

THE COMPLETE WORKS  
OF

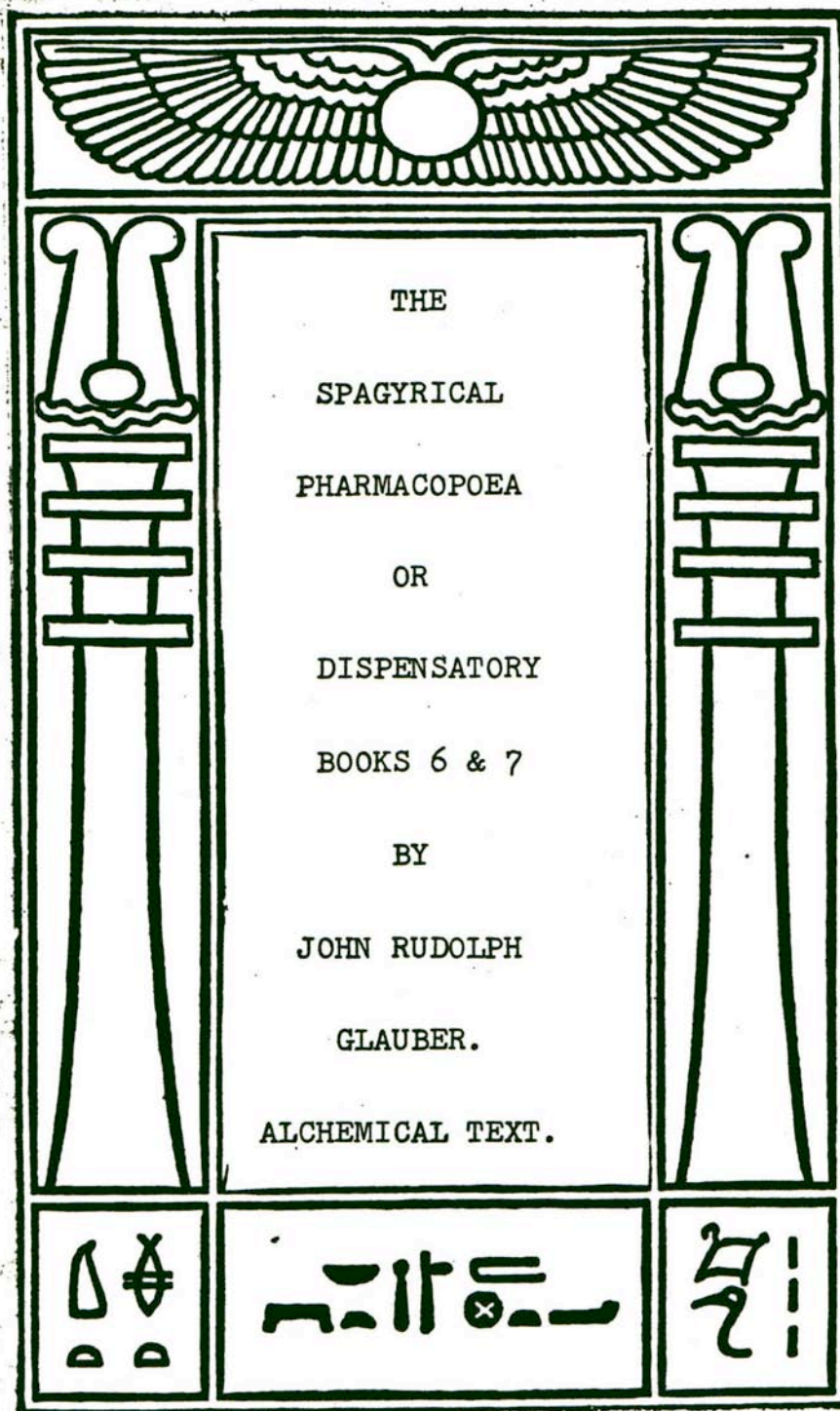
RUDOLPH  
GLAUBER

trans: Chris. Packe



A SPAGYRICAL  
PHARMACOPOEA  
SIXTH PART





THE  
SPAGYRICAL  
PHARMACOPOEA  
OR  
DISPENSATORY  
BOOKS 6 & 7  
BY  
JOHN RUDOLPH  
GLAUBER.  
ALCHEMICAL TEXT.

**THE**  
**SIXTH PART**  
**OF THE**  
**SPAGYRICAL PHARMACOPOEA**

Or a Light lately risen, and a strong Key for opening Philosophick Verity, treating of the most secret Fire of Philosophers, viz. How it is to be used profitably and commodiously for the preparation of many Royal Medicaments; and how, by the benefit of it, VEGETABLES, ANIMALS, and MINERALS; venemous, foetid, noxious, and wholly adverse to Humane Nature, may be converted into a gratefull and most salubrious Medicine, Mineral-Salts, and the Corrosive Spirits of them dulcified; and fixed Metallick; Bodies transmuted into Volatile Spirits. As also how these Volatile Spirits may again be changed into Bodies fixed, tinging, and penetrating through every Metal and Glass, and other rare things of that kind may be performed.

READER,

I did some time since, sincerely discover to certain of my Friends, some of the best of the ARCANUMS (described now publickly) in this Treatise, with such condition as they themselves should prepare the same: but they have not as yet set about the Work, and perhaps for no other reason, than because they thought it a matter not of great but of small moment. Hence it was, that they could not believe so great a Medicine could be prepared in so few days. It is manifest by the Writings of Philosophers, that MARIA the Prophetess, Sister of MOSES, could ripen the Stone of Philosophers in three Days. Likewise, some Philosophers have absolved their Work in a Week. Others have consumed some Months labour upon the same. But now, those erroneous Fellows (who run from one to another, and although themselves be rude and ignorant of all things, proffer their labour for reward to make the Stone of Philosophers) require to themselves for digestion the space of one, two or three whole years. But what a vast difference is there between three days and three years. As for my self, I indeed as yet have never elaborated so great a Work, but have seen with my Eyes so great a possibility thereof, and with my hands handled things so, as (if time

and place be given, and God grant success) I am confident I shall prepare this Supream Medicine in a very short space of time. But I can truly affirm, that in all my life I never aspired to things so high; yet what hath been conferred on me by God, I now make common. Wherefore, he (whom God shall favour) may there begin, where I have ended, and happily consummate the Work: but if he (whom God favours not) shall attempt any thing therein, let him not disquiet me with troublesome Interrogatories; for I know not how to answer more, than are here discovered by me. Yet (if God please) after some short space of time, I will clearly expose to publick view, whatsoever I have found and seen in the particular Melioration of Metals. Which indeed will contribute great Light to this later Age of the darkened World.

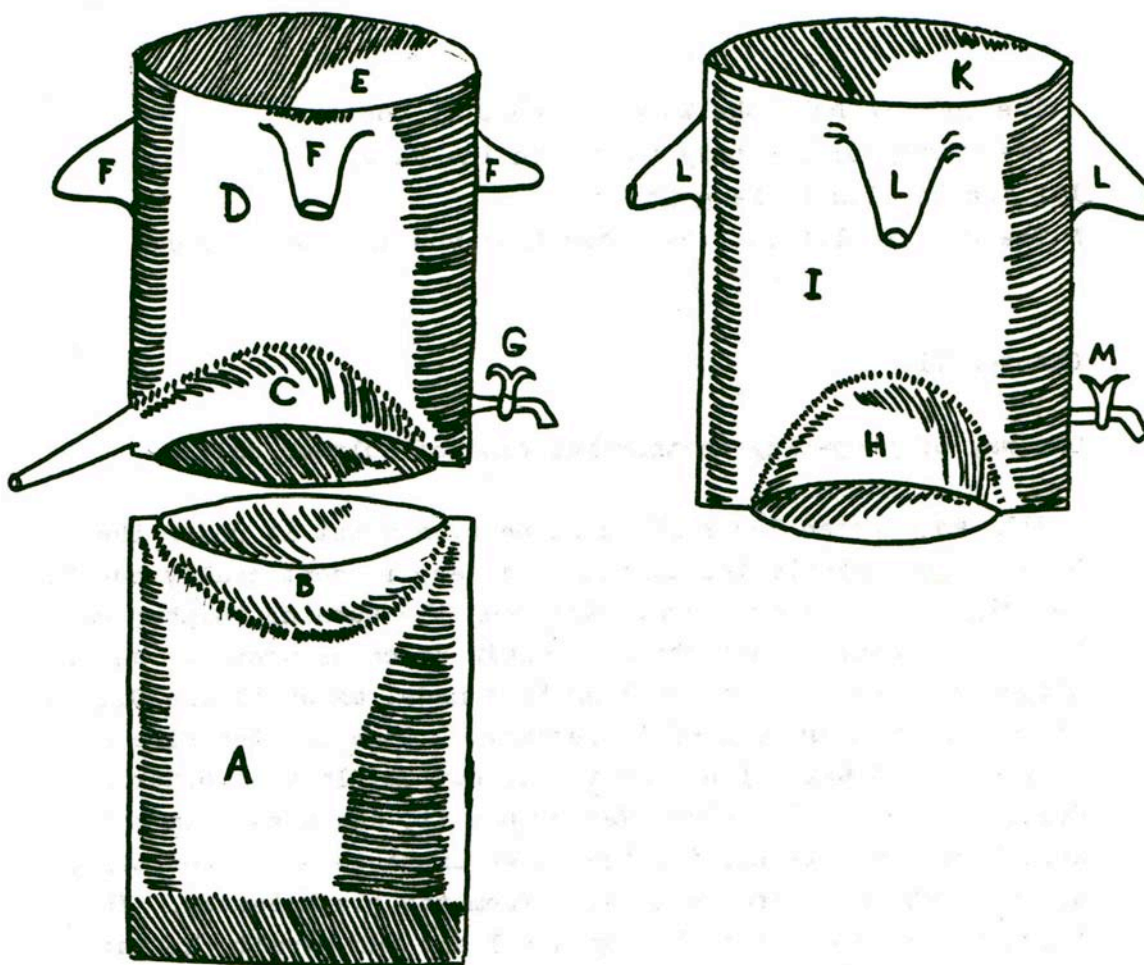
### **Chapter I.**

**Describing that artificial Philosophick Distillatory Furnace (of which the little Book of Fires treats) by the help of which in the space of one hour, all Chymical Operations at one time, the Secret Fire mediating, may be demonstrated so, as was never yet described by any Man.**

Get a Furnace made of good Earth (which in burning will be rendered as compact and solid as Glass; such you may find about COLEN, SIBBURG, FREICHIERN, or WALTENBURG) in its Diameter, at least two Foot broad, but rather (if that well may be) three. Prepare a Vessel like the Hemisphere or half-Globe, having three or four handles, to be hanged up by, fill that with cold Water, and your Recipient or Blind-head will be perfect. Then fit to it a plain Pan of good Earth, the breadth of three or four Thumbs, and a Thumbs breadth high. This Pan fill with common Sulphur, mixt with some other Mineral Subject, as MERCURY, AURIPIGMENT, ARSENICK, or ANTIMONY: which you desire to fix, either particularly into SOL, or universally into Medicine. Kindle the Sulphur that it may burn, then this Sulphur will calcine and fix that subject (in the Fire continually burning) which was put in to be fixed. If in burning the Sulphur be deficient, it must be supplied with other Sulphur. If the Sulphur should happen to be extinguished, you must kindle it again, that it may constantly burn and never go out. It will not easily go out, if you prevent the extinction, by putting a little Cotton in the midst of the

Pan. When the burning Sulphur, with its penetrating and ripening Fire; penetrates the subject added, then the volatile Mineral at first cannot bear patiently the vehemency of the Fire, but a part of the same is elevated upwards with the fiery Oil (fixing all Mineral subjects) which concretes round about to the Vessel, and again distills down upon the burning Sulphur into the Pan, so as it excites no small admiration in the Beholders. The motion of this Oil, which is so often and long driven upwards and downwards; Philosophers have named their Distillation, Ascent, and Descent, also Cohobation and Circulation; but the Sulphur continually burning, they called Calcination and Solution. For, in this operation, two very potent Fires act. The flame of Sulphur is a strong fixing Fire, but stronger yet is that fiery Oil continually distilling. By the help of both which STYGIAN FIRES, the volatile subject in the Pan, is in a short space of time (unless it was very impure before) without any diminution of its weight fixed into a fixed Medicine. It is to be admired, with how great virtue, either Fire is endowed, for fixing volatile Metals; also it is pleasant to behold, how (when any drop of that Oil of Sulphur driven upwards distills down again upon the burning Sulphur) the flame that ascends then, will be red as blood, which otherwise from Sulphur only ascends yellowish. The repeated Distillation of that into the under set Vessel was by Philosophers called Inceration: But when the whole resided in the bottom without any ascending fume, that was by them called Fixation.

These operations I have performed with my own Hands, and seen with my own Eyes. More at this time I dare not publish; for more than enough is already spoken to impious Men. Which indeed I should not have done, if this excellent Philosophick Work had not been made too common already, or (to express my meaning more plainly) if it had not fallen into the hands of unworthy Persons, to me most ungratefull. For indeed I permitted only some few of my Friends to see this Philosophick fixing Furnace; yet the knowledge of it was by them so far divulged, as I repented I had ever communicated it. Nevertheless, instead of that, not long after by God was given to me a certain other, far better and more elegant gift, for he shewed me such an Instrument, as would far more commodiously than the former, receive the ascending sulphureous fume, so as none of it should be lost. Therefore this divine gift shall by me be more warily kept than the former.



