, even to 12 grains thereof, being administred in convenient Vehicles, doth exceeding quickly yield help in all grievous affects of the Brain, in the Plague, Pains of Children that are troubled with Worms; it quencheth all internal heat, and withholds the gross Vapours from ascending up into the Brain, it opens all the obstructions of the Liver, exhilerates the melancholy, restores the Lunatick, foolish and phantastick Ingeny, especially if their Bodies be first prepared by my Antimnonial PANACAEA. Nay more, this Cephalick medicament will operate yet better, if after the first preparation by Niter it be again washed, and made more subtil, yea and plainly fixed, that so it may exercise its virtues and power with the greater efficacy. Last of all, it is yet rendered most efficacious, if this MERCURY of SATURN be in the last Operation driven over in a Retort and so converted into a sweet Milk, demonstrating the truth of that Philosophical saying, THE FIRE AND AZOTH DO WASH THE LATON. Niter is the true Azoth of the Philosophers, and besides it, is no other to be found: It is the Scope of the wise-men, the universal Bath of Metals; The said sweet Milk may be coagulated, and fixed into a transparent and fluid Stone, which again coagulateth and fixeth common purged Mercury. But I have not as yet so brought it to such pass as to undergo SATURN'S trial in the Cupel as they call it; yet am I doing it, and hope to bring it to pass. But although the Stone is yet volatile, yet doth it penetrate the imperfect Metals as MARS and VENUS, and makes them easily fluxible and volatile; but seeing it does so now, what would it do were it reduced to a fixity, this any one may easily conjecture what effects it would have. Haply this work is not much different from the work of the little Countrymen. But seeing that purification is not different from this matter, we think it worth while briefly to teach, what it is, and in what it consisteth: But principally because all my writings tend to this end, viz. the separating of the pure from the impure, from which ground have we given this Book its name. Few are, they that know the way and manner of Separations, and therefore we deemed it highly necessary to speak somewhat thereof in this place. For all the Philosophers do cry out with

one voice, make the fixt volatile, and the volatile fixt. An hard and fixt thing doth by laying down its Earth become fluid and volatile, and this is a Philosophical separation and operation; after it comes sublimation and distillation, by which a thing is yet, again made more pure, being separated from its gross Faeces. For by how much the oftner any thing is distilled or sublimed, so much the purer it is, so much the more efficacious and penetrative it is found to be. Now again if the most pure part of that thing be brought to such a pass as that it will resist the most violent and all things consuming forces of the Fire, every one will easily conjecture what may be obtained by such like operations as these. These things we have spoken do shew the metallick purification, effected by the benefit of the Spagyricall Art. The ablution of Vegetables, Animals, and Minerals is threefold; The first washing carries off by the help of Water the adhering impurities, as Sand, Powder, and Earth. The second separates the thin and watery parts from the earthy ones, by distillation, and doth the same thing as sublimation is known to do in the separation of Metals. The third separation is performed by the Fire, viz. when the subject that is to be purified is made red hot in the Fire, that so the combustible Sulphur being inflamed may be consumed, the Mercury may go away in fume, and the fixt Earth only with the Salt stay behind, the which is to be understood of Vegetables and Animals. The case stands otherwise with the Metals, whose three principles are so knit by nature with so straight and radical a tie, into such an homogenial matter and so hard, that they very hardly admit of separation, but do either very slowly and by little and little ascend together by Cohobation, or else abide constantly together in the bottom. And albeit that some black Metal, be either by sublimation elevated into Flores, or by calcination reduced into white Ashes, yet after reduction the Metal is found to be as before of the same form, and endued with the same properties, which it had before calcination, so that these operations do no ways deserve the name of Philosophical Purgations. How many have deceived themselves, by thinking if they turned MARS into a red CROCUS they should therewithall make LUNE fixt, not considering that that CROCUS returns by reduction to its own former nature and Iron shape. Common MERCURY is precipitated into most fair and most red Powder, and returneth by reduction to its first running nature. SATURN being calcined by common Salt becomes red Powder, or a MINIMUM, which being reduced is the same Black-lead as it was before. Hereupon may such an one be deservedly said to wash the Black-

