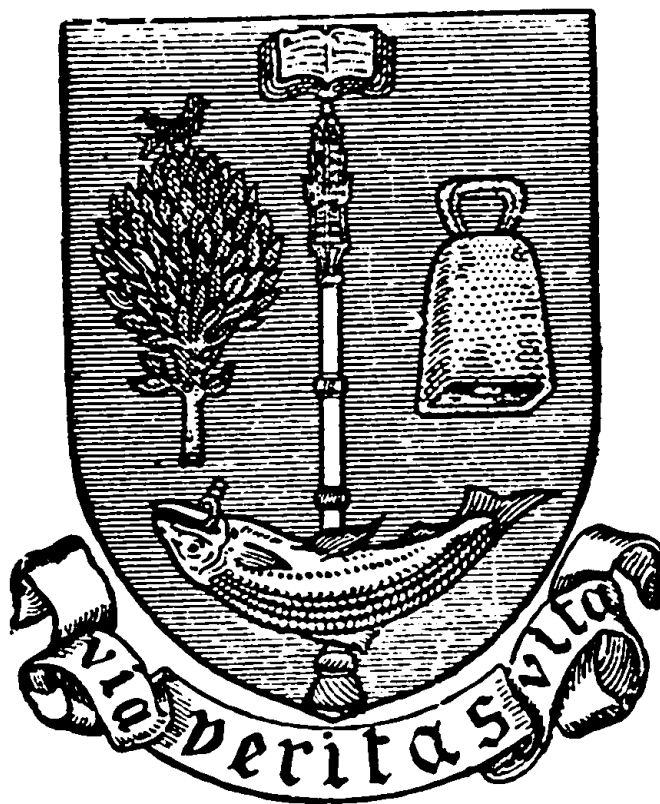


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*Ar - c. 56.*

*Radhilus Valentinus,*

Monk, of the Order of

St. BENNET:

*John* His last *Will*

WILL and TESTAMENT.

Which being alone,

He hid under a Table of Marble, behinde  
the High-Altar of the Cathedral Church, in  
the Imperial City of Erford: leaving it there  
to be found by him, whom Gods Pro-  
vidence should make worthy of it.

WHEREIN,

*He sufficiently, declares the wayes he wrought  
to obtain the Philosophers Stone: which he  
taught unto his fellow Collegians, so that  
they all attained the said Philosophers Stone,  
whereby not onely the leprous bodies of the im-  
pure, and inferior Metals are reduced unto the  
pure and perfect body of Gold and Silver, but  
also all manner of diseases whatsoever are  
cured in the bodies of unhealthfull men,  
and kept thereby in perfect health un-  
to the prolonging of their lives.*

---

A Work long expected.

---

LONDON,

Printed by W. B. for T. Davis, and are to be sold  
at his shop in St. Pauls Church-yard at the signe  
of the Bible over against the little North door, 1678.

## To the Reader

*gratis*, even such diseases, which humane learning judged to be incurable: and if he got any riches, he supplied the wants of the needy.

Let not the vitious hearts and hands presume to meddle with it, lest in stead of a blessing they should meet with a curse.


Therefore,

*Procul hinc, procul ite prophani.*

---



---

  
In this book are contained these following heads.



1. The nature, condition, and property of Myne-works, in which Minerals and Metals do grow; of their first seed, birth, quality, and property, and of their exhalation and inhalation, how they are supported in their growth and augmentation.

2. The occasion of Oars, Stones, Rocks, Marbles, of their passages and Clefts, their Liquors, Juices, Energies, and operations, *viz.* of Gold, Silver, Copper, Iron, Tin, Lead, Quick-silver, and of Minerals.

3. A plain literal expression of that Universal Elixar, whereby a healthfull life is prolonged, all diseases expelled, and abundance of riches obtained: with a perfect Declaration of the XII. Keyes.

4. A particular Description of Metals, whereby their severall endowments are declared, how they serve to keep man in perfect health, with many Manuals for the working of them to serve man to live more comfortably in outward means; and how Metals and Minerals in particular are brought to their highest preparation, whereby is procured that men may live in this World without wanting things necessary.

5. A transcendent, most precious wonderful  
Medicine of Metals and Minerals, and of other  
things, which the Creator of heaven and earth,  
and all the things contained therein, ordained for  
the good of man.



P R E F A C E  
A N D  
E N T R A N C E  
U P O N  
B A S I L I U S V A L E N T I N U S  
His last  
T E S T A M E N T.

P R E-



*Hereas the time is come, that by the  
good pleasure of Almighty God my  
Creator, and his dearly beloved Sonne  
J E S U S C H R I S T, my Labora-  
torie in this corruptible World draweth  
to an end, and am to approach from this earthly La-  
boratorie unto the heavenly, and am creeping daily  
and hourly nearer to the end, and am to close accord-  
ing to the appointed time of my dear Saviour, aiming  
at the true Manna, or heavenly food of Eternal  
blisse, sighing continually after the enjoying of such  
riches*



## P R E F A C E.

riches, which have a fulnesse of everlasting joyes. I thought it my duty in conscience, to be reconciled in a Christian way to my fellow Members that are alive at the present, and with those, which are to succeed in future ages, so that my Soul may be at rest, patiently waiting for the Lords call, and to become an inhabitant of that heavenly Paradise, and to be matriculated into the book of life, and stand in readinesse day and night to look for my Lords coming. At the consideration hereof I call to minde my writings, which I set down to paper, as other ancient Philosophers have done before me, publishing all such mysteries of nature, whereby Artists, and such that bear an affection and love unto such mystical truths may be benefited, and the same I lovingly and readily leave to them, as much as the highest Spagyrick, and heavenly Physician hath granted and revealed unto me. My conscience further hath pressed me, in the pursuance of a Christian love, and performance of my promise, dictated by nature, to make a larger relation, because it is a thing meet and necessarie to set forth the Manuals which are belonging hereunto, and ought to be described circumstantially, to inform the judgement of such men, addicted hereunto to the full; namely how natures bolts, which she severall wayes thrusteth forward, to lock strongly her secrets, are to be thrust back, that the doors of worldly Treasures might be unlocked, that the knowledge of transcendent mysteries may be attained unto. & upon serious continued prayer, unto the Creator, mens judgement and understanding might the more be egg'd on.

## P R E F A C E.

I am not put upon either by force or indigence, nor by a vain-glorie, or self-end to set down any letter, and to leave it to posterity; onely a meer consideration of the frailty & of the miserableness of this world where the Children of darknesse are almost quite lost in their groaping wayes, hath caused me to do so. I am not able to expresse how much my minde is perplexed, when I think on the folly of this frail world, and consider the Cymmerian darknesse of its Children, which think themselves of deep understanding, when they have heard some fopperies of their University Chai-men discoursed of, thereby supposing to be much enlightened in their understandings. Where is that high and precious Medicine of the ancient Philosophers; which lived before any University was talk'd, or heard of, who received their Revelations upon an earnest pious prayer unto God, joyning thereunto their dayly searchings into natural things, and laying their hands to the work. Whither I say, is fled their painfulnesse and industry? Surely to no other place, than to the horrid, impure, and sordid Apothecaries shops, deeply precipitated and buried in the earth, and sunk so deep, that the ringing nor sounding of bells, and beating of Mortars are able to rouse it: thus their praise and the glorie of the highest is at a stand! and who produceth any good of it? Thus much am I perswaded, that if my writings shall be produced to light after my death, and be judiciously posteritie, the Apostles and Disciples of them do rightly read, meditate, and understand them well, and do out of a Christian intention seek, dive,

A

and

P R E F A C E.

and work the same onely to the glorie of God, and the love and charity of their fellow brethren and Christians, than by means of their actions and works, that depend, from such good and proper fundamentals, will be discovered and laid open to the publick view, all those fopperies and forgeries, which these great mouth'd vain-glorious fellows, and high conceited fools, which proclaim themselves to be the sole Physicians and Masters of both Medicines, that is of the inward and outward, and arrogate to themselves great dignities and worths in the world, when there is no cause for it. Their intentions are set upon no other foundations, but to live in great respect, to haunt after vain-glorie with a fear'd conscience, to deprive their fellow Christians of their monies by cheating, all they look for, is to be talk'd of, and live in reputation; they stick full of diabolical pride and vanity up to the ears, these in the end, in great woe and miserie have their poor Souls drowned most lamentably! woe, woe, to you Children of Sathan! Here I intend not to use any prolixity of words, nor to bring in any such matters, which are heterogeneal to my purpose; at the closing of my book I will be more large in my expressions, as far as the heavenly Prince shall enable me to do, where, as for a final Corollarie to all my writings, I shall annex things with that proviso and intreaty, that all those, which intend to be real, and conscionable in their Medicaments, may aide & cure their oppressed fellow Christians, and to search and inquire into such things, which God for such purposes hath ordained, and implanted them into nature.

This

P R E F A C E.

This present book of mine deserves to be called [A light unto darknesse] for other things, which in my former writings I have discoursed of by way of parables, which stile I made use of the rather, because it is proper to Philosophers, are declared in this my last information, where I deal in plain and clear words, describing, and naming the matter openly, shewing the preparations from the beginning, to the middle and end, demonstrating, and setting before the eyes of men the matter in general and particular, confirming, and justifying the truth thereof, and making a distinction betwixt the ground and no ground, in so plain terms, that the very Children may understand, and feel it with their hands. And because this book affordeth another knowledge, differing from others of my writing, wherein I have not written so obscurely, nor made I use of such subtilties, as the ancients did, who lived before me, and ended their dayes happily, therefore doth it require another place also to be laid up in, and kept secret from the perverseness of men in the world. I do not desire it should be buried with me, to be a prey, and food for Worms, but it shall be left above ground, and kept secret, from wicked men, and my purpose is, that it shall be laid into a secret place, where none shall come near it, but he, for whom God hath ordained it, other writings of mine shall sooner see the publick light.

But know thou, whoever thou art, into whose hand this my last Testament comes, which contains the Revelation of heavenly and earthly mysteries, it will hap-

P R E F A C E.

pen to thee by a divine providence, to whose custody, at my devotion then perform'd, I committed it, depositing the same into that secret place together with other things, not inforced upon any grounds of necessities, or straightnesses, to leave it there, onely for him, whom Gods goodnesse shall appoint to finde it. For it is not good for me to let God's Creatures and mysterie, which are too abstruse already, and stept from the light into darknesse, by reason of the malicious perversenesse of the wicked world to die with me, as envious men are with to do with gifts, they are entrusted withall; but even leave a glimpse of truth and of the clear heaven, thinking befitting to discharge my conscience in putting forth the talent to usury, let the will of the Lord be done in him, whom he deemeth to be worthy of it, into whose care and diligence I commit it from henceforth and for ever. For I a Cloyster-man, and an unworthy Servant of the Divine infinite Trinitie confesse, and acknowledge, that I should never have come so far in my knowledge of these endlesse mysteries, in the Analogie of natural things, in the melioration, & changing their qualities, for a sure and strong upholding of this profound knowledge of the true Medicine, according to this Ordinance (whereby I am ready to do good to all and every one, which desireth my help herein) which as I have done hitherto, so my desire is that God would enable me to do the same to the last of my breathing. I say I should never have attained unto it, if by Gods special goodnesse, grace, and mercie, several books had not come into my hands, written of ancient Masters which

P R E F A C E.

which departed this life a long time before me, causing great joy to me, stirring up in me a return of hearty thanks to God, who so graciously was pleased in his providence to bestow them on me in the Cloyster before any of my Fellows.

I do speak it without any vain-glorie, I have done so much good thereby to my fellow-Christians, as ever was possible for me to do, which next to God, returned thanks for it, even to the end of my dayes.

Now whereas I can be Steward no longer, I have done according as my abilities would give leave: let others also be industrious, and not defective in their Stewardship. I return mine into the faithfull hands of God Almighty, and deliver up to his Divine power and glorie, instead of the Keyes for the house, all the allotted mysteries set down here in my writing; leaving them to his disposing, to bestow them after my death unto him, whom his Divine will shall chuse thereunto, to be for the knowledge of his praise-worthy name, the good and help of such, that stand in want of necessaries and health, for the avoiding and shunning of all worldly pompe, pride, wantonnesse, luxurie, rashnesse, pleasure, covetousnesse, and spightfulnesse, or contempt of others.

O Lord God Almighty, mercifull Gracious Father of thine onely begotten Son Jesus Christ, who art onely the Lord of Sabaoth, the principle of all things that are made by thy Word, and definite end of all

## P R E F A C E.

Creatures above and below; I poor miserable Man, and Earth-worm, return thanks with my babbling tongue from the innermost Center of my heart, who hast been pleased to enlighten me with the great light of thy heavenly and earthly wisdom, and the greatest mysteries of the created secrecies and treasures of this World, together with thy Divine saving word, by which I learn to know thine Almighty power and wonders. To thee belongs eternal praise, honour, and glorie, from eternity unto eternity, that thou hast bestowed on me health and lively hood, strength, and ability, to be helpfull to my fellow Christians in their necessities and inflicted infirmities with those mystical healing Medicines, together with such spiritual comforts, to raise the drooping spirits. Lord, to thee alone belongs power, might, and glorie, to thee is the praise, honour, and gratefulnesse, for all the mercies and graces thou hast bestowed on me, and hast preserved me therein till to this my great age, and lowest weaknesse. O! thou God of all graces, and father of all comforts, be not angrie with me, that I deliver up to thee mine eternal Creator, the Keyes of my Stewardship, wrapt up in this Pergamene, according to the dutie, my calling and conscience calls for: with these thou suffer'st me to keep house the most of my time, till now thou hast called and foreseen me to be thy servant and Steward, and hast graciously afforded, that I should enjoy the noble sweet fruits, which were gathered in thy Almonarie to my last instant end, which now, O Lord, lieth in thy power. I beseech thee

for

## P R E F A C E.

for the dear merits of Jesus Christ, come now, wh<sup>o</sup> thou pleasest, inclose my heart, receive my Soul into thy heavenly Throne of grace, let her be recommended unto thee graciously, O thou faithfull God, who hast redeemed her on the holy Crosse with the most precious Tincture of the true blond of thy holy bodie: then is my life well ended on this earth, grant to the bodie a quiet rest, till at the last day, bodie and soul joyn again, and are of a heavenly composition: for now my onely desire is to be dissolved, and to be with my Lord Christ. The which thou Almighty, Holy, and Heavenly Trinitie grant to me, and all good Christian believers. Amen.

That I may come to the work intended, and make a beginning of the work in hand, if God be pleased to let this book come to thy hands, before all things uncessantly you return heartie, and unfeigned thanks for it: in the next place I beseech him to bestow on thee also grace and blessing, a healthfull bodie, successfully to accomplish all the points set down here, which tend to the well-fare and benefit of thy Neighbour, and to prepare them according to the Manuals, which to that end I set down, and prescribe them, that you may happily and successfully begin the work, that the middle and end be correspondent thereunto. Then be not flap-tong'd, and resolve absolutely in thy heart, not to entrust with these mysteries any malicious, ungratefull, and false men, much lesse shouldst thou make them partakers thereof: for if Almighty God would bestow it on others, he could do it immediately.

A 4

and

## P R E F A C E.

and grant the same by other means and wayes without thee. Therefore look to it, tempt not the Lord thy God, for he will not be mock'd. Be silent and reserved; be meditating on Gods punishment, which no your is able to out-run; keep a good intention; let not man greedie minde run on how you may get abundance of Gold and Silver riches, and vanitie but before all things, which are written herein, let that be your chief aim, how you may appear helpfull in word and deed to promote the health of thy Neighbour Christian: Then have you given, and brought an offering of thanks, and God will bestow more upon thee, and with such Revelations will come to thee, more than ever you would have believed.

Therefore instead of a perfect Physick book I have annexed at the end those precious Medicines; with which even to this hour, I have cured succesfully many difficult Symptomes, and diseases, held by others to be incurable: which I recommend unto thee with the rest of the things contain'd in these writings, to thy conscience to be warie, and not to abuse any of them, as much as thy life and Soul is near and dear unto thee.

If thou receivest this faithfull admonition and warning, which I give unto thee here and there at the beginning, middle, and end, and in other places also, and doest accordingly, then thou canst not be too thankfull for these things, which through Gods permission shall be intimated and made known to thee out of this book.

But in case thou wilt strive against my faithfull

warn.

## P R E F A C E.

warning and fatherly admonition, these mysteries, which were hid from the learned, and thou sufferst to come into strange hands! look to thy self, blame not me, think not that there is any reconciliation for thee, being cut off from all those, which live and die in Christ.

Thus I let it rest, committing execution to the Highest, which dwelleth in Heaven, who punisheth and avengeth all manner of sins, vices, iniquities, and covenant-breakings. Whereas I thought it necessarie thus to describe this my Declaration before my other Writings, and to prove the same with examples, that every one, whom God shall judge to be worthie of, may conceive, understand, and fathom the true beginning, the true middle, and the true end of all created things. Thereupon I purposed to make a beginning of it with a necessary relation of the Original, beginning, and existencie of Minerals and Metals, from which ariseth this most noble and precious Medicine, whereby is procured a healthfull long life, and abundance of riches are obtained: Namely from whence Minerals and Metals have their original, how they be brought to light, that searchers into Natural things may know the whole Nature in her circumference, before ever they lay hand to the work, and acquaint themselves well therewith: then still the one will stream and run forth the other, one Art will produce the other; at last all what is sought for, will be overtaken in joy, and that which hath been long'd for, will happily be enjoyed.

This

## P R E F A C E.

*This my book I divide into five parts, each of them is subdivided into certain Chapters and Parts. As for the stile used here, it ought not to be expected to be any other than is meet for a Miner, after the condition of Mine works, waving all Rhetorick, and Poeticall manner of eloquent expressions.*

### I.

*In the first part of my intended work I will describe chiefly the manner nature and properties of Myne-works, in which grow Minerals and Metals, of the first sperm, nativitie, qualitie, and propertie, as also of the exhalation and inhalation.*

### II.

*The second part shall be a kinde of recapitulation of the first part, where shall be contained also a relation of the condition and occasion of Mines, Oars, Stones, passages and Clefts, with their coherent liquors, powers and operations, as of Gold, Silver, Copper, Iron, Tin, Lead, Mercurie, and the rest of Minerals.*

### III.

*In the third part is declared in manifest, and literal expressions without any defect and obscuritie, the Universal of this whole world, how all Philosophers before me, with me, and after me, have made that most  
ancient*

## P R E F A C E.

*ancient great stone, whereby health and riches were obtained, of the possibility, how, and of what it may be done, together with a perfect Declaration of my XII. Keyes, with the names of our matter.*

### IV.

*In the fourth part I describe all the particulars of Metals, which the one is endued with, before the other, out of which may be had perfect health, and an advantage unto the getting of great riches, with all the Manuals in general and particular, belonging thereunto: this fourth part I have intituled, the Manuals of Basilius Valentinus, wherein is shewed how all Metals, and Minerals, fitting thereunto, may be brought to their highest preparation.*

### V.

*In the fifth part I have annexed the transcendent, most dear wonderfull Medicine of all Metals and Minerals, and of other things, which God Almighty had ordained, and graciously granted for men, who in the Valley of miserie are subject to sicknesses and povertie, that they may have a remedie to help themselves against both.*

*God the Father, of mercie and salvation, who liveth from eternitie to eternitie, being above all the Creatures, grant grace and blessing to this my purpose, that I may write so, that every one may understand*

## P R E F A C E.

*stand, and Gods infinite, mercie and that it together with his gracious goodnes, redemption may seem known, acknowledged, and continually meditated upon, and every one may call on the Great Creator day and night, granting to them fervent hearts so to direct all their thoughts, that they may make no otherwise of this noble Creature of God and transcendent great mystery of Nature, together with the Automie thereof, but onely to the great honour of God, and the good of all good Children. The same grant this Father Son and Holy Ghost in his mercy. Amen.*

The

## T A B L E

### The Contents of the first part of the book.

	The first Chapter treateth of the ætherial liquor of Metals.	pag. 1.
	The 2. Chap. treateth of the seed of Metals	4
	The 3. Chap. Of Meralline nutriment	6
4.	Of the shop, or officine of Metals	9
5.	Of the egression and ingression of Metals	11
6.	Of the dissolution and reduction of Metals	14
7.	Of the ascension and descension of Metals	16
8.	Of the respiring Metal, or quick Oar	18
9.	Of the expiring, or dying Metal.	21
10.	Of pure and fine Metal	22
11.	Of the impure Metal	25
12.	Of the perfect Metal	27
13.	Of the imperfect Metal	30
14.	Of the Soap Metal	32
15.	Of the inhalation, or inbreathing	34
16.	Of the exhalation and outbreathings	36
17.	Of corrosion, adhalation, or glittering	38
18.	Of <i>folium</i> and <i>spolium</i> , shimmer and glower	39
19.	Of the fuliginous, vapours and ashes	40
20.	Of the Metalline water, or lie	42
21.	Of the seed, and of the hull of the seed	44
22.	Of the shining, or fire rod	45
23.	Of the glowing rod.	47
24.	Of the leaping rod	48
25.	Of the <i>furcilla</i> , or striking rod	50
26.	Of the trembling rod	52
27.	Of the falling, or neather rod	53
28.	Of the superior rod	55
29.	Of resting vapours, or sediments	57
30.	Of the weather salt	58
31.	Of the stone salt	59
32.	Of the Subterranean Pools	60
33.	Of the Metalline Gold, or of the Metalline bed	61

T A B L E.

Chap. 34. Of Metalline streams	pag. 69
35. Of Chalk, or stone Meal	69
36. Of the blast	69
37. Of the brittle stuff	69
38. Of the blank fire	69
39. Of the Mine glue	69
40. Of corroding stuff to eat stones thorow	68
41. Of having materials used for a sledd, or dray	70
42. Of the frost in the Mine-works	71
43. Of the flaming fire	72
44. Of the roasting fire	72
45. Of the corroding fire	73
46. Of the glowing fire	74
47. Of the Lamp fire	74
48. Of the cold fire	75
49. Of the warm fire.	75

*The Contents of the second part.*

1. Chap. <b>O</b> F Mines and Clifts, what the middle works of Oars are	pag. 81
2. Of the general operations of several Metals.	82
3. Of stones, rocks, flints of Gold, & their striking courses	84
4. Of the oar of silver, and its running, or striking passages	85
5. Of Copper oar, its stone, and striking passage	88
6. Of Iron oar, its stoks, floats, fallings and striking passages	92
7. Of Lead oar, its Mine and striking passage	95
8. Of Tin oar, its stoks, floats, fallings & striking passage	98
9. Of Mercurial oar, and its passages	100
10. Of Wismuth, Antimony, Sulphur, Salt, Salpeter and Talk	101
11. Of a comparison between Gods word & the Minerals	102
12. How Jewels are wrought, the blessings God bestows on Miners	107
13. Of the essence of Gold	108

T A B L E.

*The Contents of the third part, being a Declaration of the XII. Keyes.*

The first is declared	pag. 119
The second Key declared	120
The third Key declared	122
The rest are declared according to the course going on in that part	125

*The Contents of the fourth part, concerning the particulars made of the 7. Metals, how they may be prepared with profit.*

<b>F</b> irst of the Sulphur of Sol, whereby Lune is ting'd into Gold	151
The particular of Lune, of the extraction of its Sulphur and Salt	158
Of the particular of Mars, how its Sulphur and Salt is extracted	161
Of the particular of Venus, how its Sulphur and Salt is extracted	161
Of the particular of Saturn, how its Sulphur and Salt is extracted	163
Of the particular of Jupiter, how its Sulphur and Salt is extracted	169
Of the particular of Mercury, of its Sulphur and Salt	170
Of the Oyl made of Mercury, and its Salt	171
Of the particular of Antimony, its Sulphur and Salt	172
A short way to make Antimonial Sulphur and Salt	173

*The XII. Keyes follow next.*

The Contents of that book are inserted at the beginning of it.

Next to this is the repetition of the former writings, with an Elucidation of them, touching the Philosophers stone, and a true information annexed, concerning the preparations



T A B L E.

tions of Mercurie, Antimonie, Vitriol water, common Sulphur, unslak'd Lime, Arsenic, Salpeter, Tartar, Vinegar, and wine.

The next are the conclusion and experiments.

The first Section treats of Sulphur, and the ferment of Philosophers	pag. 1.
2. Section. Of the Philosophers Vitriol.	2
3. Section: Of the Philosophers Magnet.	3
An allegorical expression betwixt the holy Trinity, and the Philosophers stone	5
A treatise of Sulphur	6
Of Sulphur of Jupiter	7
Of the Sulphur of Mars and Venus.	8
Of the Sulphur of Sol	8
Of the Sulphur of Mercury	9
Of the Sulphur of Lune	10
Of Antimonial Vitriol	10
Of the Sulphur of Vitriol	11
Of common Sulphur	11
Of Vitriols, first of the Vitriol of Sol and Lune	12
Of Vitriol of Saturn and Jupiter	13
Of Vitriol of Mars	13
Of Vitriol of Venus	14
Of Vitriol of Mercury	15
Of common Vitriol	16
Of the vulgar Magnet	17
A Philosophick work upon Vitriol	21
To bring quick Mercury to a Lunar fixation:	

The contents of the fifth and last part.

Treateth of the great Medicinal vertue of the Metalline and Mineral Salt	pag. 1.
A description of the fine Tartar	6
Of the Salt of Tartar.	7

T H E

( 1 )



T H E F I R S T  
B O O K,  
Wherein are shewed MINE-  
WORKS, from whence they have their  
Existence, Natures and Properties:  
divided into the ensuing Chapters.

CHAP. I.

Of the *Aethereal liquor of Metals*, or of the *metal Ferch*.



God hath created things under ground as well as the things above ground: By the things under ground, I understand Metalls, Minerals, and into whom there is implanted also a fertilitie to their seed, without which the seed could neither grow nor increase. Seed which is barren, hath not that fertilitie: by which it is collected, that there is some distinctness betwixt

E

twixt

twixt seed and fertility, If we will enquire narrowly what fertility is, the best and surest way is, to consider life and death of creatures, how they hold together; for death barren, but a living life is fertil, because it stirreth and moveth.

It is seen by all the works that are undertaken about metals, that there is nothing so volatile as metal is, and so nothing stirs and moveth more subtilly than it; but this stirring and moving I will call here the *Ferch* of metals, by reason of its continual proceeding, and uncessant moving; and because the same is not visible in metals, and doth in a twofold way, therefore I will let the old word stand and call its stirring a *Lubricum*, and its *Ferch* a *Volatile*; for with the verue and power of both these, it performeth that, what it needs for the perfection, puritie and fixation of its work.

Seeing *Ferch* is a perpetual living and for:hgoining thing one might admire and say, of what condition is metal that which we behold with our eyes, and feele with our hands, which being thus hard and coagulated, whether the same be alive or dead; and whether the life or *Ferch* in metal may be destroyed, (which is impossible) what is the condition of it, or how comes it so to passe? I answer, that a metal may be alive when it resteth, as well as when it groweth or stirreth; and here a distinction must be made again betwixt the death of metals, and their rest and quietnesse. For death toucheth only the bodies; when they perish; but the life it self, or *Ferch* cannot perish or cease: therefore a metalline body be extant, then is it at hand visibly in two manner of wayes. The one is *in liquido*, and is discerned in its moving too and fro, and if it be forced by a strange dangerous heat; then it turns to a volatility, and flyeth away. The other way is, when it is at hand *in coagulatione*, wherein it resteth so long, till it be reduced into its liquidum, and that is done in a twofold way, and lasteth so long as the body lasteth, but as soone as the body is destroyed or gone, and is come or entred into a more, either noble

his last Will and Testament.

ignoble body, when its *Ferch* or life is gone also: therefore if you will reserve and keep a body, then take good notice of its *Ferch* or life; for if you once stir it, and hunt it indiscreetly, you do it with the losse or diminution of the body, wherein it is, for that life never goeth away empty, but still carrieth along one life or *Ferch* after the other, carrying it away so long, that at the last it leaveth none. But what the condition is of the moving and quietnesse of that life, and how Nature bringeth it to a rest, must be exactly considered. For an accurate knowledge demonstrateth, that there is a difference betwixt the life of the seed and of the body; for deale with the seed which way you will, you cannot bring it to a *volatilitee*, because it is against its kind; and so the body also is of the same condition; but the *Ferch* alone may be brought to it. For if you provide food for the *Ferch*, then you strengthen its whole work, even as a mother doth her child, which she feedeth and cherisheth well, and bringeth the same the better to its rest; so is it also with the *Ferch*. Therefore all such which gaze and view only the seed and body, and know not the fundamentals about the *Ferch*, lose the body, because they observe not Natures progresse and proceedings, putting the cart before the horse, or the formost they put hindmost. This rest and sleep of the *Ferch* serveth for that use, because it preserveth the body from destruction, or consumption being once come into its perfection. For as long as it awaketh, so long it consumeth, but when it is at rest, then it standeth close in a lastingnesse, and when it hath nothing to feed upon, then it corrodeth and seizeth on its own body, consuming it quite, at last it stirreth and moveth to another place. Hence is it that treasures, or fragments, which are buried, awaken at last, consume their own bodies, reducing them to dust, so that nothing of them remains but either a meere stone or flux, as in many places is to be seen.

## CHAP. II.

*Of the seed of Metals.*

All those Authors which have written about the masculine seed, agree in that, when they say sulphur is the masculine seed of metals, and Mercurie is the feminine seed; which saying must be taken in its genuine sense; for common Sulphur and common Mercury are not meant thereby. For the visible Mercury of Metals is a body itself out of bodies, and so it cannot be a seed: and being cold, its coldness *per se* cannot be a seed, and the Sulphur of metals being a food, how can it be a seed? Yea, a seed consumeth sulphur, how can one seed destroy the other? if so, what body should it produce? It is therefore an error, if that should be taken in the common sense: if the Mercurie of bodies is in a work, and hath taken food, then all the sex Mercuries protrude one body, as the one of the sex is in its predominancy, so the body riseth.

Seeing there are seven of these Mercuries, it happeneth that when the seed of *Mars* and *Venus* hath the predominance, they produce a masculine body of *Sol*, but if the seed of *Saturne* and *Jupiter* doth predominate, then is produced a feminine body, which is called *Luna*; *Mercury* is an assistant on both sides.

The same happeneth unto other bodies: but these are alwayes and in every and each work together; for they are indivisible, as it is meet also, what manner of body could be produced else? For Nature hath perfect bodies, though in themselves they must be dissolved again, yet are they perfect for, & in their time. For what manner of seed could that be, if it should be defective in any of its branches?

Therefore every body hath its perfect seed, hence the transmutation hath its ground in the ascension and descension

*his last Will and Testament.*

of metals, which otherwise could not be, if they were not homogeneal in their seed. For if any man saith, that silver is not gold, clowns believe that also, because they have not fundamental knowledge of the seed, how it is to go out of one body into the other, or else it wants its fertility, neither can it be naturally without a body, wherein it resteth. There belong seven distinct parts to an unformal body of metals, to bring it by nourishment into a forme, *viz.* 1. An earth. 2. A stone. 3. An earthash. 4. Earthly streams. 5. glasse or subterranean metal. 6. The subterranean tincture. 7. The subterranean *fuligo* or seed, (fume) All these are the materials of the body; and as earth is mans matter, out of which God made him, unto which he must returne again: so all other bodies also at last return to earth, that Myner which is judicious and knowing herein, him I judge to deserve the name of a Miner. For there are but few of them which are rightly informed herein, or hath any fundamental knowledge of it, though they are dayly employed about it: though some might say, they could not but be knowing in their profession, yet it is not so really; if so, what right use can they make of them? They put wrong names upon them, are ignorant of their utility, and this is the reason why they many times run them waste upon heaps, where after some time they turne to goodnesse, and the longer they lye there, the better they are: this instruction deserves no hatred, but rather a gratefull acknowledgement.

Why should Philosophers be beleaved to know any thing? but where is it written, that men should seeke & find Mercury of the body in a subterranean fume, stone, glasse, or in their books? Where are learned artificial findings, inventions, incinerations, nutritions but from them? The seed of metals as it is perfect, so is its *Ferch*, or life invisible. Where do those men stay, which will work according to nature, and know none of these, neither do they know where to get it: yet fall upon Artifts, exclaiming upon them to be idle, & all such as are employed in their ways: but we see and

hear how ignorance runs on. It is impossible to get a body without seed, it were as much as to say, a seed is without fertility. Therefore peruse it exactly in its dissolution, the reduction of it will afford its body: work cheerfully.

But it is none of the meanest work, as some of the most ancient Philosophers have said, which called it a double work: for thus they say, the metal must first passe through the Masters hand, afterward it must come into the hands of the Alchymist, if so be the seed shall be known in the artificial work: they meane or inimate by this saying thus much, that there is a twofold dissolution, the one is, when the expert Melter brings the frangible body *ex naturali conductione* into a malleableness, whereby its impurity is gotten off. Then comes the Alchymist, reduceth the body into cinders, calxes, glasses, colours, fumes subterranean, in which the seed of metals resteth, and the Ferch or life is found fertile in the body, and is reducible into a spiritual water or *prima materia*, according as the quality and property of the metall is, and is divided artificially into its natural principles, according to the processe of the Chymick art, of which more in another place shall be spoken, when I shall treat of the Minerals.