The Explanation of the CUT.

A is the standing part of the Furnace.

B The lower Hemisphere or half Globe, which is to contain the Sulphur, or what you intend to make into Oils or Spirits.

C The upper Hemisphere with its Pipe to draw the Oils or Spirits by.

D The body that holds the Water.

E The Cavity or top of the body to put in the Water.

FFF The handles by which it is hanged up, which are made of the same Earth that the Body is made of.

G The Cock to let out the Water, that you may put in more cold.

H The Hemisphere to work the Minerals and hath no Pipe.

I The body to hold the Water to keep it Cool.

K The Cavity of the body to put in the Water.

LLL The handles to hang it by.

M The Cock to let out the Water that you may put in more cold.

## Chapter II.

### The way of preparing another Medicine of Sulphur only.

Fill an earthen Pan full of Sulphur, and set it under the Blind head. Kindle the Sulphur and keep it continually burning for eight or fourteen days. And when the burning Sulphur causeth its Oil to ascend, and the same again descends upon it, and this ascent and descent hath so long been made, as until the Oil is fixed, and no more ascent is perceived, then let the Fire go out, and that which you find in the bottom, looking black as a Coal, take out, pour clear Water upon it, and make them boil together. In this boiling the Water extracts the fixed Oil of Sulphur, which passed into Salt, from the black Faeces. This extracted Salt distill through a Filter, and permit the Water to exhale in BALNEO; so the Residue will remain in the bottom sweet, in the form of a sowerish gratefull yellow Salt. Which take out, and put into a clean Crucible, where keep it hot, but not red hot; then the Salt will wax red. This dissolve again and Filter, and it will leave some Faeces. You may reiterate this operation if you will, and the Salt will be so much the more pure. This Salt is of a middle taste between sower and sweet: Of which five or six grains being taken inwardly will penetrate the body and strongly provoke sweat. But a larger Dose will provoke gentle Seidges, especially if the operation be made in some Iron Pan, yet it contracts from the Iron a sweetish taste, but that is not at all to be feared, because the Salt plainly deposits this taste, especially if you heat it hot and dissolve it, coagulate and heat it hot again, unto the third time. For then it loseth that taste, and becomes a sweet red Salt, which is a safe remedy against all Diseases, where there is need of sweating and purging.

Note, here is need of caution, that in making it hot, your Fire be not too strong, and so the virtues of your Salt diminished, which is a thing accurately to be minded. Ancient Philosophers likened this operation to such a Fire-vomiting Dragon, as devours his own Tail, and converts it into a salutary Medicine. The Dragon is burning Sulphur, his Tail is its fiery Oil, which slides down upon the burning Sulphur, and in it converts it self into an efficacious Medicine.

Note, I would have you give credit to me, in these Works, which I here have opened in few words, are many things of great worth contained.

Therefore, if you be wise, you will more diligently search into the matter, and find out much more than is here disclosed by me.

### **Chapter III.**

**Another secret Fire of Philosophers, by which all venomous and fetid Vegetable, Animal, and Mineral Subjects, may be changed and prepared into a most efficacious Medicine.**

Rectifie Spirit of Wine so perfectly well from all Phlegm, as it will all burn away. For this way you will have a secret Fire, by help of which you will be able to effect wonders in Medicine.

### **Chapter IV.**

**Where first is exhibited an efficacious Medicine from this Vegetable Fire it self.**

Prepare you of stony Earth polishable in Fire, or of Metal, a Furnace in such wise, as under it a flaming Fire may burn, and yet none of the fume fly away, but in it condense either into Water or Oil, and thence descend into some fit Receiver. Under such a Furnace, in some earthen Pan kindle an ounce or two of this subtile Fire, and let it burn. The Spirit of Wine being burnt, the volatile Salt as incombustible (yet the volatile Mercury of the Wine) comes forth, is cooled in the Receiver, and so preserved.

Note, when the first Spirit of Wine is burned, more must be put in. Of how great profit it will be in Medicine, you may easily judge, because it is the immortal and incombustible Soul of Wine. How much it is able to effect in Alchemy, is not very well known to me, I not having laboured much in it as yet. BASILIUS touching this Mercury, thus Writes: Whosoever can obtain it, will be a principal Master in Chymistry. He, as I judge, well knew how from Gold its Tincture was to be extracted by the help of this. But of these enough at this time.

### **Chapter V.**



**How by the benefit of this secret Vegetable Fire, the Microcosmick Mercury may be corrected, freed from its nauseous stink, and converted into a sweet Medicine.**

Rectifie Spirit of Urine as highly as you can, according to my Prescripts, largely described in the Book of Furnaces. To this Animal Mercury add five fold or six fold its weight of our Vegetable Fire, with which fill a Pan, and kindle this Fire under our Philosophick Alembick; then will our Fire burn up all the nauseous stink of the Animal Mercury, so as it will ascend with a gratefull odour and taste. If it be not to your mind the first time, commit the same to this purgation a second time, and make it pass over; then you will find your Animal Mercury sweet, by virtue of which you will be able to do great things in Medicine, because it forcibly penetrates. Therefore a diligent Physican should not be ignorant of the use of this. It is known that Spirit of Urine doth much good in Medicine, yet it is commonly abhorred by reason of its unpleasant taste. But when it hath sustained the trial of our Philosophick purgation, then it ascends into its Heaven, that is, into the Alembick without stink. Also by help of this purgation, all other foetid, bitter and unsavoury Vegetable, Mineral, and Animal Subjects, may be purged, rendered sweet, pleasant, and gratefull, as the following examples will prove.

#### **Chapter VI.**

Recipe of common Sulphur, Tartar, and Niter, of each one pound, pulverise, mix and decrepitate them in a Crucible, kindling them on the top, otherwise they will fulminate. When decrepitated, melt and pour out the mixture, reduce it to Powder, and extract thence the Tincture with Spirit of Wine. Burn away the Spirit of Wine under the Philosophick Alembick, and what ascends reserve for your use in Medicine. What remains in the bottom will be sweet and void of all evil savour, because the Spirit of Wine hath burnt up all the stink. This Medicine is a most excellent Diaphoretick.

#### **Chapter VII.**

**How the Tincture or Soul of Antimony may be purified by the benefit of this Vegetable Fire.**

Receipe of Antimony, Tartar, and Niter, of each alike; decrepitate, melt, pulverise, and extract the Tincture, which cause to pass through this Purgatory Fire, and you will have a safe Medicine against all Diseases. But if you would render it yet more excellent, to this Antimony (which hath already once sustained that Purgation) again add its own weight of Tartar and Niter; decrepitate, melt, extract, and cause it to burn as before, and you will have your Medicine more excellent. And if you shall repeat this labour the third time, you will have it far more excellent, for every time there are some Faces deposited, whence the Medicine becomes more efficacious.

As is said of Sulphur and Antimony, so also all other stinking and bitter Subjects; yea the stinking Dungs of Animals may be so purified as to become sweet. But there is no necessity to speak hereabout in this place. For whosoever studiously searched for some famous Medicine, will easily find some excellent thing, so as he may attain both Riches and Honour according to his wish.

**Chapter VIII.**

**How by help of the Vegetable Fire, Mineral Fires may be extinguished, and the corrosive fiery disposition of them converted into sweetness.**

It is very well known, that the greater common Fire doth always (as often as one is set near the other) either extinguish the lesser, or cause it to languish, the same also happens to Philosophick Fires. As for example, Put into a Stone dish or Pan, Spirit of Salt, Vitriol, Niter, or Sulphur, or some other acid Spirit, and three, four, or six parts of the best Spirit of Wine which kindle, and the Spirit of Wine will burn away, but the acid Spirit through the subtility of the flame becomes sweet. Which sweet Spirits, especially that of Sulphur and Salt, manifest great Virtues in Medicine. BASIL VALENTINE speaks of the dulcified Spirit of Salt, that it extracts from Gold its Tincture; and that he, who knows how to dulcifie it, will be honoured by Philosophers. He in like manner teacheth that Spirit of Wine is seven times to be abstracted thence: Yet undoubtedly he intended not the vulgar

Abstraction, but this secret Abstraction, rather, of which we now speak. Because such Spirits are not dulcified at one time, but Spirit of Wine is often to be abstracted thence by the help of Fire, before they will be sufficiently dulcified.

#### **Chapter IX.**

#### **Another way, by help of other Fires, to cleanse and sweeten Vegetable, Animal and Mineral Subjects.**

Every man knows, that the Nature and Property of common Fire is to absume every stinking Sulphur, to drive away MERCURY, and leave nothing but dead Ashes, with a little fixed Salt; which is no Correction, but a violent Destruction and Corruption of good things. Therefore, in preparing famous medicines, we should use a better Fire, viz. such as neither consumes Sulphur, nor drives away MERCURY, but only ripens, cleanseth and sweetens them; as will be proved by these following Examples.

First let us make trial with the (to us abominable) Dung of men, and see, whether its Stink can be totally taken away, and of it an Universal medicine be prepared.

It is very manifest, that the Dungs of Animals crude and not prepared, are of some use in medicine, and we know they have been long in use with Galenists and Apothecaries: For they presume to cure the Jaundies with Goose dung; Feavers with Horse-dung; Inflammations of the Bowels with the distilled Water of Cow-dung, which they call the Water of all Flowers; and the Quinsey, with the white Dung of a Dog, which they call ALBUM GRAECUM. Pertinent to the purpose, History makes mention of a certain Country man labouring with a Quinsey. To this man a Physican gives a Bill, by which he was to go to an Apothecaries Shop, and buy ALBUM GRAECUM. The Bill he gave to a Boy in the Shop, who having read it, looked into the Box in which ALBUM GRAECUM WAS WONT TO BE KEPT: AND FINDING THE BOX EMPTY, bid the Countryman stay a little, and he would serve him presently. But the Boy not wise enough to conceal the Secret runs presently into the Church Yard, where he gathered some of the white Dung of Dogs, which he brought home, and put into his Morter to pulverise. The Countryman seeing this, spake to the Boy thus: I pray thee lay aside those things, and give me what I have need of; for I can

stay no longer. To which the Boy answered: This is that the Physican prescribed you; therefore stay but a little while, for it will be beat enough presently. Then the Countryman angerly said: What do you say, you Whelp? Must I buy Dogs-turd of you for Silver? I have enough of that at home: Therefore you and your Doctor shall eat it yourselves for me. And having spoken thus, he went out of the Apothecaries Shop in a great rage. Many such Histories are variously commemorated: by which you may clearly see, that the Dungs of Animals, although crude and not at all prepared have been used by Apothecaries. All which had they not been usefull in Medicine, would long since have been abrogated. But humane Dung, which deservedly is to be preferred before all other, is not used medicinally; and that only because of its evil smell. Yet I have known some old Women give that to be taken inwardly, by such as laboured with Feavers (but without their knowledge) and so have expelled those Feavers. There are some Chirurgeons so skilifull as to know, that the Salt of humane Dung only generates Putrefaction, but on the contrary all other Salts preserve from it. Wherefore they use that for putrifying such excrescent Caruncles, as they fear to cut off, by reason of the intermixed Veins. Yet, that humane Dung (if inwardly taken) wants not its effects, no man doubts: but because of its great Stink, its use is to be abstained from, and not to be admitted in medicine. Nevertheless, if it can be freed from its abominable Odour, it may be used in medicine, otherwise not. Wherefore, PARACELSUS so highly esteemed it, as he said: From him Heaven and Earth is hid, to whom humane Dung is not known. An History, which shews what happened in CEASAR'S Court, between him and the Court Physicans asked him to leave behind him some medicinal Experiment unto them, PARACELSUS ordered humane Dung to be brought and laid before them. They seeing that, went away in a rage and reviled him. But PARACELSUS answered. You indeed run away, thereby proving your selves unworthy of the Secret I purposed to have discovered to you. Whence it is very manifest, that PARACELSUS knew how to render stinking Excrements fit for use. For undoubtedly, he never administred them to any man, before they were prepared; because he had other Medicaments always in readiness. Now, that it may be known to be possible to take away the Stink of Dungs, I will prove the same by the following.

To a sound and healthfull Man for two days together give nothing to eat, but a little well baked Wheat bread; or to drink, but good Wine. His Excrements for these two days cast away. On the third day let him eat a peculiar Bread, with which is mixed before it is baked about an

Ounce and half, or one Ounce of my Blood of SOL; also let him have an Ounce and a half, or one Ounce of the Blood of SOL mixed with his Drink, that it may thereby be tinged with a red Colour. And all the third day let him eat nothing but this Bread, in which the blood of SOL, or Gold rendered irreducible hath been baked, and use that Wine only, which the Tincture of Gold hath coloured. Then on the fourth day, let his Excrements (which will be tinged with blackness like a Coal) be put into a glazed Pan or Dish, yet with this Caution, that no Urine be mixed therewith; because that will be injurious. Indeed these Excrements will have a very evil Odour, but that you may take away their stink, and convert them into an Universal Medicine, proceed thus.