moor that bestows his labour on this work. The same SATURN being washed with Vinegar or any other corrosive liquor, gives indeed a white Ceruse, but it is but a borrowed colour, and he covers his black body over with a white Robe, but yet for all that is presently disrobed of the same by VULCAN: The true Philosophers do nothing esteem of this sophistical Purification. SATURN is by all the Philosophers accounted for a black and leprous Gold, for they openly say, that there is in SATURN what the Philosophers seek: Read but PARACELSUS his Book of the vexation of the Alchymists, and there he mentions more. Nor is it without cause that that old Symbol or Proverb is used amongst the Chymists. The FIRE and AZOTH do wash LATON. AZOTH is Niter, and LATON signifies the matter of the Stone. Some do ascribe LATON to SATURN, I will forbear, only thus much is to be observed, that the word LATON signifies the matter of the Stone, which is to be washed by AZOTH or the ACETUM of the Philosophers that is Niter. Verily I well know that besides the common SATURN and Antimony, there is another, more easily washed by Niter; but because we here treat of the Vulgar, or the first Ens of LUNE, and the reducing it into a good Medicament by Niter, we will acquisce in what is already spoken, & put off the explication of the said matter to another place.

A Uterine approved Medicament.

Forasmuch as I have hitherto taught the preparation of some notably efficacious Medicines by the help of Niter, and yet have not in the mean while made any mention of the Sickesses familiar to the Feminine Sex. I judged it wholly necessary to help this weak and infirm Sex (which is appointed for the propagation of mankind) with some singular Medicament: For (besides those Diseases whereto the Women are subject as well as the Male Sex) they are yet afflicted with many Sickesses that do arise out of the Matrix, wherewith all as well Maids as married Women, and these last also are troubled not only before Childbearing, but afterwards, viz. when the Matrix is not well purged after Child birth, and so begets various Sickesses, Pains, Winds, Inflammations, Suffocations, the ascending of evil Vapours unto the Heart, or else by obstruction of the Menstrues, do cause a swelling Belly, Weakness, Debilitation of the Strength, a straightning of the Heart and Brain, most vehement Grieffs, and lastly Death it self: Or else the Matrix may be moved out of its place, in Child-birth, its Bonds broken, and the Matrix it self so much

repleated and debilitated with overmuch moisture, that it has not so much power as to be put and retained firm in its due place, but some are constrained to leave it hanging out, to their great detriment, and are extremely tormented with this so great a detriment, the Matrix presently slips down out of the Body by either vehemently walking, or any other violent motions, and are necessitated always to carry about them a pessary framed to the intent of keeping the said Matrix up in their bodies, and that to their exceeding great trouble. Now then for the meeting with, and resisting these aforementioned and other such like discommodities, but especially such as are overwhelmed (as it were) with them, I will set down the way and manner of so doing. As concerning the Matrix and its Diseases which do arise after Childbirth, if so be the Matrix be not rightly cleansed, even the Women themselves know their own Remedies, and do for that reason plant those Herbs that are usefull thereunto in their own Gardens, or gather them in a fit season and so keep them by them, till they have need to use them in expelling the remains and trash left after Childbirth: Such as these are PULEGIUM, or Penny-royal, Mother-Wort, Mug-wort, Savin, and the like Herbs, which have a powerfull expulsive virtue, and there are waters too in the Apothecaries Shops distilled to this intent, concerning which it is needless to write any more in this place: Thus much only we would advise, that such Herbs and Spices as are used for such effects, are to be rendered first more subtile by separating the pure from the impure, that they may afterwards operate more speedily and better. The which thing may be most commodiously done on such wise and manner as I have taught and prescribed in the first part of this SPAGYRICAL PHARMACOPAEA concerning the Essences of Herbs. But the obstructions of the Matrix, and stoppage of the MENSTRUES are not so easily unlocked by bare Medicaments thus barely taken in, for they penetrate not so far with their Virtues, but rather, as experience teacheth, is effected by such Medicaments as are applied beneath, and that more easily, and which we have already mentioned in the Second Part of the Furnaces in the Chapter of Spirit of Urine, where I have manifested a peculiar Instrument by which such necessary Medicaments may be Intromitted into the Matrix. I have therewithall hitherto performed many happy Cures. But forasmuch as I have since that time found out a far fitter instrument for such diseases, I will clearly describe it for the sake, comfort, and help, of such Women as are obedient to their Husbands, and chastly observe the bands of Wedlock, viz. both how to prepare and how to apply the same.