### CHAP. III.

#### *Of the Metalline Nutriment.*

**A**lthough it belongeth not to this place, how *mineralia fossilia* are made under ground, however I will give a hint of it, how nature maketh them out of subterranean moist liquors and Myne-crescencies, which afterward serve to be a food to metals; not such liquors which are decocted above ground; therefore if you should adde here above ground, decocted ones to metals, and dissolved in their corpore

corporeal form, your work would be in vain: and where there are such *mineralia fossilia* there are Myne-works also if not with it, yet are they not farre off, as is seen in many Mines. As in *Hungarie* are digged the fairest and best sulphur-alloms and Mineral or Myne Vitriol. And about *Harcynia* are digged salt Vitriol. About *Gastar, Mansfeld, Zellerfeld*, and at *Eisbland* in *Helvetia* is digged Mine-salt, and at *Hall* there is great store of it, where there is found also very curious sulphur. But you must note, that these minerals are not used thus grossly, but are prepared first, which is a curious work to bring a mineral thus high by subliming into *flores*, which are halfe metalline, especially if made with metal, the metal being reduced into a mineral, from that the flowers are made: thus you see natures forwardnesse, and how she is reducible to her first water, sulphur and salt. Many make these flowers without metal, which are not so good though, as the former way. For an *oleum* made of vitriol or copper, and is distilled, is more effectual, yea a thousand times more pretious in its operation, than that is, which is made of common vitriol, whom nature hath not yet exalted. Its true the Hungarian Vitriol in its efficacy and vertue is found wonderfull and sufficient enough, because Nature hath graduated it to a greater liccitie, and brought it to a ripenesse more than others were, and is more excellent than the rest. By this preparation they can make use of the minerals, strengthen and encreate their pleasure hereby. If any thing is to be made, meet for metals, then it must be done out of metals, with metals, and through or by minerals, which is the real & only manual whereby may be his the hardnesse of the mineral flowers, always take from them, adde nothing to them; this is the Art, which asketh great pondering & deep meditation. Thus you must learn to go to work, for these flowers are found often closely compacted, which Myners very seldome know, especially in *Hungarie* and *Wallachia*, they are as faire as ever any red glowing oar may be, they are of a crystalline transparent rednesse, are good gold and silver according as they are ting'd, this is a rare

rare knowledge, an art worthy the best consideration, which is to make glasse of a hardnesse, from thence it is, that the subterranean glasses make up the metall, thereby they come to their forme.

The preparation of these flowers have their great utility in physical wayes, if their excrements be taken from them, and their ordours: these excrements are the feces of minerals, are nought for metals, stirring up evil sediments, which bring damage unto metals; a twofold evil comes from the mistaking of minerals: for decocted ones are a dangerous poison, and corrosive unto metals, as we see above ground, when *aquafortis* is made of them, which corrodeth, teareth, divideth and parteth metals, and the other which are faire to look on, sticking unto metals, and their worst poison, for as soone as these approach, they kindle and cause the dangerous sediments, all availeth nothing unto them, though they have and keep their form. As an infected man hath still the form and face of a man, though hee bee infected, and infecteth others also, and in case it turne all to one metal, yet it is but an empty one, and nothing in it. This is a very necessary observation for Miners and Laborators; for if they regard it not, they obstruct not only their work, but endanger themselves also; because the metal is not only turned into a volatilitie, if any feces or excrements be added thereunto, and that also which stayeth, comes to be unmalleable, and suffers continually diminution, as long as it is under the hammer. Those that work them, have cause to look to it, if they fall on them with any fire, their reward surely is some mine disease, which experimentally is known how their poison doth stick and hang on the top of the furnace and in their chests, turning to arsenick and such poisonous fumes and seeds, and do hurt every way, as wofull experience evidenceth.

C H A P.

## C H A P. I V.

*Of the metaline shop, Officina metalorum.*

**A**Ll natural works have their special convenient places in which they work; where there is any such place or shop, in which some glorious and pretious thing is made, and sometimes though the instrument be very horrid and monstrous, and its matter unknowne, yet they are extant in that officine.

First touching the glory and praise of this officine, it is likened to a Church, in which the seed and the *Ferch* are married to the body, therein they eat, rest, and work, thither they carry all faire and pleasant materials under ground wherewith they are clad, and they have another kind of fire, water, aire, and earth, for the things that are accomplished and perfected therein, the same can hardly be parted again, no not with the help of the neather aire, if so be, that it must be parted alunder, then see and make tryal of it on the mercurie of metalls.

Again, the things made so hard, and fixt cannot be parted, as may be seen by gold, how firm and fixt is it in the fire? the cause whereof is the subterranean heat and cold which it imparteth unto metalls, and makes them firm thereby, for it is a stony firmament of the earth, and giving to metalls their stony power, it groweth hollow and spongie, full of pores, which at last are fill'd up with metalls, even as Bees do fill their hives with hony, and in the end the parts and is carryed away in the slick or (*Scobes*.) For the Earth-stone is not consumed under ground, because it is a sediment not suffering any thing to come in or out. Hence is that difference betwixt the Earth-stone and the terrestrial firmament stone, which is one of the mineral-works. Let no man gainsay that a stone should have together both heat

heat and cold at once, to afford the one now, and then to hide the other, for when it worketh the highest metals, it hideth its heat, and when it worketh upon inferior metals, then it hideth its coldness, and so it helpeth every way, this is its tract and instrument, heat and cold of the subterranean fire-stone.

The moderne Chimists which are ignorants, not knowing Nature aright, and do not take notice of her wayes, use strange instruments, and then they make or cause to be made all manner of vessels, according as every one of them hath a fancy to, but in natures wayes they know little, she regardeth not the variety of formes, and instead of these, she takes a fit and lasting instrument, which holdeth in the work, and every form followes or accompanies the seeds precedencie. The folly and ignorance of workmen is aggravated in that, because they despise the knowledge of minerals.

The instrument she useth hereunto I should make mention of it here, but waxe it at this time, and will do it in another place, where you may seek for, and take notice of it. Those which think themselves to be the wisest doe say, that it is a vanitie to observe mathematically the stars above, and to order any work after seasonable dayes and houres, it is something said, but not so well grounded. But this is most certaine, that if you work according to common course, otherwise than we do, following onely your own fancies, then is your labour in vaine. There is a difference to be made betwixt the upper stars, and the metallin stars, which shine and have their influence into the bodies. Touching the stars above, they in their light and motion have a singular influence; and the stars below have their influence also upon their metals, thus each heaven hath its peculiar course and instrument, where the stars situation may be apprehended. *An oracum corpus stellarum compact astrall bodie*, differs in its condition from a *corpus lucidum*, if you intend to learn here something, then you must be industrious and grudge no paines, it would require

huge volume, if I should describe particularly the whole circumference of subterranean Mine-works: it would not suffice to nominate the things only, but must demonstrate also, that all that, which I attribute to them, to be true, I say would aske a great deale of writing, to dispoise the brains of misconceited men to a belief: what should I say of such materials, on whom I could not impose fitting names, though I knew them, for who is that man which hath done learning in our Schoole? Here I must needs speak as belonging properly to this place, that no volume in this world can be written, in which could be set down all and every particular manual, as Laborators sometimes might aske; therefore an Artist having given him some hints of things, must endeavour to order his work, and manage the same judiciously, must put his hands to the work, and get knowledge by his own practice. I direct such men in their work to Natures process under ground, let them search there, and take an honest Myner along to shew him her instruments, and matters (for prating, lying and ignorance availeth here nothing.) Every one wisheth to get riches, but the means for the getting of them are not respondent: if I were the best Limner, & could set forth in colours the form of any instrument, then men would understand it; it would help in this case, they would see it, and feele it with their hands, and undertake the work, if all were set down. I know what, & how much ought to be put in a book, I put things fitting in, and did it faithfully.

## CHAP. V.

### Of Egression and Ingression of Metals.

The work of metals evidenceth a perpetual going in, and coming out; for hereby the Egression is understood not only the Egression of the whole work, that in some

some place a whole metaline tract comes into decay, when it wants food to be nourished any further, & hath devoured all its bodies, but also a partial egression; for still the one seeketh the other, and follows at the heel. This we see by the mercury of metals, being poured forth, it is scattered into thousands of little quick corne, all of them return to their body; in the same condition is *volatile & Lubricum*; & the *Ferch* also goeth forth in small bits, at last it joyneth in a body somewhere, even as Bees meet together: it receiveth no more than it hath need, the overplus swarmeth to another Myne-officine, which parting and distributing, affords many and several Mine-works, according to the disposition of the officine and nourishment, and according as it is infringed in its work in the egression; the *Ferch* and the seed go on in their *volatilitie*, & if they had wings, that *Volatile* is so thin, that it can hardly be discerned, yet is it scattered like a heap of atoms; thus subtilly it flyeth away, & the *Ferch* must still have its *seed*, the seed its *body*, and that its thin *atoms*. My meaning is not, that its egression is from or out of the earth into the ayre, to fly about there and then to come into ground again; which is not so, nor can it be, because its natural work is not in the ayre, unless men bring it forth purposely, then is it of another condition; of that egression I do not speak here, because it is done by day; but this goeth through the earth. Which stands in the furnace, nor apprehensive or visible to us, and runs through clefts and passages; For if the earth giveth way to the ingression and egression, even as the water doth to fishes, and the ayre to birds, as long as metals come to their stone-firmament, which stone-firmament differs from the earth-firmament, when it meets with that, it goeth about, looking out for another passage, like as water that floweth about a stone and not through it, yet it stayeth in its own stone, and receiveth strength of it, & turnes there to a body: and as it goeth in its egression from one metaline firmament or stone-firmament to another, if thorough eaten or soaked, be it at what distance it will, and attract-

eth the *Lubricum*, even as a bird draws its feet up to its body in its flight; for if they touch any where, then they loose somewhat of the body, and the *Lubricum* in its ingression suffers it to come again to a strength of operation: for when both are joyned, then the metal increaseth, and attracteth its food in a wonderfull way and nourisheth it selfe; and it is to be admired, that in this ingression, when that *Lubricum* comes more and more to its officine, how it increaseth and strengtheneth it selfe so long, that at last the work is made firme in the officine. This strengthening can not be learned to be any other, than the metaline mercurie doth make it, for in the first place it turns it there into a *liquidum*, where afterward it receiveth all, doth coagulate and congele, according as the bodies are either *masculine* or *feminine*, at last it is brought to a solid fixed body of *Sol*. This ingression makes that subterranean place noble and fruitfull, and is singular, when it hath an ascending oar in work, that ayre is very wholesome, and if the ayre above with melting be not infected with arsenick fumes, then it affords a saluber ayre to dwell in.

This is a manuduction unto the whole after-work, how the same ought to be proceeded in, that the ore may stand and not awaken, but turne to its streame, and still abide in its bodies companie, it is loath to make an egression, if once it made a true ingression, and serled it selfe to the work; for it resteth not in its place, neither doth it rest in its whole tract, but worketh continually, and is well seen, what its fixing or flight is, and where it setteth to a fluid body, or earth-salt, which it stirres and rouleth so long, yea, it parteth and moveth in it so longe, till it gets a liquid body, then turns it to a terrene body, & is still brought on to a further height and hardnesse: and that is the right coagulating, congealing liquidating and fixing of mercurie; which if done accordingly, then it affords something.



## C H A P. V I.

*Of the dissolution and reduction of metals.*

It is apparent, that natural heat is the cause of the fluidness of metals dissolution, because the seed of metals in it selfe is very hot, and the fluide matter of metals is heat also, as being oliginous, and its heat increaseth, when it comes to its officine, or shop, because that also being heat increaseth the heat the more, hence it is why it is hot in the work, and hath need of it, for at first it would bring no more into its body, unlesse it were soluble and soft, it bringeth nothing into it, unlesse it be passed through these three heats, and fixed by them: then examine it, and add another fluid thing to it, which did not passe through the three heats: see whether the metal will receive it, or not. Secondly they must be dissolved that they may be cleaned: the condition of liquid things is to produce to the outside things fitting the work it hath in hand. This solution is distinct from other artificial dissolutions, where the body is only melted, as by the Melter when he seperateth the excrements from it; for nature doth not melt the earth as men do, but as corne groweth above ground, so she leaveth corne and husks together; there is a great difference betwixt our melting and the dissolving of Nature; if we could observe that distinction in our dissolutions and meltings, we should not be at so great losses and dammages as we are: I must needs mention about *aurum potabile*, how men do busie themselves about it, as many heads, as many wayes they chuse to the making of it. Some take that which is not yet separated from the metal containing yet the cinders or excrements, or worse things. They take corrosive waters, *acetum aquavite*, and the like: pray tell me, what doth Nature take, when she is about the dissolving of a congealed

water

water? She takes none of these things, only maketh use of heat. You must do the like, if you will take a metalline body, which Nature hath perfected, and through melting and fining is come to us, if you will dissolve and reduce it to its first matter, then route the *Ferch*, thus you may make any metalline body potable, being made pure and superfluous, then its excrements are gone, made not with additions of corrosive things: the fluxing of such matters rather make the metals harder: if a body shall be fixed, we fix it from without, which Nature doth not, for she fixeth the metal, then the flour setteth and turns to such a fixation, that the dissolving above ground cannot master it. A water, which congealeth, hath at first a little crust, going on till it be quite congealed, but here it congealeth from within to the outside, hence you may guesse at that glorious foundation of projection, on mercurie of the body, making a natural *stratum super stratum*, thus are the metals refined, according to which the artificial work is ordered: we have a hint given how mercurie of metals is clipt and layered, and its *lubricum* is caught. Conceive not of this fixation, to be as when iron is hardened to Steele, and then reduced to a softness as Tin is of; this is called only a close hardnesse, which keeps the body in a malleablenesse, and keeps it so close together, that the fire above ground cannot hurt it, all hardnesse above ground may be mollified by a fire, but not the other; because it holdeth all fiery tryals: therefore as the hardnesse made above ground hardneth bodies in the water, so on the other side, the water, which in metalline bodies must be taken out, then it congealeth. The subterranean ayre hardneth the earth, earth remaineth earth, and turns not to stone, and the same keeps the water from running together, or congealing: keeping it from turning to pearls and precious stones, and such may be made of that water. To get the internal fire out of metals, though it be most high skill, however it is possible, and found in its place, where I write of the like, in a more ample manner. I give a hint of it in this places



places, as Myner ought to do, of whose expressions I borrow now: The rest which wholly extracteth this fire, which lyeth betwixt the *project*, leaving nothing behind, that where the *Lubricum* and *Volatile* is together, leaveth it produceth it, and excerneth it. The *Mansfeldian* *slab* maketh it appeare, that its *Volatile* is gone, and its *Lubricum* also, where its impurity is yet betwixt the *project*, and is not a faire pure work, but a compound one.

## CHAP. VII.

### *Of the ascension and descension of metals.*

**T**his new kind or manner of speaking and writing of metals is caused by experience, for the first perpetuall ingression of the *Ferch* encreaseth and strengtheneth at first in the *officina* and *Matrix*, the *Mercurie* of bodies, bringing it on to its perfect and full strength; being made wholly effectual and potent, then it begins by degrees to clothe himselfe with a body, at first he attracteth and receiveth the meanest, which he puts off again in the first place, which is done the easier; for no body amongst them all is sooner put off. For the body of *Saturne* is so thin, that it appeareth to the eye like as a faire body doth through lawne or tiffenic; its spirituality appeareth through its body; its spiritual body is the metal of *Mercurie*, or as I should rather call it, its proper, near, and special body, which worketh giveth a manuduction unto many other faire works; for it maketh a garment for *Saturne* out of the subtilest earth, after he riseth higher, puts a harder and better garment on him, which is not so easily put off as that of *Saturne*, or at least not with so small a work, which is caused by the work of the *Mercurie* of bodies. For the *Mercurie* of bodies by reason of its fluidnesse is the hottest, as he maketh it appeare in *Saturnus* ascension, putting a cinereal body on him out

of earth, hence is it why *Saturn* is so full of cinders inclining to a britleness of ashes, and begins to sound by reason of the metal, though it be not very firm, however yet it is at the next place for incorporation: its sound is more deaf, is further off from iron, and nearer unto mercury by reason of heat. Observe now at the ascending of this metal, it lyeth near the ashes, cleaned by the *Saturnal* water, but above ground it turns not to be glass out of the ashes, out of salt or earth-water, or *Saturnal*-water, or out of sand or stone. But what is that pure subterranean Earth-glass, which if it soundeth breaketh not: it is a matter which Nature thrusteth upon a heap together, which if you touch, it soundeth, and is very clear, of a great compactness, and very firm, in this work it doth mingle with ashes and salt water, and turns to a glass of earth, or to a dark glassy firm iron. Nay tell me, if a metal or Earth-colour, yea a good sound metal be dissolved to a colour, and is brought into a glass, doth it not looke of a copper-colour? yes truly. therefore iron may soon be turned into another thing, which is done naturally, where such metalline iron colour is reduced in *Hungaria* into a *Lixivium*, and is turned into very good copper, however it retaineth the glassiness, though the colour hath exicated it somewhat through the *Mercurie* of bodies: for the liquidness it hath still, and is mobilitated further to a malleableness and fixation, therefore take notice of this tincturing matter, which you finde prepared by this body in this *officina*, it reduceth the iron copper with abundance of lucre.

Put these colours away and behold, how the mercury of bodies is passed through many white bodies, and hath still a fair white *fuligo*, and that very fixed, how finely is it clad on it, and maketh a fair and pure body of *Luna*, into which it clads himself so strongly that it can not be taken from hence by burning, because it passed seven times thorough the greatest subterranean heat, which destroyeth corruptible bodies, unless they be closely and compactedly incorporated to the mercury of bodies: nothing goeth beyond

that fire, neither of the upper, neither, or middle-fires. Therefore behold how neatly Nature worketh and riseth calcining the whole body of *Luna*, which *calx* is no thing else but the body of *Sol*, its tincture and tinging quality taketh from the perfection and depth, which is in the fire, and can afford it, that colour must keep so long till it descendeth again: there is nothing which can master the fire; the descending may soon be perceived by this ascending, and the difference of it is this, at the ascending it getteth the tincture first, before it gets the body, but here it looseth it sooner: and this is the reason why descending oars are more perfect, then the ascending ones.

## CHAP. VIII.

### *Of respiring Metall, or of Quick oar.*

**B**ECAUSE with and by Myne-works an obstruction is made upon Nature, which is the cause that several metals are gotten, and distinctions put on them, that damage and losses might be the better avoided in the working of them. For as each received a particular name and property in or at the work, so in the digging of them, several manners are invented for the finding of them, and hereunto use was made of the Rod. To distinguish metals by colours is a curious skill, as Red gold glass, Myne green, black oar, however their working is not so exactly known that way. That I may loose nothing in or at their melting, I use the means; first, I must certainly know the property of the oar, before it be beaten out, whilst it is yet under ground in its breathing: for oars and metals breath onely underground, though they breath in some sort above, yet the same breathing is very weak, not going far into the body; and the rod also sticks onely upon the upper metals, which is the greatest advantage we have: for

causeth metals to breath into a flame, and the fire-crates and *pit-diggers* cause onely a volatility and closing compactness, where a threefold damage ensueth. First, there lieth away, not only much of the metal, but that also which remaineth turns to be volatile, and in the severall meltings of it, always something goeth amiss. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Thirdly, elevated minerals are burnt to a compactness, which if not done, would prove very advantageous in the After-work, and chiefly they would be very useful in *Medicina*, being naturally prepared thereunto, which is the reason why many in their After-workings labour in vain, taking other improper minerals thereunto. For that *fossile Vitriolum* at *Goslar*, where neither silver nor lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oyle also, which perfectly cureth the Gout: if all these good qualities should be burnt away with the silver, were it not great damage? Therefore I take such a metal which attracteth breath, and when the unbreathing or exhalation is stronger, then is it a living metal, because a lively quality is in it: for breathing things are alive, and breathing is compared unto life, such metal like a breath, groweth as a child from ten years to ten years, even so this metal groweth, till it come to its perfect state and body, afterward it getteth another name, and consequently there must needs be observed a great difference in their working, and are asunder as much as a live thing differs from a dead one, which ought to be taken into consideration, because this distinctness being observed, affords a neat and pure work. Hither belong all mixt oars, which at separating are parted asunder and not before, (as the usual custome is.) As in *Hungarie* there is had every where gold-silver (that is, in it there is gold) which in its colour and ponderosity is pure, hath lost nothing, and is still in its working qualitie, and if it had not been interrupted, and digged up unseasonably, then that silver would have been turned

to pure gold; that silver may easily be brought to a solar perfection, and in it self is it better to be used for pagament, and is of better use for cementation. In like manner the copper at *Mansfeld* is good for it, and proveth much better in the work, than other copper, for it wanted but a little, it had been burnt quite into silver. The best quality of such copper is that they are of a deep colour; they have not lost that, as usually *Electrum's* do. But this is to be noted, such oares are of that quality, that the bigger part of the body hideth the lesser part in melting, it is not seen, nor felt, except at the washing and parting, there it is seen: whilst it is yet among the earth, it is a breathing oar, and is of such a compound, as you heard: you may conceive in it without a proof, though the cake of it be of silver colour or of a copper colour, This is it apparent, how Nature augmenteth a metalin body, protruding it upward from below, and that which is neathermost, is thrustted toward that which is uppermost, in a marvellous subtile way: for dead bodies bring still more to it, making it heavier in the mercury, than joyneth the nourishment also, which are the prepared minerals, affording their tincture, like good food which breeds good blood: hence *flores mineralium* have their existence: if you cannot learn their off-spring in that way, there is no other nor better way for it. For this is the true tincture, and not that mouldy or grosse *album* or *rubrum* so called, where such highly mingl'd oares or transparent Veins break, they may be cryed up for an *Electrum* but improperly called so: for the colours glitters so pure therein one among another, like in a *Chrysolithe* or transparent *Amber*.

CHA

## C H A P. IX.

## Of expiring metal, or of dead metal.

**M**etals have their set time as well as all other creatures, they decay and dye when their appointed time comes. For when Nature hath brought the metalline body unto *Sol*, then by reason it wanteth nourishment, and is starving, then it comes down, gets a stronger exhaling, and the attractive breathing turns to an expiration, & aerial breathing brings it to the fires-breath. If the expiration groweth stronger in a metal than its aspiration is, when it descendeth by degrees, and decayeth, and then is called a dead oar or metal; for still one external body or ether departeth from it, at last in one place or other it maketh a totall egression with its breath, life and seed. This breathing is known by the particular *Rod* of each; this al-basketh a particular place and work, because great gain is afforded both by this and by the living one. Consider well, a metal, which descendeth from its perfection into another body, it is like when a man loseth his lively colour, and at last his body, that is its ponderositie, and when the gold turns, not to a goldish silver, but to an *Electrum* that is, to *Sol*, which hath lost its tincture. This is a great piece of proof, to discern such silver-gold from true silver; in its gravity it is found heavier than other silver, retaining the body, and losing onely its colour, or tincture.

It is a greater skill to restore a tincture to a dead and decayed colour, and to make it fix. At separating it keeps the quality of *Sol*. The like condition is red silver in, which hath lost its colour, making an incorporation, and union with copper, so that it quite dyeth in its body. To get this silver out of the copper, and restore its peculiar colour, is a great skill, which Melters are ignorant of, be-  
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longest merely to the Chymick Art and its Laboratorie. How many such *Electrums* are bought for silver and copper: the Buyers thereof have great gain in it. Of the same and the like condition are other metals of. Is it not so, all iron in *Hungarie* is brittle, what is the reason? because copper is in it: if that be gotten out in that artificial manner, as it ought, that iron proves so hard, that no steel is comparable to it? Out of that iron are made Turkish swords, (*Sabels*) mayles, which no weapen or bullet can enter or break; these mayles also are not very heavy.

Note, the *lubricum* at the descending of mercury, must have room, from slippery things easily somewhat may be gotten sooner than from hard things: slippery things leave alwayes somewhat behind; the same they do with their tinging bodies, putting them off still so, that in the ascending in their *Volatile* they assume the body, and evacuate it.

Note, if you have any material in hand, and in your Afterwork you would know whither you must keep to the *Lubricum* or *Volatile* (these two must be thy help.) Then your stuff must be prepared either the slippery or volatile way: if you will have a body either ascend or descend, take notice of the flux in the metal: slippery ones are more open than the hard ones. When tinctures begin to depart which are a strengthner to, then the stuff groweth more fluid, comes closer together than in the quick metal.

## CHAP. X.

### *Of pure or fine Metall.*

When a Metal, be it in the ascension or descension, is in its seven *System's* or constitution, then it resteth endureth, till it comes into another body. If you meet with such oar, it yields the purest metal, that may be had

in the world: our Melchers call this Super-fine. But our super-fining, which hitherto was in use, is an impure work in regard of this: for in the clarifying, if it misseth but the least grain, then is it not yet right. Such metals, as may easily be conceived, is pure good and malleable, lotheth nothing in any work whatsoever: though all metals may be made super-fine, yet none can be made finer than gold is, which no element is able to touch, to take any thing from it, or to turn it to a *Glimmer* (*Spolium*) or cats silver, of glittering quality.

Silver at *Marychurch* in *Lorraine* is more fine then others. Super-fine is called that, when a metal is pure and rid of its excrements or dross, which may easily be taken off, and hindereth it not in its fining. In silver Myne-works there are often found such natural proofs of pure and fine oar, that it might speedily be digged and broken, though it must be melted again by reason of its *Spolium*, or by reason of strange colours and flowers it hath robbed, yet it easily may be performed, which serveth afterward for an instruction, how Mineral-colours must be obtained, as *Azur*, *Chrysolle*, though they stand in the Mineral-glass: such colours love to be in such pure oar, but are not so soon inoculated, unless it be in the *Sude* or coction, in which the metal is very pure, and yields more naturally the mercury of the body, be it in the ascension or descension, assumeth then another body. Hence is it apparent, how the same ought to be proceeded within the artificial After-work, out of one body into another, how the body, in which it is, and from which it must be had, ought to be prepared, namely, it must be made pure and Super-fine. It appeareth in the Italian Gold, especially in that of *Wallachia*, in which it is most pure; how that mercury of metals puts off his body, and the mercury of the body come from the mercury of the metal, puts the gold together into a close body and regulates, and it is seen in the gilding, how firmly and closely it sticketh, wanteth but a small matter of an augmenting quality, its *Spolium* is onely obstructive thereunto: it is of

places, as Myner ought to do, of whose expressions I be-  
row now: The rest which wholly extracteth this fire, which  
lyeth betwixt the *project*, leaving nothing behind, that  
where the *Lubricum* and *Volatile* is together, leaveth  
produceth it, and excerneth it. The *Mansfeldian* *slat*  
make it appeare, that its *Volatile* is gone, and its *Lubri-*  
*cum* also, where its impurity is yet betwixt the *project*, and  
is not a faire pure work, but a compound one.

## CHAP. VII.

### *Of the ascension and descension of metals.*

**T**His new kind or manner of speaking and writing of me-  
tals is caused by experience, for the first perpetua-  
ingression of the *Ferch* encreaseth and strengtheneth at first  
in the *officina* and *Matrix*, the *Mercurie of bodies*, bringing  
it on to its perfect and full strength; being made wholly  
effectual and potent, then it begins by degrees to clothe  
selfe with a body, at first he attracteth and receiveth the  
meanest, which he puts off again in the first place, which  
done the easier; for no body amongst them all is sooner  
put off. For the body of *Saturne* is so thin, that it ap-  
peareth to the eye like as a faire body doth through lawne  
or tiffenic; its spirituality appeareth through its body; its  
spiritual body is the metal of *Mercurie*, or as I should rather  
call it, its proper, near, and special body, which work  
giveth a manuduction unto many other faire works; for it  
maketh a garment for *Saturne* out of the subtilest earth, af-  
ter he riseth higher, puts a harder and better garment on  
him, which is not so easily put off as that of *Saturne*, or at  
least not with so small a work, which is caused by the work  
of the *Mercurie of bodies*. For the *Mercurie of bodies* by  
reason of its fluidnesse is the hottest, as he maketh it appeare  
in *Saturnus* ascension, putting a cinereal body on him out

of earth, hence is it why *Saturne* is so full of cinders incli-  
ing to a britleness of ashes, and begins to sound by reason  
of the metal, though it be not very firm, however yet it  
is at the next place for incorporation: its sound is more  
leas, is further off from iron, and nearer unto mercury by  
reason of heat. Observe now at the ascending of this metal,  
lyeth near the ashes, cleaned by the Saturnal water, but  
above ground it turns not to be glass out of the ashes, out  
of salt or earth-water, or Saturnal-water, or out of sand  
stone. But what is that pure subterranean Earth-glass,  
which if it soundeth breaketh not: it is a matter which Na-  
ture thrusteth upon a heap together, which if you touch,  
it soundeth, and is very clear, of a great compactness,  
and very firm, -in this work it doth mingle with ashes and  
it water, and turns to a glass of earth, or to a dark glassy  
firm iron. Nay tell me, if a metal or Earth-colour, yea a  
good sound metal be dissolved to a colour, and is brought  
to a glass, doth it not looke of a copper-colour? yes truly.  
Therefore iron may soon be turned into another thing,  
which is done naturally, where such metalline iron colour  
reduced in *Hungaria* into a *Lixivium*, and is turned into  
very good copper, however it retaineth the glassiness,  
though the colour hath exicated it somewhat through the  
*Mercurie of bodies*: for the liquidnesse it hath still, and is  
mobilitated further to a malleableness and fixation, there-  
fore take notice of this tincturing matter, which you finde  
prepared by this body in this *officina*, it reduceth the iron  
to copper with abundance of lucre.

Put these colours away and behold, how the mercury of  
*bodies* is passed through many white bodies, and hath still  
fair white *fuligo*, and that very fixed, how finely is it clad  
it, and maketh a fair and pure body of *Luna*, into which  
it clads himself so strongly that it can not be taken from  
ence by burning, because it passed seven times through  
the greatest subterranean heat, which destroyeth corrupti-  
ble bodies, unless they be closely and compactedly incor-  
porated to the mercury of *bodies*: nothing goeth beyond  
that

that fire, neither of the upper, neither, or middle-fires. Therefore behold how neatly Nature worketh and riseth calcining the whole body of *Luna*, which *calx* is no hing else but the body of *Sol*, its tincture and tinging quality taketh from the perfection and depth, which is in the fire, and can afford it, that colour must keep so long till it descendeth again: there is nothing which can master the fire; the descending may soon be perceived by this ascending, and the difference of it is this, at the ascending it getteth the tincture first, before it gets the body, but here loofeth it sooner: and this is the reason why descending oars are more perfect, then the ascending ones.

## CHAP. VIII.

### *Of respiring Metall, or of Quick oar.*

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causeth metals to breath into a flame, and the fire-crates and *pir-diggers* cause onely a volatility and closing compactness, where a threefold damage ensueth. First, there lieth away, not only much of the metal, but that also which remaineth turns to be volatile, and in the severall meltings of it, always something goeth amiss. Secondly, the remainder of it groweth unmalleable, which hardly can be helped. Thirdly, elevated minerals are burnt to a compactness, which if not done, would prove very advantageous in the After-work, and chiefly they would be very useful in *Medicina*, being naturally prepared thereunto, which is the reason why many in their After-workings labour in vain, taking other improper minerals thereunto. For that *fossile Vitriolum* at *Goslar*, where neither silver nor lead groweth in that Mineral, where it is prepared highly, copper may be made of it without any other addition: that Vitriol affordeth an oyle also, which perfectly cureth the Gout: if all these good qualities should be burnt away with the silver, were it not great damage? Therefore I take such a metal which attracteth breath, and when the unbreathing or exhalation is stronger, then is it a living metal, because a lively quality is in it: for breathing things are alive, and breathing is compared unto life, such metal like a breath, groweth as a child from ten years to ten years, even so this metal groweth, till it come to its perfect state and body, afterward it getteth another name, and consequently there must needs be observed a great difference in their working, and are asunder as much as a live thing differs from a dead one, which ought to be taken into consideration, because this distinctness being observed, affords a neat and pure work. Hither belong all mixt oars, which at separating are parted asunder and not before, (as the usual custome is.) As in *Hungarie* there is had every where gold-silver (that is, in it there is gold) which in its colour and ponderosity is pure, hath lost nothing, and is still in its working qualitie, and if it had not been interrupted, and digged up unseasonably, then that silver would have been turned

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## CHAP. X.

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at the world: our Melchers call this Super-fine. But our super-fining, which hitherto was in use, is an impure work in regard of this: for in the clarifying, if it misseth but the best grain, then is it not yet right. Such metals, as may easily be conceived, is pure good and malleable, lotheth nothing in any work whatsoever: though all metals may be made super-fine, yet none can be made finer than gold is, which no element is able to touch, to take any thing from it, or to turn it to a *Glimmer* (*Spolium*) or cats silver, of glittering quality.

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a transmuting and elevating quality, if the other body be awakened also: for a body which is between awaking and sleeping effecteth nothing, it must be awakened wholly if at the on boiling of a metal, as of that Italian gold, but the least impurity, that is, a heterogeneal part, it could not be brought to a compactness, which is seen at gilding. Therefore you must give an exact attention to learn to understand what the *prima materia* of metalline bodies is, and how their *Elevation* is either obstructed or augmented, how homogeneal things are brought to a body. It is apparent in the mercury of metals, how close and compact it stands together in the flux, which flux cannot be taken from it: purity is the reason or cause of that compactness, being there is no other metal mixed with it: as soon as another metalline body joyneth with it, then is it disjoyned, be it what metal or body it will. Hence it doth appear, how metals are brought to rest from their labour, namely, if they be first pure; for into pure matter may be brought what is intended for it; which appeareth in the mercury of metals, its purity is the cause why it doth not appear to the eye, but onely in its flux or hardness. The mercury of metals is the flux of the mercurie of bodies, that is, when water comes to it, or the mercury of metalline bodies is come into the water instead of the air, which otherwise is in the water: take it into consideration, what manner of skill is required to get winde or air out of the water, and to bring another mercury into that place, if you get the air, which is in the earth, out of that earth, and in its lieu you get in the mercury of metalline bodies, then you have a Mercury *Coagulato*; endeavour now how you may coagulate it, but not in the ordinary, common, and vulgarly known way. Bring still another mercury of bodies instead of the Marine water into that water, then you have a fair pearl, take the same mercury of bodies, reduce it to an earth, which must be pure, instead of the air then you have a pure jewel as pure as may be had from that earth is in its colour, or you may put one to it, which you please, it is a thing feasible.

The

These and the like pieces are afforded by purity, all which the work of nature is a leader unto. (Men that cast so many foolish aspersions upon Philosophers are unworthy and not to be regarded) nor credited, what they can foame against their rare and glorious inventions about the three principles, from whence all these things have their Original. Take trials of it, you will affirm to be true, what I have said.