If these Excrements be in weight one pound, or somewhat above, pour on them two Ounces of well dephlegmated Oil of Sulphur, or in defect of that, as much strong and well rectified Oil of Vitriol; mix the whole well stirring it with a wooden SPATULA, that the Oil may act upon the Excrements: Expose the whole to the Air for one Night; and that mineral Fire will calcine the Dung Philosophically, and deprive it of all its stink, without any diminution of tis Weight; which is very strange. And if any part of the evil Odour should be left remaining, add to it again one Ounce and half of the Mineral Fire, and suffer them to stand together for one Day and Night. Then must you also have in readiness the Animal Fire, viz. Spirit of Urine exactly rectified, of which pour leisurely and by degrees upon the Dung, so much until both those contrary Spirits cease to act each, upon other, and are still: For then those two contending Fires have mortified each other, whence a middle Salt is generated. Upon this mixture put into a Glass do you also pour so much of the Vegetable Fire, (that is, of the best Spirit of Wine) as may rise in height above it two fingers breadth. Set this glass in BALNEO, and digest the whole for twenty four hours: For in that time the Spirit of Wine dissolveth that Salt, which proceeded from both the contrary Fires, together with the Microcosmick Salt, Sulphur and Mercury; and from that Gold, now the second time inverted, extracts the Tincture, which it hath, and is thereby tinged red as Blood. This Tincture pour off, and re pour on other Spirit of Wine, and let that also stand twenty four hours in BALNEO for extracting what remains: but this will have but little Tincture, because the first extraction drew forth almost all. Add both extractions together, and in BALNEO, with very gentle heat, by Alembick abstract the Spirit of Wine from the Tincture; then will remain in the bottom of the Vessel a very red and



pleasant Salt; upon which must be poured so much Aromatick Spirit of Wine, as will suffice to dissolve all the Salt. Which Solution pour out from the Glass it was dissolved in, into a strong and very clean Glass-bottle, and keep it by you as a most precious Treasure.

The dose of it is very small; for if you give, at one time, 1, 2, 3, 4, 5, or 6 drops, it will provoke Urine, expel Sweat, and the Stone also, powerfully. But if the dose be augmented, it purgeth the Belly, and that without any molestation. In a word, this Universal Medicine may safely be used in all Diseases. Yet because I intend brevity, I forbear to write more touching this Medicine.

The Excrement or Faeces, from which this Tincture is extracted, are not to be cast away, but must be calcined with Fire till they are red hot, and (after a strong AQUA REGIA hath been poured upon them) the remaining Gold, which was not before extracted, must be dissolved. Yet you shall have very little of that; because the Man's Stomach did a second time invert that Gold, (which was once before inverted) and made it reducible, so as it could be extracted with Spirit of Wine by help of the Mineral and Animal Mercury. It is hard for me to believe, that a more excellent Diuretick and Diaphoretick Medicine can be found, than this Microcosmick Salt, which is tinged with SOL. For you will know of how great virtue this Diuretick and Diaphoretick Salt is, when you shall precipitate the acid Oil of Sulphur (or in defect of that, rectified Oil of Vitriol) with good Spirit of Urine, and reduce it into Salt. And will not such a Salt as this be far more excellent, when Sulphur the (Philosophically calcined) Salt and Mercury of the Humane Body, together with the Tincture of Gold have Access?

I have not writ any thing here of this Universal Medicine, to the end it should be preferred before others, because I very well know, we can of other Subjects prepare famous Medicines, and easily be without humane Dung; but what soever I delivered here, I did it for the good of all. For my part, I say, if any one hath no mind to proceed in this Operation, let him forbear. It sufficeth me, that I have signified to the World, how by the help of Art, all venomous and stinking Subjects may be amended and cleansed.

Thus may the industrious Physican, by the benefit of the three Principal Fires prepare many excellent Medicines, and before all sluggish and careless Physicans be had in great honour by the Sick, and obtain the favour of GOD and Men. For he may invert the Venom of Vipers,

Serpents and Scorpions, and convert the same into an Antidote powerfull against the Pestilence, and other Venoms. He also understands how to prepare a Medicament of Toads safe to be given to dropsical Persons: Of Spiders a Medicine healing the Leprous; of Cantharides and May-Worms, a certain Salt good against the Stone of the Reins and Bladder; of Earth-Worms, or Tain-worms, a venereal Experiment; of Opium, Tobacco and Henbane, a famous Somniferous Medicine; of Wormwood a Stomachal and Antifevrile; of Hellebore, Agarick, Spurge, Afarabacca, Squill, and the like an Universal Purging Salt; of Pearch-Stones, and Crabs-Eyes, a Nephritick Medicine against the Stone of the Reins and Bladder; and of Napellus, Stavesacre, and Wake Robbin, a famous Antipodagrick. These, and other such most excellent and presently medicinal Salts may after the same manner be prepared: These, for the health of infirm Mankind I could not content my self to conceal.. Indeed I could have writ more at large touching this matter; but brevity, which I now study, forbids a more ample Declatation.

#### **Chapter X.**

##### **Of the Nature and Property of that Fire, which lies hid in Tartar, or the Stony Faeces of Wine.**

Tartar is a Salt, which in Fermentation separating it self from the Wine, adheres partly to the sides of Wine Casks, and partly resides with the Dregs in the Bottom. This Salt or Tartar, although it is numbred among Salts, yet it is of another disposition than all other Salts; because they may be dissolved in cold Water, but this Tartar cannot be dissolved, except in boiling Water only. No Man hitherto was willing to open the Cause of this hard Tye. But I, seeing Death daily approaching nearer and nearer, was not willing to carry it with me to my long Home, therefore I chose rather to leave it, behind me for Marikinds sake. And thus it is with Tartar. Tartar contains in it self a peculiar Sulphur by which the Salt is so bound or fixed, as it cannot like other Salt be dissolved in cold Water. For if the Sulphur be separated from it, it is easily dissolved in cold Water, like other Salts, Yet so soon as such Sulphur is taken from it, the secret Fire which lay hid in it, is also taken away: and thenceforth it can no more serve instead of a secret Fire, by which Metals are ripened into Tinctures; but is rendered only

fit to perform its Office in medicine. Touching which, for brevity sake we shall here make no mention.

The method of depriving Tartar of its tinging Sulphur, that it may be dissolved in cold, is thus: By burning two Pound of Tartar, reduce it into a white Salt, upon which, if you pour Water to dissolve it, it will become a LIXIVIUM. Which LIXIVIUM pour upon one pound of Tartar, and boil them together in an Earthen glazed Pot: Then the LIXIVIUM dissolves the Tartar, and separates the binding or fixing Sulphur from the Salt. Then pour on one part of common Tartar, boil them together yet once, filter the boiled Liquor through Paper; then in the bottom will remain the Sulphureous Faeces, and the Water of Tartar pass through yellowish; upon which Water pour distilled Vinegar to mortifie the LIXIVIUM. This being done, the Vinegar will also be coagulated with both Salts, and be changed into one Salt; which Salt in Medicine and Alchymy is of great use and benefit; touching which if I should here write more I should be too tedious: but (GOD willing) the manifold use of it shall be shewed in my Third Century. For here my purpose is not more at large to speak of the matter. (vide Helm. Fol. 183 and BASILIUS P. 240.)

That feculent Slime, which adheres to the sides of the Filter you should not cast away, but endeavour to fix. For then you will find some admirable thing, and more than here I dare discover. Because that is the genuine Coagulator of running Waters, which it hardens, and is joined in a singular familiarity with metals, and especially with SOL; as I with admiration have experienced. For in a few hours it tinged SOL with whiteness, and turned it into brittle Glass; whereas otherwise SOL is an Enemy to every volatile Sulphur. I do not believe there is any other thing in Nature second to this wonderfull Sulphur; which is endowed with a potency coagulating and hardning running Subjects. For nothing, except Sulphur only, can be found, which coagulates and tingeth. MERCURY and Salt tinge not; but Sulphur doth that. Consider I pray, how great power common Sulphur hath over MERCURY, since four Ounces of it can coagulate a Pound of running MERCURY into hard and red Cinnabar. Also four Ounces of common Sulphur can coagulate two or three Pounds of Oil into a Liver like Mass; and one Pound of Oil reduce ten Pounds of LIXIVIUM INTO hard Soap. Likewise one or two half ounces of the volatile Vapour of Sulphur in subterrean Veins, can coagulate serene Water into hard Rocks and Stones, as also all sorts of minerals and metals. So, that little

Sulphur which is found in Tartar, can render much sower Wine or Water hard as a Liver; as is known to those that labour in Wine and Vinegar.

I once purposed and endeavoured to extract from Gold its Tincture by the benefit of Salts, among which Salts Tartar also was; whence my Gold came out white and altogether brittle as Glass. But I, being willing to prove whether my Gold was constantly white or no, cupellated that with SATURN: and then I found my Gold not to remain white, but to have received its pristine yellow Colour. That whiteness proceeded from nothing else, than the tinging Sulphur of Tartar, and because the Colour was not fixed, therefore in cupellating it vanished away.

Note: Hence, when I had broken small a little of this tinged white and brittle SOL. and cast it upon a little vulgar MERCURY made hot in a Crucible, it presently had ingress, and coagulated the MERCURY into an heavy white Body, which when I exposed to a cineritious EXAMEN, all the MERCURY vanished, and the SOL only remained in its Colour. The Reason hereof was because the aforesaid Sulphur of Tartar was not fixed. Yet thence I observed, that it might be fixed with SOL into a constant Redness. If any one hath convenient time and place, he may more profoundly search into this Work, because in it lies a great ARCANUM. But how otherwise from Gold its Tincture is to be extracted, shall afterwards be taught. Enough of that at this time.

But there remains this one thing to be spoken, viz. that whosoever knows how to conjoin the Sulphur of Tartar with the Sulphur of Metals, and to fix it with them, may certainly obtain the Tincture: As RIPLEY clearly intimated, When he said, He saw a red Toad so long and so often drinking of the Juice of Grapes, as until his Bowels burst. If you do more seriously think of this (and GOD judge you worthy of his Grace) you will experience wonderous things; if not, then conclude thou wast not worthy of those Secrets. So much may suffice for this time to be spoken touching the admirable Sulphur of Tartar. More elsewhere of it, if GOD will.

## **Chapter XI.**

**Proceeding now to Metallick fixed Salts, Mercurial volatile and most subtil Spirits, let us see what they are able to effect in Medicines: And first, let us speak of Antimony, as the Radical Juice of all Metals.**

Recipe of the Minera of Antimony finely pulverised one Pound, of our secret SAL ARMONIACK six or eight half Ounces; which diligently mixed put into a coated Glass Retort, which set into a Distillatory Furnace, and apply a Receiver thereto, ministring Fire leisurely according to Art, that the Glass be not broken. In distilling first of all ascends a little sowrish Water, then (the Retort being hot) a thick Oil fat and yellow, in which is contained the most excellent MERCURY of Antimony, which you may thence thus separate.

Upon the yellow Oil distilled, pour common Water, which Water will draw to it self the Salts, and precipitate the MERCURY, like a yellow ponderous and shining CALX, which beingedulcorated and dried, will be an Universal Purger. Its dose is very small. I use no more than a quarter of a Grain, which (saving your Reverence) gives me 3, 4 or 5 Stools; but to a robust man I give half a Grain, a whole Grain, and sometimes two Grains. Note: If a larger dose be given, this MERCURY excites vomiting also, though very gently. If you would render it Diaphoretick, you must thence abstract rectified Oil of Vitriol. Then this MERCURY of Antimony, which before was liquable as Wax, becomes altogether fixed and unmeltable; and then you may give of it from 1, 2, 3, to 8 or 10 Grains, which indeed move not Seidges, but provoke Sweat without weariness to the Patient, and performs the Office of a blessed Medicine against all Diseases, where Sweat is needfull. Reduce the CAPUT MORTUUM taken out of the Retort to Powder (the finer the Powder is the better your Work will succeed) and having put it into a Phial pour Spirit of Wine upon it, mix them by a continual stirring and shaking of the Glass (for otherwise it turns it self into an hard stony Mass) and in BALNEO digest it for a natural Day. Thence the Spirit of Wine will acquire a red Colour, which pour off, and repour on fresh Spirit, which also permit to extract as much as it can. Then with gentle heat of BALNEO, abstract the Spirit of Wine from the Tincture, which will reside in the bottom like a red Salt. Which Salt is so great a Treasure in Medicine, as exceeds all estimation. For it passeth through the whole Body like Fire, and consumes Diseases, as Fire burns up Wood. For according as it finds any defect in the Body so it operates, expelling Sweat and Urine, purging out all malignant and noxious Humours of the whole Body, and highly purifying the Blood, so as I believe no more noble Tincture and Salt than this can be extracted out of Antimony. Its dose indeed is very small, but of great efficacy, insomuch as using but half a Grain of it you will find a most evident Operation. Therefore, if



a Master of a Family provide for himself but one Drachm of this Medicine, he may by the help of that for the space of one whole year not only preserve himself and family from many Diseases, but also defend himself and them from all other Affects every where prevailing. Therefore let GOD have the Praise of it.