You are to get an Instrument made of good Silver (not of Copper) its figure to be round, and like a small Cane, and shut in the fore part, and to be a little longer than a man's finger, and about that bigness: You are likewise to get another a little smaller so as to go into the other, which other or bigger one must have three little edges on its inside, all the length of it, thereby to keep the smaller instrument about the back of a knives breadth from each side of the bigger one, that so it may not touch It. In the hinder part let be a Cover made which may shut the Instrument tight when the medicine is put in, lest the spiritual virtue of the same fly back out of the body, and so order it that it may perform its operation on the Matrix through the Instrument, which is to be perforated (towards the top) with holes. To the hinder part of this Instrument let a Thread be tied whereby it may be plucked out when its operation is over: Therefore like as the disease is, so shall a suitable Medicament (and what is made exceeding Spiritual) be applied: On this wise let a small piece of fine Sponge be embibed therewithall, and let the inner small Pipe be filled therewith, and be so put up to the Matrix. If the MENSTRUES be obstructed, then the most approved remedy is the concentrated Spirit of Urine, which by its subtile, penetrating, warming, mollifying, and opening virtue opens the little Veins of the Matrix, and gives an Exit to the obstructed MENSTRUE. But if the Matrix labour not with this disease, but is only beseiged as it were with cold and tenacious humours, then the hot and penetrating Oil of Tiles or Wax, rectified most subtilly, is to be applied, which being smeared on some Sponge, is to be conveyed in by the Instrument into the cold and watery Matrix, the which will thereby be warmed, dried, and freed from the greatness of its moisture. But if so be the Matrix shall be moved out of its place, or its cords broken, or too much relaxed, or any other way affected, and so not be capable of retaining the Matrix, and keeping it from sliding forth out of the body: Then must astringent things be used, which may constringe the too much loosened bands, and may heal and tie the Matrix again in its due place, and strengthen it. Such as these are the distilled Oils out of mens hair, out of the Wool of Sheep, and such like Animals, out of the Horns of Goats, Claws of wild Beasts, and Feathers of wild and ravenous Birds, and such like things, which being laid upon the Coals, do draw themselves up together, and do by that contraction shew to us as it were their use. But the manner of distilling and rectifying these Oils we have already taught in the Second Part of our Furnaces, so that it is