## CHAP. XI.

## Of impure Metal.

There is found store of metalline ores, but few of them are pure, and few there are that break or grow one by the other; therefore these must be separated and spoken of apart: The great work & expences which their cleaning requireth from their grossness let Melters speak of: separating hath been invented, at which some good things of the oars do stay, the rest flieth away, and their fining is useful, especially when oars or metals are in their ascension, though it be chargeable. But to find *Electrums*, and bring them to good by separating, differs from the former fining, and requireth a singular way of melting. Cunning and subtle Artifts may pretend to get silver out of iron, (I believe they may, if there be any in it) as they do in *Sweedland*. *Osemund* alwayes containeth silver, which is onely off driven, and calcine away the iron, and thus they cheat people: can they do the like with the iron which breaks in *Styria*? no such matter. Therefore take heed of such cheaters, and take notice that nature loveth to keep her own wayes orderly, and keeps together two and sometimes three sorts of oars in their ascension and descension, whereby she intimateth a way unto the After-work; but men in their fancy think upon other means, though to no purpose.

View

View all the Mines which are in *Europe*, you will finde no other oars but impure ones, that is, a mixture of them, for their nature maketh them, as much as I ever could learn; if you can shew me the contrary, I will assent unto thee, And this is the second Argument, that minerals are in their ascension and descension unto perfectnesse: if each had its peculiar work and instrument, then men needed not to take so much pains in melting, to separate them. For it is a difficult work to joyn weeds and stones, because these are heterogeneous, and are of differing matters: but the other joyning soon together, require special working to be separated; therefore view exactly the bodies two manner of wayes, which is no small instruction. First, in what manner you separate the ashes from the fumes or sood, this ministers already a twofold separating of metal, the one from the tincture, there you have a twofold separating, and so forth. Secondly, take notice of the Flux, to drive the cold fire with the warm, and the warm with the cold, then you will be able to separate the bodies from *Mercuries*, then you have already separated the metals without losse and damage, use thy self exactly to it, and be careful in observing their names, not regarding the Miners expressions and terms, for the names they give to oars are false: for those, which build and dig after clefts and passages, have their names of their bodily matters after the sorts of the minerals, and are distinct therein. But you must call them after the sorts of the seven bodies, and learn to prepare them; this work is of greater utility. Men are at great expences to get corrosive waters, to get asunder these metals, they do it also by way of melting and casting; but such waters add great poison to the work; it is a better way to do it with *Lixiviums* or sharp waters, which are not so poisonous, learn their preparation. There is another kind of impure oar, of which I made mention here and there, which contain Mye-slacks, you may read of in the Chapter of the Cinders, but there is a difference betwixt the cinder and the slack, for slack are more corny, yet that also turns at

to cinders. These slacks are the cause of the cold fire, cinders cause the warm fire, or the *uredines metallorum*: the cold slacks are hardly got or off from the metal, because they come from the cold flux fire of mercuries altitude: for as the cinder comes from bodies; so are these slacks of mercury; it is seen, when you will have slacks of other matters then usually they belong thereunto; then the mercury of bodies is rouzed, which by the work is nothing else but a closure and stream; for if you can conveniently get away the slacks, then you may perform and accomplish something else with the fire of mercurie, and it is either usual nor artificial to deal much in cold fire: some miners call it *Mispuckel*, *Nodus eris*, that Latine name they put upon: it is true, it is very hard knit together, it is difficult to dig it, and to make its oar to good, and Antimony is hardly gotten from other metals (except from *Sol*) without damage: however, with advantage it may be done industriously, onely you must be expert in *Antimonie's* qualities. For they belong together and are joyned, as tin and lead, *Wismuth* or *Magnesia* among or betwixt iron and copper. This is a good direction, and is sufficient for such, who know what belongs to melting.

## CHAP. XII.

### Of perfect metal.

Who could tell what gold and silver were, if they were not known in their perfection, for when they are perfect, it appeareth, when they have their colour, then their malleableness, their flux and hardness: and this perfect metal nature hath produced compactly and purely, such perfect, pure, and compact gold is found in *Hungary*, in the white marble, which presently may be broken; as also silver, copper: the difference betwixt the perfect and

pure is, because metals are not pure before they are perfect; and so there may be a perfect oar, which is not pure, which defect is found in many of our metals, which come to their perfection as soon as in any other Foreign parts, but in their perfect purity they are defective sometimes. This is to be noted by this metal; a body must first be perfected or brought to its perfection, before it can be fixt; and it is of great concernment to know rightly what fixedness meaneth.

A body which hath its due tincture, weight, and gradation, yet it hath mixed other obstructive impurities, then comes the work, and nature begins to copulate these two; the tincture and gradation brings the metal into a purifying; this purifying is fixation; for pure is as much as fixt. And to be noted, that the ground of the first is the body, which is secret, into that I must bring the tincture and gradation as well as I can, and take the tincture from *Sol*, which is the most feasible thing: then is it an *Electrum*, which is a water; for in water it abideth, then I take its ponderosity from it, and bring it into an *Oleum* or into a *Sulphur*, the body remaineth still, for in the ascension Mercury lyeth the foundation of the body, as an *Embrión*, to it comes ponderosity, which maketh it formal, then comes *Lubricum*, after that comes the *Volatile* with the tincture, and perfecteth all the rest it hath need of to its perfection. Why doth reason play the fool in despising the wayes of nature, not observing her course? For behold how wonderfully she bringeth redness into copper, turning it into brass, but is not fixt, because it was not her intent; it is a meer colour which all other oares easily imbrace, but is not fixt, which colour is easily driven away with wood and coal-fire. Therefore is it a thing of great concernment to learn rightly to know the bodies; for at dissolutions the property of a pure metal is known, what its tincture, body, salt and ponderosity is, especially if exactly be considered the anatomy of all bodies after the Chymick way, how curiously and properly are they anatomized: we call the immature

Spirit

a spirit of mercury; the perfect tincture we call *Aurum* or *Sulphur*, the ponderosity is called the salt or body, for the after-work consumeth the same, that that fixation doth not onely hold in the fire, and all corrosive waters, especially that of *Saturn*, which is a precious one, but then other aqua forts, but better in the malleableness without the *Quart*; it holdeth also in the cement, because it comes out of it. Therefore it is to be admired, why men talk so strangely of it, when they know nothing of it, nor whence it is, or what the cause of it is! But it is so, that one hearkeneth to the tale of the other, and know no more then they have from hear-saying; for they know not what to say, nor how to help what the work aileth, if our tincture and disordered; and if any fix and lasting medicine is to be made, then that metal is best, even as a vegetable which is come to its maturity. This process must be preserved, else all labour is in vain. For how can ye destroy the body of a thing that hath no body, much less can you have the tincture of it, before it comes into the body: a tincture may be gotten from it, but not all the colours of that tincture: here exactness must be used, because it is the greatest skill to do so. One thing more I must needs speak of, those that aime merely with a great and deep digging at riches should view Gods mysteries every where, they compare the Scripture rightly, will finde an instruction, that a spirituality is held forth in an earthly thing: if a metal be brought out of the earth, and out of its *Officina*, like a man that is set into another life, it abideth and liveth without food, is not dead, but is alive; though it doth not rest, yet it resteth, and may soon be awakened: thus we hope also, that in the other eternal life, where there is *Sabbatum & Sabbato*, things will be done in a more glorious way. God maketh use of us here for his praise, to make use of metals in that kinde: it will not be for our misuse and disgrace, but rather put greater honour upon us, more then ever we put upon metals.

CHAPTER.

## C H A P. XIII.

*Of imperfect metal.*

**T**he imperfect metal is the wildest among all the rest because it containeth all impurities with a confused mixture. Usually there is set in a work of many pieces which no man yet knoweth what they are, in which you finde matters joyned, which are prepared and unprepared of many bodies. Now if you will reduce that matter and cleanse its metal, then the unprepared matter must first be washed away, and regard not the matter so much as the metal, which is yet tender and young in it, you must not confine it but another fire belongeth to it. This perfection consists in nine severall pieces, which must be well considered; each must be handled as it ought; if so be, the metal shall not suffer any wrong and damage,

First, consider well, whether the operation be in ascension or descension, then you may help its colour and whole body for that metal, which is in its ascension must be aided in its *folium*, but the metal, which is in its descension must be helped with *Spouum*, else it will fly away, because it is not perfected in its due place and *Officina*; and that metal is to be made a form accordingly. Thus make your proof, and be in your After-work the more encouraged.

Secondly, you must take notice of the nourishment of food, which, as I may say, is not fully digested, further than the same in its concoction, else the excrements cannot well be gotten off, which would be the cause of unmanageableness.

Thirdly, you must take notice of the flux, that which fluid must be fixed: for if both fluxes should be opened they would hardly be congealed again. For to dissolve

new running Mercury of bodies, which *per se* are running, would prove a meer dust and atome.

Fourthly, remember the hardnesse or fixation of it, in what degree of ascension or descension it is, that you may be thereunto an equal fire of its body: for cinders requireth one sort of fire, and *fuligines* requireth another kind of fire, and calcination must have a due fire: then your proceedings will be right, if you know the proper condition of such bodies, else you wrong them, by making it brittle, and flyerh off at a second casting.

Fifthly, make a true distinction betwixt the two imperfections: from thence this metal hath its name; the one is of the body, the other is of the instrument: first, take in hand the instrument, and endeavour to help the body in the preparation, and stay its flux or running into another, and you drive the *schwaden* or the cuticle of the seed; when goeth the cuticle of the seed, and the *Ferch* or

Sixthly, consider that fire, which nature hath, that you do not inroach or intrench too far upon the bodies: direct and order all your work upon the *uredines* or soap, joyn it with your fire to the instrument of the body.

Seventhly, you ought to be instructed well about the mixture of the *Electrums*, that you put not off *Sol* instead of *Luna*, because you are not experienced enough in the keeping tincture or colour, which you are to awaken in the ascension, or when in the ascension you are to strengthen and to keep them. Painters have a term in their profession which they call elevating and shadowing, the same you must apply here to bodies, when they are in their perfection: therefore anatomize the bodies.

Eighthly, we see Limners to mingle their colours with water and oil, and so carry them on, you must learn a due preparation of the water, to imbibe the colour, which is a metalline water, whereby you corrode with not destroying the colours, which you intend to have, if you make use of any other water besides this, then all your labour

hour is in vain; cool with oil, then it remaineth pure, and thus you have much strengthened the *Folium*.

Lastly, take notice that the metal be straightened so, that it look for no more food. All such things belonging thereunto you finde enough by this instrument, or not off from it; or else you may bring it easily thereunto: will be but imperfect, therefore put your help to it, you have nature's half work for advantage, with great pity hath often been beheld, how such noble and precious instruments have been consumed in fire, which could have been for several good uses, the workmen in their carelessness not regarding them. All other metals belong unto this: for very seldome is found a whole perfect metal which should not want one help or other. He that is acquainted with these will perform these works with great advantage and more utility. For there must be extreme perfectness, if any thing shall be purged, so that another pure or fix thing be brought in, be it the colour or porosity.

## CHAP. XIV.

### *Of the Soap-metal, or Metallum Uredinum.*

**I**F our upper Elements could not make a metal to be manifest and apparent to us, who would have undertaken to work any metal. The great heat and cold which is under the ground is the cause of the body of metal, according to the predominancy of that heat and cold which is in the body. The deeper the heat or cold is in that body, the fairer is its tincture; this is a true saying, But what this heat or cold is above, and what is attributed to the Planet above, understanding men must know it.

At first when the *Ferch* goeth forth, and goeth along through

### *his last Will and Testament.*

through the earth with the seed in its firmamental *officina*, when it comes forth sometimes, as far as its breathing may reach before it be infringed and allayed; it still carrieth some of the purest metal, and the superiour elements afford their vertue for their joyning: for where the elements are in a conjunction, there they make a body, and force something from the *Ferch*, then it riseth and falleth, as it falls, so it lieth still, this is the reason why the corns are so strangely fashioned, they are either round or oval, and so come to the metal accordingly, and is found: sometimes falleth into the water, where it was caught and overtaken, or most of all it loveth to be in the *Uredines* or soap, hence is that name. Soaps are mineral springs, where the metal loveth to lie, these spring from below, and these are found sometimes wholly gilded over, and they cast upward rays of each colour. In this Countrey such springs are near Rivers at the foot of Mountains, but in the *Almen* they are on the top of the soap as if wete upside down, on these sticketh the *Ferch* which passeth by it, or the air which forceth it from it. The whole businesse lieth in the metalline waters, they are dissolved in their salts, thus they easily embrace the *Ferch*, or the metal of that *Ferch* and seed which it carryeth forth, and that goeth for the best Tin which is on the top, being of an iron shot, which iron is of several different greens, but here in this place it is not energetical, as being obstructed by two parries.

First, the water is an obstruction unto it, for our must give way to water, it is carried away: such soap our is seldome found by the *Uredines*, or in the soap.

Secondly, this *Scobes* powder or dust is not in its right *officina*, because it is not in this subterranean air and element where the singular *officina* of metal is, and in this manner of addition are almost all the soap-metals in *Europe*, but in other Countreys where there are none, or very few of these other metals, if there be found any of them in the Damouth of the highest or uppermost metal, then is it another matter, needs not to be related here, because it serveth not

our work. Such metals are the best, because they are the deepest at the metal; and if you intrench too nigh unto them with the fire, then they flie away with the *Ferch*, by reason of their transcendent superfinenesse: therefore when this ponderous *Ferch* and seed is grown very hot in both heats of his work, especially in the descension, then is it mightily strengthened, in the consuming it groweth more homogeneal to the upper Mercuries of the earth and its instrument, therefore it doth associate thereunto, and obtaineth a going again, and this is the ground of ascending and going upward, besides or without of the *officina* as much as is known.

CHAP. XV.

*Of inhalation or inbreathing.*

IT is a curious work to build after-clefts and passages, for it seemeth a thing to be credited, that in them the breathings have more their going in and out than through the whole earth besides, but it is not advisable to take such fetches about, because there is a neerer way unto it, namely, unto the metals, as if one would goe to the well, and goeth all the streams down, through and by all the springs, whereas there is a neerer way to goe the foot-path, the same condition it hath with the halations and breathings, because the fumes and vapours lie therein, and are obstructive rather to the breathing, than helpful. Therefore look not so much upon clefts and passages, but rather upon the halations and breathings, which keep their stroak throughout the earth, because the same doth not hinder its course, as men may deem. For we must know that the oars do breath onely under ground, and these breathings are orderly distinguished. This is a remarkable thing, that oars breath from below

where they are, and this is the difference betwixt the halation, vapour, fume, or breath, which goeth oblique, the lateral way, lateral way, or afar off. Therefore here is to be taken of that inhalation, when it goeth in its own strength, that it sheweth and signifieth, the fume is sent unto the metals from the superiour solar rayes, from thence she may receive what she will, and what she hath need of for her sustention, that bringeth the nourishment, and driveth all downward to the metal and the lower planets, but no farther than on the earth, but though the Dam earth *per cutem terrae*, where the oar or metal receiveth the inhalation, which ariseth from the work, maketh use of it: for it is manifest that the elements cannot reach deep into the ground. Seeing the halations are invisible, whose being cannot be seen in themselves, mans breath can sooner be discerned and seen, than the halation may; which may be known by a *Rotten*, when a metal worketh, then it breatheth, which breath it draweth upward, and so forth: then the Sun must come in to help, for the *Systeme* is at the inhalation, which must be known arcially, there is the purest earth, from whence man is taken, as some ancient writers do conceive, which earth containeth many hidden vertues in the afterwork of Metals. This inhalation serveth chiefly for that purpose as you heard, to draw, swallow, and take down the food into the body. For you must not think, that she lets it lie in the body, after she hath brought it in, but it is a *Vis retentiva* to keep that fast, which is drunk in, and to that end she prepareth in that whole journey from that place where she receiveth or borroweth of the Sun, which driveth down all ponderous things, as we see by all such juyces and saps which are driven downward; in this drawing down it hath this quality, what saps and juyces it taketh, the same sink down deeper more and more, and sublimeth them the more highly into its *flores*. At this I call *flores*, when it cannot sublime any further, and brings it at last to a garment or body of a metal. He that knoweth these flowers rightly, he hath learned something of nature, and he that knoweth of what they are made,

made, he is come yet further; but such flowers are made naturally of mean stuff, which worketh by a threefold fire among which the inhalations fire is not the meanest, but the chiefest, because it is the next unto perfection. But the breathing is more a fiery aerial heat, than it hath of any fire, because it flameth without any kindling, otherwise it would combure the nutriment in the *officina*, she conceal-eth rather, keepeth things together, and strengthened them, it expelleth humidities and vapours; and consequently it causeth those evil vapours, fumes, and breaths which poison the whole earth below, and are the cause of many dangerous diseases, as it hath been known.

## CHAP. XVI.

### *Of exhalations or out-breathings.*

Seeing, stirring, and moving, must be continually at the metalline work as long as the metal attracteth, and especially the in-moving or taking into, hence the next inhalation of the living oar must be stronger, therefore Nature affords so, that because the inhalations can come no further in the metal, because metal is the end of the work under ground, that then the exhalations must draw on, and must turn into the metal, the return of that metals breathing from below into a true natural breathing of metal groweth so strong, that it kindleth, yet without a light flame, but gloweth without a flame or light, and purgeth that which is to be purged in the work, not onely in the work in the *officina*, but in the whole matter, till she heateth and proudueth the pure atomes of the earth, which the Sun gloriously dissolveth again into juyces; for the atomes are the flowers of the terrene-salt, she cannot induce them, neither are they useful in the earth, but must be dissolved again in the upper air; but this exhalation, though

### *his last Will and Testament.*

it be alwayes about the metal, yet is it apparent in its *Rotten*, or *Rubedo*, what the oar doth, then the breathing seizeth on the *Rotten* or *Rubedo*, and kindleth them, then is the metal in its decay or decrease, and is a dead metal, and most of the fire goeth forth, which kindleth this *Red*, and the cold stayeth by the nether metal, which groweth predominant; hence we see what *uredines* are able to do, when they are predominant in metals, then the cold gets the upper hand, and disgraceth the oar, bringing it as low as lead; but if heat get the upper hand, then the metal groweth higher and higher, and more lively. This is the difference betwixt the heat of fires, which is called *Uredines*, the vehicle of that heat is the instrument or matter which affordeth the place of it. For *Uredines* are the cause of something, but fire destroyeth it, and the *uredines* may be without the fire, and above the fire. The most ancient Philosophers call it *coelestes & infernales vires*; for it is apparent in gold, that fire cannot prevail against it, but onely against the flux of it, and cannot consume it, and the Mercury cannot hurt neither, only he bringeth hardnesse unto it, which is good, but to what purpose? for he is not turned to any silver; both these breathings, upper and nether, in and out-breathing comes all to one, and is not onely its quality to show and make known the metal and oar, but passeth through the earth also, to keep them from turning into stones, to stay and keep them porous one upon another, and to make them pure: for it purgeth the earth, as the *superior* breathing above doth the air, and as the same breathing above bringeth and causeth winde, mist, rain, hoar frost, snow, even so the subterranean breathing causeth vapours, flames, breaths, saps, minerals, soaps, &c. and bringeth forth gold out of their seed. He that understandeth these nether, upper, and other meteors, he may make all manner of quick After-works; For Art treadeth into the foot steps of Nature.



## CHAP. XVII.

Of corrosion, or of adhalation, or to breathing  
or glittering.

**M**iners seeing this breathing ascend by night, like  
flame, they count that only a breathing, and none else  
which *per se* is not a true breathing, but only a *corruſcation*  
for it burneth away the excrements, not wholly, only such  
things that are naught and poisonous, purgeth the air from  
the same stink; for where should the cuticle of the seed  
get out, if it should not be carried forth, partly by this flame  
of fire, and partly by the water? For this stink weakeneth  
the oar mightily, especially it spoils its colour, whereas it  
may easily be burned or washed away, before it groweth to  
such a stink, be it in *fossils* or liquours. This breathing or  
glistering strengtheneth the cinders, it toucheth them not  
in a way of heat, but in a way of fire, and is not an up-  
boiling, but a burning unto.

Seeing this stuff which this corrosion seizeth on,  
found often in a place where no metals are, therefore is it  
very deceitful, however commonly and for the most part  
a metalline breath. For note the metal never affords or ca-  
steth any flame, neither doth it consume in burning, but  
flieth away and vanisheth, you cannot know which way  
it is gone; therefore these *exuvia spermatis*, or husks of the  
seed, is a greater infection, and plainer evidence, that there  
is an oar at hand; because it maketh many glorious things  
apparent, which the fire seizeth on, it must not quite be  
melted from, its outgoing is a signe that it doth no good by  
the metals, neither can it stay with it, unless it stick close  
Here you may observe again, that fire doth not good to me-  
tals, but a warmth which doth not come from fire, as a na-  
tura

tural heat is in man without fire; for where are the coals  
which nature useth for oars, yet is it hot? where is there  
any better blast to make things congeal? A cold without  
a frost is another matter, as it appeareth in Pearls. I call it  
*Uredines*, as a warmth without an heat, yea, this heat and  
frost causeth a food unto fire, it cannot indure it any where  
about it; therefore if you bring a metal into its heat and  
cold, then you have already a ground for the Afterwork;  
you have little learning or skill, if you do not know so  
much.

## CHAP. XVIII.

Of Folium & Spolium; or of the Schimmer  
and Glimmer.

**T**he second or other thing which apparently shews and  
distinguisheth metals, is the colour. The condition of  
colour is this, that they are not so discernable, by reason of  
their darknesse, in which they naturally are, they are eleva-  
ted and brought to a *Folium*, or are exalted through a *Fo-  
lium*, as an obscure and untransparent *folium* doth the same  
in a *lucidum & translucentum corpus*, the same must a trans-  
parent *folium* do in a thick body, as metals are an *opacum  
corpus*, shining like the moon with a borrowed light into  
the body, and the *folium* giveth it forth out of that  
body.

Such a *folium* or glitter may be made artificially, but  
nature sheweth that it may be had from a *Volatile*; though  
it be true, that that *Volatile* may not be had, unlesse in its  
seed and bodie; yet it is soon extant with the body; for  
he that knoweth not the condition of the *folium*, he can  
neither in the flux nor congelation bring any oar or metal  
into its true tincture; the condition of this *Folium* is, that  
it



VALENTINUS BASILIUS.

it is as thin as any leaf in the world can be, of these leaves is composed a metalline body.

Counterfeit Chymists busie themselves very much with their *Stratums*, *Superstratums*, but here is it naturally thinner than beaten gold, and this is called *opaca perspicuita*, an in brought leaf, not gilded in, or silvered. Here lieth a curious skill for tinging, with this leaf, if brought into the *Glimmer*; one knowledge is the cause of another, and as it is seen in a glowing and glittering splendour, that there is no *exuvia spermatis*, or hull of the seed at hand, neither may it be known in any *folium* or *spolium*, by its *speculum's* or night lights, to prepare that leaf and *spolium*, which soon both losen and free it self, and this is the chiefest thing, for it goeth off with the worst poison, and comes on also, and must settle and rest.

CHAP. XIX.

*Of fuliginous vapours and ashes.*

**T**ouching the white soot of metals, which is a precious garment to silver, if onely brought into Mercuries, wonderful to behold, that the corruption of metals and of the first bodies should afford the highest and the uppermost turn to be the lowermost, where these soots are found surely there is metal at hand also; but fair and more natural is hardly seen, than there is in *Styria*, where they make good steel of it. In *wallachia* it breaketh or is found next silver, and this is the surest thing in the metalline work, as well in the Natural, as in the Afterwork, which seemeth most incredible unto the people; and again, that which is most uncertain proveth to be most certain; the reason of it is, because they know and understand it not better. Miners have in their clefts and passages things hanging and lying, in which great matters might be had and found, but require

*his last Will and Testament*

require great toil, and is a dangerous work by reason of their poison. Though the Nalarion and breathing goeth long, yet it carrieth many things with it, which hardly may be gotten from it, neither doth it quit the pain and expences. Miners call the matter after their way indifferently and inconsiderately, as the greedy Alchymists suppose, that when men speak of the mercury of bodies, to be the mercury of metals; or the salts of bodies, to be a salt like othet common salt; Ashes of *Saturn* are seen here neatly, before they come or goe any higher, and before they do turn unto silver, for soon do they imbrace *Animo-*ny; the same the congealed water or coagulated *Saturn* hath likewise, and is a pure proof to all metals, and groweth deep.

Then there is a pure Wismuth, which is gross, containeth a congealed water of *Saturn*, which is found also with great gain about metals, when they are reduced to their first matter, then it ascendeth into a glass metalline work, and the ash-work ceaseth. Chymists in old times, and now also made themselves very busie with their salt, to make all bodies potable thereby, having reduced them first into salts; but here is an *album* out of ashes, which ashes afford salts, which is but in vain; for ashes are garments, intimating and pointing at the thing which is clad, and the oar cloatheth it self with it, when it is coming near the day. The condition of *Potabilia* is otherwise, they must be brought into potableness, and is done in a clean contrary way than they goe to work with. But these are served well enough, that hoe for nothing but for gold; Nature giveth so such these garments; it giveth the slip before men are aware of, I mean the body, therefore look well unto bodies.

CHAP.

## CHAP. XX.

## Of Scobes and metalline water, of the Schlich and lie (Lixivium.)

Nature in her work must still have an increase and decrease, some things are coming, and others are going; and as above ground at the melting, and at the hammer metals do lose somewhat, so it is under ground. But how these subterranean decreases are discerned, which like crumbs of bread should be preserved, Nature being provident keeps them together also, bringing them unto the day light, that they might be brought to good, and that metal is known also to be under that ground by the Scobs or alkali which it excerneth, namely, the rocks, stones, flints, which such nature drie in her work, these are the offals, if empty of metals, and if some good oar be in it. then that may well be called *Schlich* or sliding, because it slideth away from the work, it stealeth away, where such sliding is, take notice of it, for it breaks off from the matter in the *officina*, where in metals are, in their work, and perform their office, and that *Schlich* or sliding is a sure signe that metals are in that place.

So the *Lixivium* also, or metalline water is a sure forerunner of metals, and it dissolveth still in the work, and looseth somewhat from the metals, in which there is a *Schnede* and vertue: for as I have said, when I made mention of minerals, where there are *fossilia mineralia*, there is sure a Mine-work. And where such minerals are, they soon dissolve into a water or *lixivium*: and this is the difference betwixt the water and the *lixivium*; water affords only the mineral, and the metals allow the flowers thereunto, out of these comes a *lixivium*: the effect of this water

water and *lixivium* is well known, for they carry in a hidden way flowers or tinctures of oars. The cement or *lixivium* at *Schweinitz* in *Hungary* corrodeth iron into a *Schlich* or sliding; and if that iron sliding is taken again out of the Dray, and is cast, then is it good mercury. There are more of such *lixiviums*, but men regard them not, that water also is a sign of a very pure mineral; for let us consider the water at *Goslar*, doth it not yield pure white and red vitriol? and in several other places there is found good copper, silver, and lead: out of these waters may be had again minerals, as you please or intend to have them, without any great pains-taking. For if a mineral is exsiccat, then it hath no more the strength to run forth, but groweth tough, and is dried up sinking into the ground. There are waters in *Hungary*, favouring of sulphur and allom, which afford store of gold and copper; alluminous water in *Misnia* afford silver and copper; the waters in *Bohemia* which taste of saliter or iron, afford several sorts of metal, except gold. The Mines in *Styria* have their special metalline waters and *lixiviums*, besides other excellent Mine-works, in so much that the whole Mines are of meer steel, copper, gold, silver, quicksilver, and other things mens hearts may wish for. The salt waters at *Franckenhouse*, do they not signifie that there are curious Mine-works there? which if the inhabitants took more notice of, and were more known, what gains could they not make of them? The more these waters are running, the better they serve for many uses; if they are standing, it is a sign that there are evill and bad minerals at hand? and that there are cide, maters, and minerals that were gone and left behinde in abundance, of sediments and fumes. Take heed of these.

## C H A P. XXI.

Of Scoria and Exuvium, of the seed & hull  
of the seed.

**T**He utmost, and last decrease, and diminution of metals is cinder, which is very good and harmlesse. I mean that cinder which metals put off by their *Uredines* or soapes. For the *exuvium* or husk which the corrosion or by-breathing leaveth behind, and is like unto a cinder, is another sort of cinder, like unto that which comes from the forges of Smiths and Melters; for besides that they weigh their bodies, they cleanse them also, though the lie doth purge the Minerals and colours, yet themselves also do purge, as is seen by the cinders which every metal leaveth behinde in the fire, which however are not like unto this. By this cinder it is seen also, that there are metals at hand; for the cinders of Minerals, which the corrosion causeth, are palpable, known, and visible: Understanding Miners know the same; There is a metalline cinder among the slacks, but not known, which is the reason why slacks are so brittle, else they would be malleable, or else they could be cast compact; some have undertaken that work, but they could not get off these cinders.

Touching the *Schwaden* or husks, these do fairly intimate the departing of the seed, and of the work of all bodies: for when the hull ceaseth to work, and hath no more food, neither of the minerals, nor of the bodies, and now the *Folium* is gone into *Spodium*, then it is at separating, and breaketh the band of the leaf and seed, which is called the *Swaden* or husk; it is an extream poison, it destroyeth all that liveth, especially breathing things; for it is its intent to return thither again; therefore to what place soever it cometh, finding things that move and stir, the same it destroyeth

his last Will and Testament.

oyeth, and it self also; and at last, it returneth to the *vicina* of the seed, helps to glue on and imbibe, and turns to be a band again. Where such poison is, be sure that there was silver and metal there, but never in that place, where it went forth, and is turned into another thing; for after the decay of each body, and of its leaf, and after the off plucking a singular husk, the last it maketh is the fiercest; for there it lieth like a *Speculum* upon the water, and easily turneth into nourishments, which is the reason why it turneth so soon to the metals, and so the nourishments are infected contrary to their quality, that it wandereth so up and down is the reason, because it containeth some of the seed and of the life, and is the untowardness: for the seed must have something in which it may lie, which if it be not one of the bodies of the seven metals, then is it such a poison or husk, this is the skin wherein it containeth it self, so long till the corrosion forceth it away, which then is death unto it

## C H A P. XXII.

Of the shining rod, or of the fire rod.

**H**E that intends to meddle with rods, must not follow after his own fancie, nor bring novelties unto Mine-works out of his suppositions. For nature indureth not to be curb'd in her order, but men must be regulated according to nature. Concerning the rod, good notice must be taken of the Breathing, & this *Lucens virgula*, or fire-rod is ordered upon the operative & attractive breathing; for if it were strong, though it doth not kindle, yet it doth its office, through & by a heat appropriated to its quality. A great heat in a furnace puts out a small heat, light, or fire, the same effect hath this breathing upon this Rod, which being kindled & stuck in, is put out, no upper air or wind can hurt it; for our upper fire cannot live or burn under ground, for if a light or candle

candle be hit against a stone or earth, it is put out, because it cannot fall in. It attracteth the nutriment, which maketh this Rod burn, and sucks it dry. This is remarkable in the matter of this Rod, that it hath an unctuosity which doth not burn, as the seeds husk is, whose poyson put out light underground in an extraordinary manner. And the breathing above ground doth the same in a peculiar manner. Few miners know this fire, and is the onely means whereby the inhalation is known. This fire-work, thus extracted, is of special use in Mines, and then in the After-work of severall use for metals; of the which more in its due place: to descry fire by fire is no mean skill, and the subterranean fire can in no other way be mastered. Ancient Philosophers have written much of it: how superiour elements make their juncture with the nether, intimating also that by the means of the middle, Elements must be learned the emergy of the superiour and subterranean. For they are spirits which joyn the souls above with the grosser bodies below, else nothing could have any successe within the earth, and for their operation there must be a *medium*, a gluten: to tie and bind fire with fire, is a strange maxime, but is a true one: hence cometh a reserve of fire, which never burneth; all three must be together: for the upper is the light fire, and the metal is the flame-fire, and the nether is the burning fire. This we shall know at the great day in the other life, where God will separate the burning from the flame, when it flameth; then will the burning consume Hell, and Hell will soon be burned away; neither will there be any clearnesse, but darkness, because God bestoweth the light upon his chosen ones, which is neither a flame nor a burning; here these must stand together. Be acquainted with its friendlinesse and friendship, make it thy advantage, which is abstrusely hid, and goeth invisibly.

C H A P.

## CHAP. XXIII.

*Of the glowing Rod.*

Because the stirring of the Rod is fallen into abuse among many people; however it is a fundamental way to know and to bring forth the metals, if duely and naturally used. It is an undeniable truth, as I made mention of before, that metals do breath, and the same breathing is invisible; the best means to learn it is the Rod, this is the reason why I call this Rod the glowing Rod, because it revealeth and sheweth the exhalation of metals, which exhalation is of a fiery heat, though it casteth neither flame nor sparks, yet it is of such an heat, that it gloweth in its manner, and brings the Rod into a glowing, which is an infallible sign that there is a living metal at hand. This Rod, if it should be more glowing without a flame, there must be used special matter, which receiveth that fire, else cannot be done with any utility. Concerning that Rod; it is a stick or staff, of the length of half an ell, of hard wood, as of oak, unto it is fastened the matter, even as a arch or link is made of pitch or wax: this matter must be of an unctuous matter, either of an animal, vegetable, or somewhat else, which is upon or above ground; it must not be too strong, otherwise it sets the breathing on fire; pitch, wax, pitch, or resin is fit to be used, nor any mineral, otherwise that breath, mineral, or metal would set its wood on fire, and consume it; it must be a calx of earth, which catcheth that heat suddenly, and smothers in a hearth a calx doth above ground, being moistened, it falls thus off from the rod. This lime, burnt above by breathing, is good for severall uses. But this breathing doth not arise on the unctuosity or Mine-wax; else how could the nourishment of minerals prosper? Miners call it a *Spath*,

a true calx of the earth. It is not corroded and seized under ground, because it hath too much of humidity. Some call it a Mine *Mermel* or subterranean *Mermel*, but is no such matter, because he doth not indure the weather above ground, exsiccateth, and by breathing is kindled at last.

The huge Mounrains in *Norway*, the ores in *Sweden* seize on it and corrode it, they are full of *Spath* or calx, in their glowing they grow hollow; if they were in a flame that land had been consumed long ago. For as soon as the Earth-water comes forth from this *Spath*, and the exsiccateth earth cometh forth also, then the hidden fire falls into their places.

CHAP. XXIV.