## **Chapter XII.**

**That this way also may be prepared from Auripigment and Arsenick a Mercurial Oil, and a fixed Tincture.**

Recipe of Auripigment one Pound of our secret SAL ARMONIACK four Ounces, which reduced to Powder mix, and distill in a Retort by degrees a volatile yellow corrosive Oil. At last, in the neck of the Retort will ascend a sublimate Red as Blood, transparent and as beautiful as an Oriental Ruby; the external use of which is famously medicinal against Ulcers and gangrenous Affects. And the yellow Oil is a most present Remedy for mortifying all gangrenous Ulcers, and laying a solid Foundation for their Cure, if the part affected be only anointed with a feather dipt therein. If any one pour Water upon the aforesaid Oil, that corrosive, which ascended with the Auripigment, will be separated and precipitated into a yellow CALX, whichedulcorated and dried, becomes so strong and vomitive, as it cannot safely be given inwardly; but outwardly sprinkled upon Wounds, it lays a good foundation for healing. But if from the aforesaid yellow Powder, Oil of Vitriol be abstracted, it then becomes so fixed, as it will bear the force of a most violent Fire, without any exhalation of fume; and then loseth all its venome, and may be most safely used from 1, 2, 3, 4, to 6 or 8 Grains, against the Pestilence, all Feavers, and such Diseases where Sweat is needfull. It is to be admired, that this Subject so very volatile and venomous, should by one only abstraction of Oil of Vitriol, become so fixed and constant in Fire. Also it is no less admirable, that this Oil like any other Oil of Minerals, doth not ascend in the form of a Liquor, but like and in the form of some fat Vegetable Oil, whereas in it is not any fatness at all, because all proceeds from the Auripigment.

Moreover, it will be profitable also to teach, that the aforesaid fixed Auripigment (whenever unto it, by the help of MERCURY of LUNA, ingress is procured) projected upon a Red-hot Plate of Copper, renders

the same totally white and as tractable as Silver. Which things being known, although of little use, do notwithstanding savour of a pleasing Curiosity, by which you will find, that of red Copper, white Silver may be made. Also after the same manner of white and red Arsenick, such a medicinal Oil and Tincture may be prepared for VENUS. Note: Whosoever is desirous to labour herein, must studiously avoid the venemous fume: For Arsenick cannot well be handled without peril.

I might here also say something of the running MERCURIES of Metals; but since they rather appertain to the Transmutation of Metals, than unto Medicine, I thought it best to pass over the mentioning of these in this small Treatise, and to publish them in the following Centuries.

### **Chapter XIII.**

#### **Of the subtil and most penetrating Medicinal Spirits of Metals.**

In my little Book of Fires, and also in my fifth Part of the SPAGYRICK PHARMACOPAEA, I have indeed made some mention of volatile Spirits, but for brevity sake concealed the method preparing. When I considered, that such Works were judged by many impossible, I thought it would be worth while here to insert the Preparation of them; and that only from one Metal, that every Man may see the Verity of all the other. For whosoever is desirous to operate in Metals, he may be able by this one Process sufficiently to learn so much Skill, as it will not be difficult for him to extract such volatile Spirits from other Metals also.

#### **The way of preparing the volatile Spirits of Metals.**

Recipe of the Steel Wires, which the Needlemakers cannot use, one Pound, which so heat in the Fire, as all squallidness and filth may be burned away. Afterward put them into a glass Body, and pour on them of the hereafter described dissolving Water 4 or 5 Pound. Place the Vessel in BALNEO or in Sand, and administer Fire so to it, as the Water in the Glass surrounding the Steel may wax hot and not boil; then the Water preys upon the Iron to be dissolved. For in this Operation the Steel is dissolved, and fermented like new Beer or Wine. In this Fermentation a certain most subtil Spirit of MARS ascends, without any corrosive,

breathing a very strong Odour, and endued with a Taste vehemently penetrating. For such a Spirit so penetrates the Tongue, as the taste long remains, although a Man wash his mouth, yet this taste is not unpleasant. By penetrating the Body of him that takes it down, it provokes Sweat copiously, opens obstructions of the Liver, Spleen and Lungs, and comforts the vital Spirits and Stomach. Also it is admirably conducent to the Health of those, who are accustomed to drink Wine mixt with Water; because it gives the Wine a gratefull Taste, and that far better, than the best of sowrish Springs are able to perform. If any one knows how to fortifie, or concentrate this Spirit by Rectification, he will be able to effect wonders by the benefit of it; which indeed yields not to be so readily concentrated, as Spirit of Wine: as you shall hear anon, yet it is possible.

**The Water is prepared in this manner.**

Recipe of common Salt one Pound, which dissolve in 4, or 5 Pound of common Water, and pour upon it half a Pound of Oil of Vitriol, to which superadd some Steel wire, and thence by distilling separate the Water; then no sharp Spirits will ascend with the Water, but all the corrosive will remain with the MARS, and nothing ascend but a subtil Spirit void of Corrosion. This moveth admiration, that of such an hard and fixed Metal, with the help of so gentle heat, should ascend such a flying and penetrating Spirit. But it is more to be admired, that this white, volatile and penetrating Spirit, in a few hours space, is able to turn it self into a fixed red Tincture; yet you will find this incredible Miracle verified, thus.

Fill a glass Body above half full with our Spirit of MARS, yet take no more of it than 5 or 6 Pound, because that would be more than is needfull for Probation. Place the Body, with its Head luted well in Sand, and distill off almost the Water by Ascent, so as only half a Pound may be left remaining in the bottom. Take what ascends out of the Receiver, and you will find it endowed with little more taste than Rain-water; and that because the volatile Spirit in this Abstraction or Decoction is separated from the Water, and again converted into a fixed Body, viz. A most red Powder. Which red Powder is indeed a true Tincture, yet it, hath no ingress into Metals, unless that be procured to it by the help of Gold. Hence is fulfilled the Precept of Philosophers thus teaching: Make the fixed volatile, and render the

volatile fixed. What, I pray, is more fixed than Iron? What more volatile than its Spirit? And lastly, what more constant in Fire, than the Spirit again fixed into a red Tincture?

Note: Whensoever the Glass with the remaining Water, in which the red Powder is, shall by motion be disturbed, the Water will seem to be blue, which blue colour ariseth only from the Tincture, which by that agitation is dissipated into most small Atoms. For when the Tincture red as Blood is again settled in the bottom, the Water stands above it white as before. Touching this flaming Sulphur COSMOPOLITA thus speaks: WHEN PHILOSOPHERS HAVE FREED THEIR SULPHUR FROM HIS TENEBROUS PRISON, AND SET HIM SWIMMING IN HIS OWN SEA, THEY ADORE HIM, THAT IS, ARE DELIGHTED WITH HIS BEAUTY. But whosoever would operate any thing to purpose, it will be expedient for him to provide in readiness a good quantity of this Water, because from ten pound of this Water, there is no more than one Scruple of our Sulphur to be expected. Which AVICEN, in his advice to his Son observed, saying, he had need to procure to himself sixty pounds of that Water before he began his Work. Touching which also BRACESUS hath excellently discoursed although he was (seemingly) refuted by TAULADANUS, who (by reason of the great subtilty of his Wit) could not conceive, that any good could lie hid in despicable gross Iron. But that good Man TAULADANUS no more understood the meaning of BRACESEUS than he knew the nature of Iron. If any one be seized with the desire of operating in this Subject, let him read BRACESEUS, by whom he will be sufficiently informed. But many by his Writings have erred, through their mistake of what he mentions in the latter end of his Book, viz. that he spake not of velgar Iron, which by strong Fire might be again reduced into Iron; but that such Iron was to be chosen, as by the force of strong Fire, could turn it self into a green or blueish Glass. Where the simple Readers following the bare letter, sought their Tincture in common Scales of Iron, but to no purpose. Here I speak of a blue or green SCORIA, which any one shall melt our fixed Sulphur mixt with BORAX, although with most vehement Fire, yet he shall never reduce it into Iron, but into a greenish Glass. This CROCUS MARTIS cannot do, nor any other destroyed Iron; but in Reduction it will always yield some small Grains of Iron, wherefore thence no Tincture can be made. For whatsoever is endowed with a tinging Virtue must not be Metal, according to the Universal Consent of all Philosophers. If any one would find out some excellent thing, let him learn the Art of concentrating that, by which Concentration it will be multiplied in virtue.

These few things I was willing at this time to communicate touching the volatile Spirit, and fixed Sulphur of MARS, for publick good. The whole work is neither difficult nor chargeable, because we may use one and the same MENSTRUUM always again and again, nor is there need of new Expences, which are now easily acquirable. These are things accurately to be noted, according as that most ingenious Poet VIRGIL hath perspicuously hinted in these Verses.

Consider first, what here is to be done:

A GOLDEN BRANCH, with Leaves of Gold thereon,  
Upon a Tree concealed groweth: This  
To the infernal JUNO sacred is.  
But the whole Grove, with dismal shades of Night;  
Obscure and keep this Tree from humane Sight;  
And till some ere shall take down from the Tree  
This GOLDEN BRANCH, there can no Entrance be  
Into Earths Caverns, Beauteous PROSERPINE  
Ordained hath that this rare Gift divine  
Shall brought be unto her. No sooner is  
The first BRANCH crompt, but in the place of this  
A second Sprouts; and that most pure and fine,  
As did the first, with golden Leaves will shine.  
Therefore distinguish Right; when rightly knows  
This BRANCH is unto thee; then with thy own  
Hands crop the same; for it will follow Thee,  
If then, by FATES, for this Work chosen be;  
If otherwise, no humane Violence,  
Nor strength of Iron force it can from thence.

By these it evidently appears, that when one golden Bough is cropped off that Tree, another follows; and not only one and another, but as often as you will crop one, another follows: Provided the Heavens favour our Enterprize; otherwise all endeavour will be vain. Yea, it will be impossible with hard Iron, or from hard Iron (as the Gold-bearing Tree) to acquire or crop one Branch. Consider these things in your mind. For here are words plain and clear enough to every man, whose Ears and Eyes GOD shall open.

**Chapter XIV.**



**Of the Preparation of the volatile and subtil Spirits of other Metals,  
and of their Use.**

Note: This labour of preparing subtil Spirits of fixed Metals, and of reducing volatile Spirits, into fixed Bodies, so fully explains the Table of HERMES, as even Children may understand it. Also it proves the verity of that Aphorism unanimously used by all Philosophers: The fixed make volatile, and the volatile fixed. He, whom GOD favours, will easily understand this; but to all others it will remain most firmly locked, although it be described to them with great clearness. I doubt not, but that this Work (when these my Writings in time to come shall fall into the hands of most diligent Searchers) Will be more throughly sought into, and a nearer way found, than this here described by me, by the benefit of which, the Sulphur of Philosophers may be released out of that dark Prison, in which he is kept bound with most strong Iron Chains. It would amaze a man to think, that from such a tenebrous and shadowed black Tree, such fair golden Branches should be cropped. Although they (who are not Philosophers, but would be accounted such, whilst they walk magnificiently adorned with splended cloathing) by plain reason of their blind Pride cannot see what I have here clearly written; yet those Artificers, who wearing Linnen Frocks, labour in their simplicity, will see; because to their Endeavours GOD gives his Benediction.

As I have here taught the way of extracting penetrating volatile Spirits from contemptible old Iron, and of reducing those Spirits into fixed tinging Bodies, so also from other Metals the same may be prepared. Indeed one Metal is more apt for such an Operation than another, and one gives forth its Spirits more readily than another; yet such Spirits may be extracted from all Metals, but with the help of divers Solutions. For that Water which dissolves Gold, leaves Silver undissolved, and what will dissolve Silver, dissolves not Gold. Common Salt, and Salt Niter, with the Water and Oil of Vitriol, (but rather of Sulphur) dissolve SOL, MARS, VENUS and JUPITER. Niter the Water and Oil of Sulphur dissolve LUNE and VENUS. Most sharp Wine Vinegar, dissolveth SATURN. The Spirit of Gold coagulates MERCURY INTO SOL, the Spirit of Silver coagulates it into LUNE. Both these Spirits are Medicinal. The Spirits of VENUS and JUPITER are of a loathsome Taste and Odour, and therefore unfit for Medicine. Spirit of SATURN is a mere penetrating

Venome, or a Water, which by its Odour suffocates the vital Spirit, wherefore every man should studiously avoid it, since its use cannot be without Peril; otherwise that Spirit in metallick Works excells all. Nor do I believe we can easily prepare a Tincture, whereby to coagulate MERCURY, unless by the help of SATURN cold and killing all living things, yet it must be warily handled.

With these I close up my discourse of these Spirits; because, although of them much more might be spoken, yet it will not be the part of a considerate man to cast Pearls before Swine. Besides, I judge I have already divulged more than is fit. But it is worthy of all observation, that GOD is a faithfull Defender and Governour of all most subtil Arts and Things.