plainly needless to repeat the same in this place. I say, and that truly, that if so be that these three kinds of Medicaments be rightly applied in those three affects of the Matrix, that they will perform things even wonderfull, and many pious Mothers might be preserved sound, a longer time amongst their poor Children, were they but helped by such remedies. For it cannot be that much help should be brought to the sick and hurt Matrix by the Potions that are drunk of, or the hysterical watry Medicines that are injected by a Syringe. For such Medicaments as are taken in at the mouth cannot penetrate with their Virtues home to the Matrix, so as to help it, to open, to purge, and to heal it, or to heal the dissolved and relaxed bands. And as for Waters and Decoctions that are applied beneath, and there injected, they presently slide out again, and do help the Matrix but little, or nothing at all. But now these Oils of mine and Spirits are commodiously applied by means of the Instrument, and discharge their office most efficaciously. But there is yet one thing necessary here to advise you of, viz. that such as desire to use the Spirit of Urine, Oil of Tiles, or Wax, or Oils out of Horns, Hairs, or Feathers, for curing of the said defects of the Matrix, do prepare them themselves, or commit them to such to prepare them, as are skilled in the Art of distillation, and versed in rectifying such Spirits and Oils, thereby exalting than to the highest subtilty. For if so be that any would buy in some Apothecaries shop, those things that he knows not how they are prepared, and haply such as are corrupted already, and not fit for use, will be grossly mistaken. For it is not sufficient (if a thing is to be made use of) that it hath a bare name only, and be destitute of the Virtues themselves, and which are no ways effectual, for the said Sicknesses of the Matrix are here taught to be cured not with corporeal, but with spiritual and efficacious Medicaments. It is therefore necessarily requisite, that the Medicines we have spoken of, viz. those Oils and Spirits, be excellently well prepared, and so as to exercise their Virtues by emitting or ejecting their invisible odour and vigour only. The Spirit of Urine is to be so volatile and very subtile, as that it will vanish away out of an opened glass, and therefore there needs a greater diligence in preserving and keeping it: It is to be well preserved in glasses close stopt, for if the Spirit vanisheth away, there remains only an unprofitable Water void of all kind of Virtues. I have therefore taught the making of peculiar Glasses, which will not let go the Spirits, the shape of them are described in the Second Part of my Chymical Furnaces, in that place where I treat of the Spirit of Urine.

In like manner the said Oils are to be well rectified, and to be made exceedingly volatile, so that being exposed some few hours to the warm Air, they will vanish away; which if they will not do, neither will they effect ought. I must needs confess that all the time in which I have lived, I never found a good Spirit of Urine, nor well rectified Oil of Wax or Tiles. I will say nothing of the Spirits of Hairs, Horns, Feathers or Quills (for there's no use of them). I have indeed found amongst many, a bare worthless, saltish Phlegm, but the very true Spirit of Urine it self I have not met withall. The Oils of Tiles and Wax are indeed found in all Apothecaries shops, but are for the most part corrupted by their long lying and are old, thickish, red, tenacious, and deprived of their due odour, are stinking, and spoiled of all their virtues. For 'tis very rare that such Oils are rectified, but are sold, such as they be, when they come first out of the Retort, with a saltish kind of Acrimony adjoined unto them, which in the rectification abides in the bottom, and is at last separated from the Oil. Such Oils are of no value, and appertain not to this curing, for they will do just nothing; and thus much I could not omit advising you of. For haply when some sick person or other readeth here in this my book, that such Oils do most highly conduce to expell the said defaults of the Matrix, and yet perceive no comfort or help by the use of them, without doubt the fault will be laid on me, as that I had written a lie, and not upon the ill prepared Oils. This therefore do I affirm, that except your Oils be good, you will never have from them the hoped for event. And how (indeed) shall the sick man know if the Oils be good or not. The Merchant or Seller of them won't confess them to be old, ill prepared, and deprived of their odour. So oft times the fault is laid upon the Author, and he's condemned for writing unprofitable things, and which are not agreeable to the truth. But the fault verily can light on none save upon the Magistrates, who (by winking at such things) do permit it. And when any ones goes to be furnished with these things which are requisite, in some Apothecaries shop, and the Apothecary haply sells but few Wares, and all the rest wax old as they lie, and are corrupted; and if haply sometimes one or two such and such Simples or Medicaments be sought for but once or twice, it maybe in a whole year, he delivers the things he has by him, which if helpless as to the sick buyer, yet are helpfull to the Apothecaries purse. But yet this is an unjust thing, and a thing contrary to the love that is due unto our Neighbour, and what will burthen the Conscience. The sick man thirsting for help, puts the