*Of the leaping Rod.*

**W**HEN metal is in its purification, that it neither riseth nor moveth, then it hath its breathing the same as it is of a singular condition, must be discovered and led forth by a singular Rod; which Rod is of two sticks held together with both hands: where there is such a breathing, it lieth close on that Rod, no man is able to hold these sticks together, if that breatheth on them: and if it were a single stick, it would break in two, the inner side where this Rod is laid together must be anointed with *Marcafite*, that breathing draweth it downward, even as the *Magnet* is of an attractive quality, to draw iron; so draweth the breathing of this oar, the *Marcafite*; because the condition and property of the *Marcafite* is to strengthen the breathing of the purification. There is not a better way of Refining, as to use to each metal its peculiar *Marcafite*; there is a twofold *Marcafite*, one above of the *uredines*, or upper

mental heat, and the other of the nether, of this *Marcafite* *schlich* or small dust is put to the point of the Rod, the metals breathing causeth the Rod to leap asunder. At melting of oars and metals there must be added a double slack, an upper and a nether, that the metal may bleak the better; the like must be observed here at this purifying and refining. The *Marcafites*, because (especially those above, or those under ground) carry soap-metal, and are pure, help the purifying very much; pure ferment put to do, fermenteth the same quickly; the same condition is in oars, small addition will further their Refining. There is a general complaint, that *Marcafite* requireth a great deal of labour, before it can be brought to any good, what is the reason? the true manual is unknown.

*A Manual, what it is.*

call that a manual, when Nature can be assisted with advantage and skill. I will not add to any meral or oar calcined, which you intend to refine, that is fit to be added, you will quickly see the effect. I could speak of the several *Marcafites*, of the several oars and metals, but it is needlesse for the after-works; I would willingly have perverse men be acquainted with these secrets; they have it often in their hands, but they do not know what they have; for what is the *Marcafite* of iron? is it not the *Magnet*? and what is it of gold? is it the *Lazul*? and so forth of the rest. When you go down into the mine, take this rule along with thee, then you will come out of it more wise than you went in, and be thankful for it.

*The Marcafite of iron is the Magnet or Load-stone.*

*The Marcafite of gold is the Lapis Lazuli.*

## CHAP. XXV.

*Of Furcilla, or of the striking rod.*

**A**S mans natural breath goeth in and out, so is the halation also, & it carrieth all the rest. Mans breath when he drinketh wine, smels not little of it, or after any other hard senced food, this carrieth this breath in and out all other senting-breaths out of mans body; even so do I compare this halation also, with a natural quick breath, which carrieth all the rest, that come in the *Ferch* and seed. So there is no other striking-rod for it, but what is of a years growth which otherwise is called a Sommer-lath, this the Miner cut off after the usual way, and so in the Name of God the goe: if it strikes in, then is it good; if not, then his unlucky hand and misfortune is blamed, which is fallen upon him, and thinks that his handy-works are not blessed; the out of a false conceit men suppose their own aptnesse and disposition either hinder or further them therein, nor considering Gods gift and blessing; and the most of them do not know, after what and at what these rods do strike, they wear it under their girdle, or on their hat-band, keep it in devotion, as their superstition leadeth them unto, to get their bread according to their necessity: God hath bestowed enough on them, if they knew how to manage their things judiciously.

There is one thing to be noted also, that the several operations or breathings have their several operations, especially upon aerial things. For Astronomers appropriate some trees and fruits to the air. The upper air hath the upper part of the trees and their fruits, the nether air possesseth the root, milketh and attracteth the juyce they yield, because it is their allotted part as well as the upper part is allotted

the upper air, where it effecteth the juyce, leaves, fruits, as it is seen, that the blessing cometh from above at first, which is palpably seen in propt twigs, they make the twig and the fruit twistingly firm, and this sap sinketh in due time, which is drawn up by degrees by a hot air from below, which is their food, their work, matter, and all aerial things.

Therefore if you take such a rod, especially of a Hazel, or of a Kray tree, whose sap is full, and beareth a pleasant and sweet fruit, it draweth the same downward, that the rod must sink and strick, it will suck out the juyce when the rod stands right on its passage, this holdeth from above unto this station, where the rod stands still, that place they call the oars station, standing as straight as a line.

This rod draweth the Halation naturally after the sap so strongly, that the rod doth bow to the Halation and to that earth, unless it were so strongly pinned that it could not bow. It doth not draw obliquely, and stricketh neither at the upper nor the lower, but at the middle parr, which is called the wind, and is good neither for the one, nor for the other, neither doth it breath, thrusting together the beams, making their outer rind, according as it is either good or bad, so it hurteth or furthereth the upper and lower breathing. This distinction must be well observed; the beams and oars run that way also. Hereunto are used the tops of Almond trees, and of such fruit-trees as do consist of a meer kernel, and an hard shell; for such shells and the boughs of such trees, and all that they have, are much aerial and fiery, which serve best for the metalline work, and the best kindling coales are made of them, and are very light.

## CHAP. XXVI.

Of *Virgula trepidans*; or of the heaving or trembling Rod.

**T**He breathings driving the fumes together above and below, you must conceive, that it requireth great skill to discern other breathings from this: the breathings of the upper element are jovial, and the nether breathings are jovial also, the same is apparent in their work. The wind also is *Jupiter*, he fumeth these together, and that breathing can hardly be discerned by the rod: this skill is of a high strain: This heaving rod doth shew the way, it must be made of a metalline lamine, as of steel, which must be thrust below the dam earth, at the end of that earth these breathings and halations come together, and the rod stirreth, quaketh, which it doth not, unless at such a time. The rayes of the inferiour and superiour bodies may not be stayed, but onely at the work they do stand; for at their breathing they have their ascension and descension, are not held in their life's going, unlesse by the matter of this rod there is a knot on that stick, and it is hollow like a Cane. This matter of the rod is made of an *Electrum*, drawn from the best thin lamins of *Luna* and *Sol*, put into a glasse head which hindereth not the breathing, because it will not be hindered, as a vessel may, made above ground; therefore look how you thrive, if you drive it in too deep, if you take not matter out of the inferiour earth matter, as hath been mentioned before.

The strength you perceived of the striking rod, if there be an aerial halation at hand, you see how that rod quaketh for the inferiour ascendeth and toucheth, and the superiour descendeth and toucheth likewise, which rouzeth as it were the *Ferch*, or life and seed of the metal. The like appear

## CHAP. XXXIII.

Of *Aurum metallicum*; of the metalline gold, or of the *Metalline-bed*.

Here is another fatnesse under ground, where metals grow, neither is it the hull of the seed, nor the stone of *Petroleum*, or *Naphta*, but is like unto an *Uredo* or *ne-soap*. It differs much from soap; soap doth not burn, because it containeth a hidden Sulphur, not a combustible one, but an incombustible one; this is the reason why it doth not burn in a flame, neither doth it seize on any other thing but onely on the pure metal, if that should continue with it, the metal could not come neither in ascension nor descension, it consumeth first of all in the metal, even as grease doth in the animals. This fatnesse is not far from the oar; when it is predominant it consumeth the metal quite, and evaporateth. Oil is of that vertue, put on the top of a drink, be it what it will, it keeps in strength and coolnesse: this fatnesse shuts up the oars so body that no breathing can passe. Fatnesse hath a great affinity with iron, and is one of its next kinde; of the which great volumes could be written.

In the County of *Schwartzburg*, at *wackersberg* there is more of such fatnesse, looks like quick silver, and swimmeth and tinctureth red, like *Bole*, this colour it took hold on, and it may be extracted from it, some call it a Mercurial body or a Tin-glasse, Lead-glasse, Wismuth or Antimony; it seizeth on all those, and when this fatnesse doth not turn to a fatnesse of such metals, where the seed is predominant, then it turnes to a volatility, and to a great Robber. This fatnesse is a greasie earth, glittering like a salve, of a red and browne glowing,

as if it were Quick-silver or beaten Talk, or glasse strowed into. In the Rocks of *Bohemia* and *Transylvania* there is a great store of it at *Goslar* and at *Stackenwald*, even as quick-silver or lead oars are; many of them are found here and there.

### CHAP. XXXIV.

#### *Of Metalline streames.*

**W**hen Ferch and seed must part from their work and reason of the sediments, be they what they will, and expire not naturally, then the oars turn to stones, which Miners call *Fluxes*, though they know not from whence they come, nothing can be made out of them, they are not sible or fluid, when melted in fire, but nothing can be brought into them, because they are not porous, or no air can get into, which maketh them more noble. It is strange in Nature if any good thing be driven out of the body, will not return thither; for if life be gone from man, the body receiveth it no more; but these are things possible to God alone. My intent is not here to write of miraculous things, but onely of things natural; I wove the former is to be admired that the body of dead metals is so firm, whereas other bodies which are dead consume away and nothing: metals also come into a corruption, but in a long time their death is like any glass, keeps its colour, especially if it was of a *Marcasite*, hence are learned the colours of *Marcasites*, for green, blue, white fluxes are found therein, as metalline flowets have been, which are generated of three bodies.

CHAP

### *his last Will and Testament.*

eth in the clouds, how they move to and fro, before any snow or other weather comes, and before the vapours be digested, which ascended; the same proceffe have the halations subterranean, before they can mingle with the superiour halations, they must be pluck'd off, emalged: if any of them ascend yet higher, they dissolve either into rain, or congeal into snow, dew, and hoar-frost, before they part asunder.

### CHAP. XXVII.

#### *Of the falling rod, or of the nether rod.*

**T**hat there is a peculiar and vehement moving quality and power in the breathing and halation upward and downward, which may not be stayed by any opposition, the same is apparent in all the vegetables of the world. Rain and great thick mists may keep from us the solar shine, but nothing can stay this breathing, because it strikes directly thorough, but if it proveth weak in its fertility, it is the fault of the mild air; a shot out of a gun, if it is to goe a great way through the air, is cooled. This is the reason why the solar beames have not that operation under ground, as they have above it, and hence also it is that the metalline matter is not so fertile, however they do what they can, descend to the metal, where they rouze a fire and preserve the same. Thus the Sun-beams must effect all in a magnificent and glorious manner, not onely above to preserve with its lights the lights of all the stars, but by day also to impart unto the world and men the day light. By these beames it casts into the earth a dispersed fire, which is advantageous to the preservation of subterranean things; they thrust together homogeneal things, and bring metals to a compactnesse, that they may be had pure above ground, they lie and lean on them; from hence hath the rod its original.



nal. For at some certain time you see the Sun draw water (as the vulgar speech is) so the beams have that quality, they comfort metals by striking downward. There is used a striking rod, above at its twist is left a part of the stick of three thumbs length, at the off-cutting take out the pith, put super-fine *Sol* into the halation which goeth in, pulls the rod in, where the oar is. The reason of it is, because the nether breathing of the air is there, and goeth against, draweth this breathing, carrieth it down, and the metal within the rod is pull'd downward, as if it would joyn the same with the rest of that body. Thus the breathings and halations are copulated; the beam must conceive on the earth, in which it is to operate, it bringeth no rain to the earth, but the vapours of the earth which rise, the same make or cause the rain, snow, and hoar-frost, bring the same to the earth, imbibing the same therewith; the same operation it hath on the subterranean vapours, caused by the breathing of the metals within; in their ascension it makes them heavy, so that they are able to fall unto *Sol*, helping the same in its fertile work. Having accomplished its fertility of the work, then such metalline rain falls also on the metal, maketh it ponderous, moveth its *Ferch* in the *Lubricum*, and draweth the rod down also more vehemently than it doth to the striking rod, which toucheth not the metal, but meerly the breathing, which is not yet nobilitated through or by the halation. This breathing might very well be called a fruitful rain, which thus comfortably refresheth them; it is not a running rain, but onely a breathing which by the deep glittering *Sol* is made noble. It is not sufficiently expressed when ignorant simple Miners usually say, that the Sun in her influences worketh gold, not telling the manner of it (as I made mention of but now) themselves may goe yet to School, and learn their lesson better.

C H A P

## CHAP. XXVIII.

*Of the Superiour Rod.*

**A**S the Planets have not their fixed and certain volutions in the firmament, for the which they are called erratic stars, the lesser remain in their fixed stations: the metalline bodies are of the same quality; for they do not stick close unto bodies, but rise and fall; for that reason I compare them to the various motions of the stars above, their body is rolling and voluble, led and tinged by the *Ferch* and seed, which is for the most part of the Suns condition. Planets with the Sun are of a special agreement *in motu & lumine*, and their body may be said to be *Lubricum & Volatile*.

This Rod is appropriated unto planets which hang their bodies to the seeds as long as the great breathing of *Sol* holds still, and suffers himself to be obscured, and he must suffer in giving his lustre to the earth by rain, mist, and snow, so long till he breaks thorow them. So the bodies also are corruptible in this upper fire more than the lower in their work. Therefore such a rod must be applied which I call an upper rod, that the opposite breathing of the reflecting metalline beams which were received of the Sun, and strengthened again may be returned from the bottome to the *Systeria*, be it as high as it will.

This *Turco* or Rod is a twisted tender branch of a Hazel, which from that twist on the bulk is hollow three fingers length, for its pith must be out of it, and the mercury of metals must be put in, the weight of three barley corns or grains: this Rod stirreth the halation from below upward, this is the condition of this Rod, whereby is known that that metal is of an infirm body, wanting the influence of upper planets, being defective of the Solar heat, and not

of that below, and is the cause why *Mercuries-lubricum* the rod is stirred, making it rebound; intimating, that it is unfit for his work, and that another body is fitter. The planets with their influence work more on imperfect metals, than on perfect ones. For the Sun doth not put a garment on mercury of the body, but a certain constellation doth it, the rest joyning in the work, and are found next to it, except *Sol* and *Luna*, these meddle not with this Rod. Though these also are planets, and belong to a perfect breathing, and have their particular rod, as others have theirs, which press toward their several work, they are fitted for not aiming at the works matter, which maketh its principle as the mercury of metals.

There must be had a sufficient instruction for to know it. It is thus; a metal is known before it casts any crust, and how deep the oar lieth, and how it may be wrought upon, if I would know whether there be a sufficiency in that oar, the same I learn by the leap of this Rod; if it be a Saturnal oar, the Rod leapeth the more, more than the condition of the body of Saturn is. For this Rod doth not stirre the body, but that which is the most in that body, namely, the mercury of the body: for it yields good store of it, and may put on easily another garment, and be a mercury of metals, and so forth.

If in that place be Tin and Wismuth, the rod applied leapeth not so quick, but more slowly than it doth where Saturn is: where a copper or iron oar is, there that rod moveth more slowly yet: But this must be observed, that there is no breathing about metals, unlesse they be under ground; for when they are there, then are they in their works, whither they be increasing or decreasing, they cannot be without breathing then. Thus much of these Rods.

CHAP.

## CHAP. XXIX.

*Of resting vapours, or of their sediments.*

**M**ine-works meet with many natural obstructions, as all other worldly things are subject unto. For all things sublunary are in subjection unto corruptiblenesse; the same happeneth also unto metals; they suffer by their cold and hot fires, that they quite evaporate and expire. As when their vapours and fumes grow ponderous, cannot vapour away upward: where such vapours are, Miners cannot brook under ground.

In a Cellar, where new wine, or new beer is on working, that vapour suffers no candle to burn, by reason of the ponderous *Kho* or fume, which cannot so soon enter the ground, unlesse these fumes be extenuated in their ponderosity. This salu matter lieth on close, is like warm meal, call it *Caries*, which differs from an *Ostiocollum*, for that is in the Rocks naturally, and dissolves at last into a fire. This doth not so, and keeps still a dry powder, and is heavier than Mine-ashes, which are light, and dissolve into salts, which this meal doth not, but abideth a constant sediment, which is like an unwholsome stinking vapour, choking the oars, turning them to a rottenesse, being obstructed in their driving above and below.

These fumes are caused, when there are hard rocks, to which fire must be applied, which causeth ill fumes, which being weakened in its rising, lie down in a place, grow ponderous, and increase; for evil and poisonous things will soon gather to an heap. It is seen in gold, being dissolved in water, let it stand a while, and the impure minerals separate from the essence of gold, and settle to the bottome. Excrements of metal are soon brought to that posture; for being brought to a glowing by a small heat, they cast such a malignant fume, which choak men immediately.

CHAP.

## CHAP. XXX.

*Of weather salt, halitus Melusius.*

**T**He Malignant breathing, as it is generally so called, is a pestilent salt, which indangereth not only the Miners, but hurts the oars also: for it allayeth or maketh the breathings fall, which are in the oar, being thereby obstructed in their natural working. The manner of the feeling of these breathings are worthy to be noted. It may be compared unto an Eclipse, though the beams which ascendeth keepeth its course, yet the breathing stayeth it, and will not let it goe about that place; being in that stay and condition, its *Ferch* and seed parteth; at last, through its sides or walls it suffers fluid oars to come in; thence is the original of such fluid oars, of which there are severall sorts. But this is to be noted; That weather is called a weather, because it is not of such clear air, as it is above ground with us, still carrieth something with it, which is grosser & hurtful unto man more than the air above with us: for men are not commanded to dwell and live under ground, but if any ones imployment lieth that way, he must be contented to do so, commit his condition to God almighty; because he must indure and suck in ill fumes, and get Mine-diseases.

This subterranean air growing ponderous, by reason of the fume and water-stone, which stop and corrupt the cross passage, then is it called a Weather-salt: this is apparent when a burning candle is brought in, these ponderous fumes do quench it like water; at last, they choak the men also. Therefore when that is seen and felt, let Miners come out again, for they can do no good there.

C H A P.

## CHAP. XXXI.

*Of Cos metallicus, or stone-salt.*

**T**He air, being of one piece of pure earth, at last turneth to a stone. There are severall sorts of stones, as there are severall bodies in the earth, though all of them are in an earth. The longer the matter lieth, the harder and better it will be. Such stones cannot be stir'd or heav'd, unless by fire, which seizeth on the earth, and consumes it, and turns it to a terrene firmament, as scales are in fishes, and bones in beasts. These also the Lord will have in his good time with fire. This moved the Ancients to consume their carcases with fire; though flesh soon comes to rottenesse under ground, yet the bones do not consume so soon, the fire consumes them being turned to earth-stones.

This salt is hurtful unto metals, taking from them their working, without it they cannot continue in their life, but must expire and die, because nothing can penetrate it. The difference betwixt the stone-salt and the stone-meal is this; the salt heaveth it self, when the stone groweth to a hardness, which formerly hath been a pretious stone, and the air could penetrate it, but now it begins to turn into a horn-stone, when this meal comes to the bighth of its age, it turneth to a dust.

Here is it requisite to relate the difference betwixt the nether and upper stone, which partly is obstructive, and partly a furtherance to the Mine-work; they may increase under ground, but in the Afterwork no stone is good, because they have no nutriment, and therefore must perish and be famished for want of food.

C H A P.

## CHAP. XXXII.

[Of the subterranean pooles.

**T**here is a most heavy case which befalls clefts, passages and fractutes, called water-pools under ground. For it is a truth undeniable, that clefts & passages under ground have their waters, both the day-water and the night-water, if once opened, then are they made passable, which prove the utter ruine of Mine-works. Therefore my counsell is, not to make passages navigable to come to the oars. It is just as if one would dig a mans heart out of his body, and he would begin to dig at the pulse, and so along all the way to the heart, would it not be an horrid butchery? There is a neerer path to the well, what needs to make far fetches about. There is a twofold water under ground; the day-water, and the ground-water; the day-water is not hurtful unto the structures, but rather helpful, soaking away many things, and takes away many times from the stages the ground-water. Let the ground-water be kept out as much as possible may be, for it doth hurt, if it cannot passe away, neither let it spring from below out of its *Catharacts*. Keepe out the fire also; for both are hurtful to metals, and to all things in the world, if they play the masters.

CHAP.

## CHAP. XXXV.

Of Creta, Chalk or stone meal.

**W**E see in this our air that no fume or wind ascendeth in vain, it dissolveth again into one thing or other, thither resort many meteors; the like meteors with the earth under ground: For the fume which ascendeth from the fire-halation of the oar, or of the metal, and feeds the stone meal (*Creta*) wherever it falls or lighteth, griudeth more, and increaseth abundantly, having a dangerous salt, whereby it hurts those places, where metals are, especially when they are in their ascension, hindering their colour. It is apparent in the flat at *Mansfield*, where lieth betwixt the spoaks of the ores, and can hardly be gotten from thence, it robbeth and consumeth *Folium* and *Polium*: The stone-meal maketh a *Kuff* with stone-marble, turning it to a kind of marble, called the *Potstone* or *Blit*, a double stone, and is dark and very firm, it striketh fire, being for the most part of fire. Hither belong the *Falks*, but intending to make mention of them in another place, I wave them here; however they are such a meal, and differ from others herein, because they inclineth more to a cold fire, wherein it melteth like snow, as the others do, and dissolveth sooner into water than into meal, and this turnes sooner to meal than to water; if it be of lesse matter than it hath of the stone-marrow, then it affords a fair ice or crystal, called *Vitrum alexandrinum*, or *Mary's Ice*, which cannot be massed in cold fires, but it melteth in cold fires, is very hurtful unto metals; insomuch, that by reason of it Mine-works fall to ruine, as it happened at *Stolberg*.

CHAP.

## CHAP. XXXVI.

*Of Spiro, or of the Blast.*

**T**He *Spiro* or blast in an instrument which bringeth right the weather or obstructed air, otherwise all would turn to stone, where it is, and would be at a stand there, the lower fire should enter instead of the air, and excludeth, though it doth not kindle, if a piece be beaten off it, then it appeareth so, and this piece which flieth thus sheweth to understand, how it maketh the stone, & how Nature frameth the oar and metal: but jewels and precious stones are from another off-spring out of sweet waters.

In this instrument there dwell together fire & air, which take their power and matter from the malignant weather where they consume all ponderous matters through fire, enlightening the remaining matter it hath. Make that *Spiro* or blast into a ball of copper, of an heads bignesse, let it be bright and light, let no air get into it, leave a small hole, where a needle may enter, attracting the water which purposely must be made and set for it: there must be had a pan of coals at hand, which must be kindled, and the ball laid into it, turning the little hole toward the coal-fire, and it will blow the fire forcibly; which being done, it groweth hot, and maketh the water boil in the ball, which frameth and carrieth it forth with a great fierceness, blowing on the coals strongly, and thus it maintaineth the fire by breathing strongly in the manner of a pair of bellows, driven from without: hereby several good things are effected, and the condition of this ball is, that it sheweth what may be done above ground with the like, no use can be made of it behinde that place, because Nature herself hath such a blast for her fire.

CHAP

## CHAP. XXXVII.

*Of Pulsa, or of the Break-stuff, or brittle matter.*

This salt is ingendred usually by a malignant fume, which the Mine-fire should have; And when the stones be very hard, then there must be made a fire of wood, where the fume draweth to the stone-fire, and groweth thick, and if the fumes of *Succinum*, and of other things are mixed, it turneth then to such poison, that the oar must be used, else it perisheth, for that fume lieth on the oar fuliginous *Kobolt* which corrode and consume the oar; there a ball must be applied, which is round and hollow, having a hole at a bignesse at which a quill may enter, it must be so close, that no air may either enter or get out, this ball must be filled with gun-powder, cover the same with cotton-wool boiled in Salpeter, then dip it in melted pitch, which mixed with some Sulphur, kindle that ball, let it go down in a box, or sling it on a *Stolln* or chamber, when the ball breaketh asunder, it expelleth that fume, not onely by that hole, but with the blow or report the gunpowder makes. Such a ball may be applied also to water, and be sunk in an instrument under water, in which noisome fishes are feared; a crack will kill the fishes that are there; there is a past, which giveth no report, but onely burneth, and destroyeth, and heaveth this salt; but have a care what past you make use of, and have a respect to the upper Scaffolds, whither they be old or new, that they be not imbezled, and your salt must be mixed, so that it may do no hurt.

CHAP.

## CHAP. XXXVIII.

*Of Clathrum, or of the blank fire.*

**T**his fire needs nothing for its food, shineth in darknesse is a special fire for Mine-works, quitteth the charges, applied, more than the expences do, bestowed upon *Tal* or *Bromith* work; For oil in some places may be had cheap enough, casts no smoak, destroyeth fumes; it is put into glasse ball which is put into a basket, to keep it safe from water and sand, which affords a light to the workmen. Miners ought to know how to enter their ground for the light or metalline *Speculum*, which is a singular manual for the metalline breathings, and after-halations joyn and come together, require special instruments whereby they may be known; for where these do joyn, and the diurnal breathing is predominant, then it exhalet by day, shineth out of the earth; Miners call this a metalline breaching true it is so, but they leave out something, so it is but half breathing; if the after-breathing is predominant, then it appeareth by that *Speculum* and light wherein it maketh itself known. She is in work with something, and there is at hand such a metal; metals do shine, though it doth not appear so to our eyes, like as rotten wood doth: by day they are not quiet, as long they are working, but there must be a reflexion of their work, which is this light. It casteth no beams, as the day-light or rotten wood doth, by night it receiveth one from such a dark or dusky shadow light.

Fair and curious breathings are seen therein, and the light of darknesse is a light you may see by it, he that is distant from it five or six yards seeth it not, nor canst thou see neither, for it is such a light as is in the eyes of Cats, dogs and wolves, which can spie thee, though thou canst not see them.

*his last Will and Testament.*

m, for there is a light at night as well as by day, which is apparent in these bodies, which receive their light from Nocturnal light, for if that power were in themselves they would ejaculate beams, which they do not, and experience evidenceth it, that there is a subterranean *ignis diffusus*, a scattered fire.

This light is twofold, the first lighteth, being thus prepared in a ball of some fishes or worms, of juyces of herbs, of saps of wood, being distilled, and the distilled water be put into it. Take a pure CrySTALLINE glasse, it casts a curious light under ground, if mercurial water be put into it, it aduath the waters made of worms and of woods vegetably in this darknesse, which is called the Light; it may be done and used also by day, but much better in subterranean darknesse, in which the fire lieth hid, and must be kindled and awakened by such material and instrumental

The second light is *Speculum*, which receiveth that light, and giveth an intimation of such hot or cold fires, which every Clown or Miner understands: for as it shineth in the *Speculum*, so kindleth this fire, and is the oar. In the body they are discerned well enough, from whence diseases have their several names, but are not searched. The difference betwixt the ball and the *Speculum* is the same with that which is above ground, I can view all the members of my body, but not my face, I can behold the light, but what the Sun of this light is, which ministereth the lustre unto it, the same I cannot behold or discern.

## CHAP. XXXIX.

*Of the Gluten, or Mine-glue.*

The best help and remedy which may be applied to subterranean pools, are wells: for where these break forth, they

they carry that water away: a better and neerer is not the Gluten, to dam up or keep out the day water, that do not run any farther; this damning hath great utility, it maketh the water not onely slimy and tough, but it driveth it backward, that it be ferved for some other issue, and be rid of it in that place, where it is naught, and meet obstructive.

If the day-water be thus stopped by a Gluten, that cannot run and gather at the sink, then that ground-water may soon be drawn away at the sink; the deeper the sinks are cleansed, the more these ground-waters or springs are diverted, and at last are turned also to day-waters, or may be dammed up, and made run another way, where they may not be obstructive to the Scaffolds; and where Drivings of mills are not had at the same places, the Gluten may be used, then the Scaffolds and Structures in the passages, clefths, and Mines may be seen, the dams and the Glutens are the best helps hereunto.

## CHAP. XL.

*of TRUTA, or of a Past for to corrode the stone through, or through eating.*

**T**here is almost nothing which is a greater hinderance unto Mine-works, than water is, and where the Gluten is not sufficient to keep it out, and in places where it is not in, and must be drawn away with lower buildings, as with *Stoln*, or beams and pipes: it is an huge and dangerous work, to make these thorow-breathings good and hold it; it costeth many mens lives, and great expences must be made, therefore wayes and means must be thought upon to make wayes through with burning, to make such a Gluten which corrodeth the rock, and grinds the stone, eating

ball and thin, that the water may get thorow, and run away, that the Miners may not lose their lives in that water, usually it befalls them at such works. This fire corrodeth great stones in running waters or rivers; it is a corroding fire, a Gluten being made, which is lined or covered with combustibles, poured or cast down through a channel or pipe, guarded from water, that Gluten may be effectual, though it be under water many fathoms deep, it still corrodeth further, gathering strength by that, it eateth upon and burneth, and presseth still lower, it doth not smooke, being a running corrosive fire.

There are some saps and gums, which if boiled to a hardness, and mingled with unslaked lime, kindle and burn strongly, that they corrode the rock, make an hole into, as big and as deep as you will have it, so that the water must sink away, there must be set a pipe of wood or of other materials, as deep as the water rose, and must be set and sunk to the very bottome, and of this Gluten, past or stuff must be put into, let the hole of the pipe be closed with pitch, to keep out the water, make small bullets of this Past, kindle them, it eateth down even out at the *Stolk*, or beams end, the bignesse of the hole must be according to the Pipes mouth below, which must be equally wide with that above, when the Pipe is cleared, and way made for the water to runne out at the hole, then all that water-pool under ground will sink away, and clear the chambers below. This is a curious skill for to break through rocks, if well conceived and well ordered with exact manuals.

## CHAP. XLI.

Of the Traha, or heaving materials used instead  
a dray or sled.

IT is known, that breathing, and halation, and the weather uphold all both artificial and natural things: it is apparent in great Edifices, that the things exposed to weather cannot hold, if neither water nor wind be tied; the great reparations in such structures signifie so much.

There is a place in *Zips* or *Sepusum*, called the *Tobychan*, where firm steel ascends th by day, and in that place there is no Mine of steel, no instrument can get any scale from it, but lying in the weather one winter and sommer, it gets a scale of two fingers thick. Thus it is apparent, that the weather heaveth also a *stoll*, or the great beam of metalline body, why should it not lift and heave a stone. This appeareth further at the falling down of great snow-balls from Mountains about *Saltzburg*, and in *Styria*, where great pieces of rocks fall down with such snow-balls, as big as an house is, which heat and cold hath thus corroded and loosened. *Hannibal* making the *Alps* passable for his army, poured warmed vinegar on the Rocks, whereby he made them so brittle, that they soon could be wrought therewith; oil doth the like, if well prepared. *Acetum's* made of vegetables of wine, beer, fruits, are precious for such purposes. *Cistern-waters* may be turned into *Acetum's*, if cooked with honey, being made warm first; this driveth the fire back, which is in stones, for there are commonly *Horn-stones* & *Fire-stones*, which are made brittle by such means. There is made a *Petroleum* also, so that you need no saliet-oil, nor any other; no, nor *Naphta* neither, drawn from *Steinmark*, or calcined flints, such water-*acetum's* being poured

oured upon, & other frighting waters, whereby the hardest things are terrified and made brittle. It stands upon natural reason, that such stones must be dealt withall in this manner; For behold the *Gluten* and *Aquafort*, of what efficacy these are? Doth it not corrode the *Pumice-stone* like bees-wax, and the *Top-stone* like a marble of divers colours. Consider well the white marble, and the sliding sand, in which the *Pumice* is, you will finde what manner of *lixivium's* may be boiled from them.

## CHAP. XLII.

Of the frost in Mine-works.

THE greatest troubles that Miners are put unto is to pull and draw up all the filths & stones that are naught out of the Mine-works, that a way be made to come deeper in. Above ground they call it an heap of rubbish. It costeth no great matter to cleanse, dissolve, and void these rubbishes with corrosive wares; it costeth little, if rightly managed and handled, to dissolve first the lightest things; these being made riddance of, the rest may easily be voided. That earth under ground must not be look'd upon, as that is above with us, adorned with grasse, for under ground there is least of the earth, there is a mixture of all manner of things, as salts, juyces, minerals, stones, the least part is earth, and yet that part is the noblest; for out of it are made all manner of metalline bodies: There are sharpest things, all of which must not be used at once; and must be effected with these, when that which is above cannot be applied to that which is beneath: juyces also are easie in their uses for to corrode and make brittle. Sulphur alone performeth the work, which is a poison unto juyces and saps. Miners and such that are employed about such works must have knowledge of such things, and exercise them-



themselves herein by way of practice: for all particulars belonging to these manuals cannot be set down upon white and black: experimental knowledge must be joyned hereunto, not only a depending from things written.

### CHAP. XLIII.

#### *Of the flaming fire.*

**W**Hereas there is occasion for great and small fires in Mine-works, which must be learned and applied according to the severall sorts of metals, and not after the manner of their severall meltings and finings, and the condition of such necessary fires must be known also. To set down these in their particulars would require great pains, and the writing thereof would rise to a great volume: it is the duty of understanding Melters and Finers to order and regulate themselves in their fires, according as each metalline condition requireth, to further and not to hinder their work; and so I commit these to their further and serious thoughts, and to take these things into a fuller consideration.

### CHAP. XLIV.

#### *Of Ignis torrens, or of the roasting fire.*

**T**Hings inclining to ashes, and soot, and excrements of metals, and the *exuviums* or hulls of bodies melters suppose may be taken and gotten off safely in a roasting or calcining fire, they make a great fire of wood under them, to roast, or calcine the metal, that as they suppose they retain nothing

nothing thereof, or of such offals you heard of now, they hold their *exuvium*, and copper yields cinders and slacks; but if frightened, then it rubbeth and consumeth iron; therefore nealing is more commendable, as they do at *Mansfield*, a great heap of oar is laid together, which they kindle, let it stand in a gentle glowing heat, and burn away that which should come off in that glowing. Metals in *Swedland* are healed thus at the heat of the *Sua* in *Sommer*, there it runs finely together, and purgeth it self so fastly, insomuch that it would be refined, if it staid its time in that heat. This nealing I do better approve of than of the calcining in a fire flame. There is a twofold glowing fire, and metals require a twofold glowing or nealing: one sort of it is used at *Mansfield*, they kindle with bundles of straw the heaps of slats, let them glow of their own accord, and they do it like an heap of coals, and the metal is nealed, which is put in for that purpose. Secondly, nealing is good also for bodies of stones, reducing them into calxes; but those that made metalline calxes in an insensate glowing heat, or glowing fire, they got onely the calxes of the bodies *exuviums*. Therefore neither themselves, nor others have any cause to marvel, if they do no good in that way.