#### **Chapter XV.**

#### **How by the Benefit of a Magnet from the Air may be extracted an Universal Medicine.**

It is sufficiently known, that the Life of all things is reconded in the Air, without which Spirit, or Soul of the World, nothing in this Universality of things can live or grow. But the Ancient Philosophers sought out various ways, by which that Spirit might be brought from a far off nigh unto us, be received and exhibited palpable, and at length they found the way, and by the benefit of it performed great things both in Medicine and in Alchymy, and that more or less, according as one knew better than another how to intercept and concentrate it. For the whole Art consists in this Concentration. Therefore, since by the Grace of GOD, unto me also is something known touching a like Concentration of the Universal Macrocosmick Spirit of Life, I was not willing; like some envious or covetous man) to keep the same to be buried with me; but chose rather (for the health of mankind, for the profit of my Neighbour, and for the Honour and Glory of GOD) to impart something thereabout; yet no more than is fit or convenient.

If any one desireth to extract some good thing from the Air, he must first well understand what will be a good Magnet, and how to make choice of an oportune place and time. For in a moist Season, you shall extract nothing but an unprofitable Water from the Air. Wherefore no man should undertake this labour of extracting, unless in the height or

midst of Summer, when the Air is very serene, void of Clouds, and hot with the Solar Rays. Because, at such a time, the Magnet, which you shall hang up in the Sun, immediately (from the hot Rays of the Sun) extracts a medicinal Water, which every one may use according to his Capacity. Also, I would have you to know, that various Magnets are found, by help of which Water may be extracted from the hot Air, but all such Waters make not for our Universal Medicine. Yet I am willing here to subjoin some of those vulgar Magnets.

### **The First Magnet.**

With 3, 4, or 6 Pound of MERCURY, OR MORE OR LESS FILL SMALL Stone Jugs, or strong Glasses, which Glasses firmly closed let down into a deep cold Well, where the MERCURY in it (Quick) self will concentrate the Cold. Now, if you would extract Water from the Air, hang up such a cold Glass or Jug full of MERCURY in the Air, where it will presently draw Water to it self. Therefore under the Glass or Jug must be set a Glass Tunnel with a long Pipe; by which the distilling Water may be received, and conveyed through the Pipe, from the hot Sun into a cold Cellar. If this be not done, the Sun will again draw to it self the distilled Spirit. You may leave the Magnet hanging as long as it remains cold and Water distills from it: But as soon as no more water will distill, you must immerge it again in a Cold Well, that it may recover its Coldness. In the mean while, instead of it hang up another; and repeat the labour so often as until you have gathered water enough.

### **Another Magnet.**

Hang up in the hot Sun Jugs or Glasses full of such water; which of their own accord will their contract so great Coldness, as you can scarcely endure to touch them with your hand. To them, as is abovesaid, water will adhere, and distill into the Tunnels set under them.

A Cold water is this prepared. In common water, or Spirit of Vitriol, dissolve of SAL ARMONIAGK and Salt-peter equal parts, as much as can be dissolved. With this water fill your Glasses, and with them, as is above shewed, extract water from the Air; and that will be equal in virtue to the former. If you be desirous to extract something more excellent from the Air, you must also expose to it more excellent Magnets. For as is the Magnet so it extracts.

## Chapter XVI.

### Proceed in your Work thus.

Prepare 3 or 4 Pound of Oil of Sulphur per Campane, which rectifie, that it may become very fiery: Then provide a large Trough like a Chest or Box, which you may cover with linnen Cloath so, as through it no Dust, but the Air only may penetrate. In this Chest set your rectified Oil of Sulphur, poured into divers small Pans or Dishes so as they be not above half full. Leave these there three or four Days, or so long Day and Night expose them to the Air, as until the Oil of Sulphur hath drawn to it self so much Water, as it self was, and filled the Dishes. This being done, empty out all the Dishes into one Glass Body, and in BALNEO with gentle heat abstract thence all the humidity. The Oil remaining in the Bottom again expose to the Air in those Dishes, as before, so long as until they be filled. That water again abstract thence, and proceed in extracting so long, as until you have got water enough. This water passeth through all Tinctures; but I have not as yet compleated this Work.

Note: All the best of that, which this Magnet draws from the Air, remains with the Magnet it self or Oil of Sulphur, as its true MATRIX, in which it is nourished and ripened; as the most Ancient HERMES, or the Father of all Philosophers, in his Smaragdine Table, hath described in these words. Here the Soul of the World speaks. My Father is SOL; my Mother is LUNA; the Wind or Air secretly bears me in its Belly: the Earth conceived and brought me forth, and is my Nurse, & etc. The Spirit of the World can bring forth no Fruits, unless it be first seminated in a fit MATRIX; because nothing in the World can be progenited without a Womb. This our Magnet is of all Magnets most gratefull to the Soul of the World, and a most natural Friend to the Spirit of the World.

Much might be spoken touching this, but is not necessary to thrust pulse ready chewed into a sluggish Crows mouth, let him fly out and seek for himself. Here, in this Work are verified those sayings of Philosophers: Nature rejoyceth in Nature, Nature overcomes Nature, Nature retains Nature. Here it is proper also to observe, what HERMES, at the end of his Table saith; viz. My power is not intire, or perfect, before I am turned into Earth. But how this is to be done, I leave to

the consideration of every Man. For the unworthiness of the present wicked World forbids me to discourse more amply thereof. To all men, whom GOD shall favour, these will be clear enough. Yet elsewhere touching this matter (if GOD will) ere long shall be taught.

## **Chapter XVII.**

### **How from Gold its Tincture may be extracted by help of a Magnet.**

Recipe of most, pure Gold an ounce and a half, and of the STELLATE REGULUS of Antimony made with Steel, one ounce, both which melt together in a covered Crucible; and whilst in flux cast at times a little Salt-peter, until the Niter shall have extracted all the REGULUS of Antimony from the Gold, and turned it into SCORIA'S. Permit the whole to flow well for some time, that the Gold may well settle to the bottom from the SCORIA, which will flow like water; Then pour all out into a Cone, where the Gold becomes a REGULUS, which must be separated from the SCORIAS. This REGULUS of SOL comes forth much paler than it was before. If this pallid SOL be again melted with the aforesaid Martial REGULUS, and the REGULUS thence abstracted by the help of salt Niter, the Gold will come forth a little paler than it did the first time. If you repeat this Operation 8, 10, or 12 times, you will find your Gold at length almost totally white, and that its Tincture is extracted from it by the help of that REGULUS. The Tincture of SOL is absconded in the SCORIAS; this, by the benefit of a certain Antipathetick Salt, will be precipitated from the Faeces liquified, like a REGULUS highly tinged.

Note: Yet in these Cases, the Precipitation must be warily handled, lest you also precipitate the REGULUS (of Antimony) together with it, and so vitiate the Tincture. For this Extraction no vulgar REGULUS is conducent, but such only, as is made of good Steel, and hath such a property, as when a Flint is struck upon it, it yields fiery Sparks, no otherwise, than as from hardened Steel. Which virtue, if it hath not, it cannot rightly draw to it self the Tincture of Gold, but all endeavour will be in vain. This Extraction, COSMOPOLITA, in his new Chymical Light, hath very well described and discovered in these words. Such CHALIBS must be taken, as is endowed with power of extracting that from the Rays of the Sun, which many have sought, but few found. But further he saith: There is found yet another CHALIBS, which from Gold extracts



its Seed (if it be united or copulate with it 12 times) and thence is impregnated; but the Gold is infirmed even to death. But the CHALYBS or Magnet brings forth a Son, which will be more excellent than his Father, viz. Gold, whence he proceeded, whosoever knows this Magnet (of which COSMOPOLITA makes mention, and an hint of the preparation whereof I have here shewed) and understands how to use the same, in two or three Days he will behold and find so great things, as with the joy thereof his heart will be satisfied. For, if any one hath Philosophick Eyes, he will see what is most pleasing, if not, he will be no more delighted than a Swine, who among the Sweepings of Vineyards hath swallowed an inestimable Pearl or Jewel, but knows not the difference between a Pearl and that Dung.

### **Chapter XVIII.**

**How from Gold its Tincture may be extracted by another Method, of by the benefit of a certain other CHALYBS.**

First, prepare the Green Lyon of Ancient Philosophers (by help of my mineral Salt) of Sulphureous Subjects. To this Green Lyon cast SOL, that is, pure Gold; which he, through his greedy desire of devouring always, will swallow, and thereby acquire to himself notable Strength, Power and Beauty. For his whole Body will be thence renewed. His head, with the fore part of his Body will shine with a Grayish Hair, very like a Crows Head; but his Tail with the hinder part of his Body will acquire many various and beautifull Colours, resembling the genuine form of the Rainbow, or the Tail of a Peacock. And as soon as the Green Lion hath sufficiently concocted and digested the yellow Lion or SOL in his Stomach, he by Seidge expells the Residue, which will be void of Colour or Blood. Then the Lion, proud and adorned with various and beautifull Colours, walks to the Waters, in which he immergeth himself, and washeth away all his Colours, and becomes totally white like a Swan, which white Swan the Cook roasteth at the Fire: where that white Swan first waxeth yellow, then more and more Red, until he is able at length to bear the Fire, and, like a Salamander, live in it without any peril or Hurt. This Red Salamander is one of the most noble Medicaments that can be prepared by Art. This Operation I performed but once; and then unto me appeared all those Colours one after another, until I obtained a Red Salamander,

which is a most present Remedy against all Diseases. But what it is able to effect in Chymistry, as yet I have not known, being only content with a Medicine for Health.

## **Chapter XIX.**

### **Yet another way of extracting the Tincture from Gold.**

Receipe of our dried Red Blood of SOL, in the form of Powder irreducible one ounce, or an ounce an half of our Sulphureous fixed SAL MIRABILE, five, six or seven ounces. Both which mixt together, put into a strong Crucible; which covered, set into a Wind Furnace, giving Fire so, as they may flow together like Water for the space of half an hour: afterward pour them out into some Iron Vessel, or Cone, when the SAL MIRABILE hath drawn from the Tincture of Gold a Bloody Colour. The Mixture cooled separate the Red SCORIAS from the REGULUS, which will be white as LUNE. Pulverise the Red SCORIA, or tinged SAL MIRABILE, upon which pour common Water; this Water dissolves the SAL MIRABILE, not indeed tinged with a Red, but greenish Colour. Filter the Solution, and evaporate the unprofitable Water in a Glass dish. Then in the bottom will remain a Red Salt, which fortified with the Seal of HERMES or Luting of SAPIENCE, keep for a sufficient time in a continual Fire of Coals; for then the Sulphur, as yet immature, will fix it self with the SOL, and become constant in Fire. From that Lute of SAPIENCE, you may afterward (by the help of a proper Magnet) abstract a fixed Tincture, and convert the same to Medicinal use.

Note: That green Saline Water, in which the Redness is latent, coagulates MERCURY into SOL, not indeed for wealthy profit, but only by the benefit of that to know the possibility of such a Work. The Red slime, whence the Salt is extracted by the benefit of common Water, must be taken out of the Filter, mixed with new SAL MIRABILE, and in a strong Crucible be made to flow well for half an hour. Then also more Tincture will be extracted, and a white REGULUS of SOL again settle to the bottom. If this labour be a third time repeated, the Tincture will be good, and a white REGULUS will again settle, yet not so much, as was the first and second time.

## **Chapter XX.**

How by the benefit of a certain Metallick Salt, from VENUS her SON Cupid, or rather the true MERCURY of Philosophers, may be prepared in the space of One Day, so, as to sustain the Trial of a Cupel; and indeed, it is neither SOL nor LUNE, but a Tincture most ample for certain white Subjects.

As for the Method of Proceeding, I have willingly offered to the Sons of Art occasion of understanding That: but the thing it self is of so easie Operation, as even the Forgers of infamous Libels, and all the Brethren of Ignorance, would understand and perform the same, if any one in describing it should give them but a very little Light. It would be an unadvised thing to cast so noble a Pearl before Swine. Wherefore I must forbear to write fundamentally of it. Nevertheless, that the World may know such a Tincture is in the Nature of things, and may be prepared of Things of small value: I confess I thought it worth while to discover something thereof.