hope of his help and comfort in the Medicine exhibited him, which if not good the disease prevailing, the sick man dies, but had good and profitable Medicaments been used, instead of the unprofitable and evil ones, he might have recovered. He therefore that is guilty of such evils, let him look to it, what account he will at last give unto God for his transgression; That which I have aforesaid, do I again repeat, and do yet firmly alledge, that the before-mentioned Spirit of Urine, as likewise the Oils of Tiles and Wax, and those other Oils of Horns, Hairs, and Feathers, and their most efficacious Spirits may be made use of in the expulsion of the affects of the Matrix of what kind soever, both in the younger Maids or Women, and in those that are of riper years, and that with most high admiration. It is therefore a just and right thing that they should be found in all the Apothecaries shops, and that they should all of them be prepared after a due manner for they are not only good in those diseases that afflict the Womb, but do likewise operate miraculously and do things incredible in many other diseases and affects of the Body if well and rightly prepared and duely administred inwardly and outwardly; Concerning which we have written more at large in the Second Part of the Furnaces, viz. how they are to be prepared and made use of. Any one that is endued with understanding will perceive easily that a living Spirit is far more efficacious than a dead Body and exanimated Carkass. Forasmuch therefore as you have here heard that such grievous and incureable (so accounted at least by almost all Men) diseases of the Matrix, by which so many Women are swept away without any help, are to be cured by the alone application of subtile Spirits, and so few know the preparation of them, I will teach for the sake of that weaker Sex a better and more effectual Medicine, and withall will prove it by example, that all subtile Spagyricall Spirits may be concentrated and augmented in their Virtues by the help of Art, and that one Spirit hath the power of concentrating another. And because this Treatise, and all the Medicaments thereon proposed, aim only at this end, to shew the wonderfull Virtues of Niter: And it hath been besides shown, how all the said Medicaments ought, by the help thereof, to be prepared; the same shall likewise be done in the demonstration of this Medicine.

I taught in the Second Part of my Furnaces to prepare a Spirit of Urine and SAL ARMONIACK by the addition of Calcined Tartar; But yet the already concentrated Urine or SAL ARMONIACK may be mixed with double the quantity as its own weight is, of fixed Niter, and to be distilled, for

so those Spirits will be more strong and more efficacious than if Tartar were added unto them. And if the Oil of Tiles or of Wax, which is made by the addition of Earth, so heated as to imbibe the Oil or Wax, be yet once more distilled by the concentrated Spirit of Niter, it will be brought to the highest subtilty, and 'tis to be done after this following manner.

Dissolve in one pound of the Spirit of Niter, four ounces of LAPIS CALAMINARIS: Put the Solution in a Glass-Viol upon a vaporbus or dry B. that the Phlegm may evaporate by little and little (for the LAPIS CALAMINARIS holds all the Spirits, and permits the Phlegm to go off) and the Spirit of Niter will remain behind in the Viol like Oil. Take one part of this concentrated Spirit of Niter, and half a part of Oil of Tiles or Wax, put them both in a glass Retort well luted, and force them out (by a distillation in Sand) from the concentrated Spirit into a great Receiver; and by this operation it will be far more penetrative than it was before. For the Spirit of Niter being by concentration by the CALAMINARIS freed from all its Phlegm, and seeing it is thereby become the more attractive, and can find nothing else that it might attract, it associates to its self all the humidity that lies hidden in the Oil, and which could not be separated by the former distillation, and hereby brings to pass that the Oil doth necessarily become more subtile and efficacious, yea so penetrative, as that it performeth wonderfull things, especially in the effects of the Matrix, the which nought but very subtile Spirits can heal, and which those concentrated Spirits are wont to do far more certainly and securely than all the other Medicaments in the whole world: After the same manner is the concentration and purification of the other Oils to be performed. And now that none might scruple as to Waters being mixed with the said Oil or Wax, which from the Oils, I have here taught; I would have such an one to know, that much fatness, as the expressed Oils of Vegetables are never without an aqueous moisture, though it be invisible, and cannot be perceived. For the fire can make it manifest by distillation: As for instance; There's Oil Olive, one pound of which is wont to yield six or seven Lots of Acid Water by distillation; and thus do all Oils, Wax, Turpentine, Rosin, Grus, Pitch, Amber, and all combustible fatnesses. Yea even the very burning Spirit of Wine it self, and such others as are prepared of Vegetables, can never be throughly rid of their Phlegm, unless they be poured on some calcined Salt, and so rectified, they leave their humidity therein, and become more subtile. But this is to be