### CHAP. XLV.

#### *Of the corroding fire.*

**T**HIS fire ought to be set among the coal fires, being of a consuming nature, and their corrosivenesse in the cold fire, and it hath the same qualities which the burning fire hath; it shineth and burneth; its burning is corroding, in that it is better than the other, because it doth not burn it to ashes, but brings the bodies to dust or sand, which would be troublesome, if by filings it should

should be brought to state: the next neighbour to this fire is the glowing fire, of the which I will give onely a hint.

### CHAP. XLVI.

#### *Of Ignis candens, or of the glowing fire.*

**T**his fire is purposely ordered upon metalline bodies, and consumeth them, being their matter is naturally inclined thereunto: This fire is of great concernment, making their bodies very malleable, their *exuvium's* stay on the float, and is the best quality they have, that they put off in that glowing the thing which will be gone, and the good thereof remains. Things now adayes are slighted, the world supposeth to have skill enough. it wants no further knowledge, *Quot capita tot sensus*; every one thinks his wit best, though some have scarce begun to know any of these things; which is the reason why men are fitted kept to their rudeness. Men may suppose, I mean by this corrosive water an *Aquafort*; it is no such matter: how many runs of precious *Aquafort* is used in vain at *Gessler* on the *Hartz*, which would serve for better use, and the expences laid out for wood might have been saved.

### CHAP. XLVII.

#### *Of Ignis incubans, or of the Lamp-fire.*

**T**his fire serveth when metals are wrought openly, and not luted in, then the metal doth not flie away in a dust, nor doth its best run away; for you heard that a flaming

ing fire is hurtful, for to work metals withall. Lamp-fires are commonly of glasse, set in an earthen pan, filled with ashes or sand, kept in a sweating, in that sweat many oppose the metal receiverh its body, or the one changeth to the other: I leave this transmutation in its worth, and cannot approve of it. Touching this warmth, I cannot approve nor find fault with it, and all metals indeed should be dealt withall in this manner.

These two fires of oars and the Lamp-fire, if they were made use of in medicinal wayes, would do better than the cooling or flaming fire can do, where these are of no use, and the long fire must orderly be kept in an equal heat, if any good shall be done. Some kept the lamp fire in a Stove-horne, where all things were spoiled in the working; it was either too hot or too cold: it was of no equall heat, which the work in the end did shew, because it was not well governed.

### CHAP. XLVIII.

#### *Of the cold fire.*

**T**his is a strange fire, little can be said of it to those which cannot conceive of it; whether it was not taken notice of, or whether they did despair of it I know not: this is it which elsewhere is called coagulating; it cannot consume the other fire; it can melt the work, but to consume it is impossible; it works in the air as well as in the fire, where it sheweth its efficacy, and is the sole proof of its subtileness; metalline mercury is of a cold fusion, other fusions are hot; if you believe it not, feel it; the fixation of the warm flux is called coagulation, there one opposeth the other; the one congealeth, the other keeps in a liquidness: this difference must be known by

by those which are imployed about melting of metals, and their fluxes.

It is of concernment, to govern this fire well, or how stones are to be weighed, and things that are excessive cold are a death to a tempered body: what animals do live either in too cold or too hot a fire, and to speak precisely of life, it is impossible to do that, as to speak really of God: therefore gaze not upon definitions, what human reason is able to conceive of: Philosophy is strangely conditioned, and it appeareth by this fire also, a thing which is very cold, may contain a life however.

When it is in its highest degree of ascension, then it comes down again, it turnes to silver, then to copper; if the nether hot fire doth it not, then surely the cold fire must do it, for it dissolveth again into its mercury, which is the flux of the cold fire, if it layeth hold on it, then it must run to all bodies, in its running it puts off not onely the nethermost but the uppermost body also; take this into further consideration.

## CHAP. XLIX.

### *Of the warm fire.*

**O**f this I have spoken already; it can be made and governed several wayes, coals, wood, pitch, oil, and other combustible things are fit for it. There I would onely speak of an heat, which is good for the flux of metals, whereby they are purged, as you heard above: needlesse to be repeated here.

Thus much of this first Part; where I informed about the nether work, or fore-work, governed and observed by nature, whereby she holds forth unto us metals and minerals.

in their formes. He that conceiveth aright of this work and considereth it, worketh with advantage and utility, and is of great help to proceed successfully in Alchymie, which he treadeth and treadeth into her steps. I wish hearty success to all such, which bear an affection and love thereunto.

*Praise, Honour, and Glory be unto the Supreme Master of Mines, by whose word and will all things are made, ordained, and brought to their forms, Amen.*

## End of the first Part.

THE  
SECOND PART  
Of the Last  
TESTAMENT  
OF

BASILIVS VALENTINVS,  
*Friar of the Order of S<sup>t</sup>. Benedictus.*

Wherein are repeated briefly some principle  
Heads of the first Part, what course  
Nature observeth under ground, and how  
metals are generated and produced to  
light; as Gold, Silver, Copper,  
Iron, Tin, Lead, Quick-  
silver, and Minerals.

In like manner of precious Stones, and of  
tinctures of Metals, how they are discerned,  
and what relation they have to the  
Holy Scriptures.

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LONDON,  
Printed Anno Domini, MDC LVI.



THE  
 SECOND PART  
 OF  
 BASILIUS VALENTINUS,

CHAP. I.

*Of Mines and Clifts, and what manner of middle works and second in oars are.*



IN the first place there lieth a necessity upon every Miner, to know how to search and dive into metalline passages, how they strike along, and they must be well acquainted with all their occasions and conditions; and if at any place he intends to fall to work, he must know how to use the Magnet of the Compasse, where East, South, West, and North lieth, and learn the ways of this and that oar, and where their issue is, and be well informed of the long and short stroaks of metalline passages, and where they draw together to a metalline vein. The forms of metalline oar are several; some carry Talk flats, an oar which containeth silver and lead; others are very brittle, having little of slate and Talk, and these

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these

these are discerned by their firmesse: there are other stones in which appear Copper, and the flowers of Zwitter: there are others also which have flat floats and slate-stone, in which is wrought Copper ore: hence it may be gathered, that by reason of these severall formes, are produced severall fruits; and in Mines toward the South better ores are found, then there are some toward the West called after ores; between which there is alwayes ordered or placed a center of perfection.

## CHAP. II.

### Of general operations of severall metals.

**A**lmighty God for his eternal honour and glory hath held forth to mankinde innumerable wondrous works which he as the sole Mediator and Creator hath set forth in natural things, the same he hath shewed also in his omnipotency under ground, in metals and minerals, of them we may learn, as the twelve Sybils prophesied of the brightest, and onely Son of Righteousnesse and Truth, in which do rest after the twelve ports and gates of Heaven, and after the twelve moneths, moveable and unmoveable, visible and invisible bodies, the seven Arch Angels standing before the Throne of God; after these the seven Planets, Sun, Moon, Mars, Jupiter, Venus, Mercury, Saturn, and the rest of the stars, and the seven metalline ores in their properties, as gold, silver, copper, iron, tin, lead, Mercury, the Vitriol, Antimony, Sulphur, Wismuth, Kobolt, or brass, iron, allom, salt, and other mineral growths.

great That the true center may be comprehended and conceived of, God hath made the first separation according to the word; The Spirit of the Lord moved upon the water, the whole elemental body of the earth hath been water, but the Spirit of the Lord Zebaoth hath divided it, & fashioned it into seven orders & separated it pure from

the earth from the muddinesse of the water, and therein all metalline fruits that ever were created and generated under ground, all these were first water, and may be reduced againe unto water: all other creatures, be they animalls, vegetables, mineralles, all these are produced from the first water, the severall kinds of beasts, fishes, and sea-monsters, after the Lords spirit, and after the first eternal breathing Essence, which brought forth and shaped things tinged and untinged, soft and hard, small and great creatures; after the twelve stones in the brest-plate of Aaron. He created man after his own image, the holy Spirit was infused into Adam, who had a fulnesse of eternal wisdom, and that according to the order of Melchizedeck. Almighty God, who is the first and last, the first principle and end of all things, hath set his gifts into times & hours, dayes & years, which according to his eternal Decree have their revolutions; he hath blest in his most holy means Abraham, Isaac, Jacob, Aaron, Melchizedeck, and others he hath infinitely blest, according to his good will and pleasure from eternity, putteth severall periods unto them; and in his unfearetable decree and will he hath laid the foundations also for Minerals and Metals, a help for the supporting men in their necessities in this miserable life; thus hath he meliorated and exalted the earth in her goodnesse; men have reason and return hearty thanks unto the Creator for it.

God in his gracious providence, next unto the knowledge of himself, and of his holy Word, can bestow no better gift to man, than to indue him with the true knowledge of Metals and Minerals: Jews thought themselves wise men therein: but as little some Miners know Minerals and Metals, as little knew the Jews their Messias and Gods word in its true sence. Therefore from that blessed and promised Countrey the knowledge of pretious stones, minerals and metals are come to us, as by an inheritance, as being the first, and are become the first, and they the last; but in the end Heavens gate will be opened unto them againe, and eternal and external gifts and means will be bestowed on;

them, and the true use of metals will be none of the meanest.

Where there are fertile stones, be they rocks, flints, pebbles, marbles, in their central points is found what they are in their operations. The several gums and rasoms, the one excelling the other in beauty, transparency, hardness, or liquidness, are known and discerned by their fragrance and taste: Miners ought to endeavour incessantly, and in simplicity, how the neerest way may be chosen to find out the Mineral-passages and veins into which God and nature hath laid direct courses.

### CHAP. III.

*Of the Stones, rocks, and flints of Gold, its operation, condition, and striking courses.*

**G**old is wrought in its proper rocks and marbles, and in the purest matrix of the firmest earth, of a most perfect salt, Sulphur and Mercury, purged from all feces, and impure spirits, with the conjunction of a natural highly clarified Heaven, of white, yellow, and red sulphureous earth, after the fiery nature of *Sol*, in a deep fixation; inasmuch that none of all other metals hath an higher, compact, and more ponderous body of a goldish matter, in which there is no humidity; all the elements are equally in it bound up, which in their unity have wrought such a fixed body, tinged the same throughout with an everlasting citrin colour, with the deepest tie and uniting of its pure earth, Sulphur and Mercury; and with its Vitriol essence doth all, what the Sun among the Stars doth operate. Naturally, all is gold, what cleaveth thereunto in and at all sides; and it is found in the best and closest stones and passages, and the power of *Sol* worketh meerly upon that

ear, and in its quality is comparable unto *Sol*. This noble gold stone and oar is sometimes mixed, and on its outside there sticketh some obscure and dark matter, having annexed to it some flats and other spermatick matter, which detracts from the goodness of its own nature; and though the Creator hath indued it with great Vertues, yet doth it humble it self, and suffers it self to be found in despicable Mineral-stones, where it loseth much of its tincture, as is apparent by the Touch-stone, where the mixture of Copper, Silver, Tin, and others is seen; all these mixed impurities can be separated from it with artificial Manuals, and with little ado it may be brought into a perfect state. Gold oars naturally are wrought thus, that the gold stands in it close, compact, firm, and good, which is found sometimes in the crose passages. Its fixedness is found in the deepness under ground, where it hath its greatest power, and it is found also sometimes in a speckled jaspis, full of eyes, and mixed with flints in its passages, where many times Vitriol flint is found abundantly, which Vitriol is the best among all other sorts of Vitriols. The Hungarian Vitriol hath the precedence before all the rest, which is sufficiently known in their proves and exmines, as may be demonstrated to the eye. In its passages are found sometimes fluxes of several colours, which are interlined with gold, and must be forced with fire. To that purpose, it is requisite that it be dealt withall with such fire, as you heard in the first part, commonly *Zwitters* and *Zirn* stones are such, which must be stamped and beaten, and drawn to a narrowness, and fined. Gold is wrought also in standing passages, and on level ground, the oars and such passages are yellowish, rocky, and of an iron shot-sand in cliffs is it on-grown compactly, and generally is it found neer Flint-works, sometimes it is found in a flint, or in a liver-coloured jaspis, sometimes in white pebbles, that gold which is in it is of a white colour, like silver, or in white copper oar, where it sticketh hoary and rugged: it is found also in brittle Lime-stones, where it stands curld with black specks unsprinkled, is granulated,

like drops found in the subtilest firm stones, spotted with iron moals or spots, and are protruded in fair yellow flowers, and are a black exhalation thrust out. It is found also streaked flat-works in pure passages, mixed with a black Horn-stone and flint; in flinty glittering passages it is found hoary, and compact wrought. There are found also the marble floats, wherein in all your clifs is wrought inherent gold, mixed with green grit, and iron spots; sometimes is found also in square iron spots, or porous marble Marbles; but for the most part in grits, sometimes gold oar is found also compact & firm in black passages: some gold oar and gold passages are found also to be of Minerals and of Virriol, and Miners in *Hungary* especially can discourse of it because gold oar is found in that manner in those parts.

#### CHAP. IV.

##### *Of silver oar, of its Mine, operation, condition, and striking passages.*

**S**ilver oar is wrought in its own stone, of a perfect nature and most noble earth, and of a fix clear Sulphur, salt and mercury, which with a mixture doth joyn in a fix and firm uniting, and appeareth of a degree lower than the gold is, and is the best metal next to gold, and in the firing of it it loseth very little, and is separated *per se*, or with other metals joyned in the fire, its natural fitted stone causeth the silver oar, following its heavenly influence, and the nocturnal influences of the Moon. In Northern parts the most silver passages are found; for as *Luna* borroweth her light from *Sol*, even so the Silver-passages and silver stones have at their right side Gold-passages, and with that noble Queen *Lunaria* is compared a root, whereby the Gold passages acquire strength, and get the more power in that mixture, and

at their oars from their roots. Ancient Philosophers wrote strangely of her Vertues, to be a fertile yolk-fellow of *Sol*, which may be applied to the upper and nether metalline work, because nothing is so fix, next gold, then silver is in its perfection, and is the reason why silver-passages are accompanied with white fluxes and Mineral-veins, next mercunto are such passages, in which are generated red Mineral-sulphur, and red yellow juices of the noble gold.

Silver metalline oar is wrought many times in a red gold-hoesse, and commeth forth better than the other; a proof whereof may be had, if well ordered. White gold oar is naturally thus ringed of white copper glasse, which cause such oars and passages, by reason of the food of their perfect Minerals, and with the glasse oar black fumes are exhaled, and feed upon Wismuth, Lead and Tin oar, wherein Minerals that strike neer upon the Lunar passages, are greedily refreshed; thus groweth the firmest and compactest silver oar of its pure, proper, and unmixed stone, meliorating the bad places and instruments which silver oar hath many remarkable verrues next unto gold, from the heavenly influences, changing several sorts of silver stones, descending from the originals of their highest finished unity

They carry and produce also, not only mixed chambers and Mine chests, but also several hard and sturdy mixed oars in whole flint-works, and other copper flowers, yellow and black oar, and are found different in their nature, form, and tincture, so that the one is more hard, sturdy, slatty, broader, narrower, whiter, blewer, in its colour thus qualified and natural in its end, middle, and beginning. This is the reason why these silver-fruits and oars are found differing in their colours and forms, the one being more compact, fairer, and of a better glass, than the other. Sometimes there is found in such a vein or passage firm and compact gold, silver, and copper, so it is found sometimes at *Krenach*.

There are found and seen also in a certain vein & passage in mixed Lime-stones, lead, iron, and copper oar in one union



nion and juncture. And in one Mine is found copper oar, in another is found silver oar, and in another Mine there is found an iron stone; why should not such remarkable distinctions be taken notice of, which Nature from Gods imagination hath hold forth so gloriously unto Miners, and set these before them to be discerned by them. Some silver passages are found also in their natural *Zachstones*, which either are in the hanging or lying ones. Silver passages shew themselves also with blue gritty flowers, in hollowed fluxes, in sprinkled Marbles, and carry flint-works of several colours, and these passages and cliffs are full of pleasant silver colours, of yellow and green, of a colour of Galls; the more they are mingled with such colours, the more they have wrought.

There are some silver passages and veins, which carry three distinct colours after the manner of a rainbow, where the one colour worketh in nature either more closely, or more mildly than the other, in a curious order, and the one may be discerned before the other in their passing strokes and shootings, together with their Chamber-colours and floats, as they fell severally and apart in each Mine-oar.

## CHAP. V.

### Of Copper oar, of its Stone, operation, and striking passages.

Copper oar is wrought in its own and proper stone, of good pure salt and over-hot burning Sulphur, through an heavenly impression into all its parts, tinged red throughout, not quite freed from a superfluous humidity, in an affinity with iron, because copper and iron are nigh kin one to another, because their dwellings and houses are set one by another, and is the reason why the one may easily be transfused into the other.

This

This metallic oar is much wrought in flat float-works, which are green flinty; many times it appeareth in a red brown form, and is seen also like lime-stone in black and blew flat works, like unto coals in green flinty passages, in a wonderful manner, either current, or in a manner of a float: sometimes it is red and brown, mixed with a green bluish, some are of a lazuric colour, some of a copper asse, flinty and iron shot, or of a white food. The copper oar in its passage is sometimes rich of gold, and of silver, as it is accompanied with curious *Zach* stones, and interloped with passable stones, if so be that other metals and minerals do not intrench upon them, which corrode & consume them: And copper oar is a flat work also, mixed with bliated earth, and the mercurial copper is hardly brought out of it at or in an ordinary melting, affords store of iron, and ripe copper-food, which rub very much the copper in roasting, and make it un-malleable: the richest copper oars are found in *Hungary*, *Bohemia*, *Silesia*, *Thuringia*, *Assia*, and *Voigtlandia*; the like is found also about *Tranmanau*, where it breaketh every where in a manner of float, mixed with sand oar, and where it breaketh vehemently in the flat work, they call that flat of floats, they are poor in silver, and such must be roasted or calcined, in some places it breaks in a fair blue and brown colour, or it looks ruddy, of a copper glass, and like unto green oaker, and sometimes it is white goldish, which is called white copper oar: it groweth white at an effectual mixture, because at its uniting it consumeth or taketh in much of silver and of lead: it breaks also of a yellowish and lazuric like colour, green tinted upon floats & moving passages, in lime & spongy stones. It breaks also of a blue colour like blew oaker, is copper, glassy, and flinty, in great and huge rocky & marble passages, being mixed with a white marble: they are rich in silver, in green flat stones which are clear and brittle; it beeth dry and green in cliffs, open caves, and passages, like green frogs in sprinkled one in another, in a strange manner, distinct

distinct, or parted with strange pleasant colours, which graduated works are losers in half their worth; in the rocks are strange cliffs of Marble, and of white veins, yellow flint is insprinkled and mixed with copper passages which yield much silver, have few flowers, are of a ponderous form, break very flinty, of a red glass, of a green colour mixed with yellow flowers, these flints are joynt with white gold marble, of a green colour, besides a rocky passage.

There is found also copper oar which is rich of silver flinty, and not white goldish, is of a white shining glass mighty in dry hollow flat-Mines, some whereof are mixed with iron, or sorts of Wismuth or fire-stones. At the hanging of some passages is wrought the *Chrysocolla* as copper oar; on the other hanging of the Mine is wrought pure flint, all according to the quality and condition of the oar. And it is to be observed, seeing that copper oars are usually mixed with Sulphur, easily unite with the other metal, and joynt with their stones, therefore green flinty copper oar which carry in the dry lead, slatty passages a black *Molben* are Minerallish, and are not rich in silver nor rich in species, encompassed with immature iron & perfect copper oar, and some are free of it, if far separated and sunder, from dry mineral flats, are richer in gold and silver according as the stones take, in a good natured oar, they usually intrench upon gold and lead rocks, or antimonial oar, as also upon iron and silver stones. There are found also flinty passages, that have their Mineral juices of Vitriol and Sulphur; some whereof partake of allom, & *aluminosum plumosum*.

These commonly have the best and most copper passages which are least mingled with other metals, as lime, and tartareous stones, in which black floats and flats do break are inclosed with green, and are of mild quality; at *Essex* and *Mansfield* Miners put their several proper names to them very exactly, according unto their nature. Miners in *Mexico* know least how to distinguish these, the upper part of clay

earth they call *Putredo*, in which the true earth is all and when they come to the stones, they call it the *Day-work*, because they cover all the rest, & turn quite to stone. In the third place they come unto they call *Night-work*, because it is easily lifted and heaved one after another, and is first, then they come to the Cave or *Hole-work*, which must be hollowed and set, here are the stones which must be broken, then they come unto the flat, and below that flat they come unto the sand oar, though sometimes it be shown at the *Lochberg*, or hole-work above the flat, then they turn unto the dead earth again. Flat and richest copper oar at the silver breathing lieth also on the rocky, hornstone combustible oars, which have their gold and silver passages of your special kind, among which there are found several forms how each of them is discernable. In *Hungary* and *Carinthia* the passages yield copper oars, which copper is very malleable, and is at a dearer rate than any is in the whole *Europe*, as their Minerals also, and especially the Vitriol there is held to be the best: as also their Antimony is counted the best. That Vitriol hath the best and most vertues, which is known to true Naturalists, and experience hath proved the same to be true. I speak something now, which if Reason and Understanding were answerable, many expences, hard work, and good time could be saved, and it comes onely from hence, because Gold speaks so near to it, and at the same oars is found, where that earth is impregnated with goldish seed, and make use of the same food in many subtile unitings. Minerals in their generating qualities are better supported among perfect metals, where they are higher, and more effectual, and are best fitted for both such perfect metals, in case Nature be rightly imitated, the ancient Philosophers have had experience of, and made trials of it. There is a remarkable difference found among Minerals, which have their descent from gold and silver oars, and partly from copper oars; they are Minerals and metals, each have their particular nature and being, among which some oars look green, and bleach at the days

day, and grow near other metals; but their stones are more like unto lead-stones, some whereof are grosser, softer and harder than others, and some are more obscure, dark, muddy, and some more green, and so forth.

## CHAP. VI.

### Of Iron-ore, its Mine, operation, stocks, floats and passages.

**I**Ron-stone and iron-ore is wrought in its Mine-stone, according to the heavenly influence of *Mars*; For he is *Trinus magnus*, the great Lord of war, and an instrument whereby others are forced and compelled; of an hard and earthly, impure sulphur of putrified salt and grosse Mercury, which three principal pieces in their juncture mix much of earthiness, therefore is it a difficult labour to mollifie iron with or in the fire, carrying much of impurity by reason of its sulphur, and above other metals it hath a deep red quick spirit, which if it be taken from *Mars* then is the iron gone also, leaveth again a putrid earthiness. Iron is not easily mixed or joyned with other metals, or united in the casting. Iron hath a threefold partition, and several parts in its earthly ore, namely, a Magnetic quick metalline ore, which hath its quality from quick Mercury, and must hold communion and affinity with iron; must be quickened and renewed with iron filings, in which he lieth like an Hedge-hog, and is indued of *Sol* in nature with glorious gifts and Adamantine vertues; at one place and side it attracteth, and at the other side it refuseth, which vertues may be augmented and increased in it. A true type of just judgement sheweth after the Sun the true hour in the body of the Compass, by water and by land.

Secondly, steel, the hardest and purest most malleable

### his last Will and Testament.

of its proper light draying place, wherein it lieth tied and knit together, in all its parts most compactly, which in all iron-works is usually put to the edge point.

Thirdly, there comes the common iron-ore, ordered together by its earthly Sulphur, which three mixtred good lights to the first expert Naturalists, that Master of iron-works *Tubal Cain*, who made his three principles in things, and made his dimensions in the Mines in three distinct parts, in which such metalline ore, he found at first iron stone wrought in several wayes, namely, upon standing passages and floats, fallings and proper pieces ring'd, over the four Elements and colours of the Rain-bow. When he considered exactly its flowers, according to the condition of each stone-work, how and out of what the iron stone may most conveniently be melted, and what manner of instruments may be used thereunto, where it may stand most firmly be wrought; for its ore affords a threefold ferocity and wildnesse, which are useful, as namely *blasse heads*, which are like a sharp blood-stone, breaking in the manner of a skull, are *scalie*, and brown *spissie*, some thereof are white thorns, like the wood upon which *Abraham* purposed to offer his son *Isaac*. Secondly, the brown-stone, out of which is made glasse and iron colour. Thirdly, granulate iron-filings in the float-work, which is so hard, that it can scarcely be forced to be gotten off, or brought to right, and when the iron-stone is come to its perfectnesse, then it breaketh off by piece-meal through the stone and rock, that there are found whole Mines of iron stone, such is the iron ore in *Syria*. The best iron stone is black, or red brown, sometimes it inclineth to a yellowishnesse, some is of a cherry brown in the floats and stocks, some are black and small *spissie*, some yellowish, which glittereth among the rest, like a copper stone of a brown black marble, & of a fair glasse, some looks like separated float-work, throughout the whole Mine, some is cloudy hoary in clayish fields, which only is called the Driving, is

as the sand stone, most hurtful unto gold, because it affordeth most of the flacks, and very little of iron. Some flint in the gray clay, which affords most malleable iron, be of a brownish colour. There breaks also good iron stone tartareous and limy Mines, and the most running is on standing passages, in cristy sandy *Dalkstones*. The greatest stones break some in their flats. It usually breaks in the fore and after Mine-works, where some of it lie off-washed among the Roasts, like a brown arch; and the day there is no oar so common as the iron-stone, because it assumeth and taketh in other oars, and setteth it there; thus often it changeth its colour and nature, after it taketh insues *Glasheads*, *Emasites*, brown stone, *Ofemund*, *Bolus*, together with the red oaker and iron shell, all those affluents the Nature of iron, and the iron stone receiveth the highest metals, Gold, Silver, Copper, Tin, Lead, whereby it groweth untoward, but gold and silver are not hurtful unto iron; they make it malleable; that which is mixed with copper, or with other poor metal easily falls asunder, brittle, of the same condition is iron-flint, produced out of many passages an huge flint, partly porous like unto a black flint, which besides the iron stone yieldeth another grosser or subtiler iron. By this exchanging *Tubat Cain*, the great and first Mine-master did perceive, that the stones have their activity, he looking about and finding that the Lime-stones, which contain iron oars, are of such mixtures, which may be burned to lime or calx, to raise walls with them; and how other sorts of *Tuff-stones*, as also calx stones are fit for to be burnt, and found them to be helpful for his melting. Thus the iron stone is associable unto other stones, be they metalline, or mineral. At *Musbach* there is copper shot iron, which hath a lead joyning thereunto; Founders must be expert to deal with such oars in their melting, and Magistrates do wisely that train up their subjects in such wayes, for the good of the publick. Thus is the iron the first and last Mine-work, a chief metal which many creatures cannot want it, being

most necessary use, whereby things within and above earth can be forced, no man is able to remember all the it may be employed unto, for every day things fall out, which there is need of the use of iron: iron easily receiveth a malleableness in a transmuring way, of which some of the ancient Philosophers have spoken; our iron drawn from the Magnet, performeth many useful works because of the affinity with copper, which it is neer kin unto, as also unto the gold and lead, for thereby are made the most precious *Alkali*, which appear helpful in many things unto other creatures, as Poets write of, and attribute many strange qualities by way of parable unto iron; and if in giving all the vertues thereof should be comprehended, it could rise to a great Volume; its stones have in many countreys decreased, all other metalline stones are upon their decay, onely gold, silver, copper and lead keep their multiplying condition all the world over.

## CHAP. VII.

### *Of Lead oar, its Mine, condition, and striking passages.*

The lead oar is wrought under that heavenly impression of the black and cold *Saturn*, by an undigested water in Sulphur, impure metal and salt. First, generally there is wrought a brittle glittering lead-colour in that oar which is called *Glasfe*, breaking in many rocks, containeth gold and silver, yield grosse and lasting Mine-works. Some lead stones are very broad, because glassy oars are mixed with it, with flints or marcasites, partly they are glassy, red goldish, white goldish, silvery, copper glassy, and of copper. Some lead oar turn to a blue colour, mixed with a white transparency, like unto a shot *Bolus*; some is like unto the stone-salt and allom; some are of a dark green, like unto green float,

floats, which lie gritty in a yellow or glasse-coloured clay, some are of a brown black, some are yellow red, like *minium*, some is pure and compact, some is insprinkled and moving, some is mixed with iron, some with silver & lead, some are mixed with marbles and flowers; some break also upon standing and level moving passages, and some are wrought in pieces here and there in slate-mines, where black lead lieth along through the whole Mine; some is glassie in Lime-stones, and some is very rich of silver in huge marble passages. There is a twofold Marble; the silver passages have an earthly mixed grosse marble, white red goldish, red glassie, and ponderous. But the Lead passages have a tubile light, & glassie brittle Marble, which looks like the glass upon gold Mine works, is of a curious white glittering quality.

Lead-ore is wrought several ways, and the colour of it changeth after the manner of the ores, especially in the sorts of glasse ores. For if *Saturn* lieth below, or is in subjection unto others, then the glasse hath no power to bring *Saturn* unto *Saturn*, an imperfect mineral, which either is too hard, or else untoward, and the *Nodus* of *Venus* is a *mispukel*, or a mixture of lead and silver, which is knitted very hard, but if soft, then it is water lead-glasse, of the which are found in gold juices and tin-ores a kinde of iron glasse or iron mole, but is heavier and more brittle than iron-glasse, by reason of its terrestriety or earthlineesse, which keeps in the metal, and is neither too soft nor too hard, and is glassie, white goldish, red goldish, and falls into the best metalline ores. True lead-glasses and ores afford half or the third part of lead, mixed with some other metal, and if one of the other metals be found in the glasse, which keeps the predominancie, then lead-passages are simply good, and lead is united with gold, and these are mixed stones; for the stones of Mine ores are more wonderful in their singular accidents.

Thus is here the lead also in its fall, and bleak, after the heavenly impression which the Highest hath so indued, that it

subject to other metals, and is the supreme Finer in the special Fruits of others. It easily mingleth naturally with other metals, and the qualities of other ores, together with the leaves, bulk and roots into other stones of gold: And *Saturn* in his degree and power is the Highest, in singular division of all his works, in which he sheweth himself in a clarified transparent soul, runneth into Antimony with its sweetnesse, which should meerey embrace gold; this is done so, not without a cause; for in its ardosity it yieldeth the lightest remedy to all melancholy and heavy blood. As heavenly astrals are several, clouds under them are of all sorts of colours; so the lead is purer and more malleable than others, as that in *England* and at *Villach* it is seen in the Lead-stones also. Lead-ores which are mixed with other stones, especially with such as contain silver, iron, copper, yield much light stones, and lead work, which are pickt out for separating, and the rather if they are rich of gold. Such work-metals there are in *Hungary*, lesse pains are taken about them in their fining. Mineral flints with their unripe joynt in the weak joyntings of Lead ore unite the *Saturnal* glasse; if without any mixture affords to *Potters* a green Azure, if all be not melted into lead: but if you get a little mixed flint, there the glasse is half upon iron, and that are most pliable afford melting glasse for fining such sturdy wild ore, which will not melt. Artists prepare such *Saturnal* glasse, mingling with it a small quantity of metalline flower, which will look as fair as if were a natural one. There may be extracted from lead an effectual medicine for mans health.

If slate ores are found with another mixture, there are extracted most fix and firm copper, *Vitriol* and calamy also, as they are at *Goslar* in *Harlynia*. The best lead is in *England* and at *Villach*.

Man cannot well be without any of his members; metals, according to Gods ordinance are of the same quality, man knew to make good use of them, for nature hath provided

provided richly for him in that way: if men work ignorantly, what utility can they have of them? Of metalline soul is made a chain, which linketh together junctures of gold and silver: these are indued with a special spirit, which is distilled into a water through a parent head; Nature congealeth under ground in the passages such water unto ice, for a signe, that there is a vein of lead, and silver, or of pure lead, and if there be a mixture of other metal about it, it is the better.

The best lead passages are such waters, blew, scaly, Talk-slates, and fluid streaked marbles at length, or led insprinkled ones, and not wrapt or wound about, or moving passages, almost not unlike unto silver oars. Some lead-oars are of a white, scaly, Talk-slate, full of warts, garnets, in which Lead-oar doth appear, which is rich in silver.

## CHAP. VIII.

*Of Tin, its oar, operation, mist, stocks, floats, fallings, and striking passages.*

**T**in oar is wrought in a sand-stone, having its influence from Jupiter above, wrought of a dark brown, purple coloured, grayish, black shining mercurial salt, and some sulphur mixed with it, interlined with an unkind gross sulphureous fume, all these incorporate together, making up the body of Tin: this unkind fume is the cause of the brittlenesse of Tin, and maketh all other metals that are melted with it unkinde and brittle. This Tin or *Qwitter* groweth or breaketh in a threefold manner, *viz* it slideth it is full of fumes, and it groweth in pieces: It hath a threefold wildnesse also, as *Shool*, flint, and iron-mould which causeth Lead-work; their colours are black. slate

brown

down, and yellow. These sand and *Qwitter* oars are invited, or inclosed in mighty broad standing passages, which appear to the day with *Qwitter*s; some contain also rich flint work; some of these flints must be calcined, some mixed with store of Talk and Cat-silver, which is a food to *Qwitter*, & loveth to stay there, some there are which groweth in a *Glimmer* or Cat-silver, and is iron-mould, others also do strike in a fire stone or flint, so that fire must be applied thereunto, others are in a soft stone, and as it were swimmer along. Some are richer than others. That which groweth pure, and in black small stones, and heaped together that natural work, that giveth the greatest in. And because *Jupiter* is the potent Lord of it, therefore it hath a mighty throne and seat, that is, a mighty huge one-oar, out of which Tin is made by heaps, and is of that nature and property that it presseth outward, and blossometh to the day, thrusterth off Soap-work, whence cometh the wash work of Tin-soap: For *Qwitter* doth not grow in the sand of earth, besides in its body it is removed either from the seat of its throne to the foot-stool, making for itself a twofold dominion, in one it bordereth and reacheth to slates and other stones that lie about it; inso-much that his dominion increaseth, in which is not a little, but much, on the blue stones, fallings, floats, passages, pools and clefts, which incline one upon another, and do grow; many times a mighty Tin-stone is wrought, which sinketh down among its own cinder and slate, and at its sinking purgeth it self, and there come other fumes like clouds, which at all sides shoot into, and then breaketh again as good as ever it did before; and it is of that good condition, that it despiseth no lodging, nor passeth by any, as poor and as despicable the stone is in that place, be it red, brown, fresh, or stale, broad or small, it will press upon, and mingle it self with it, and will not be forced out of it, making it self great, little, grosse, milde, tame, subtle and pliable, even as the rest will have it, and all this in a natural way; it loveth to border upon silver and iron-stone,

H 2

stone,

stone, that Tin and iron be united in a mighty fix silver and copper oar; all which are found at their several marks. Tin oar is in this place better and malleable, if found afar off from flint-passages, and are less mingled with iron moulds, especially of copper stones, which in calcining can hardly be separated, proves Lead-work, without any fair glasse.