Recepe of irreducible fixed ARSENICK, and of MERCURY of LUNA, of each eight ounces. Both which Species being diligently mixed, you will have a famous Cementing Powder, by help of which you may perfect this ARCANUM, thus:

Recepe of Plates of VENUS beat thin and cut small four ounces, which, with the Cementing Powder above mentioned, (making Lay upon Lay, as the manner is) into a Cementing Box glazed within, the Cover of which you must lute very well, and place that in a Cementatory Furnace; or (if you have not such a Furnace) upon a Chimney Hearth, puting so many Coals ,round about, as the Box may be covered well. Kindle the Fire above, and heat the Box leisurely, and keep it there red hot among the Coals ten or twelve hours. Then let your Fire go out, and the Box cool; out of which, if you take your Cement, you will find, that the Volatile Spirits of LUNA, taking the fixed ARSENICK to themselves, have introduced the same into the Copper Plates, and procured to it the whiteness of Silver. This Cement, together with the Copper Plates mixed with salt Alkali or burnt Tartar, melt in a strong Crucible in a Wind Furnace, and pour out the Mixture into a Cone. When cold, separate the SCORIAS from the REGULUS, which will be white as LUNE. Cupellate this white VENUS with SATURN; then that, which is not LUNE, will enter with SATURN into the Cupel, but the fixed MERCURY remain above upon the Cupel. Granulate that, and dissolve it by the help of AQUA FORTIS; then indeed the LUNA will

dissolve, but the Philosophick SOL, or rather MERCURY Of Philosophers, will remain in the bottom undissolved, like an Ash-coloured Calx. Thisedulcorated and reduced, passeth into an heavy Metallick Body; in Face, Colour, and Hardness very like common and known Lead, which by SPAGYRISTS is called the BLACK LEAD OF PHILOSOPHERS. This Black Lead hath sustained the Examen of the Cupel, yet it is neither SOL nor LUNE. For if it had been LUNE, the AQUA FORTIS would have dissolved it; and if it had been vulgar SOL, it would have been infected with no Lead colour. Nor can it be Copper or Arsenick; because if it had been so, it could not have sustained the Trial of the Cupel. Therefore, according to the Fables of Poets, it must be CUPID, or the Son of VENUS. When the Gods saw that VULCAN, or the Son of JUPITER and JUNO, was born so very black and deformed, they took care to have him carried into the Isle of LEMNOS, that there being washed by Apes (that is, by Men or Philosophers imitating Nature) he might obtain a better Form, be nourished and brought up to Man's estate. Who afterward married VENUS, of whom he begat APOLLO. Whosoever desires farther Information touching this matter, let him read that Ingenious Treatise of JOHN BRACESEUS, of the Tree of Life; where many great ARCANUMS are revealed, and the obscure Writings of Poets and Ancient Philosophers explained.

Here I have in few words divulged one of the greatest of ARCANUMS. I have not my self, as yet, by trial adhibited this MERCURY of Philosophers, for the Transmutation of Metals. Nevertheless, as I have written, it is a very far extended Tincture for white Bodies, and this I have several times experienced; yet only in white Glass; where one part of the Tincture tingeth one thousand parts with the redness of a Ruby, but the Glass keeps its own hardness. Now, if it could obtain the hardness of a Ruby, as well as its fair Colour, such a Tincture would be full as good, as if it could tinge LUNE it self, or MERCURY into SOL. For a good Ruby weighing but one ounce, is more esteemed than sixteen ounces or a pound of Gold. But this Glass, with how great Beauty soever it is tinged, still remains Glass, and cannot otherwise be used than to adorn certain Pictures and Images.

Note: If any one knows how to extract the Tincture from this coloured Glass, they will obtain a most excellent Universal Medicine. For, although this MERCURY of Philosophers hath once passed the Trial of the Cupel, yet this happened only by help of the Silver, which defended it from devouring SATURN; otherwise it had been consumed by it. But now

it is separated by help of AQUA FORTIS from the LUNA, it is destitute of a Defender, and is constrained to enter again into its Mothers Womb, that it may there be ripened, and afterward new born. For all Sand or Flint, of which Glass is made, is the Matrix or Mother of all Metals. Glass is the Philosophers Lute of SAPIENCE, or Seal of HERMES, which which all Volatile Mineral Subjects are so bound and fixed, as they can abide fixed, sustaining the force of Fire.

#### **Chapter XXI.**

**How by the benefit of the Common Lute of SAPIENCE, SULPHUR, ANTIMONY, ARSENICK, AURIPIGMENT, and the SULPHUR of Vegetables, may in a short time be fixed into fixed Medicaments.**

Recepe any one of those Subjects, which you will; which if you dissolve either by the dry or humid way, in a sharp LIXIVIUM so far constringeth the Volatile Subject, as it will not, when heat red hot continually evaporate. Such a LIXIVIUM coagulate into Salt: If of this Salt you mix four or five parts, with one part of a liquable Flint or Sand, and put the Mixture into a Cementing Box well luted; set that into a Furnace of Cementation or Fixation to be fixed, the SAL-ALCALI preys upon the Flint, and with it is converted into Glass. But the Volatile Mineral hides it self in this Glass, and is not driven thence by the violence of Fire, but suffers it self to be fixed into a fixed Tincture. After that, which was put in, shall be fixed, take your Box out of the Furnace or Fixation, and make the Glass flow well in a Wind-Furnace. This Glass, when poured out, will be Red in Colour. If you reduce this Glass to Powder, and by the help of Spirit of Wine extract the fixed Tincture, from this fixed Subject, you will have a most efficacious Medicine against all grievous Diseases, especially, if the Tincture hath been extracted from Antimony, or Common Mineral (not Vegerable) Sulphur. The Tinctures of Arsenick and Auripigment, are not so safe to be used in Medicine, but in Chymistry they are more profitable. For such Subjects cannot be fixed by any more easie Method, than is here discovered by me. And PARACELBUS, BASILIUS and other Philosophers judge, that a Tincture drawn from fixed Sulphur or Antimony, will be admirable efficacious in Medicine and Chymistry.

But that I so abruptly break off this discourse, it is not without Reason, for I am confident I have writ plain enough to him whom GOD favours.

Note: If to your HERMES SEAL, you add such Sand or Flints, as per se abound with the first Ens of Gold, you will acquire the more noble Tinctures.

## **Chapter XXII.**

### **How to prepare a famous Universal Medicine of Gold.**

Recipe three or four Ounces of the coagulated and irreducible Blood of the Lion; of which the little Book of Dialogues treats. Dissolve them, in the dry way, by the help of SAL MIRABILE, into a Red Stone; from which reduced to Powder, extract its Tincture, by the help of Alcolizate Spirit of Wine. This Tincture is a famous AURUM POTABILE against many Diseases. Also it coagulates living MERCURY into SOL. I purposed to have prepared no small quantity of this AURUM POTABILE, that I might therewith help and succour the Distress of the Diseased. But I was hindred for two years, so as I could not attend this Operation. Now I have found an easier Method of preparing it, and by help of that, do hope hereafter I shall do more than I could do before. Touching its salutary use in Medicine, and its Coagulation of MERCURY, shall (if GOD will) be treated of hereafter, before it be long. Here the Description of that would be too tedious.

## **Chapter XXIII.**

### **How a Medicinal Water may be Distilled from JUPITER and MERCURY, by the benefit of Fulmination, or a sudden Flaming Fire.**

Make an AMALGAMA of Tin and Mercury in equal weights: Mix this AMALGAMA with Sulphur, Tartar and Nitre mixt in equal parts, and Grind them exactly upon a Stone, and then your Matter, with its Fulmen, is fit for Distillation. Therefore, when you purpose to distill a Medicinal Water from JUPITER and MERCURY, begin your Operation thus.

Against some Wall, set up five or six Glass Cucurbits, (or Subliming Pots of Earth glazed within) one above another, so as they may

exactly shut in one into another, and let the Junctures be firmly closed with Paper and Starch, as I taught to be done in preparing Spirit of Salt. The lowest Glass must have an Orifice in the side, into which the neck of the Distillatory Vessel may be inferred. Which Vessel must be made in form of a Box or Cabinet round, a span broad and high; in the upper part thereof, which is to be filled with Sand, the Cover may be included in such wise, as I taught in the Second Part of my Philosophical Furnaces; yet below it must not be round, but plain; so as standing out from some Bench it may be fitted to the Receivers. When all Junctures of the Receivers shall be closed exactly, your Furnace is compleat. Then, at one time put in no more of the Mixture into a Crucible set in that Furnace, than one Ounce. From this (when you have kindled it with a live Coal, and nimbly put on the Cover again) will be excited a Fulmination, and flame suddenly penetrating, and with great noise separating the Mercury from the Tin; in which separation, part of the JUPITER and MERCURY ascends in the form of a sowerish Water, but another part in the Species of a subtile yellow Powder. When this Fulmination ceaseth to fume, take out that Crucible, and put another in his place: set fire of the Mixture in that, and let it burn as before; and continue the same labour, taking out and putting in, as long as any of the Mixture is left. Then take the Water distilled, together with the Flores, out of the Recipients. That Water (when digested with gentle heat for a sufficient time) is coagulated into a Medicinal Red Salt. The Flores must be dried and fixed with fresh fulminating Matter, and as before sublimed. Then again will ascend Water and Flores. All the other Flores remain fixed in the Crucibles, which (reduced by force of Fire and diligent Fusion) produce an hard Tin, which may be cupellated by the help of SATURN, but vulgar Tin cannot bear this Examen. This leaves somewhat behind it in the Crucible; yet not so much Gold as covetous Men desire; but so much as renders the Medicinal Red Salt acquirable without charge.

Ancient Poets, fabulizing touching this Work, have writ, that JUPITER and MERCURY sought entertainment of PHILEMON and his Wife BAUCIS, as Persons contented with little, that from them they might receive Meat and Drink liberally. Let him, who desires a more ample Information of these things, peruse such Philosophers, that he may see how highly this Work was esteemed by them. For, as we now said, JUPITER and MERCURY turn not into rich and proud Men, (who regard not Art, but thirst after heaps of Gold, by which they may long continue their Pride

of life) but to the Lovers of Frugality only, and into their House bring their own Blessing with them.

#### Chapter XXIV.

#### The way of extracting an Universal Medicine from common and well known Lead.

By Calcining reduce four pound of Common Lead to Ashes. With which four pound of Calx of Lead, mix four pound of those Stones or Sand, in which is contained the first Ens of Gold. Melt this Mixture in a strong Crucible into Glass: which reduced to Powder, mix with a fourth part of Salt of Tartar, and in an Iron Crucible reduce it, so you will recover almost all your Lead. This Lead again reduce to Ashes, and mix with it a fourth part of choice Sand and Flints, and melt the Mixture into Glass. Which again reduce by help of Salt of Tartar and Iron: again Calcine it, with Flints turn it into Glass, and reduce it as before; the oftner the better. For in every Operation the Lead extracts something of the first Ens of Gold from the Sand or Flints, and at length becomes very rich with it. That afterward must, by the help of a certain Magnet, be extracted from the Lead, and converted to Medicinal use; as every Man, according to this capacity, is best able to use the same. I judge it not convenient to make a farther discovery touching this matter. Indeed the external face of this Process is simple; because in so short a time, with so little charge, and from so vile subjects, an Universal Medicine may be extracted. Although SATURN is covered with a deformed Ash-coloured Coat; yet within in his interiour penetals is reconded a golden Crown, which is not perceived before that grey Habit is taken off from him. As oft as any one hopes for, or thinks to obtain such a thing, let him read what BASILIUS, PARACELsus, and other Philosophers have writ touching Lead. Blessed is that Man, who knows how to adhibit to this Operation the Secret Lead of Philosophers instead of Common Lead: for then undoubtedly he will find a most excellent Medicine; according as Ancient Philosophers, by the following Words have expressed:

Arctus est Homninis, qui constat VI Elementis,  
Cui P. si addideris, S. in M. mutare bene scis,  
Hoc erit AEs nostrrum, constans Lapis Philosophorum.



That ARCTUS is LUMBUS, before which word, if you set the Letter P, and change the last Letter S, into M, it will be PLUMBUM. Therefore if by the help of Common Lead, (which notwithstanding is very impure, and as it were Leprous) the possibility of Transmutation may be demonstrated and verified, as is manifest by my New Chymical Light, what may not the Secret Lead of Philosophers effect, which is per se pure, and more excellent than Gold? CQSMOPOLITA speaks thus: Although unto him, to whom GOD hath shewed the possibility of that, the Gain be not so great as the Loss, yet unto him is opened an Entrance to the knowledge and finding of all other high things. More of these at this time I forbear to speak. Whosoever is so gross and stupid, as he knows not how to enter through this Gate set wide open, how shall he be able to enter through a narrower passage? Him, to whom this clear Light cannot shew the way, neither the Light of SUN or MOON will profit any thing. Yet I doubt not, but that even Mechanick Artificers, so soon as that my Light begins to shine, will search out the Truth, unto every of whom I wish the help of GOD.

#### **Chapter XXV.**

##### **How Gold may be rendered Volatile, so as to be sublimed into a salutary Medicine.**

Dissolve as much Common Salt in AQUA FORTIS as you can, in this AQUA REGIA dissolve SOL, which precipitate with Spirit of Urine. In Sand abstract all the Phlegm to a dry Salt; if afterward you augment the Fire, the Coagulated Spirit of Urine will carry up with it self part of the purest SOL in the form of a Red Salt. This Salt will yield very profitable Fruit in Medicine. The Dose is from three, six, eight, to twelve Grains; endued with power of expelling Sweat and Urine, and famously conducent against the Stone and Gout. Also since this Salt is void of any loathsome Taste, it may securely and commodiously be administred as a Cathartick to Infants, and Women with Child.

#### **Chapter XXVI.**

##### **The Way of preparing yet another famous Medicine Universal of Gold.**

Dissolve one part of Nitre, in four parts of Spirit of Salt, diligently rectified. In this Water dissolve as much Gold as you will. Upon this Solution leisurely at times, and drop after drop pour on of Oil of Tartar so long, as until both those contrary Natures of the AQUA REGIA, and Oil of Tartar, shall be united and quiet. Then, if you abstract all the Phlegm, with the SOL will remain a Salt. This Salt, with the Gold, put into a little coated glass Body; yet first mix with them of burnt Bone as much in weight, as the Salt and SOL did weigh. The Bones are only added, that the Gold may not be separated from the Salt, or be precipitated into a Mass and flow. Place the Glass, with this mixture, in Sand, augmenting the Fire gradually, until the Glass in the Sand be obscurely Red; in which degree of Fire, if you detain it the space of six hours, the fusible Salt will penetrate the hard Gold, and from it extract its best strength, and thence wax Red. Which, when all is cold, take out of the Glass, and by the help of Spirit of Wine extract from that Red Salt all its Tincture; which you may administer in grievous Diseases, according as your Judgement shall inform. If you reduce the extracted Gold by the help of Borax, you will find your Gold pale.