noted, that by how much the drier and more attractive that Salt shall be, so much the readier will it attract the moisture out of the winy Spirit and hold it. Therefore the Salts of Vegetables, Calcined Tartar, and principally fixed Niter, serve for such a rectification. The other Corrosive Salts, as fixt SAL ARMONIACK, Calcined Vitriol, and such like, do rather love to hold and retain the Phlegm of their own peculiar Volatile Spirit than of the Spirit of Wine. And thus much let suffice as to making subtile Oils more subtile, that they may perform wonderfull things in Medicine. And now having described in this my Second Part of the SPAGYRICAL PHARMACOPAEA, some of the most necessary Medicaments, that are preparable by Niter, and have shewed the way of using them, and which may safely be given in chief diseases as well for preservation as cure: I could to these add many more, and so encrease the number of them. But because there are not a few of such good kind of Medicaments in the writing I have hitherto published, viz. in the first, second, third, fourth, and fifth Part of the Furnaces, in the MIRACULUM MUNDI, and in the Mineral-Book, and there shall yet follow more in the following third Part in this PHARMACOPAEA SPAGYRICA, in the Vegetable work, as also in the second, third, and fourth Parts of the Prosperity of my Country, I judged it needless any longer to dwell on these here, but will only by way of conclusion, and for (as it were) ornaments sake, yet add one only Medicament of Niter, which will be none of the meanest. But forasmuch as this is not a common preparation, but comprehends in it great Mysteries, it seems not good unto me to set down its preparation before the eyes of the perverse world. Let it therefore suffice to give only some hint, that the Common Niter, which to our Eyes appears most white, doth contain in it a Soul of a deep red Colour, which by the benefit of the Vulcanick Art may be thence educed. For when VULCAN hath reduced that old Dragon, bound in Chains, unto a most high streight by his Iron and fiery Master, and yet cannot plainly kill him; NEPTUNE coming in to help, meets the Basilisk with a clear Looking-glass, and turns on him his own peculiar poison, and so slays him. As soon as he begins to die, and ceaseth to vomit forth fire, NEPTUNE laying aside all fear, approacheth boldly near him, and puts a Sheeps-skin over his Jaws, and receives his Blood and Soul, and precipitates it into the Salt-sea, wherein being drowned and choaked, he lays off all his venome and all his filth, and is converted into a most fair and most red Medicine. One only drop of this Soul of Niter can tinge an ordinary glass full of Common water with a golden Colour. But he that can turn this Blood of