Some of it is so mild and soft, that when they are cleared and calcined, still lose something, for flints and sulphureous matters, which are volatile, and cannot indure any great heat, corrode somewhat of the metalline Tin, which appeareth by the white thick fume at the calcining: they are calcined thus hard by reason of *Bake-iron*, else they might yield as much again; for they lose extremly in calcining. It is strange to some, why they shrink together to so small a quantity, being they get a greater quantity of lead with good *Quartz*, at first brought out of the Mine.

## CHAP. IX.

### *Of Mercurial oar and its passages.*

**M**ercurial-ear is wrought in its proper Mine-stones, by the quality of its salt earth, and its nimble volatile earth, in a moist, greasie, slimy, waterish *oleity*, which is mixed with a most subtile, red, sulphureous digested earth, with a most weak slow binding, like an unripe pleasing fruit of all particular metals.

Mercury sheweth its vertue in many things admirably, and worketh effectually upon Minerals and Metalline sulphur, and upon such which border upon Antimonial stones or oars; it loveth to be in such places where the Tin-ore lie higher than silver passages. It requireth many iterating effectual operations unto other oars, and is multiplied upon other strange stones, and is drawn through the juyces of Minerals and metals, which are in affinity one to another.

*Aurora* of Mineral Earths, and of their subtilest, combined, and best binding inclosed, speaking to all other white tinged Metals; I, *Sol*, of an essential being am Lord of all things in power, might, and perfection, I overcome all, and overcome and bring them into subjection, and none of them can master me, but I do conquer them all, they are subject to me, and to my Being, for my Kingdome is established with infinite and invincible Power and Dignity; by all metals, minerals, animals, & vegetables are strengthened and rectified; for I give to every one that knoweth me in my green, blue, and red Nature, all what I have, and all what he desireth, I cause to drop down after the four cardinal streams of *Pison*, *Gihon*, the noblest substance Mercury, in the form of a most pure transparent crystalline water, and the most noble substance of Sulphur, of *Hiel* and *Phrath* the clearest fairest Astral salt from a Vitriol salt, which through all Mines flew upward very fruitfully, and penetrates all the mineral stones. I alone graduate and exalt the silver, unto *Lune* I give light and lustre in my righteousness, of my vertue do speake all *Magi*, *Naturalists*, and *Scribes* all the world over, from the East to the West, I am the Lord over the heavenly clarified garments and colours, I adorn the firmament, the weather, I cloath the Rainbow after Gods will, I exalt all jewels, all such powers and creatures, and what I cannot inwardly walk through and reach unto in my course, I leave it to be perfected with my friend and lover the *Lune*, she receiveth the best part of me, and of the subtilest an abundance, the *Indes*, *Hungarie*, *Carinthia* rectifieth the same, for all what is made to live, and is to receive a life, rejoyceth in me, and next to God, in none else, for to him honour and glory belongs wholly after him, I finde no higher Lord and Commander. For my part I do not rest, neither do I desire any rest, do my office readily into which my Creatour hath placed me, for my plyableness be found gloriously, like a wax in all things, which have by reason of hardness fire enough, if they be melted.



I am hid from unwise men, and am ready to be discerned by men of understanding. I am predominant abundantly in a well known Mineral, as also in *Mars* and *Venus* which are of low degrees: in them I lye hid also, all these have double spirit, well known unto *Luna*, pleasant to her, and next unto her. Hence God suffered *Moses* to erect a brazen Serpent, in the desert after my colour, in hearkning unto the people, at the mount *Sinai*. My best and fairest colour appeareth in transparent juyces, as vitriol, which after my condition in due time penetrateth Oars, whereby they grew rich in lust, & are trained up in a pleasant form converted into a greenesse, like sealing wax, green like Goodung, blew like Saphir, and so forth, sometimes of the colour of a water flint: my red and white colour is the best which are heartily wish'd for. I love to be kindled in vitriol, and further it after descension in its green food unto a deep red spirit, after whose laxative purging cometh that expected *aqua Saturni*, the true *aside-well*: from whence I my self and all other Metals, animals and vegetables have my off-spring and life. For Metals and Minerals rise onely from thence, have their beginning and original from it, for it is that quickning water, which ordinary Myners do not know of, is known onely to Philosophers. It worketh Minerals and Metals in several ways, in form of raps which did skept, pure, white, compact, found like purified Suggar, in a blue slate-work. An extraordinary pleasant Mineral for all colours. Salt Oars are at farther distance, which by my attractive changing, are found in floats, blocks and passages, which in many places bring the water unto the day-light, so that it often is found a pure and dry Salt above ground, of glassie light flames, or in a great frost like unto flocks of snow, there shooteth a brittle, glassie light stone, wrought in great pieces: in the same order are all other Jewels according to mine enlightened heavenly stone, distributed among their operations, worths and vertues, and clarified in a most fix'd transparency, and indewed with an everlasting spirit, distinct

secret

produce many strange miscrants; this is the reason why it is so pleasant unto metals, Goldsmiths amalgame and with it.

It is used also for metalline colours, and is prepared to oil and water for mans health, and is sublimed for to correct the worst of poisons, and is a true Robber, taketh away what ever costs have been bestowed on him; but if can be catched in his nature, then is he in subjection and obedience unto quick and dead. He is very effectual in *medicina*, especially for outward sores; he is naught to naught, and good to good, and is not every bodies friend, though he is willing to do what you put him upon. His metalline stones are of the same nature with pure white flint, inclined to a water-blew, in fresh intermingled white marbles, in a glassie grayish and porous *Glimmer* or *eat-silver* which lie beneath betwixt the flates, in a float-strike *Marcastes*, and with the subtillest small streaked white Talk, and ate thorough grown with two sorts, standing and float-striking passages, in which is wrought a curious red shining quick-silver oar, not unlike unto red fine sulphur, and sometimes floweth purely out of the rifts and caves of the passages, stands in a sick or puddle together like water, which its natural quick substance sufficiently evidenceth.

## CHAP. X.

*Of Wisnuth, Antimony, Sulphur, Salt, Salpeter and Talk.*

**W**isnuth is wrought in its own Mine-stone, not quite freed from a protruding silver, or Tin stone, of an imperfect pure quick-silver with Tin-salt, and fluid silver-sulphur of a brittle immiscible earth, partly of a crude



crude fluid sulphur, partly of a mixed much exiccated sulphur, according as it hath gotten a *matrix*, after it was received: then it turneth a bastard of a brittle nature, and uniteth with Mercury, and is wrought naturally in a threefold form, the one is fluid and metalline, is melted with wood, being mixed with clay, yieldeth much of white Arsenick. The other is small streaked, or *spissie*, remaineth unripe substance, yields a fix sulphur instead of Arsenick both these are silver *wismuth*.

*Aurimonie* comes from perfect Mercurie, wrought of cleare salt and a waterish fluid sulphur, though it shineth black naturally, and its out-side is of an animal form, yet graduateth and purifieth the noble nature of Gold, and doth much good unto man, being artificially prepared in its several wayes: notwithstanding its colour, it keepeth its high and mighty praise and vertue: For meeting with Master, which can clarifie it, and gets its natural Gold out of it, and extracts a bloud red Oyl from it, that serveth gainst many Chronical diseases; it must be reduced to transparent glasse: this black evaporated uotripe metalline presents to us Gods Majestick glory, who is not a regard of persons, bestowing upon poor despised men rarities, vertues, and knowledge!

The red mine-sulphur, which is found in *Tyrol*, *Texas*, *witz*, and *Engalin*, and groweth in a black blue star-stone, hath singular innumerable good vertues, wherein lyeth the most mighty purifying quality, lyeth on with its colour and the red goldish silver oar, or Cinobor oar, and looks almost like unto it, whose rednesse shineth forth most pleasantly.

Salt hath its special vertues to penetrate and to prevent from putrefaction, containeth a noble spirit: and it is very necessary, that men would not be so carelesse and neglectfull in their seasoning with salt, suffering matters to stinck and corrupt, considering too slightly, and taking small notice of the noble gift put into good mineral works, rather lying on their hoary old walls.

Talk is an ingrown sulphur, shineth incombustibly like gold and silver, closeth and boweth, is transparent like glasse, is called *Sulphur*, *Lutum*, keepeth in the fire incombustible, like *Alumen plumosum*, lyeth in Rocks and Stone-works, serveth for graduating of metals. Every mineral and salt in particular is good to be used, each is distinguished in its particular name: even as those that make glasses, put their several names upon them, and put their several forms upon them, making them into drinking glasses, flagons, bodies, bolt heads, helmets, receivers, pellicans, jar-glasses, wine-glasses, funnels, all these he frameth after his own fancie, either into small, great, long, or round forms, even as he pleaseth.

## CHAP. XI.

*A comparison between Gods word and the Minerals.*

Like as the heavenly glorious God in a spiritual way, in his most dearest Son our Lord JESUS CHRIST, at his redeeming of man-kinde for the good of man appeared a Sun of righteousness, which glory the Prophet *Esaias* hath prophesied of in the Lords spirit many years ago: How two *Cherubims* and *Seraphims* having six wings, moved and sung before the Lord: Holy, holy, holy is the Lord Zebaorh, of whose glory all the world is full, which Prophet hath seen the most omnipotent Lord of Lords, knowing him a God in a Triple essence, and that out of that noble *Chaos* of *Jesus Christ* should flow the fountain of life of mercie and righteousness, which the Lord God made apparent on the Tree of the holy Crosse, where out of the side of his dearest Son did run bloud and water, to which the Lord in the Revelation of *St. John* addeth, fire, smok, and fume;

fumes this union according to the Divine Word is grown  
 at the beginning in all creatures, and what ever God the  
 Holy Trinity hath ever created, consisteth in a Trinity,  
 even as the Deity is in an eternal Trinity; As the Deity is  
 indivisible in the Humanity,  $\alpha$  &  $\omega$ , in the water and blood  
 for an eternal remembrance, that is, the first and the last  
 letter: as in the Heavenly, even so in the earthly, the per-  
 fect Alphabet must not be cut asunder, all must stand from  
 the beginning to the end; and Christ Jesus purgeth his  
 dear friends still unto eternal life through water and blood,  
 saying to their hearts, all thy sins are forgiven thee, thy  
 faith doth save thee. No man is saved, unlesse he be first  
 born again, that is, through water & blood, which through-  
 ly purgeth not only men and the sons of men, but also the  
 whole *Limbus* upon earth; for it is not the metalline blood  
 and water, neither is it Mercury and Sulphur that doth it,  
 neither in the body under ground is any goldish silver  
 wrought to any blood red oar, the blood our of Christ side  
 shed for the good of man, is that great evidence for  
 thus all Mineral stones, that are in the plain element of  
 earth, and the spirit of all oars and marbles and stones  
 come from the divine essence, as also the heavenly spirits  
 for the throne of God, with the heavenly Angels and Spi-  
 rits are furnished for the praise of God: thus the earth also  
 is created in her stones, oars, veins, passages, for the ho-  
 nour of God, and the welfare of man, which imitateth  
 Gods wisdoms, filled with infinite and uncessant forth-  
 bringing of fruits.

Whence should be the decay of metals? surely even as  
 the eyes of the holy Apostles and Disciples were held, that  
 they could not know the Lord in his clarified spiritual be-  
 auty and essence; no more can men see these things in me-  
 tals.

Why doth Saint *John* in his Revelation speak of smock  
 and of fume? Surely he did not mean the fire, smoak, and  
 fume of Bakers ovens, or Kitchin-chimneys. but there was  
 revealed unto him the heavenly fire, the mist, vapour, and  
 fume,

e, which is exhaled from the moisture of earth, and  
 raised to the clouds: so in the subterranean works the  
 ore and spoil, or outside of the oar are sublimed, and the  
 vapour of the frost which rouzeth the effectual powers, va-  
 pours and spirits maketh them come to a perfect unity in  
 saline bodies. Now if there were not a fire & vaporous  
 element in the earth, how could they produce their fruits,  
 which are the minerals and metals under ground?

As the fiery element is covered with the airie, and the  
 earth is covered with clouds, and the earth is filled by them, and  
 together with the fire was inclosed as one element with  
 the other two. In like manner, at the first Creation, the  
 subterranean passages and veins were laden with oars, as  
 the trees were with fruit, which the Lord God in Paradise  
 implanted into them. This effectual fire, vapour and  
 element is likened unto Mercury, Sulphur, Salt, and Sea-wa-  
 ter, wherein earth lieth inclosed and hidden, even as the  
 throne of God is encompassed by other thrones  
 and heavenly habitations.

As the four Evangelists are witnesses of the New Testa-  
 ment and Covenant; so they are a type and sure testimony  
 of the four elements, that the earth is created after the ho-  
 nour of heaven; thus are we taught in the Lords prayer, as it is  
 in heaven, so in the earth, in which, and beneath, and under  
 the earth is every where. This is in action still, King *David*  
 confessed, that he could not hide himself from the  
 Lord in any where.

Seeing the holy and blessed God hath laid the creatures  
 of the earth with the four elementall qualities, therefore  
 rational Miners open their eyes, and learn judicially to  
 follow the passages and clifts of oars, metals and minerals,  
 that they will get a lasting name with great praise, and will  
 like the noble gold, which in a glory and beauty appear-  
 eth when it comes from the *Quartz*, and can be then red-  
 uced into an oil, which preserveth man in a lasting health,  
 and any balsom, and is become a vegetable, which is  
 profitable.

It is feafeable, that of gold may be prepared a fingul  
 Medicine for the good of man-kiade, because man is cre  
 ted of God from *Limus terræ*, and the whole earth is  
*Limus*, such another Medicine all the Doctors are not able  
 produce, which is of a curious sweet fragraney, stand  
 distinct in two lights, and must needs be in *rerum natura*  
 because it was brought on God his Altar, for an offering b  
 mans are prepared, and suffer'd it to be extinguish  
 None knoweth what it is, neither we literated Doct  
 know the preparation of it, who when their Confection  
 Syrups, Herbs and Potions will do no good, and are in de  
 spair, then they might willingly run to Merals, which fo  
 merly they made conscience to make use of them in the  
 Oyntmenis and Plaisters; of this I make mention in a  
 verend remembrance for true rational myners. Our of go  
 and silver are joynd not onely gold and silver monies  
 other plates for mans use, but they serve for mans use in m  
 ny other things: and after the first metals vertue, there com  
 others also more and more very effectual, even to the la  
 of metals.

Such vertues there are in minerals also, as in vitriol, a  
 timony, allom, salt, and the like. All these are a nour  
 ment unto metals, even as Manna was to the *Israëlites*  
 the defarr. As they are easily withdrawn and taken fro  
 metals, so it hapned to them also: Heathens and Christia  
 received that Manna, together with Mines and Kingdom  
 they are set and shot at the heap of rubbish, where the  
 still worship the Calf; of this I have spoken more in the  
 book where I treated of *Fossilia*.

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## CHAP. XII.

*How precious Stones and Jewels are wrought, and  
 how God hath bestowed blessings upon those  
 that work the Mynes.*

Jewels are wrought out of the substance of the most  
 perfect, transparent, and noblest earthlinesse, with  
 mixture of the noblest Mercury, Sulphur and Salt,  
 without any fume, or moist matter: are of a dry coagula  
 tion, and commonly are engendred in a round form in  
 their dwellings, lodgings, stocks, and passages, fixedly  
 and together: some are of a transparent lustre, o  
 thers are more dark; and they have their several co  
 lours.

Not many oars are found, in which these noble genera  
 ted bodies are brought to any perfectoesse, neither are  
 their strikings along in a way of passage, here and there  
 they have their Centers, unto which are joynd tender and  
 vacolous accrescencies, where they are *guttatim* lapida  
 ted, falling into the hardest, purest stones concavities,  
 growing in several cuticles, as we see the animal stones do  
 grow. The more precious the Jewels are, the fewer there  
 are of them; and the grosser their mixture is, the more store  
 there is found of them, which is apparent in *Garnats*; who  
 hath hitherto searched into the quick spirits of such noble  
 creatures, the Lord hath created for mans benefit?

*Pygmies*, or *Homunculi*, which in former times lived in  
 hollow oars of Mynes, these could not want skill in  
 such wayes, having traversed and travelled up and down  
 these slippery corners and wayes. The places and  
 situation of such Jewels lying somewhat nearer unto  
 heaven, in the Eastern Countreys, bordering on Para  
 dise, so there must needs be abounding in Gold and Jewels,  
 and

and such pretious vegetables, which our thoughts hardly may reach unto. God requireth no more of man, whom he intrusteth with these things, but to be faithful and just. It is an argument for us to think that for the same cause pious Kings and Princes, and the old wise Patriarchs were gifted from above to bear a love to search into Mine-works, and did it with an uprightnesse and judgement. Let honest godly Christian Miners chuse the better part, and learn to know the pearl, the spirit of the Lord proceeding out of Gods own mouth, and let them consider well their eternal fixation, to return their love again to him that hath loved them first, bringing all things to their subjection, he imparteth all unto them abundantly in grace and mercy, & by the innocence and merit of his only son, bestoweth on them temporal and eternal blessings, and puts more glorious ornaments on them, and better than ever gold, silver, jewels and pearls were adorned withall.

### CHAP. XIII.

*Of the essence of Gold, which is abundantly found, not only in the metal, but Mineral also, whose energy is shewed most rarely, and a short closing of my first and second Part of Minerals and metals annexed.*

**T**his Chapter is a breviary of all mineral colours & forms, how they after an heavenly operation are daily clad in the metalline prime *matrix*, and set forth in their several works, whereas there shineth forth unto us the eternal light of the lustrous Sun, the deity, of the day of joyes, and of the eternal most fixed and fairest *Sol*, as also of a most yellow, pure, red, and fixed citrin colour of heavens eternal lightning, and the most glorious paradise of all the Stars, a natural created light for all creatures, besides the bea-

### *his last Will and Testament.*

ral colours, as Diamond, Smaragd, Carbuncles, Saphirs, Opies, Chrystals, Chalcedonian, Jaspis, Berill, Chrysolith, Carmel, Turkois, Lazur-stone, Margarits, Coralls, *Lemnia*, Terpentine-stones, and Garnais, of deeper colours, each in its heavenly colours order is transparent, and naturally is created, and preserved in its own *of-* *ga*: Hence it may be argued, that all these together with fruits serve for mans good, both for his body and spirit for nothing is hid from my transparent power, my splendour and lustre over-shadoweth all these, and are held to grow up unto maturity: let no creatures marvel at these several distinctions from whence they all should come, for all have their principle from me, & from my spirit, which is hidden in me, which none can dive into, save the creator of all things, from whom it proceeded as out of his Divine mouth. Thus I close up my speech, and my heart is not so much startled at so great a mystery, and attest in truth for a witness, that I am not onely the Gold and present *Sol*, but also strength and power to all the inferies terrene spirits: for *Aristeus* and *Onizon* is in subjection unto me, for I am *α* and *ω*, God be praised for ever.

Thus I conclude the second part of my Mineral book, wherein I have shewed faithfully as much as I know, and could in my industry apprehend: let others do their endeavours also, let them produce their knowledge also, that the light of the noble nature may still be supply'd in her vigour and splendour; and may not go out, whereby cause would be given to the enemy and envious men, to be outrageous against such truths. Let God still and incessantly be implored with prayers and thanksgiving. For these ends I have written these my two Treatises, and annexed the manuals at the beginning (which otherwise needed not to be done) that by earnest prayer and thanksgiving, and continued earnest worshipping of God, every one might carefully exercise himself therein, and be convinced in his heart, how gloriously almighty God hath created, ordered and held forth nature, to perform her operations under

under ground, and to produce unto the day light forth  
 their Nativities and fruits, that we may reap thereby  
 onely our sustenance, but may acknowledge Gods infinite  
 mercy and goodnesse, for which none can return sufficient  
 thanks. However let every one do his duty, and as much  
 as he is able to perform with his heart and tongue, pray  
 God in sincerity for his grace, blessing and wisdom, to  
 conceive by his spirit of truth and righteousnesse  
 of his great and wonderfull Creature, that  
 the honour of God maybe exalted above  
 the Heaven, and be proclaimed  
 with infinite praise through-  
 out all the World.

End of the second Part.

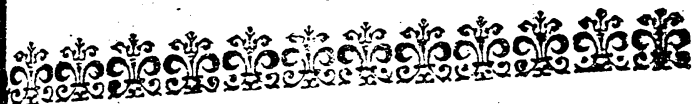
THE  
 THIRD PART  
 OF  
 BASILIUS VALENTINUS  
 His last  
 TESTAMENT,

Treating of the Universal work in the  
 whole World, with a perfect Decla-  
 ration of the XII. Keys: where-  
 in is significantly expressed  
 the name of the great  
 matter.

*There is an Elucidation also of all his for-  
 mer writings: published for the good  
 of the posteritie, and such, that  
 are lovers of wisdom.*

L O N D O N;  
 Printed Anno Domini, MDC LVI.

1656



T H E  
**H I R D P A R T**  
 I S  
 A Declaration of the  
**XII. Keyes.**



Ere followeth the third part of my intended writings, wherein is truly shewed the original and prime matter of our Philosophick stone, which is a perfect instruction to the practick part, which sheweth the direct way to the inexhaustible fountain of health, and of the abundance of riches to provide mans necessities: and this is a Declaration of my former writings, which is left for a love-token to all those true lovers of Philosophy.

My friend you must note, that by this intended work touching the Minerals, I had reason to prefix the two parts Minerals, and Metals, and their Oars, holding it a necessity to hold forth a light unto the ignorant, how that one spirit from above frameth all such Oars, Metals, and Minerals, taking their original under ground for to generate thereby. For earth is alwayes ready and coverous to attract and to retain that spirit, which proceedeth from Heavens powers, which it presenteth in processe of time in a maturity and perfection. The manner of it hath been spoken of sufficiently in my former writings, which is the reason why I give onely hints of them in this place.

Note, that all things proceed from a heavenly influence, elementall operation, earthly substance, from this mixture arise the 4. Elements, water, aire, earth, which engender the help of fire, hid therein, in a warm digestion, producing a Soul, Spirit, and Body. These are the three prime principles, which in a coagulation come to a Mercury, Sulphur and Salt, these three being in conjunction, according to the nature of the seed produce a perfect body; be it in the Kingdom, either of Minerals, Animals, or Vegetables. All things in the world, that are visible and palpable, are divided into these three Kingdoms: the Animal which contains such that have a lively breath, composed of flesh and blood, as men, beasts, worms, fishes, fowls. The Vegetables which contains trees, herbs, seeds, roots, fruits, and all such things that are of a growing quality, the Minerals contains all manner of Oars, Metals, Minerals, Marcasites, Galxes, Zincks, Lobol's, all sorts of flints, pebbles, wismuth stones, precious ones and others.

*Animals* have their special seed, a spermarick substance which after a copulation generate flesh and blood, which is their *prima materia*, from a heavenly influence, created of God of the 4. Elements, wrought by nature, which formerly were quoted in my writings.

*Vegetables* also have their proper seed which God bestowed on them, according to their several qualities and forms by a heavenly and sideral influence, and receive their elementall fruitfull growing from the earth, with an order thereby to generate and augment.

*Minerals and Metals* also have their original seed from God, by the heavens influence in a liquid aereall substance, by a Mineral spirit, sulphureous Soul and earthy Salt in one body joyned: of these I have spoken in my former writings.

Note further, if any of these Metallia and Mineral kind shall be brought to a farther propagation and augmentation, it must first be reduced to its first seed and *prima materia*.

If you will transmute Metals, augment them, bring them into a tincture, or Philosophick stone, you must first understand, how you may destroy by a spagyrick Art, the crystalline and Mineral form and separate it into a Mercury, Sulphur and Salt, these three must be purely separated, and brought to their first principles.

This separation is done in, and by a Mercurial spirit, sulphureous Soul and a white Salt. These three in a due ordering of a true manual must be joyned again, that they may be brought to the highest and most perfect purity.

In which conjunction must exactly be observed the quantity: after this conjunction the whole substance is merely a liquid substance and philosophick water, in which the Elements, first the heavenly then the elemental and lastly the earthly qualities are shut up and lye hid therein.

For the Mercurial spirit is cold and moist, the sulphureous Soul is warm and dry, and this liquor is the true *prima materia*, and first seed of Metals and Minerals, which by Vulcanes Art is brought to a *plusquam perfection*, into a transcendent fix'd Medicine, out of which is generated the true philosophick stone, and must be produced in that way.

Therefore observe and take notice, that all Metals and Minerals have onely *one root*, from which generally the descent is, he that knoweth that rightly, needs not to destroy Metals, to extract the spirit from one, the Sulphur from a second, and the Salt from a third. For there is no clearer place yet, in which these three, Spirit, Soul, and Body lye hid in one thing; well known; and may with great ease be gotten, it shall be nominated afterward in several terms.

He that learneth to know exactly this golden seed, or this *Magnet*, and searcheth thoroughly into its properties, he hath then the true root of life, and may attain unto that, his heart longeth for. In my former writings, as also in the XII. Keyes from the first to the last I ordered thus my stile in writing, wherein I held forth unto posterity the *practick*, how the great stone of Philosophers, or the best purified

purified gold may be made out of Sulphur and Salt, with the help of the spirit of Mercury, which must be drawn from the crude unmelted *Minera*, according to the Tenor of my first Key set down in a parabolical manner.

Why I laid the work of the Philosophick stone upon Gold Metal, this is the reason, that the simple Laborer to whom is unknown the other body, or *subjectum*, which containeth all the three principles: though it be a thing well known, yet is it a stranger to their brains, may hereby more wit and knowledge. Many of the ancient Philosophers, which lived long before me, have in the same manner with me obtained the true universal stone of mysteries and health, as their books, which are extant, give evidence thereof. The first time I took great pains and made great expences, and consumed much time about the purified Gold, alledged in the first Key, this heavenly stone I prepared in the Cloister I lived in, and happily obtained it. The highest in heaven bestowed his further grace and blessing upon me, that I took into further consideration the

tinging animated spirits placed and planted into their several bodies. Let no man be ashamed to learn, to add more to his learning, and to dive further into that, which was hid from him, notwithstanding his knowing wayes. Nature reserveth many things in her secrecie, which mens dull understanding and shortnesse of life cannot reach unto.

Whereas God in his great goodnesse hath bestowed this great gift upon me, for an improvement of that talent, I have imparted the same to my fellow Christians in the said XII. Keyes.

Those that are endued with deeper wits and knowledge, and in their hearty and carefull endeavours strive further to dive in the Art, will meet in the same place with a more easie and more known matter, which almost was named and set down, of an effectual quality, out of which in like manner, as the ancients before me, in their exact speculation and practick have in the end better known the

scope and drift, which hath been practised several times by me also, in a shorter time, and lesse pains taking, as they and I have obtained health and riches: in this down and despicable matter and Mineral substance is hid a sulphur and tincture more effectual, and more worth than the best Gold can afford, which is fluid and open, and its Mercurial spirit also, and its mystical Salt is free and open, whose vertues may with lesse pains in a visible manner be drawn from it.

He that hath considered exactly my XII. Keyes, frequently perusing the same, must needs conceive, and that therein is held forth the whole preparation of our stone, from the beginning to the end, without any defect, yet so that it onely should be prepared of Gold fitted for it. But according to Gods ordinance in nature, have pointed at Gold, which is much better, and requireth to be taken into a deep consideration, which being unknown and strange to Novices, for some reasons I forbear to give them any direction thereunto, with a resolution to write and to point at such matters, as themselves are inclined to seek for their end in them.

At the beginning of my XII. Keyes, according to the manner of Philosophers, in a parabolical way I made relation of the property and work of our stone and balsam, how it was made by Artists, which as by an inheritance is come to me also, wherein I spoke as much as was meet of the government of the fire, chargeable appearance, and of the chiefest planetical colours, and the final end thereof. After the accomplishment of these peruse well the XII. Keyes, for each containeth a particular work.

The first Key informeth you, that if you seek for the stone in a Metalline body, as in the Gold, then before all things it must most exactly be purged from all its impure properties, and that nothing must be mix'd with our Foundation, but such, which is of a pure spermatick quality. This purifying is perform'd with Antimony, which stands in a near relation, and affinity unto Gold, which is the reason, why



why antimonial sulphur purgeth the Soul of Gold, gradually raising the same to a very high degree. On the other-side, the Gold can meliorate in a short time the Soul of Antimony, and can bring it to a firm fixation, exalting Antimony to Gold to an equal dignity and vertue, and can be brought not onely unto a white Metal of *Lune*, but also to a transcendent Medicine for mans health, of which you shall have a further direction hereafter, when I shall treat in particular of Antimony. Although Antimony hath promised unto *Saturn* a sociable brother-hood, because Antimony's qualification doth rest in some sort on the quality of *Saturn* in an equal concordance, yet after the fixation of the exalted Sulphur of Antimony, his next friend *Saturn* cannot get any prey from him, because the King received him into his golden Palace, and make him partaker of his triumphing Kingdom. This is the reason, why he can endure now heat and frost, and overcomes it, and standeth with the King a Conquerour in great and transcendent glory.

The purifying of the Gold is perform'd thus: Lamineate the Gold thinly, after a due manner, cast it thrice through Antimony, afterward the *Regulus* which is set at the through casting must be melted before the blast in a strong fire, and driven off with *Saturn*, then you will finde the purest, fairest, most lustrous Gold, pleasant to behold, as much as the lustre of *Sol* is. This Gold is now fitted to surrender its innermost, being first brought from its fixeness into a destructive form, and passe through the Salt-Sea of its corrupbleness, is drowned therein, escaped again, and appeared visibly.

### The second Key.

**M**Y Friend, note, and take that into a serious consideration, because the chiefest point lyeth herein; cause a *Balneum* be made, let nothing come into it, which should

be there, that the noble seed of the Gold fall not into destructive and irrecoverable opposition after its destruction, and take an exact and carefull view of such things, which my second Key informeth thee of, namely what mat- you ought to take to the *Kings Balneum*, whereby the King is destroyed, and its external form broken, and its defiled Soul may come forth, to this purpose will serve the *Dragon* and the *Eagle*, which is *Niter* and *Sal armonick*, both which after their union are made into a *Aquafort*, as you shall be further informed of in my Manuals, where I shall treat in particular of Gold, of other Metals and Minerals, into which *Balneum* the King is thrown, being first, in the quoted place you shall hear, brought into an *Amalgame* of Mercury and of Sulphur, which presently seizeth on him, corrodeth all his members, and is dissolved, and is presently mortified of this Salt water into a most splendens transparent Oyl. You must note, that this dissolution is not sufficient, and the King is not minded as yet to let go his Soul out of his fixed body, which you can see when you separate the water from the dissolved body of the King, where you shall finde fixed powder of Gold, out of which you will hardly get his Soul that is therein. Therefore follow my counsel and bear the yoake, which I bore before ye, and learn to know exactly in pains taking, further thus, as I shall inform you. Having dissolved your Gold wholly in the said water, and brought it into a pleasant yellow Oyl, then let it stand well luted for a day and night in a very gentle *Balneum Maria*, the feces which are settled, must be separated from it, then take this pure dissolution, put it into a well coated body, or Retort, apply a Helmet to it, with a receiver, in the best manner luted to it, let it into a sand Capel, drive the Gold with the water over the Helmet, iterate this a third time, then abstract the water in *Balneum Maria*, you will finde a fair Gold-powder, keep this in a glasse for an hour in fire, let the remaining humidity be drawn from it.

## The third Key.

**T**hen take of good spirit of Sal-niter one part, and of dephlegmed spirit of ordinary Salt, three parts, pour the spirits together warm'd a little, into a body on the fore-writen Gold-powder, lute a Helmet and Receiver to it, drive the Gold over as formerly in sand several times with an iterated distillation, the oftner the better, let the Gold come to be volatils more and more, and at last let all come over. By this repeated driving over, its fixed body is divided, all its Members are torn aunder and opened, and leaveth willingly its Soul to a special Judge, of which the third Key will give sufficient information.

Note further, that after this work those salt spirits must be abstracted from the Gold, which was driven over, very gently in *Balneo Mariae*, let nothing of the tincture of the Gold come over, that the body suffer not any diminution: then take that Gold, or rather these Chrystals of Gold, from which you have separated the water, put it in a reverberating pan, set it under a Muffle, let its first fire be gentle for an hour, let all its corrosivenesse be taken away, then your powder will be of a fair scarlet colour, as subtile as ever was seen, put it in a clean viol, pour on it fresh spirit of ordinary Salt, first brought to a sweetnesse, let it stand in a gentle digestion, let that spirit be deeply ting'd and transparent, red like a Ruby, cant it off, pour on fresh, extract again, iterate the work of canting off and pouring on, till no more tincture of it appeareth, put all these extractions together, separate them in *Balneo* gently from the Sulphur of *Sol*, then that powder is subtile and tender; of great worth, this matter is such, which in a short processe transmureth *Lune* in its tincture to the highest perfection, according to the direction of my XII. Keyes.

He that hath some knowledge herein, may make this  
quere:

re: whether this extracted dry Soul and Sulphur of the  
be just that Soul, of which Philosophers have this  
ng: the Philosphick work for the preparation of the  
precious stone requireth three things, viz. a wet vola-  
Mercury, or a Mercurial spirit, a wet volatile sulphurous  
and a dry astral Salt, which after its dissolution toge-  
with the two first must be apparent and known in a  
terish form; which way comes that about, because in  
processe nothing is spoken of any Mercurial spirit and  
atile Soul, but the Soul of the King appeared in a sub-  
form of powder? The answer hereunto I delay so long  
the Querist learns better to understand the distinction in  
his book, and I will perform my promise, and set his  
xions and intangled minde at liberty, which is so much  
doubled about this doubt, and will deal with him as a  
god father may deal with his son; in and with this scope,  
herein our Mastery lieth; have been fooled most of the  
wits, leading them captive in their erroneous wayes, being  
ed about in a desert of mislead wayes, because in their  
pposed deep wits, they had not conceived so much of the  
manner, how all things of the world are generated, and that  
every spirit must have a Soul, and every Soul a fit spirit, and  
that both spirit and Soul are spirits and spiritual, which must  
have a body, in which they may have a dwelling.