#### **The Way of Extracting a yellow Tincture from white Nitre.**

By Retort distill a strong Spirit from pure salt Nitre, mixt with burned Earth. Which Spirit, lest it should not be strong enough, dephlegmate. This Spirit in Distillation ascends Red, but when cold appeareth White; yet in it is absconded a Redness, which will be revealed the following way. We see that if any thing fall from those, who labour about AQUA FORTIS, into it (whether that fallen in be a piece of Skin, Hair, or any part of the Nails of the Fingers) the same is tinged thereby with a golden Colour. The reason of this Colouring is this: All superfluities of Nature (as the Skin, Nails of the Hands and Feet, all Hairs and Hoofs of Animals, and Feathers of Birds; which being old, fall off, and new succeed in their place) are endued with power of cleansing the Humane Body, whensoever they are prepared for Medicinal use; and that by reason of the abundance of Volatile Salt contained in them, and other such like Entities. For Volatile Salt is of such a

Nature, as Salt of Urine, by which all corrosive Spirits are mortified andedulcorated. Hence it is, that when one drop of a Nitrous Spirit falls upon the Skin, or a Nail of the Finger, it is mortified and discovered by such a Volatile Salt as lay hid in it; which otherwise happens not in all other Subjects, which are void of such a Volatile Salt.

**Now follows the Process.**

Recipe of the Hairs either of a sound Man, or of any Animal, very well washed and cleansed from all filth, four ounces. Upon these pour of most strong and well rectified Spirit of Nitre, one pound, and the Spirit will totally dissolve the Hairs. Upon that Solution pour by degrees so much Oil of Tartar, as until all the Spirits of Nitre be mortified and tatally deprived of their Corrosive power. But you should not cease to pour on Oil of Tartar, until the Spirit hath well acquired a Golden Colour. This being seen, filter the Solution through brown Paper, in which the Faeces will remain, which notwithstanding will scarcely weigh half a dram; because the Spirit of Nitre hath almost dissolved all. If from this Liquor in a Glass-body set in BALNEO, you abstract all the unprofitable Phlegm, in the bottom will remain a Red Salt; on which, if you pour good Spirit of Wine, some Faeces will again be left in the bottom, which you may cast away as unprofitable. Moreover, if one half of that Spirit of Wine be abstracted from the Tincture, a yellow Oil is acquired; which if you rub upon good Silver, that will look as yellow as if it were good Gold. If you shall take of this Tincture, although it is so Volatile, from three, six, nine, to twelve drops, it strongly expells Sweat and Urine, cures the Jaundies, yields relief in the Dropsie; in Feavers it provokes Sweat, and in the Pestilence or other Diseases, where Sweating is needfull. I attempted to fix this Tincture; but it was an Operation on no small time; therefore I was weary of proceeding, and absolving the Work begun. If any one be so patient as to fix this Tincture, he, after his Work is ended, will have whereof to rejoyce. Touching this Operation, Philosophers feigned the venomous Dragon to be a watchfull Keeper of the Golden Fleece; and that the same could not be taken away before the Dragon was brought to sleep by a Soporiferous Medicine, by which he should be rendered insensible and fixed. But undoubtedly some opinonative Men will say, that this

yellow Tincture is acquired from the Hairs, Wool, or Feathers, rather than from the Nitre. The Opinion of such Men I thus repell. If any one dissolve Hairs, Wool, or Feathers, by the help of Spirits of Salt, Sulphur or Vitriol, he will acquire a white Solution; and if he mortifies the Spirit of Salt or Vitriol with Oil of Tartar, yet shall no yellowness appear, but all remain white. And such white Salt, which comes from the Spirits of Salt and Vitriol, hath also its use in Medicine. The reason of that is especially, because Hairs in themselves contain a very Medicinal Salt, which cannot possibly any other way be obtained, than by dissolving with the help of AQUA FORTIS, or of their re-mortification and reduction into Salt by the benefit of ALCALI'S.

After this manner from many Animals, by the help of Spirit of Nitre, may be extracted yellow Tinctures of Salts, which are very efficacious in Medicine.

Such Cast-skins of Serpents, as are commonly found in Fields, and among heaps of Stones, are famously Medicinal against Poisons, the Pestilence, and all other venomous Diseases.

The Teeth of Serpents, and Teeth of Mad Dogs and Wolves, have a Medicinal Efficacy against all venomous Bitings of Animals. Also they help the Stomach against all Feavers.

SCORPIONS, MAY-WORMS, CANTHARIDES, and such like venomous Insects, do all minister yellow Tinctures, or such Salts as may most profitable be administred in all grievous and venomous Diseases.

## **Chapter XXVII.**

### **What is to be judged of the Tincture of Corals.**

When PARACELSUS writ of the admirable Virtues of TINCTURE OF CORALS, which it manifests in the Expulsion of all grievous Diseases, he said, that very many famous Men endeavoured to perfect that Tincture; but an happy event or prosperous success of the same happened to few. Even so hath it happened unto me, who have been a searcher of that Tincture above forty years. As to the external face, I could indeed variously extract a Tincture of Corals, but in Medicine it proved not as it seemed. Hence I conjectured that was not the true Tincture of Corals, but that Tincture came from the MENSTRUUM. Yet at length GOD shewed me

some particular Feathers of Birds, which might be adapted to fixed Tinctures latent in Stones and stony Subjects, and by help of them the same be extracted from their gross Bodies, and exposed to publick view; yet among them all, three sorts of Feathers only hold the Principal place.

I.

The black Feathers of Crows;  
Which are endued with power to elevate such Tinctures as love to ascend.

II.

The White Feathers of Pidgeons;  
Which, in a sort, contain in themselves the purest, and before  
(by their natural virtue) lightly volatile Tinctures, invade and  
carry them upwards with them.

III.

Eagles Feathers;  
Which rowse even the most fixed and heaviest Bodies, and thence extract  
the inmost or noblest part of them, and carry it upwards with  
themselves.

Yet these Eagle-Feathers are most commodiously used for extracting  
of fixed Tinctures from fixed Metals and Stones. For if they be applied  
to other very Volatile Subjects, they will carry up with themselves the  
whole mortified Body together with the Tincture. Therefore, whosoever  
would by the benefit of the Salt of these Feathers, or of the Salts of  
other Volatiles, perform some excellent Work, let him exactly learn the  
difference between one and the other. But since here I only intend the  
Extraction of the Tincture from Red Corals, there is no need of any  
other Feathers for that purpose, but of Pidgeons Feathers only, because  
they will be sufficient for this Operation.

**The Feathers or Wings are thus found and acquired.**

Dissolve one pound of pure Silver in AQUA FORTIS. If to this  
Solution you pour good Spirit of Salt, in which Common Salt is  
dissolved, all the LUNA will be precipitated from the AQUA FORTIS in the  
form of a white Calx in which Precipitation the Silver acquires the

aforesaid white Pidgeons Feathers from the Saltwater, and submergeth them, together with it self, in the bottom of the Vessel. In this Precipitation also the AQUA FORTIS perisheth not, but passeth into good AQUA REGIA. This white Calx of LUNE, which I have otherwise called MERCURY of LUNE, if it be diligentlyedulcorated and dried; then are the Feathers prepared, by help of which I here teach how the Tincture of Corals is to be extracted.

Recipe one pound of Red Corals, grind them upon a Stone to a most subtile Powder; to which add as much of this white Silver Calx also pulverized. Put these together into a Glass Retort, administring Fire by degrees, until the Retort be red, whence (before it is red-hot) will ascend a reddish Water pleasantly sweet; out of one pound of Corals, about four or five ounces. Let this Water be dephleginated in a small Glass-body, by gentle heat of BALNEO, and the unprofitable Water separated from the Tincture; which every Man may safely use in Medicine according to his capacity and skill; because by virtue of it the Blood is egregiously purged. Almost after the same manner, by help of these Feathers, a most efficacious Water of Pearls may be distilled from fragments of Pearls, or in defect of them from Mother of Pearls.

Likewise, by their help, from a certain peculiar kind of white Talk, may be extracted a famous Cosmetick for whitening the black Skin.

Also otherwise by the help of these, from Vegetable and Animal, as well as from Mineral Subjects, many famous Medicaments may be extracted; all the Preparations of which, if any Man should take upon him to describe, he would above measure encrease the Volume of his Book; which is not my purpose now to do. Therefore with these already commemorated every well-meaning Man will hold himself content. Hereafter (if GOD please) we may discover more.

That which remains in the Retort take out, mix it with an equal weight of burned Tartar, and then by strong fire melt the Mixture. Then the LUNE will precipitate it self into a REGULUS, and the Corals, Pearls, or whatsoever you distilled by the help of that, will pass into SCORIAS. If you rightly know how to operate this, you will lose none of the Silver. But if you granulate the same, dissolve it in AQUA FORTIS, and again precipitate it with Spirit of Salt,edulcorate and dry the Calx, you will have new Feathers, by the benefit of which you may sublime subtile Tinctures from Bodies. The reason why these Tinctures ascend so sweet, is, because the sharp Spirits of Salt, which the LUNE,

detains with it self, adhere to the Corals and Pearls, and mortifie themselves with them, and upwards only drive a sweet Essence.

Since I have said something of White Pidgeons Feathers, and also made mention, that many other such Feathers may be had, by which heavy Subjects may in like manner be elevated, and carried upward with them; among which the Dark-coloured Feathers of the Eagle do easily obtain the priority; I thought it would be worth while to shew the way of Acquiring them here also; which thus take.

### **Chapter XXVIII.**

#### **How a Medicine may be prepared of SOL and LUNA together.**

Recipe of Gold one ounce, and of Silver two ounces. Dissolve the SOL in AQUA REGIA, and the LUNE in AQUA FORTIS. If you mix both Solutions together, one Metal will precipitate the other, and both settle to the bottom in the form of a Dark or Ash-coloured Calx. This Precipitateedulcorate and dry, and mix with the same half its own weight of our Eagles Feathers. Distill these in a Glass Retort with strong Fire; then will the Eagles Feathers take up with it self a white Water; in which, notwithstanding is latent a red Tincture; but of an unpleasant Taste, and therefore not to be administred in medicinal Practice. Yet, if this fierce and horrible Water be mortified by the help of a LIXIVIUM of Tartar, and afterward some white Glass broke small be melted in a Crucible with some such Salt, the Glass will be tinged by the Salt, with an eminent yellowness answerable to the Colour of Gold. That yellow Tincture may be extracted from the Glass, and used in Medicine; because it ariseth both from SOL and LUNA, and therefore necessarily must be medicinal.

Note: That during the Distillation, the Glass vessel contracts divers Colours, partly red, and partly yellow; viz. as long as it stands in the Fire and is hot; but the Neck remaining out in the Air, continues white. Here is cause indeed of admiration, that by that mixture of divers Colours many and various Figures are represented, as Mountains and Valleys, adorned with Rocks and Trees, so artificially, as they seem to be the Work of a Painter. Some such Glasses painted, both by Art and Nature, I gave to some of my curious and ingenious Friends; who I believe have them yet to show. These Glasses are tinged well and

throughly; sometimes through their whole Body, and that so firmly, as even the strongest AQUA FORTIS or AQUA REGIA, or any Corrosives cannot take off those Colours. Which indeed is a most strange and admirable thing, that even vulgar and corporeal fixed SOL and LUNA should be rendered so volatile, as to be able to enter into the compact Glass, and tinge the same. Spirits have great power, are void of ponderosity, and when they tinge, the virtue of them is discerned far; even as the Spirits of men and other Animals are void of all heaviness or weight; which we clearly discern by this, viz. that a man living, is much lighter than when he is dead.

Moreover, Spirits cannot only render fixed LUNA volatile, and reduce it into red Bodies as SOL and VENUS, which without any hurt of their form, and without increase or diminution of their weight, they can totally tinge with whiteness; but also Spirits can render the most fixt and most compact Gold volatile, and induce it into compact LUNE, whereby that shall be tinged with yellowness, which is a thing very wonderfull. But that Spirits can induce Tincture into Glass, without hurt or augmentation of its weight, deserves greater admiration; especially because it is the common Opinion of putatitious Philosophers, that in Glass are no pores, yet the contrary of their supposition is true. For if it were so, as they perswade themselves, which way I pray could Tinctures be introduced into them?

Note: That Spirits do not only induce Metallick subtile Tinctures into compact Metals and Glasses, insomuch, as by the help of white Spirits, yellow SOL, without destruction of its form or species may totally be tinged with whiteness; and white LUNE by the mediation of red Spirits, be totally tinged with yellowness, and white Glass with various Colours resembling the Beauty of Gems: but they also extract fixed Bodies from other fixed Metallick Bodies. As we see, as often as we cast any mixture of SOL, LUNA and VENUS, (melted into a Mass) into those Spirits; the same Spirits extract the LUNA and VENUS from the SOL, without corruption or destruction of its form, so as the SOL, although this separation is made, doth notwithstanding remain compact and massy. We have such Spirits as these in our Possession, and can render the same fit for our purpose.