the Dragon by the help of fire into a fire-resisting Salamander, he may deservedly be compared with the happy JASON, and obtain most great Honours, Treasures, and Riches. From all these things may a studious Artist easily see what Mysteries lie hid in Niter. The things which I have hitherto described are only as it were small sparklings of those kinds of Mysteries that lie hidden in Niter. There shall be described in the fourth Part of the Prosperity of my Country, and in the following third Treatise of this SPAGYRICAL PHARMACOPAEA more and eminenter Metallick Medicines, and which are preparable by Niter; and this is done to the intent, that every one may know, how wonderfull and excellent a subject Niter is, the which is notably hidden by the Ancients, and never wont to be called by its true name, but by Enigmatical Riddles. From hence has sprung up even infinite names, as, a dry water, a water not wetting the hands, an Hermaphroditical MERCURY, a BALNEUM REGIUM, the Soap of the Wise-men, the flying Dragon, The Urine of Boys, a Dunghill, Azôth, the washer of Laton, a most sharp Vinegar, the Stygian water, the Death of the Living, the Life of the Dead, the Purgatory of the imperfect Bodies, the Basilisk, the forked Serpent, the most great Venome, the Venome of Herbs, the MENSTRUE of Women, and such like infinite names, whereby they have wrapped over its true hidde name in Cimmerian darkness, but is now by me revealed, and is set before the eyes of the whole world, and it shall farther be revealed and detected in the three remaining Treatises of the Prosperity of GERMANY, which shall very shortly follow, and so its wonder-full power and most efficacious virtues, which it performeth in the bettering of Metals, and in preparing Metalline Medicaments may be manifested and laid open before the whole world. I will not only declare this in writing, but also will (God permitting) very shortly shew, even manually and in very deed in a convenient Laboratory, the making and use of all my Furnaces, hitherto published in my writings, and the preparation of many excellent Medicines, as also the truth of the metallick Transmutation. Nor will I do thus to the end that I may advance my own profit, but will rather do it for this intent, viz. that the health and safety of many thousands may be provided for that are afflicted with various sicknesses, and that the whole World may see, believe and confess, that the Transmutation of Metals by the abject Niter may be effected. But because in such a like demonstration, if the Laboratory be frequented but for one years space only, and daily laboured in, and the confecting of so many Medicaments as I shall have by me, cannot be all used by my self, nor can they be of

any use if laid up, and therefore they shall be sold to any one for a small and vile price, that so they may each that needs them use them in their necessity. It is not Covetousness that driveth us thus to do, thinking thereby to get great riches, but only to get just as much as may serve to pay for all the necessary matters, as Coals, Glasses, and other things. So then by this so good and laudable a work, there will not only be laid open to the whole world, the occult Mysteries of Nature, to the honour of God: But withall, the most miserable poor Sick will easily obtain good Medicaments, and recover their former health. Nay farther, not a few of such as have been in want will be able by the most profitable use of Niter in transmuting the inferiour Metals into better, be able to sustain themselves better and more quietly. But that the whole world may see and consider that my own peculiar profit and gain is not sought, but that my Neighbours profit is out of a Christian affection only aimed at, there shall be adjoined at the end of the following third Part, the price of every Medicament; from whence every one may easily conjecture, that there is not expected any gain or large profit, but only the recovering of my disbursements; seeing no one is to be found who, bestowing great costs in teaching others, would willingly lose both his Expenses and Labour too. I will with a willing mind teach others, but I will not lay out my Money and run the hazard. The World is wise enough, and great is the number of those sick people that need help: And therefore this publick Laboratory will (by God's help) be able to bring abundance of profit to all mankind; in this Laboratory there shall be all the Furnaces and all the Instruments whereof I have made mention in the Writings by me published, but the resemblances of them not pictured, because there's no occasion for that to be added; And withall, those Furnaces, Presses, and Instruments which we have mentioned or shall mention in the, first, second, third, and fourth Part of the Prosperity of my Country, and in the Vegetable work, and my other Writings shall be there to be seen, the which certainly will be exceedingly helpfull to most men that abhor not to labour, to procure them food and sustenance in their necessity.

Furthermore, forasmuch as all my Writings hitherto published, are very negligently and faultily printed here and there by other men, against my knowledge. I will again send them forth corrected, amended, adorned, and encreased with the figures hitherto omitted. And this I was unwilling to conceal from the Lovers and Students of Arts. Herewithall will I conclude this Second Part of my SPAGYRICAL DISPENSATORY, and

shortly add the Third Part, only wishing that this Work of mine may serve for the comfort and assistance of very many sick persons.

AMEN.