Gold and Silver, but chiefly Gold is brought to the highest  
fixednesse, by such degrees as nature did afford, insomuch  
its nature is found very hot and fiery, freed from all phleg-  
matick humidity, of which *Lune* is not so wholly freed,  
though she hath obtained a sulphur-fixed degree, and stay-  
eth for the King, to warm her cold body with his hot seed,  
which concerns the particulars, and belongs unto them,  
which in that place shall be plainly demonstrated. In Gold  
there is no waterish humidity at all, unlesse it were reduced  
again into Vitriol, which would be but an uselesse and un-  
profitable work, and would require huge expences, in case  
the Philosophers stone should be of Vitriol of Gold, of  
which there must be had great store; indeed in that Vitriol  
there

there would be found a convenient spirit, which nature would desire, of a white quality, as also a Soul and Salt of glorious essence.

But what Countreys, Goodes, Lands, have been dilapidated this way, I wove to discourse of onely, this warning give to my Disciples, nature having left a nearer way to keep and to imitate that, that they also might take heed fall into such extrem and inextricable poverties.

The solar Mercury *Sol*, being never brought so far into destruction, neither did the ancient Philosophers ever make use of that way, as being a thing clean contrary unto nature, containeth indeed an humidity, but it is a meer Elemental waterish humidity after its dissolution, and good for nothing, water and other principles do not stand in the Elements, but the Elements rest in the principles and seeds of Metals, of the which I have spoken formerly. Therefore let none be so over witty, as to make our stone onely of dry and fully digested Gold: because its phlegmatick humidity is entred into a dry fixednesse and fixed coagulation, which is not found so in other Metals, though they also are subjected to a hard coagulation and passed through the fire, yet are not wholly digested, nor brought to a full maturity from the natural original root: which ought to be taken notice of; and be not offended at my former writings if they seem to run contrary against this.

Though I have shewed, that the spirit, Soul, and body come all from one Metalline essence, and must be prepared thus, among which I held the Gold to be the best, however I dealt herein as it seemed fit for a Philosopher, the like the ancient Philosophers have done before me, but I hope you took notice of my protestation, that I gave special cause thereby to your speculation, to take the better notice of nature and her principle, and to consider the original, because it was not meet for me to inform all men, how the doors are bolted within, and especially at that time, when I never intended to write thus plainly of these things, which are hid even from the best of men, but when my heavenly Prince

com.

commanded, at the changing of my minde, not to bury the buried talent, but to do the like to those, whom God thinks worthy, to leave it to them. One rule more I must set down, of which I spoke now, that you may not blame me, as if I did refuse these things now, which I formerly wrote of.

Peruse all such which since the beginning of the world are writen of Metals, you will finde, that they were all of one minde, and that I make use of their sayings: that the first and the last Metal is a Metal, because the first Metal hath already obtained, and gotten the forth-going seed of Metals in a Metalline quality, which doth nothing else, but as it goeth on uncessantly in the Metalline generation, as I spoke of in the first and second part of Minerals and Metals, and in this part also I have spoken of it in several places.

Many have called Gold Lead, and Lead they called Gold, because it was found not onely of the same ponderousnesse, but because three deep glittering stones have solely gotten from this Planet their transcendent perfection, and many other causes besides, which to relate here, would fall too long and needlesse. And this is it which asketh wisdom to distinguish in this and in other things, and exactly to search into Gods mysteries, and natures laid before us. But man through Adams fall being brought to a deep blindness, therefore mens understanding are so eclipsed, that they can hardly conceive of this, and of other mystical matters in nature.

The obduration being so great among the covetous, that for the most part they search and dive into such mysteries out of meer covetousnesse, pride, and ambition, made the ancient Philosophers upon command and inspiration of the highest aim at that, as to put a certain stay to their hands, and to write of such mysteries in such a manner, that unworthy men should not understand it, and but worthy men onely in their illumination might perceive it: and writing often

often one thing, have mingled other among, understanding still the one and the same. In several places it is shewed, that the Philosophers stone is, and comes from an animal, others from a vegetable seed, and a third sort say it comes from a Mineral seed: others write that Stone is made of an animal, vegetable, and Mineral seed together. All this is onely understood of the Mineral and Metalline seed, and consisteth not in any plurality of seeds. Hence the Art grew eclipsed, insomuch that scarce one among many thousands hardly attaineth unto the knowledge thereof, and for that reason is it held for an Art, because not every Booby should bring it into his Beetle-head, and why should it? For if this Art were as common as brewing of Beer, or baking of Bread, then any one may judge what good could be look'd for, would not all manner of vices be practis'd publicly without any controlling.

Therefore such men, which in their lofty minde are meerly for Pomp and Pride, must be clipp'd in their wings, and these things ought not to be put into their mouths, things are clear enough for these, on whom God intendeth the bestowing of them.

I return now to the thing I intented, which is to teach a desirous Scholler, how to proceed further with the extracted Soul of Gold: Truly it is much to discover such mysteries: I warn every one to make good use of them; and note, that if you have the purple Cloak of the King, or the sulphur of *Sol*, then be thankfull unto God for it, bear no evil minde against thy neighbour, unlock your golden seed according to the Tene of the *Key*, turn it to water: for in our Art there must be body, Soul, and Spirit, which run together in the innermost root, the one layeth hold on the other, meliorateth the same throughout in its whole quality, insomuch that there is a new created world and earth, which afterward is illuminated by the Soul, and is exalted into a transcendent efficacie.

Therefore it is requisite that you know, how to infuse your golden seed into the new body, and to bring it to a  
fluid

substance: look about thee, and see where you may find it: if you finde none, despair not, but be of good fort, think upon means, and ask counsel of god *Saturn*, he will not let thee go without a resolve, he will put into thine hand a deep glittering *Minera* for an offering, which in time Myne is grown of the first matter of all Metals, if this *Minera* after its preparation, which he will shew unto thee, is put into a strong sublimation, mixed with three parts of *Starch*, or tyle meal, then riseth to the highest mount a noble substance, like little feathers, or *alumen plumosum*, which in due time dissolveth into a strong and effectual water, which bringeth thy seed in a little putrefaction very suddenly into the first volatility, if so be there be added to it a quantity of water, that it may be dissolved therein, there will the twig with the bulk doth unite, that they are able to stand above the highest mountain, and stay inseparably together a Soul and Spirit, or a Spirit and Soul.

It is requisite, that you be stored with water for the body of *Salt* to dissolve the same also, and coagulate the same into a new clarified body, which will never part asunder, neither in love nor woe, because they are of one nature, nature, and original, and have been so from the beginning. For they all have their beginning and birth from the power of this volatile bird. But remember well that these Mineral spirits are in other Metals also, and are found effectual in the Mineral, from whence with more ease and lesse charges may be had: the businesse is onely herein, that you learn to know, what this Mercurial spirit, Mercurial Soul, & astral Salt is: that the one may not be taken in stead of the other, which would cause a huge error. You will finde, that the nature of the golden sulphur consisteth onely in all Metals, which are comprehended among the red, and have a fellow communion with other Minerals, by reason of the fiery tinging of spirits, but the magnetick power and its quality resteth in the white Mercurial spirit, which bindeth the Soul, and dissolveth the body, therefore the *Astrum* of *Sol* is found not onely in Gold, that with the addition of the spirit of *Mer-*

curie and the Solar Salt onely the Philosophers stone can be made, but may in like manner be prepared artificialy out of Copper and Steel, two immature Metals, both which as male and female have red tinging qualities, as well Gold it self, whither the same be taken out of one alone or out of both, being first entred into an Union. Before this Mineral in our Mothers tongue is a Mineral, called *per water*, and of broken, or digged Verdigreese, or Copper there can be made a Vitriol, in all which is found gloriously a Soul of the best Gold, and come well to passe very profitably many wayes, no Countrey clown can believe. Therefore note here, what you ought to observe, in thy thoughts, and give not over, unlesse you be come so far, that you know natures mystical conjunction and her resolution, then you will finde, what is requisite for you to know, and return thanks unto thy Creator, make use of for his glorie, and be beneficial to the needy.

This white spirit is the true Mercury of Philosophers which hath been before me, and will be after me, without which the Philosophers stone, and the great mystery cannot be made, neither *universally* nor *particularly*, much lesse a particular transmutation. And this spirit is the Key to the opening of all Metals, and their locking in again. This spirit is sociable unto all Metals, because they have their defect from his sanguinity, as you heard often. For he is that true *primum mobile*, sought of many thousands, and found none, and yet all the World is greedy of it, is sought far off, and found near at hand, he is and moveth before the eyes of all men, for if this spirit be fed with a Metalline sulphur and Salt, of these three there will be one matter made, not much unlike to the Philosophers great stone, however duely must be proceeded in, and a true process from the beginning to the end must be observed: for the corporal Salt must be dissolved into this spirit, dissolved turn'd, and brought into its *prima materia*, as the spirit himself is: then both these of one equal descent and birth by means of fire with coagulating of the spirit may be generated

ed a third time to a firm fixation, and to a pure transparent white clarified body, then after this accomplished attend to the Soul, which is dissolved, must seek for her rest again, penetrate such a pure body, unite with the same, and rise dwelling therein, that these three be permanent and abiding constantly in one body eternally clarified.

And that you may be informed, how in this manner both your dissolved seeds, as the spirit of Mercury, and the Soul of the Gold be made again fix and corporeal, note that it is done onely by the proper Salt of Sol, which in this Art is called a body. Now observe here, that you take no heterogeneous thing in stead of it. What manner of processe is here used, read my fourth Key, where the truth of it is held forth with singular examples, and proves; but you are especially to observe, (in case you do not understand that) this plain and true information, look upon the body of Gold, not as if no other benefit could be reaped of it, but onely his Soul; not so: impute no such weaknesse unto that body, but after you have drawn forth its Sulphur, there yet in it the Salt of glory, and of the triumphant victrix, without which your spermatick seed cannot be brought unto any coagulation. And even this Salt now, of which I made so long a discourse, how you ought to bring it out of its corporeal form through means of the spirit of Mercury to its *prima materia*, is afterward turn'd again into a deeply purified and exalted body.

Therefore take your Solar earth, out of which you drew your seeds, or the true Lions blood, and reduce it by reverberating to a fix'd powder, and subtile impalpable ashes, extract from thence a very subtile Salt, as bright as Ivory hereafter I will teach you in the Manuals, how the body of Sol is anatomized by the particulars, and to bring it into Sulphur, Salt, and Mercury. Then proceed unto the practical and conjunction, and have a care, that you be present therein, that at their conjunction you do not touch to the one, and too little to the other, take notice of the quantity, and observe exactly the division of the

eds, hereunto minister a certain measure, and mark  
 with Key, then proceed in the begun proceſſe, according  
 to the order of the ſeventh, eighth, ninth, and tenth Key  
 formerly I had informed you about it, go on with it  
 the appearance of the Kings honour and glory, to  
 gheſt purple garment, and pure golden piece, who is ca  
 d the Triumphant Lord and Conquerour over all his fu  
 ſts, from the Eaſt to the Weſt; which if you have attained  
 to them, return thanks to God, be fervent in praying,  
 kindfull of the poor, be a ſtudent unto ſobriety, temper  
 nce, abſtinance, and above all unto taciturnity: for it  
 e greateſt and moſt hainous ſin, to let unworthy men  
 now of it.

The augmentation of this heavenly ſtone, as alſo the fe  
 entation is needleſſe to be ſpoken of in that place, as be  
 g deſcribed in my two laſt Keyes, and held forth to the fu  
 ot doubting if God grants ſo much bleſſing, and imparte  
 his ſtone, the ſenſe of theſe two Keyes will be more co  
 ived of: for no heterogeneal things muſt be brought  
 our Metalline ſubſtance, neither at the beginning, mi  
 e, or end, but the Mercurial ſpirit and the digeſted Me  
 ne, ſpoken of in my eleventh Key.

To be further as good as I promiſed, concerning oth  
 ings, quoted in my Keyes, know ye, that no Philoſopher  
 ed wholly unto the Metal of Gold, of which I ſpo  
 gely hiſtore, and diſcloſed the true fundamentals ther  
 , and as you heard afore, the whole myſtery lieth here  
 z: in the tinging of red fiery ſpirits of Meralline Sou  
 d all what is tinged red, and is known to have a fierce  
 phur, all ſuch are kinde to the Solar Aſtrum, and wh  
 e Mercurial ſpirit is joyned with, then the proceſſe  
 ay go on *uniuſaliter* and *Particulariter*, that a tincture  
 obtained from them, whereby Metals and *vulgar Mercu*  
 n be exalted, and be ordered according to the tenor  
 e proceſſe.

Such Souls and goldiſh *Salphurs* are found moſt effect  
 Mars and Venus, as alſo in *Vitriol*, and both Venus

ed in a Mineral *Vitriol*, as in a Mineral it ſelf. Underſtand  
 is according to the diſtinct natures of *Vitriol*. For the  
 eſt, which according to my experience ſhewed it ſelf moſt  
 eſtial, herein is that, which is broken, and digged in  
 ungariæ, of a very deep degree of tincture, not very unlike  
 to a fair blue *Saphir*, having very little of humidities, and  
 other additional, or ſtrange Oars: the oftner it is diſſolved  
 and coagulated, the more is it exalted in its deep tinging  
 colour, and is beheld with great admiration.

This high graduated *Vitriol* is found crude in thoſe places,  
 here Gold, Copper, Iron, is broken and digg'd, and is  
 abundantly transported from thence into ſorraign parts, in  
 much that ſometimes there is great ſcantneſſe of it in thoſe  
 parts, and elſewhere.

Though the vulgar people can afford no better name to  
 calling it onely a *Copper-water*, however, ancient Philo  
 ſophers by reaſon of its unſpeakable vertue and dignity ex  
 all'd it, and call'd it *Vitriolum*, for that reaſon, becauſe its  
 ſpiritual Oyl containeth all the three principles of all the  
 triumphing qualities.

If you get ſuch deep graduated and well prepared Mine  
 , called *Vitriol*, then pray to God for underſtanding and  
 ſedom for your intention, and after you have calcined it,  
 it into a well coated Retort, drive it gently at firſt, then  
 reate the fire, there comes in the form of a white ſpirit of  
 iol in the manner of a horrid ſume, or winde, & cometh  
 to the Receiver as long as it hath any ſuch material in it.  
 ed note, that in this winde are inviſibly hid all the three  
 principles, and come together out of that dwelling, therefore  
 is not neceſſary, to ſeek and ſearch alwayes in precious  
 ings, becauſe by this means there is a nearer way open  
 to nature's myſteries, and is held forth to all ſuch, which  
 able to conceive of Art and wiſdom.

Now if you ſeparate and free this expell'd ſpirit well and  
 tely, *per modum diſtillationis*, from its earthly humidity,  
 in the bottom of the glaſſe you will finde the treaſure,  
 fundamentals of all the Philoſophers, and yet known to



seeds, hereunto minister a certain measure, and mark the sixth Key, then proceed in the begun proceſſe, according to the order of the seventh, eighth, ninth, and tenth Key, as formerly I had informed you about it, go on with it, till the appearance of the Kings honour and glory, to be the highest purple garment, and pure golden piece, who is called the Triumphant Lord and Conquerour over all his subjects, from the East to the West; which if you have attained unto them, return thanks to God, be fervent in praying, be mindfull of the poor, be a student unto sobriety, temperance, abstinence, and above all unto taciturnity: for it is the greatest and most hainous sin, to let unworthy men know of it.

The augmentation of this heavenly stone, as also the preparation is needlesse to be spoken of in that place, as being described in my two last Keyes, and held forth to the full, not doubting if God grants so much blessing, and imparted this stone, the sense of these two Keyes will be more conceived of: for no heterogeneal things must be brought to our Metalline substance, neither at the beginning, middle, or end, but the Mercurial spirit and the digested Medicine, spoken of in my eleventh Key.

To be further as good as I promised, concerning other things, quoted in my Keyes, know ye, that no Philosopher tied wholly unto the Metal of Gold, of which I spoke largely hitherto, and disclosed the true fundamentals thereof, and as you heard afore, the whole mystery lieth here, *viz.* in the tinging of red fiery spirits of Metalline Souls, and all what is tinged red, and is known to have a fierce sulphur, all such are kinde to the *Solar Astrum*, and when the Mercurial spirit is joyned with, then the proceeding may go on *universaliter* and *Particulariter*, that a tincture may be obtained from them, whereby Metals and *vulgar Minerals* can be exalted, and be ordered according to the tenor of the proceſſe.

Such Souls and goldish Sulphurs are found most effectually in *Mars* and *Venus*, as also in *Vitriol*, and both *Venus* and

found in a Mineral Vitriol, as in a Mineral it self. Understand this according to the distinct natures of Vitriol. For the best, which according to my experience shewed it self most effectual, herein is that, which is broken, and digged in *Hungarie*, of a very deep degree of tincture, not very unlike unto a fair blue *Saphir*, having very little of humidities, and other additionals, or strange Oars: the oftner it is dissolved and coagulated, the more is it exalted in its deep tinging colour, and is beheld with great admiration.

This high graduated *Vitriol* is found crude in those places, where Gold, Copper, Iron, is broken and digg'd, and is abundantly transported from thence into forraign parts, in much that sometimes there is great scantnesse of it in those parts, and elsewhere.

Though the vulgar people can afford no better name to it, calling it onely a *Copper-water*, however, ancient Philosophers by reason of its unspeakable vertue and dignity exalted it, and call'd it *Vitriolum*, for that reason, because its spiritual Oyl containeth all the three principles of all the triumphing qualities.

If you get such deep graduated and well prepared *Minerals*, called *Vitriol*, then pray to God for understanding and wisdom for your intention, and after you have calcined it, put it into a well coated Retort, drive it gently at first, then increase the fire, there comes in the form of a white spirit of *Vitriol* in the manner of a horrid fume, or winde, & cometh into the Receiver as long as it hath any such material in it. Bead more, that in this winde are invisibly hid all the three principles, and come together out of that dwelling, therefore it is not necessary, to seek and search alwayes in precious things, because by this means there is a nearer way open unto nature's mysteries, and is held forth to all such, which are able to conceive of Art and wisdom.

Now if you separate and free this expell'd spirit well and gently, *per modum distillationis*, from its earthly humidity, in the bottom of the glasse you will finde the treasure, the fundamentals of all the Philosophers, and yet known to

none, which is a *red Oyl*, as ponderous in weight, as every  
any Lead, or Gold may be, as thick as bloud, of a burning  
fiery quality, which is that true fluid Gold of Philosophers  
which nature drove together from the three principles  
wherein is found a spirit, soul, and body, and is that *philosophical*  
*thick Gold*, saving one, which is its dissolution, during the  
fire, and not subject to any corruptibility, else it flies  
away with body and Soul, for neither water nor earth can  
do it any hurt, because it received its first birth and begin-  
ning from a heavenly water, which in due time is poured  
down upon the earth.

In these together driven goldish waters lieth hid that true  
bird and *Eagle*, the King with his heavenly *Splendor* together  
with its clarified *Salt*, which three you finde shut up in  
this one thing and golden property, and from thence you  
will get all that, which you have need of for your inten-  
tion.

Therefore let that golden body you have obtained, which  
in dignity and vertue is exalted beyond all other Gold, in  
its due and lawfull dissolution, its due time, then the *Angel*  
of the highest will appear unto thee, and tell thee that  
it is the *Resolver* of all the mysteries in the World, receive  
it with joy and keep it safe, for its quality is more heaven-  
ly than earthly, therefore doth it heartily incline to strive  
after that, which is above, from whence it had its Original.

If you have separated this Prophet from his matter which  
remained, then you need not to undertake any further pro-  
cess, you were taught *parabolically* in my XII. Keyes. For  
even in his remaining formal substance you may finde, and  
expect from thence a pure immortal Soul, together with  
the glory of the Salt, both which are obtained by means of  
the spirit, and must be had from thence, and no impure, or  
contrary thing must be added thereunto. And it is done  
in the same manner as I told you in my *Keyes*, with the *Sol*  
and Salt of the Gold by the saturnal water, in whose place  
this spiritual Mercurial spirit might be used with better ad-  
vantage.

may be reduced into a most effectual *Vitriol*, in which  
metalline *Vitriol* afterward all the three principles, as *Mer-*  
*cury Sulphur* and *Salt* are found under one heaven, and with  
trouble pains and short time each can be taken out of it apart,  
as you shall hear, when I shall make further relation of the  
Mineral *Vitriol* which is digged in *Hungary*, of a high gra-  
de. Now if you have wit and understanding, art in-  
clined and heartily desireth to conceive of the true mean-  
ing of my *Keyes*, and of my other writings, thereby to un-  
lock the locks of Metals for our store, then you should have  
taken notice and observed, that in all these I have written  
not onely of the Metal of *Sol*, of its *Sulphur* and *Salt*, but I  
have interlined and mingled also, and made *uniformal* other  
red Metals, from whence may be had the *mystical Masterie*:  
therefore men ought to iterate often the reading of *Philoso-*  
*phick* books, then a true sense and meaning may be drawn  
from them, which without divine illumination cannot be  
either, &c.

But hoping that those, who are fully and really resolved  
to incline their hearts unto wisdom, will give more atten-  
tion thereunto, than the other madd worldlings, for whom  
these my writings were not intended: for I spoke as plainly  
as ever possibly I could, and this kindled light shall further  
be purified, so that true and sincere Novices may have a  
full light without an eclipse from their beginning to their  
ending. To which end I took these pains to disclose that,  
which all the World was silent in, and concealed it to their  
last end, and buried it in silence to their very graves.

The scope I aimed at in so doing, was not to hunt after any  
vain glory, but rather, that Gods gracious provident good-  
ness might be held forth unto posterity, that the future  
ages might become seeing, and some of the posterities eyes  
might be kept open, and be helpfull unto their needy fellow  
Artist, and make them partakers of Gods graces and gifts.  
Though my minde be mightily perplexed, when I think  
on what I have done, because I write so plainly, not know-  
ing into whose hands after my departure these my writings  
may



may come: However, I hope, let them be what they will that they will remember, and lay to heart my faithfull writings inserted in my former and these present writings, that they deal with this book, and use it so, that they may give good accompt for it to Almighty God.

Touching further the *Vitriol*, I should make mention of it in my Manuals, where I treat and write generally of Minerals: But it being such a singular Mineral, whose fellow whole nature doth not produce, besides, *Vitriol* before all others is of great affinity unto Metals, and is next kin unto them, for out of all Metals there can be made a *Vitriol*, or *Chrystal* (*Chrystal* and *Vitriol* is taken for one) therefore I would not bereave it of its own praise, and praise commendation too far off, but rather preferre it, as there is just cause, before other Minerals, and the first place, next to Metals should be given unto it; for (setting aside all Metals and Minerals) this is sufficient to make the Philosophers stone of it, which no other in the World can do the like though some *particulariter* are a help to further that work and Antimony alone is a sufficient Master hereunto, as its due place more shall be spoken of. However, none is thus much dignified in its worthinesse, that the said Philosophick stone could be made of it as this *Vitriol* is. Therefore ancient Philosophers have concealed this Mineral as much as ever they could, and would not reveal the same to their own Children, that they should not divulge it in the World, but be kept secret, though they published, that such preparation is made out of one thing, and out of one body, which hath the nature of *Sol* and *Lune*, and containeth also the Mercury, wherein they said true enough, because it is so. But here I must admonish you, that you may turn this argument, and settle your thoughts wholly upon Metalline *Vitriols*, because I intrusted you, that out of *Venus* and *Mars* there can be made an excellent *Vitriol*, where in are found the three principles for the generation of the stone, but you must further note also, that nevertheless these three Metals, as *Spiritus*, *anima*, *corpus* are buried and

Observe onely this difference, that the Salt must be drawn forth from the Mercurial body, as it hapned unto the Soul, with the spirit of Mercury; whereas on the other side the Salt of Gold must not be drawn forth with the saturnal water, because it is too weak for the body of Gold, but with a water, which hath been expressed in the description of *particulars*.

This distinction must be exactly observ'd, being of great concernment, because the Salt of *Vitriol* is not so strongly guarded, and is not in so fix'd a body, as the Gold is, but is still an open body, which saw no coagulation as yet, nor passed it through any melting fire, therefore that body never came as yet to any compactnesse, there is room left for its own spirit to enter into, can embrace, and unite with its like, and a snow white extraction of Salt may be had, whereas on the other side a sharper matter must penetrate Gold, as you shall hear, when I shall speak more of it in its due place.

Behold now, my friend, whatsoever thou art, what minde I bare towards thee, and how I am affected unto thee in my heart, the like I never durst look for from thee. Consider it well, how sincerely and faithfully I disclose unto thee all the locks and bonds, whereby the whole Philosophick wisdom is shut up, which hitherto never entred any more thoughts, much lesse that ever it was practised, or discovered; and nothing caused me to do it, but onely Gods infinite mercy, my good will and love toward my Neighbour, which my Predecessors have not done so compleatly, and was put off unto me to do it.

Having thus separated your three Mineral bodies, and ordered them into certain divisions, and put away the dregs, wherein they lye hid, then look to it, that you neglect none of it, by the diminishing of the quantity, which would prove a great fault to your work, and keep each in its own and due quantity, otherwise in your work you cannot come to a happy end.

This is the chiefe which so many have missed, and have writ-

written great volumes about it: for all what cometh from our Philosophick Gold, and hath divided it self into three parts, the same must be brought into one, without any losse and diminution, which is to enter into a new form again, and become a meliorated substance, & nothing of it must be done away, but onely the *feces terra* in which the glorious Salt had its dwelling. Therefore do that I told you of, & joyn the spirit with the body, bring the body also into a spirit, dissolve & exalt it into the highest spiritual power, in that dissolutio the body turns to a spirit, & the spirit with the body uniteth and joyneth into one substance, that after the exchanging of all manner of colours, there cometh a white body like snow, transcending all whitenesses. This is the greatest mystery of this world, about which among the learned and supposed wits, such disputings in the world have been, that a palpable thing, and a visible one could be reduced into its *prima materia*, and out of that may be made again a new clarified and better substance, by the bountifull nature leading the way thereunto.

Thus you have made and brought into the world the *Queen of Honour*, and the first born daughter of Philosophers, which after her due perfection is called the white *Elixir*, of which great volumes are extant. Having brought your work thus far, then you have deserved to be received into the *Thoba* of Philosophers, and you get more Art, wisdom, and understanding than all Sophisters, which prate much of these mysticall things, and yet know not the least thing of it. Therefore it is just that you should be preferred before them, and let them sit below thee in shame and disgrace, and in their darknesse of mis-understanding, so long as all nature doth enlighten them also.

That you may bring and lead that new Philosophick Creature by the means nature afforded, unto the highest perfection, after which your heart with all her endeavours doth strive, then remember that neither man nor beast without a living Soul can neither stir nor move: and as man here in this life, through temporal death loseth his Soul,

offering

fering the same again unto the Almighty God, from whom he had it first, into his mercy and merits of *Jesus Christ*, here after the departure of the Soul the dwelling, as the body of it, is left quite dead, which is buried in the ground, here it rotteth, and must return unto dust and ashes, being duly stipend, which the fall of our first parents in Paradise we deserved, and from them, as by an inheritance is fall'n upon us: after which putrefaction there are raised again on the great day new and clarified bodies, and the departed Soul taketh her dwelling up again in that new body; after that, there is no more parting of body nor spirit, nor soul: but because the Soul finding a clarified body, then with the body she maketh an everlasting Union, which neither Death nor death can destroy and disjoyn any more, nor bring it into any corruption, but from henceforth into all eternity we are and shall be like unto the best Creatures of God, which before our mortality and departure of the spirit, of the soul and the body could never be, God help and grant unto us all a blessed resurrection. *Amen.*

This high and mighty example having its foundation, not in humane thoughts, wit, or pride, or in an ungrounded reasoning, but in the great *Creator's* true word, which he hath revealed unto us through his servant and holy Prophet *Moses*, doth inform you, what you ought to do further with your new begotten Creature, that you may get a perfect work without any defect, to the praise of the Highest, the Father of lights and mercy, from whom we receive all perfect gifts which he graciously bestoweth on his Children, for which we are not able to return sufficient thanks unto him.

Now if you will proceed well in your work, then joyn the new body with his Soul, which you formerly drew from, that the compound in its vertue be compleat, and there be apparent in the end a *plusquam perfection* of it: then is begotten the *Red King* of all glorie in a fiery substance, and highly clarified body, exalted above all powers upon earth, from thence ariseth the golden fountain, he that

that thinketh of it is renewed in all his Members, and there is ris'd wholly a new life: for the which God be praised for ever more.

The augmentation of this huge treasure together with the fermentation thereof, for the transmutation of Metals doublelesse you have taken notice of exactly afore, where I wrote of Gold how it must be handled, and what direction I have given you, thereunto, the same you must observe; for there is all one processe, from the middle to the end, the beginning onely asketh alteration, by reason of the two distinct matters: for the which God be praised whom we beseech, to give us his grace and blessing, that we may make good use of this treasure, and after this life we may enter into the heavenly Kingdom.

The love to my Neighbour hath moved me to write of these things, which in my long experience I found to be true, following the steps of bountifull nature, which made me a Sooth-sayer in natural things, and I am assured, that if these my writings are made publick after my death, and my other books shiring in the same fortune, that they must undergo many censures. For some will extreemly condemn me, delivering me unto Satan, because I have written so plainly: Others there will be, which will quite overthrow my writings, crying out to be Lies, Superstition, and Diabolical works, the like censure other illuminated men before me have undergone, which they feel to this day; for men are so incredulous in these points, that so mighty an operation should be found against all manner of infirmities, besides the transmutation of Metals in so despicable a matter, (over which the *Iron Man* with his espoused Wife *Venus* together with the deep glittering *Sol*, is, and must have the predominancie) and with incredible profit it should by Art be brought to such perfection. The Art being great, and the matter so contemptible, it procureth the more doubt and unbelief: these unbelieving men I let understand one by this notable example, whereby the eyes of those, that are going unto *Emaus*, shall be opened, and thereby

tell thee really for the highest truth, that you may distill our Gold, naturally driven together, in a short way, turning it to its *prima materia*, and is done thus: take the own Mineral Spirit, in which our *Mercury*, *Sulphur*, and is shut up, containing that Philosophick mystical Gold, or that *guttatum* upon white calcined tartar, these two contrary qualified matters will be tiffing, let them stay together till their contention and strife be ended, and our Gold be it self invisible in the vegetable *Salt acre*, or in the belly of tartar: lute a Helmet to it, distil it at first gently in *leo*, then increase your fire, then *Hermes* his volatile will fly away from our Gold in that *sublimation*, and sit upon the highest pinnacles of the Temple, looking about which way to betake himself, but soon is catch'd in the *Receiver*, which must be pure and very dry: when you see his flight is but slow, then take the glasse out of the *Receiver*, set it in ashes, increase your fire, then will the fly come nimble, keep that fire so long till all is come over; and her brother the *Red Dragon*, hiding his rednesse under a whitish colour in a whitish fume, will begin to follow after his flying brother. Then cease with the fire, the drops being fall'n from the Helmet, take it off, that which you see in the *Receiver*, you are to keep as a treasure of mysteries. In this manner you have gotten wisdom, understanding, and skill, the fundamentals also, and desires of Philosophers: by this short witty proof you learn and get that knowledge, how this water may be sought after, found, and brewed on, and is not to be esteemed a common water, but is a real infallible *heavenly water*, of which at the beginning I have written, and repeated the same the oftner; which in a spiritual manner from the *heavens power* is poured down upon earth, beginneth and accomplisheth the generation of all Metals, for that reason the ancient Philosophers call'd this water *Mercury*, but I call it the *Spirit of Mercury*.

Now if you proceed right in this work, and you know what food and what drink to give to this bird, *viz.* Sulphur and

and Salt of Metal, then you may attain unto the end of great work, which is almost like unto the Philosophers great work, and you may get profit infinitely *particular* many wayes; you must note, that this is not the true Philosophick dissolution, but onely one, which *particular* performeth strange matters, and is a *speculum*, in which Mercury, our *Sol*, and our *Lune* is seen bleaking, which is present confuting of unbelieving *Thomasses*, discovereth the blindness of ignorant men. The dissolution of three *principles* I have described unto you formerly, which is of a slower pace, requiring time and patience, and exact attention to make, or bring *three* into *one*, which is done in it self *per se*, without mixing of any heterogeneous matter, onely that which lyeth hid in it, must do it. For the Fountain of salvation is the illumination of the *Sol* and the Salt of the clarified body, are all in that one thing existent from *one*, *two*, or *three*, which must be brought and reduced to *one*, which is the golden vertue of all Metals, exalted above all powers, together with the *Eagle* and white body, which are no where together, but onely in this one found, and in that which is next kin unto it, which knowing Philosophers alwayes held in great esteem, but ignorant and blinde men despised and disgraced the same. But they whose eyes are once opened, love to stick unto truth, contrary to hide the matter from wicked men, and study day and night how the ignorant might be kept from it. Thus I close this third part.

And before I begin the fourth part, concerning *Particular*, I must needs speak something of the Philosophers *Vitriol*, *Sulphur*, and *Magnet*.