As for all other Spirits, which are various; viz. 1. Are Coelestial and Divine. 2. Terrestrial and Diabolick. 3. The Spirits of the four Elements; these excel the former in power; for they cannot only pass



through Doors that are shut, but also through the hardest Stones and Rocks, and there at pleasure sport and perpetrate wonderous things. As you may learn from those that labour in Mines of Metals, where such Spirits inhabit, and stoutly defend their Treasures of Gold and Silver, from such as come to spoil them of the same: wherefore they invade the Miners, strike them, pault them with Stones or Dirt, blast them with Venomous Vapours, and oftentimes kill many of them at once. What wonderfull things they in these Subterrean Mansions are able to effect, is more than sufficiently known. In the Mansfieldick Mountains of VENUS or Copper, the Spirits paint all kind of Figures, especially of Fishes; some of which I my self have seen. About 100 years since there was dug up a certain Image of VENUS upon a black Fissile Stone, wherein LUTHER and the Electour of SAXONY were so evidently expressed, as either of them might be seen kneeling before the Image of Christ crucified. Also another such Fissile Stone was thence dug up, in which was exactly figured JOHN THE BAPTIST baptizing Christ in JORDAN. But if our Spirits of Salt can induce Tinctures into the compact Bodies of Metals; and Elementary Spirits in their subterreanean Habitations, can impress may and various Figures on Stones; what is that good Coelestial Spirits shall not be able to effect? Did not these preserve the three Children in the BABYLONIAN Fiery Furnace? Did not they bring PETER out of Prison; and the Prophet HABACUCK to DANIEL into the Lyon's Den? Are not they able to bring in, and lead out? Cannot they render fixed palpable Bodies volatile, spritual and invisible, and on the contrary render invisible Bodies visible and tangible?

Many things might here be spoken touching the Nature, Property and Difference of Spirits, but that they are not pertinent to our present purpose. If GOD permit, according as I have purposed, I shall ere long set forth a peculiar Treatise of Spirits. Here we have heard how Spirits can bring through shut Doors hard Bodies, and there render them corporeal and visible. Which may serve for Information to every Searcher into the Light of Nature.

#### **Chapter XXIX.**

**Yet one other Specimen of Probation by the help of Eagles Feathers.**

That Artificer LAZARIUS ERKER, most famous for finding out the Veins of Metals, in his Book of Probations (or finding out Veins) relates, that the VENETIANS hired certain men for wages, and sent them into GERMANY to gather of the glassy dark coloured Grains of Sand of the Rivers running by the Mountains, and to transport it to VENICE. The same is done at this very day. And although this Exportation isprohibited by Law, yet they desist not, but clandestinely proceed. The common People of those parts perswade themselves, that Grains of Gold are contained in those Sands, and therefore by Edict every man is forbid, either to remove it thence, or to convert the same to his own use.

Indeed LAZARUS ERKER added, that he had subjected such Grains of Sand to various Trials, but never found Gold in them; yet that he also understood, that the VENETIAN Artificers prepared of that Sand such beautifull Colours, as with them were in more esteem, than Gold it self. But I affirm, that ERCKERUS did not rightly know those Grains of Sand. For indeed there is little corporeal Gold in them, but much spiritual Gold. If to those Sands the Eagles Feathers be added, they will carry upwards with themselves much spiritual Gold, which will be very conducent in Medicine. Such Grains are found in all the Sands of Rivers in all Regions of the World, and in the Gravel on the shores of common Navigable Rivers; whence much good may be gained. Now these may suffice to be spoken touching the Eagles Feathers, for it is not convenient to divulge more.

### **Chapter XXX.**

#### **Yet one Royal Medicine of Vulgar Gold.**

Make one Ounce of Gold more or less, irreducible by the benefit of Salts. Then to such irreducible or unmeltable Gold, add as much by weight of the fixed Salt of the Eagles Feathers burnt. Put these into a firmly coated Glass, and place the Glass in an Earthen Pan full of Sand; which Pan set in the Fire that it may be red hot. But after it hath stood in such a Degree of heat, for four or five hours, let it cool. Then take your fixed SOL out of the Glass, and it will be like white Chalk. This white SOL taken out of the Glass put into a good Crucible, upon which lute another, and then set it in a Wind Furnace, where having

stood four or five hours, without any extreme heat, let it cool. Then your Gold will be transmuted into a Tincture intensely red. Grind this red Salt to a most subtil Powder, and pour on Spirit of Wine to extract his Tincture. The tinged Spirit pour off, and pour on other, that it may also extract. Abstract the Spirit of Wine from the Tincture, and in the bottom a red Saline Liquor will remain, which is to be accounted a true AURUM POTABILE: because it is not possible by any way whatsoever to extract any Gold from thence. This Operation begun, I once absolved without Error; but many times afterward trying my Work, did not succeed so prosperously as at the first time. Yet I rather ascribe the Error to my self, than to Art, plainly judging, that no other way more swift, more easie or more preparable, can be obtained a most readily profitable Tincture for diseased, humane and metallick Bodies. Yet I add this. If thou sufferest the common and now ductile SOL to be and remain Gold; and sparing labour and charge for making it irreducible, do only make choice of such Stones for your Operation, such as without Charges you may get, and by nature partake of irreducible Gold. Then indeed you may much more easily find what you intend. For whatsoever Tinctures of a golden Disposition are incited in those Stones, they notwithstanding in this operation lose it, altogether wax white, and at length totally red again. Which being beheld by me, I never saw in all my Life a more wonderful Sight. Hence Philosophers have always said: Whosoever can so destroy vulgar SOL, as it can never be again reduced into SOL, he hath attained to a very great Mystery. Also they further say: Whosoever knows not how to make our SOL (which is vulgar SOL rendered irreducible, or such as hath not yet felt the force of Fire, and in Stones is by Nature irreducible) white, he also cannot make it red. But now that is done this way. Therefore you need not doubt that besides medicinal Remedies, some other Eminent Works may thence be made. Which I leave more deeply to be searched into by those, who are yet strong and able to endure labour. As for my own part, I esteem the Pleasures and Riches of this World to be worse than nothing; and seek only Incorruptibles, which can neither be stolen by Thieves, nor gnawn by Moths and other Vermine, nor be destroyed by any force of the Elements.

#### **An Admonition.**

In this little Book, candid Reader, I have treated of many rare ARCANUMS, or Secrets not vulgar; and that very briefly. All I here write, I write from certain Experience, as to Medicine: far be it, that I should profess my self a Master in the Melioration of Metals, I had rather say with SOCRATES, THIS ONE THING I KNOW, viz. THAT I KNOW NOTHING. Indeed had I been a younger Man, I should scarcely have forbore to exercise my self in such an Operation; but my great Age having rendered me unfit for all Labours, and unable to do any thing, I may easily be excused, for I am as it were compelled to abstain from so great a Work.

Here in this Book I have treated of divers secret Fires, yet not of all to me known, but of many of them; touching the best of them all (if GOD permit) the seventh Part of my SPAGYRICAL PHARMACOPAEA shall treat. The wonderfull Vurtues of which secret Fires is so far beyond belief, as they exceed all the Fires in this Enchyridion commemorated.

Quantum Lenta Solent inter Viburna Cupressi.

I am amazed, as often as I call to mind, how immensly vertuous such fiery truly Stygian Spirits are, which are endued with a faculty of mortifying all Metals (although they be Bodies of greatest strength) and of carrying with them their immortal Souls, wheresoever they can. For they are endued with so great power, as nothing is able to defend it self from them. Yet besides these there are also other horrid Spirits made by Art, which do not only after Mortification take from metallick Bodies their Soul; but also are endued with so great power, as they take away the Body with the Soul. Spirits of this kind are not usefull for our necessities, but those Spirits which do only mortifie the Body, and draw forth from it its Soul, leaving the gross Body. If these Bodies were as conducible to us as Spirits, there would be no need to extract from them their most pure Spirits or Souls, to prepare our Medicine of them. Wherefore we, not without good reason, by the help of Artificial Distillation) extract the most clean Souls of Metals from their rude Bodies. For, by the benefit of Distillation, all Bodies of Vegetables, Animals, and Minerals, are purified and subtilized. Which clean and subtil Spirits (when they are again reduced into fixed Bodies) must needs be better Bodies than all other vulgar Bodies, which never yet

were Spirits. Therefore, the more fixed those Bodies are rendered, and the more those Spirits are subtilized, the more pure and further powerfull Tinctures will be obtained from them. The like we understand by Elementary Spirits. These Spirits, by their proper Virtue, can so far extend themselves, as to become wholly invisible, and (if I may so speak) altogether pervisible; on the contrary, they can again concentrate themselves, and constringe themselves into a very narrow compass, and in such wise assume visible Bodies, palpable and hard, as they please themselves. Although such Objects, in the judgement of the Eyes, are accounted Bodies, yet in very deed they are not true Bodies, but are onely concentrated Spirits, which enjoy a perpetual power of extending themselves again into latitude, and of leaving their corporeal Form and Shape, and reassuming their Spiritual Figure. But it is impossible that these extended Spirits should possess so great power, as they had before Extension. For Spirits extended are no other than Air and Wind. On the contrary, concentrated Spirits have incredible Fortitude, penetrate more swiftly, and are Bodies of very great potency. A common Body cannot penetrate into another, without hurt to it self; nor in that extend it self, because of its gross and hard Mass. Yet such a Body, as is made of a certain Spirit, can penetrate other Bodies, and amend the same, without destruction of their Form and Species. As for Example: If any one turns a fixed Metal into a subtile Spirit, and this Spirit again reduceth into a fixed Body; this Body will not be a common, compact, gross or mortified Body, like all other Metallick Bodies; but is a Body spiritual, living, penetrating and vivifying mortified Bodies; or is (as I may call it) a Corporeal Spirit, which can extend it self in Amplitude, and shew its potency an hundred or a thousand ways; according as all true Philosophers ascribe to their Universal Medicine or Tincture, that it, in a very small quantity, is able to tinge or meliorate a great quantity of the more vile Bodies into Bodies most noble. Which admirable Correction is not as yet known to me; yet I certainly believe and judge, that such a Transmutation, or famous Emendation of Metals may be made, by the benefit of concentrated and fixed noble Metallick Spirits. Whosoever hath Time and place convenient to set about this Work, may try what is possible to be performed by the help of Art. Convert fixed Bodies into subtile Spirits, and reduce volatile Spirits into fixed Bodies, then shall you obtain whatsoever you can desire or wish for.

Indeed I have Reasons enough to restrain my Quill from a farther promulgation of such high Matters; yet since I have proceeded farther in this discovery, than any Man before me ever did; what hinders but that I may to the Horse man, to whom I have given a NISAEAN (or excellent) Horse, give the Bridle also? Therefore it pleaseth me to reveal yet one kind of Spirits, which very lovingly receive the Souls of Metals (after their Bodies are mortified) and carry them up into the Philosophick Heaven, that is, into the ALEMBICK. Which good Spirits are not horrible and cruel as the former, but sweet and amicable. Indeed, such good Spirits do not willingly associate themselves with the Souls of all Metals promiscuously, but only with such most pure Souls, as are in SOL and LUNA. But if they be compelled to be concerned in the Mortification of foetid gross Metals, as MARS and VENUS, or of venomous, and as yet immature and volatile Metals, as JUPITER, SATURN and MERCURY, and to receive the out passing Souls of them; they refuse not this office, yet from such foetid Souls they contract a stink to themselves, and therefore can scarcely afterward be Medicinal. Wherefore, it is better not to use these good and pure Spirits, unless for receiving the Souls of clean Metals; for then they remain good, and cannot be administred in Medicine without admiration; and, on the contrary, the Souls of venomous Metals may be so much the more happily used for the Emendation of Metals.

Now, as touching these good Spirits, know, they are nothing else but a pure Spirit of Wine, when it is associated with SOL and LUNA, at that very time, wherein their fixed Bodies are invaded and mortified by their Enemies, and their pure Souls set at liberty; then they are received and carried upwards by these pure Spirits; and a Royal Medicine is obtained, which every Man may administer according to his understanding. There are also many other Spirits which attend Metals destroyed and mortified, that they may take to themselves their pure Souls and carry them away. But of these enough at this time. Ere long (GOD willing) I shall speak more at large of these in the Seventh Part of my SPAGYRICK PHARMACOPAEA.

O most High GOD, the One only Beginning and End of all things, I making supplication from the bottom of my heart desire, that (when that general Destroyer of Humane Bodies shall come and destroy my lean and dried Earthen Mass, according to thy divine Will, and set my Soul at

liberty from the Bonds of the Body) thou wilt be pleased in that very hour to take compassion on me, and send thy Ministring Spirits the HOLY ANGELS (by reason of thy Grace and Fatherly Mercy) to my at the hour of Death, that receiving my departing Soul, may humbly prostrate it at the feet of thy most Holy Majesty.

AMEN.

**The End of the Sixth Part.**