My friend, you must note, that this description I make now of the essence of *Vitriol* resteth onely upon my made, the victorious triumph of the highest wisdom conferred by inheritance from the most ancient Philosophers unto me, and comes now unto thee, wherein experimentalists it's found, that there is a subterranean *Mineral Salt*, called *Vitriol*, which for dying of Cloaths, and many other uses

knowledge that I have written no untruth, but disclosed a truth very plainly. And note, that the ancient Philosophers endeavoured to describe the preparation of the *Wise* under a notion of distilling of wine and the spirit thereof, which in their work are almost like one to another. For 1. they taught out of the best wine to make a *Wise*, without any strange phlegme, which to this day among vulgar Artists must be, and is called the right and mystical spirit of *Wise*, whereas it may soon be proved, that this supposed spirit of wine containeth much invisible humidity, or phlegme, in an insensible manner, which is nothing else, but its vegetable Mercury: for the fiery spirit of wine is the true fire and soul of the wine. Every Sulphur containeth secretly its original and principal Mercury: Vegetables in their kinde, the Animals in their kinde, and Minerals also after their kinde. - 2. They taught how the spirit of wine must be separated in two distinct parts, onely this spirit of wine be poured upon white calcined earth, and be drawn over in a gentle distillation. In this distillation is separated the secret and true spirit of wine from his Vegetable Mercury, as I faithfully informed you in my Manuals. From the remaining earth they taught a *Wise* to be drawn, to be added to the rectified spirit, whereby it is fortified and strengthened in his substance, and at last the Philosopher stone should be generated! It is mightily against Gods ordinance, that a Vegetable should produce an Animal, or an Animal produce a Mineral. By way of example, the practice part is held forth under the notion of this preparation. Now as they taught of the *Wise*, so in the same manner also through a short way our Gold can be prepared, (not the usual and common Gold) and may be dissolved, divided, separated, and brought into its first principle.

But you must note, that this dissolution and separation was never described plainly by any of the ancient Philosophers which lived before me, and knew the *Magisterium*, but by I do it, the love to my Neighbour hath moved me there.

thereunto, which I hear from the Center of my heart to those, which overcome this mystery without falshood, mingling vices with a faithfull heart, in a sincere knowledge and real piety. In the first place be inform'd, our Gold (so much spoken of hitherto) must never be taken for such Gold by any of our Disciples, which hath been melted, and fully digested by nature, for herein such error is committed, that men dilapidate all what they have and loose both the beginning and end of all their work. Although not onely from Gold, but from other Metals this *Ctenodium*, and Jewel may be had, in the preparation of it, *particulariter* much profit and advantage may be gotten in that, which concerneth mans health, as hath been formerly told; however, without the spirit of Mercury *universal* of the World to be gotten meerly from the body of *Sol*, is impossible, and will be impossible, unless the Creatour of all things produce another ordinance, to change and alter his Creature after his own will. But as that is impossible, so it is impossible also, to deal against Gods Creature in that kinde, as to finde out that wholesom profit, which to your longing desire you expect. You may believe it for a truth, as Christ himself is, that the Philosopher's stone would not be so strange, rare, and unknown a thing, it would be common to Kings and Potentates, if God would permit to be made of Gold alone, and the three Jewels of infinite fixed verrues hid therein, could be gotten out of it!

My intent is not in this present Treatise to use any perplexity in writing; those that are not quite blinde, and have their eyes open, have enough already to attain unto real knowledge, and command both his minde and hands, not to passe by the weightiest, and esteem high things that are unworthy, and to fall with the blinde into the pit, made for them. Those that are real in their desire for to attain unto art and wisdom, and intend to propagate the same without sophistication, and desire in reality to glorie in that honourable truth, you may shew a real proof of it in this manner.

cannot well possibly be without it, for it carrieth and eateth through, by reason of its sharpnesse, which is distinct from other Salts, in respect of their qualities: for the *Mineral* of this Salt is strange, of a very hard and fiery quality, as apparent in its spirit, and containeth a twofold spirit, which is *miraculum nature*, which is not found the like in other Salts; and this Salt is a *phosphorit* among other Salts, it is white and red, even when you will have it, it hath an extraordinary medicinal quality performing things in an incredible manner. This Salt containeth a combustible *Sulphur*, which is not in other Salts. Therefore in Metalline affairs touching their transmutation, it performeth more than others, because it helpeth not onely to open some, but helpeth the generation of others, by reason of its *innate* heat. When Vitriol is separated by means of fire, then its spirit at first comes in a white form, after that there comes from its earth a spirit of a red condition, staying in the earth, the Salt being united with its expell'd Mercury and Sulphur, can sharpen them: the remainder that stayeth behinde, is a dead earth, of no use. Let this suffice for your learning, and consider what the Creator holds forth unto thee, in nature by the way how kindled *ternarie*: for as you finde in Vitriols body three distinct things, as Spirit, Oyl, and Salt, even so you may expect from its own spirit again (which without the distilling of its Oyl, is driven from its matter) three distinct things, even as you did formerly from the body of Vitriol, which deserveth very well the name of *Speculum sapientie*, held forth purposely to man to view himself. For when you can separate this spirit of Vitriol as it ought, then that spirit divides again unto you three *principles*, out of which onely, without any other addition, since the beginning of the world the Philosophers stone hath been made: from that you have to expect again a spirit of a white form, an Oyl of a red quality, after these two a Christalline Salt, these three being duly joyned in their perfection, generate no lesse than the Philosophers great stone: for that white spirit is meerly

merely the Philosophers Mercury, the red Oyl is the Spirit and the Salt is that true Magnetick body, as I told you formerly. As from the spirit of Vitriol is brought to light red and white tincture, so from its Oyl there is made the other tincture, and in the Center they are much distinct and differ, though they dwell in one body, possessing one load it matters not, for the will of the Creator was so, to hide that mystery from unworthy men: observe and consider well, if so be you intend to be a true follower of Philosophers: In this knowledge lyeth hid an irreparable error, worldly wits cannot conceive of it, the spirit of Vitriol, and the remaining Oyl should be of great distinction in the vertue. Touching their properties the spirit being well dissolved, and brought into its true principles, Gold and Silver onely can be made by it, and of its Oyl onely Copper, which will be apparent in a proof made. The condition of the spirit of Vitriol, and its remaining Oyl is this, that where there is Copper and Iron, Solar seed commonly is not far from it, and again where there is seed of Gold at hand, Copper and Iron is not far from it, by reason of its attractive Magnetick quality and love, which they, as ringing spirits in a visible manner continually bear one to another. Therefore Venus and Mars are penetrated & tinged with the superabounding tincture of Gold, and in them there is found much more the effect of the red tincture, than in Gold it self, as I made further relation of it in my other books, unto which there belong also the Mineral of Vitriol, which goeth beyond these many degrees, because its spirit is meer Gold and rubred crude indigested tincture, and in very truth (as God himself is) is indeed not found otherwise.

But this spirit, as you heard, must be divided into certain distinct parts, as into a spirit, soul, and body, the spirit is the Philosophick water, which though visibly parted sunder, yet can never be separated radically, (because their unavoidable affinity they bear, and have one to another) as it appeareth plainly, when afterward they

joined, the one in their mixture embraceth the other, even as a Magnet draweth Iron, but in a meliorated essence, better than they had before their dissolution. This is the beginning, middle, and end of the total Philosophick wisdom, affording riches and health, and a long life; it may never be said, and really proved, that this spirit is the essence of Vitriol, because this Spirit and Oyl do differ so much, and were never united radically, because the Oyl cometh after the spirit, each can be received apart; This spirit may rather and more fitly be called an essence, sulphur, and substance of Gold, and it is so, though he lyeth lying in Vitriol as a spirit.

This golden water, or spirit drawn from Vitriol, contains in it sulphur and Magnet, its sulphur is the *anima*, an indissoluble fire, the Magnet is its own Salt, which in the conjunction attracteth its Sulphur and Mercury, uniteth with the same, and are inseparable Companions. First in gentle heat is dissolved the undigested Mercurial spirit, this is further extracted, after a Magnetick quality, the *obscure anima*, in that earth sticketh the Salt, which is extracted also in a Magnetick way by the Mercurial spirit, till the one is a Magnet unto the other, bearing a Magnetick love one to another, as such things, where the last cometh together with the *medium* is drawn forth by the first, and thereby generated, and thus take their beginning. In the separation and dissolution the spirit, or Mercury is the Magnet, shewing its Magnetick vertue toward the sulphur and Soul, which he *quasi Magnes* attracteth, this spirit *in modum distillationis* being absolved and freed, sheweth again its Magnetick power toward the salt, which he attracteth from the dead earth; after the spirit is separated from it, the Salt appeareth in its purity: if that proesse be further followed, and after a true order and measure the conjunction be undertaken, and the Spirit and Salt be fetched together into the Philosophick furnace, then it appears plainly, how the heavenly spirit striveth in a Magnetick way toward its own Salt, it dissolveth the same within XL. days,



dayes, bringeth it to an uniform water with it self, even the Salt hath been before its coagulation. In that dissolution and dissolution appeareth the hugest blacknesse and *Eclipse*, and darknesse of the earth, that ever was seen. But in the exchange thereof a bright glittering whitenesse appearing, then the case is altered, and the dissolved fluid waterish Salt turns into a Magnet; for that dissolution it layeth hold on its own spirit, which is the spirit of Mercury, attracteth the same powerfully like a Magnet, hiding it under a form of a dry clear body, bringing the same by way of uniting into a deep coagulation a firm fixednesse by means of a continued fire, and the certain degrees thereof.

The King with the white Crown being thus generated and by exiccation of all humidities being brought to a fixed state, then is it nothing else, but earth and water, though the other Elements be hid therein insensibly; however both these keep the predominance, though the spirit is bound to earth, and can never be seen in a watery form, and the double new born body abideth still in its Magnetick quality; for as soon as his departed Soul is restored after white fixation, then like a Magnet he attracteth the same again, uniteth with it, then are they exalted to their highest tincture and *rubedo*, with a bright transparentnesse and clarity. Thus in brief you have a short relation of Vitriol, Sulphur, and Magnet. Pray to God for grace, that you may conceive aright of it, put it then to good use, and be merciful full of the poor and needy.

At the closing I annex this briefly, to hold forth to you a natural proof, that you presently sling and throw down the *Sophister*, and take his Scepter from him. Note that from all Metals, especially from *Mars* and *Venus*, which are very hard and almost fixed Metals, of each apart can be made a *Vitriol*; this is the reduction of a Metal into a Mineral: for Minerals grow to Metals, and Metals were at first Minerals, and so Minerals are *proxima materia* of Metals, but not *prima*: from these vitriol may be made, other red

, namely a spirit is drawn from them by the vertue of

this spirit being driven over, then there is again a reduction of a Mineral into its spiritual essence, and each in its reduction keepeth a Metalline property: but the spirit is not the *prima materia*. Who is now so grosse and absurd, that should not be able to conceive further, but believe, that by these reductions from one to the other there be a way to *prima materia*, and at last to the seed it self, both of Metals and Minerals: though there be no way to destroy Metals, because their seed in the Minerals is bound openly fixed.

O good God, what do these ignorant men think! is not this a very easie, and Childrens like labour? the one begets the other, and the one cometh from the other, is there not seed bak'd of Corn, upon distinct works? But the World is blinde and will be so to the end of it: Thus much at this time, and commit thee to the protection of the Highest.

End of the third Part.

THE  
FOURTH PART  
OF  
BASILIVS VALENTINVS  
His last  
TESTAMENT,

*the Manuals wherein he treateth, how Me-  
tals and fitting Minerals may Particu-  
lariter be brought to their highest  
preparation.*



L O N D O N,  
Printed *Anno Domini*, MDC LVI.



(151)

T H E  
FOURTH PART,  
OF

particulars from the seven Metals, how they  
may be prepared with profit.

First of the Sulphur of *Sol*, whereby *Lune* is  
tinged into good Gold.

**T**Ake of pure Gold, which is three times cast  
through *Antimony*, and of well purged  
*Mercury vive*, being prest through leather,  
six parts, make of it an *Amalgame*, to the  
quantity of this *Amalgame* grinde twice as  
much of common Sulphur, let it evaporate  
in a broad pan in a gentle heat under a Muffle, stirring it  
well with an Iron hook, let the fire be moderate, y<sup>e</sup> the mat-  
ter do not melt together, this Gold calx must be brought to  
the colour of a Mary-gold flower, then is it right; then take  
one part of Salpeter, one part of Salarmonic, half a part of  
ground pebbles, draw a water from it. Note, this water  
must be drawn warily and exactly: To draw it after the  
common way will not do it: he that is used to Chymick pre-  
parations, knows what he hath to do; And note, you must  
have a strong stone Retort, which must be coated, to hold  
the spirits closely: its upper part must have a pipe, upward  
of half a spans length, its wideness must bear two fingers  
breadth, it must be set first in a distilling furnace, which  
must be open above, that the upper pipe may stand out fi-  
rmly, apply a large receiver, lute it well: let your fire be  
gentle, then increase it that the Retort look glowing hot:  
put

put a spoonfull of this ground matter in at the pipe, close the pipe suddenly with a wet clout, the spirits come rushing into the receiver: these spirits being settled, then carry another spoon-full: in this manner you proceed till you have distilled all. At last give time to the spirits to be settled, to turn into water: this water is a hellish dissolving strong one, which dissolveth instantly prepared Gold calx and laminated Gold, into a thick solution, of which I made mention above in the third part. This is that water, which is mentioned in my second Key, which dissolveth not Ounces of Gold, but bringeth it to a volatility, carrying it over the helmet, whose *anima* may afterward be drawn from its own body.

Note, the spirit of common Salt effecteth the same, drawn in that manner, which I shall speak of afterward. Three parts of this Salt-spirit be taken, and one part of *spiritus nitri*, it is stronger than Salarmonick water: and is better because it is not so corrosive, dissolveth Gold the sooner, carrieth it over the helmet, maketh it volatile and fit to part with its soul; you have your choice to use which you think best, and may easier be prepared, thus: Take one part of the prepared Gold calx, and three parts of the water, which you make choice of, put it into a body, lute a helmet to it, let it in warm ashes, let it dissolve, that which is not dissolved, pour three times as much water upon, that all dissolved: let it cool, separate the *feces*, put the solution into a body, lute a helmet to it, let it stand in a gentle heat day and night to *Balneo Maria*, if more *feces* be settled, separate them, digest them again in the Balmy nine dayes and nights, then abstract the water gently to a *spissitude*, like unto an Oyl in the bottom; this abstracted water must be poured on that *spissitude*: this must be iterated often, that it grow weary and weak: remember you lute well at all times. To the oleity on the bottom pour fresh water, which was not yet used, digest day and night firmly closed, then set it in a sand Capel, distil the water from it to a thicknesse: make the abstracted water warm, put it into a body, lute it,

abstract it, iterate this work, and make all the Gold come over the helmet.

Note, at the next drawing always the fire must have one degree more: the Gold being come over into the water, abstract the water gently from it in the Balmy to the oleity, set the glasse into a cold place, there will shoot transparent Crystals, these are the vitriol of Gold, pour the water from it, distil it again unto an oleity, set it by for shooting, more Crystals will shoot, iterate it as long as any do shoot. dissolve these Crystals in distilled water, put to it of purged Mercury three times as much, shake it about, many colours will appear, an *Amalgame* falls to the ground, the water cleareth up, evaporate the *Amalgame* gently under a *massif*, stirring it still, with a wyar, at last you get a purple coloured powder, scarlet like, it dissolveth in Vinegar into a blood-rednesse. Extract its *anima* with prepared spirit of wine, mixed with the spirit of common Salt, carried together into a *sweetnesse*; This tincture of Sol is like a transparent *Rubie*, leaving a white body behinde.

Note, without information you cannot attain unto the spirit of Salt, if it be not sweet, it hath no extractive power; to the attaining hereof, observe these following manuis: take good spirit of Salt, dephlegmed exactly, driven forth, in that manner, as you shall hear anon.

Take one part of it, add half a part to it of the best spirit of wine, which must not have any phlegme, but must be a meer Sulphur of wine, and must be prepared in that manner, as I shall tell you anon: lute a helmet to it, draw it over strongly, leave nothing behinde; to the abstracted put more spirit of wine, draw it over, somewhat stronger than you did the first time, weigh it, put a third time more to it, draw it over again, well luted, putrifie this for half a month, or so long as it be sweet, and it is done in Balmy very gently: thus the spirit of Wine and Salt is prepared, lost its corrosivity, and is fit for extracting.

Take the Ruby-red prepared Gold powder, put of this prepared spirit of Salt and Wine, so much that it stand two fingers

fingers breadth over it, set it in a gentle heat, the spirit will be red ting'd, this red spirit must be canted off, pour new spirit on that, which remained on the bottom, settled into a gentle heat, let it be tinged deeply, then canted off, this work must be iterated, that the body of Sol remain on the bottom like *calx viva*, which keep, for there it sticketh yet more of the Salt of Gold, which is effectual in wayes of Medicine, as shall be showed anon.

Those ting'd spirits put together, abstract them gently in *Balneo*, there will be left a red subtile powder in the bottom, which is the true tinctur *animated*, or Sulphur of Gold, dulcific it with distill'd rain water, it will be very subtile, tender, and fair. Take this extracted Sulphur of Sol, as you were taught, and as much of Sulphur of *Mars*, as you shall hear anon, when I treat of *Mars*: grinde them together, put it in a pure glasse, pour on it so much of spirit of *Mercury*, let it stand over it two fingers breadth, that the matter in it may be dissolved, see to it that all dissolve into a Ruby-like Gold-water, joyntly drive it over, then is it one, and were at first of one stem, keep it well, that nothing of it evaporate, put it to separated *silver calx*, being precipitated with pure Salt, and afterward well edulcorated, and dried, fix it together in a fiery fixation, that it sublime no more: then take it forth and melt it in a wind-oven, let it stream well, then you have united Bride and Bridegroom, and you brought them unto Gold of a high degree: Be thankfull to God for it as long as you live.

I should give further direction, how this extracted Soul of Sol should be further proceeded in, and to make it potable, which ministreth great strength, and continued health unto man. But it belonging unto Medicinals, I delay it to that place, where further mention shall be made of.

At this present I will speak onely how the white Solar body shall further be anatomized, and that by Art its *Mercurie* current, and its Salt may be obtained. The procelle of it is thus:

Take

Take the white body of Sol, from which you have drawn *anima*, reverberate it gently for half an hour, let it be corporeal, then pour on it well rectified hony-water, which is corrosive, extract its Salt in a gentle heat, it is done in ten dayes space, the Salt being all extracted, abstract the water from it in *Balneo*, edulcorate the Salt with sweet distilleds, with common distilled water, clarify it with spirit of wine, then you have *Sal auri*, of which you shall use more in its due place, of the good qualities it hath by way of Medicine upon man. On the remaining matter pour spirit of *Tartar*, of which in another place, because it is longth unto Medicinals: digest these for a moneth together, drive it through a glasse, Retort into cold water, then you have quick Mercury of Sol, many strive to get it, but in vain.

There is one mystery more in Nature, that the white Solar body having once lost its *anima*, may be ting'd again, and brought to be pure Gold, which mystery is revealed to very few: I shall give a hint of it, that you may not grumble at me to have concealed any point in the work.

I hope you have considered and taken to heart, what I have entrusted you withall about the universal stone of Philosophers in my third part, namely how it resteth meerly upon the white spirit of Vitriol, and how that all three principles are found onely in this spirit, and how you are to proceed in, and to bring each into its certain state and order.

Take the Philosophick Sulphur, which in order is the second principle, and is extracted with the spirit of *Mercury*, pour it in the white body of the King, digest it for a month in a gentle *Balmy*, then fix it in ashes, and at last in sand, that the brown powder may appear, then melt it with a fluxing powder made of *Saturn*, then will it be malleable and fair Gold, as it was formerly, in colour and vertue nothing defective.

But note, the Salt must not be taken from the Solar body, of which I made mention formerly, in a repetition of the

the xii. Key, where you may read of. There may be prepared yet in another manner a transparent Vitriol, & Gold in the following manner.

Take good *Aqua Regis* made with *Sal armoniac*, 1. pound *id est*, dissolve four ounces of *Salmiac* in *Aquafort*, then have a strong *Aqua Regis*, distil and rectifie it often on the helmet, let no feces stay behinde, let all ascend transparent. Then take thinly beaten Gold rolls, cast them merely through *Antimoine*, put them into a body, pour on *Aqua Regis*, let it dissolve as much as it will, or as you can dissolve in it: having dissolved all the Gold, pour into for *Oyl of Tartar*, or Salt of *Tartar* dissolved in fountain water, it begins to tiff, having done tiffing, then pour in again the *Oyl*, do it so long that all the dissolved Gold be fallen to the bottom, and nothing more of it precipitate, & the *Aqua Regis* clear up. This being done, then cant off the *Aqua Regis* from the Gold calx, edulcorate it with common water, eight, ten, or twelve times: the Gold calx being watered, cant off that water, and dry the Gold calx in the fire, where the Sun doth not shine, do it not over a fire, for as soon as it feelth the least heat it kindleth, and great damage is done, for it would fly away forcibly, that no man could stay it. This powder being ready also, then take strong *Vinegar*, pour it upon, boyl it continually over the fire in a good quantity of *Vinegar*, still stirring it, that it may not stick unto the bottom, for xxiv. hours together, then the fulminating quality is taken from it: be careful you do not endanger your self: cant off that *Vinegar*, edulcorate the powder, and dry it. This powder may be driven *per alembicum* without any corrosive, bloud-red, transparent, and fair, which is strange, and unith willingly with the spirit of wine, and by means of coagulation may be brought to a *Solar* body.

Do not speak much of it to the vulgar: if you receive any benefit by and from my plain and open information, be thus minded, to keep these mysteries secret still to thy dying day, and make no shew of it, else thou art naked and lyest

open to the Devils temptations in all thy wayes: before pray give attention to what I shall tell thee, for I impart unto thee this *Arcanum* also, and entrust thee with thy conscience with it.

Take good spirit of wine being brought to the highest degree, let fall into it some drops of spirit of Tartar, then thy Gold powder, put to it three times as much of the finest and subtilest common flowers of sulphur, grinde these together, set it on a flat pan under a muffle, give to it a little fire, let the Gold powder be in a glowing heat, put thus glowing into the spirit of wine, cant off the spirit of wine, dry the powder against a heat, it will be porous. Having dried, then add to it again three parts of *flores sulphuris*, let them evaporate under a muffle, Neal the remaining powder in a strong heat, and put it in spirit of wine: repeat this work six times, at last this Gold powder will be soft and porous as firm butter, dry it gently, because it melteth easily. Then take a coated body, which in its lower part hath a pipe, lute a helmet to it, apply a receiver, set it freely in a strong sand Capel, let your first fire be gentle, then increase it, let the body be almost in a glowing heat, then put in the softened well dried Gold powder, being made warm, behinde at the hollow pipe, put it in nimbly, there come instantly red drops into the helmet, keep the fire in this degree so long, till nothing more ascenderth, and no more drops fall into the Receiver. Note, in the Receiver there must be of the best spirit of wine, into which the drops of Gold are to fall.

Then take this spirit of wine, into which the Gold drops are fallen, put it in a pellican, seal it *Hermetice*, circulate it for a month, it turneth then to a bloud-red stone, which melteth in the fire like Wax, beat it small, grinde among *Lunar calx*, melt them together in a strong pot, being well cooled, put it in *aquafort*, there precipitateth a black powder, melt it, then you finde much good Gold, as the Gold powder and the spirit of wine together with the *royalty*, as the added *Lunar calx* did weigh, but one moyety

ty of the *Lunar calx* is not ting'd, the other is as good as was to be used. If you hit this rightly, then be thankfull to God: if not, do not blame me, I could not make plainier unto thee.

Now if you will make this Vitriol, then take the powder formerly made, boyled in Vinegar, pour on it good quantity of common Salt, mingled with Salpeter water, and the spirit of Salt of *Niter*, this Salpeter water is made, as *Tartari* is made with Salpeter; Gold is dissolved in *water*: which being done, then abstract the water to a thicknesse, set it in a Cellar, then there shooteth a pure Vitriol of *Sol*, the water which stayeth with the Vitriol may be caught off, distill it again to a *spissitude*, set it in the Cellar, more of the Vitriols will shoot, iterate this work as long as any Vitriol shooteth. If you are minded to make the Philosophers stone out of *Solar Vitriol*, as some Philosophick men endeavor in that way, then be first acquainted and ask counsel of thy purse, and prepare ten, or twelve pound of this *Vitriol*, then you may perform the work as well, and the *Hungarian Vitriol*, and others digged out of Mines will permit thee to do it. You may extract from this Vitriol also its Sulphur and Salt, with spirit of wine which being all casie work, it is needlesse to describe it.

Now followeth the Particular of Lune, and of the extraction of its Sulphur and Salt.

Take of *calx vive*, and common Salt, ana, neale them together in a Wind-oven, then extract the Salt powder from the *calx* with warm water, coagulate it again, put on an equal quantity of new *calx*, neale it, extract the Salt from it, iterate it three times, then is the Salt prepared.

Then take the prepared *Lunar calx*, stratifie the *calx* with the prepared Salt in a glasse Viol, pour strong water on it, made of equal quantities of *Vitriol* and *Salpeter*, abstract the

force from it, iterated a third time, at last drive it strongly, let the matter well melt in the glasse, then take forth, your *Lune* is transparent and blewish, like unto an *a mariae*. Having brought *Lune* thus far, then pour on strong distilled Vinegar, set it in a warm place, the Vinegar is ting'd with a transparent blue, like a *Saphir*, and abstract the tincture of *Lune*, being separated from the Salt, which comes from *Lune* goeth again into the Vinegar, which must be done by *edulcoration*, then you will finde the Sulphur of *Lune* fair and clear. Take one part of this Sulphur of *Lune*, one half part of the extracted Sulphur of *Sol*, six parts of the spirit of *Mercurie*, joyn all these in a body, lute it well, set it in a gentle heat, in digestion, that the liquor will turn to a red brown colour; having all driven under the helmet, and nothing stand in the bottom, then pour it on the matter remaining of the silver you drew the Sulphur from, lute it well, set it in ashes for to coagulate, and to fix it xl. dayes and nights, or when you see the *Lune* body be quite dry, brown, and nothing of it doth any more rise, or fume, then melt it quickly with a sudden fire before the blast, cast it forth, then you transmit the whole substance of Silver into the best most malleable Gold.

Of this particular of Silver, I have made mention in another place, namely in the repetition of my 12<sup>th</sup> Keys, where I wrote that the spirit of Salt also can destroy *Lune*, so that potable *Lune* can be made of it: Of which potable *Lune* in the last part mention shall be made of. You must note, that it must be proceeded with *Lune*, and a more exact anatomy must be made upon *Lune*, thus:

When you perceive that the Sulphur of *Lune* is wholly extracted, and the Vinegar takes no more tincture from her, and the Vinegar doth taste any more of Salt, then dry the remaining *calx* of Silver, put it into a glasse, pour on it the *rose* Honey water, as you did to the Gold, yet it must be done, and without any feces, set it in a warmth, for four, or five dayes, extract *Lune's Salt*, which you may perceive, when

when the water groweth white. The Salt being all out, then abstract the Honey water, *edulcorate* the corrosive by distilling, and clarify the Salt with spirit of wine, the remaining matter must be *edulcorated* and dried, upon it spirit of *Tartar*, digest it for half a moneth, then proceed as you did with the Gold, then you have *Mercurius of Lune*. The said Salt of *Lune* hath excellent vertues upon mans body, of which I shall speak in another place. The efficacy of its Salt and Sulphur may be learned by this following processe.

Take of the sky-coloured Sulphur, which you extract from *Lune*, & is rectified with spirit of wine, put it in a glass, pour on it twice as much of spirit of *Mercurie*, which is made of the white spirit of *Vitriol*, as you have heard of the same place. In like manner take of the extracted and clarified Salt of Silver, put to it three times as much spirit of *Mercurie*, lute well both glasses, set them into a gentle Balmy for eight dayes and nights, look to it that the Sulphur and Salt loose nothing, but keep their quantity as they were driven out of the Silver. Having stood the eight dayes and nights, then put them together into one glasse, seal it *Hermetice*, set it in gentle ashes, let all be dissolved, and let it be brought again into a clear and white *coagulation*, at last fix them by the degrees of fire, then the matter will be as white as Snow, thus you have the white tincture, which with the *volatile* dissolved *anima* of *Sol* you may animate, fix, bring to the deepest rednesse, and at last ferment, and augment the same in *infinitum*, the spirit of *Mercurie* being added thereunto. And note, that upon Gold a processe is to be ordered, with its Sulphur and Salt.

If you understood how their *primum mobile* is to be knowne, then is it needlesse in this manner, and to that purpose to destroy Metals, but you may prepare every thing from, or of their first essence, and bring them to their full perfection.

Of the Particular of Mars, together with the extraction of its Anima and Salt.

Take of red *Vitriol Oyl*, or Oyl of Sulphur one part, and two parts of ordinary Well-water, put those together, dissolve therein filings of steel, this dissolution must be filtered being warm'd, let it gently evaporate a third part, then set the glasse in a cool place, there will shoot out Crystals as sweet as Sugar, which is the true *Vitriol* of Mars, cant off that water, let it evaporate more, set it in a cold place, more Crystals will shoot, seal them gently under a muffle, stirring it still with an Iron-wyar, you get a fair purple coloured powder, on this powder distilled Vinegar, extract the *anima* of Mars in a gentle way, abstract again the Vinegar, and *dulcorate* the *anima*. This is the *anima* of Mars, which being added to the spirit of *Mercurie*, and united with the *anima* of *Sol*, tingeth *Lune* to *Sol*, as you heard about the Gold.

Of the Particular of Venus, what mysteries there are hid therein, and of the Extraction of its Sulphur and Salt.

Take as much of *Venus* as you will, and make *Vitriol* of it, after the usual and common practise: or take good Verdigre, sold in shops, it effecteth the same, grind it till, pour on it good distill'd Vinegar, set it in a warmth, the Vinegar will be transparent green, cant it off, pour on the remaining matter on the bottom new Vinegar, iterate this as long as the Vinegar taketh out any tincture, the water of the Verdigre on the bottom lieth black, put the ting'd Vinegar together, distill the

M

Vine-

## Of the Particular of Venus.

Vinegar from it to a drynesse, else a black Vitriol shoor, thus you get a purified Verdigreece, grind it in a mortar, and pour on it the juyce of immature Grapes, let it stand in a gentle heat, this juyce maketh a transparent tincture, green as a *Smaragd*, and attracteth the red tincture of *Venus*, which affords an excellent colour for Painters, Limners, and others for their severall uses.

When the juyce extracts no more of the tincture, then put all the extractions together, abstract the moyery of the juyce gently, set it into a cool place, there shooteth a white fair Vitriol, if you have enough of that, then you have matter enough to reduce the same, and to make of it the Philosophers stone, in case you should make a doubt to perform this great mystery by any other Vitriol. Of this preparation I have spoken already *Parabolice* in the book of the Key in the Chapter of the Wine-vineger, where I said, that the common *Azoth* is not the matter of our stone, but the *Azoth*, or *materia prima* with the common *Azoth*, and with the Wine, which is the out-prest juyce of our Grapes, and with other waters also must be prepared, these are the waters wherewith the body of *Venus* must be broken, and be made into Vitriol, which you must observe well, then you may free your selves from many troubles and perplexities.

But especially note, that the way of the *Universal* with this Vitriol is understood in the same manner, and is thus conditioned, as I told you in the third part of the *Universal* and pointed at the common *Hungarian Vitriol*, and even well out of *Mars*, put *Particulariter* to be dealt upon with *Venus*. Therefore know, that it may be done with great profit, if you drive forth the red Oyl of *Vitriol*, and distill *Mars* in it. And Crystallise the solution, as you were told when I treated of *Mars*. For in this dissolution and crystallization *Venus* & *Mars* are united, this *Vitriol* must be neutralized under a muffle unto a pure red powder, and must be extracted further with distill'd Vinegar, as long as there is a redness in it, then you get the *anima* of *Mars*, and of

## Of the Particular of Saturn.

is doubled, of this doubled vertue after the addition of the *anima* of *Sol*, which you made in the before quoted quantity take twice as much of *Silver calx*, and fix it, as you heard when I spoke of the *Particular* of *Mars* and of *Sol*.

But note, that there must be twice as much of the spirit of *Mercurie*, then there was allowed in that place, but in the rest the processe is alike. The Salt of *Venus* must be extracted when the juyce taketh no more of the green tincture, then take the remaining matter, dry it, pour Holy water upon it, then that Salt goeth in that heat for six, or six dayes, and clarify it with spirit of Wine, then is the Salt ready for your Medicine.

## Of the Particular of Saturn, together with the extraction of its Soul and Salt.

Most men hold and count *Saturn* an unworthy and mean Metal, and is abused most basely in several experiments, whereas, if known in its internals, more laudable exploits would be performed with it, and many excellent Medicines be prepared of it. Being it is my intension to give an Elucidation to my former writings, to leave it after me for a *legacie* unto posterity, that simple men of ordinary capacity might know and conceive also of the things I formerly wrote of, which after the resurrection of my flesh my self shall bear record unto, that I have written more than you meet, which others before me have purposely concealed: it being my purpose to declare fundamentally all such particulars, which formerly at large I discoursed of in a Philosophick manner, thus: that this my Declaration made in my decrepitate age be noted conscionably by those into whose hands it comes, that this my Revelation, which in Gods providence will be disposed of, to be a lamp of truth to all the world, may not be imparted unto unworthy



men of Gods mysteries, which acknowledge not the Creator of them in a pure humble and penitent heart, perverting conversation, and a fervent purpose to incline us and towards him. This present writing I leave as a precious badge with an earnest proviso, that men would but and observe carefully every letter contained in this, and others of my writings, which in all fidelity I hold forth unto them: And begin now with *Saturn*, who in all probability after Astronomick rules is the highest and chief Lord in the celestial spheres, by whose influence the *terrestrial Saturn* hath its life and coagulation, putting the black colour on it, the rest from the best to the worst follow after, whose splendour enlightneth that whole firmament, and is incorruptible.

I should speak something of *Saturns Nativity*, from whence he taketh his off-spring, but in this place I do not hold it requisite (being there hath been mention made of it in several places in my other books) because it is of no purpose for *Novices*, and to repeat all, would increase the volume, which I do not intend, purposing onely to elucidate such things, which formerly have been delivered in obscure terms.

Note, *Saturn* is not to be thus slighted by reason of his external despicable form, if he be wrought in a due process after the Philosophers way, he is able to requite all the pains the Art-seeking Laborers bestow on him, and will acknowledge him rather to be the Lord, and not the servant: a Lords honour is due unto him, not onely in respect of mans health, but in respect also of meliorating of Metals: the preparation of it is thus:

Take red Minium, or Ceruse, these are of several worths, the one is better before the other, according to their several examinations, those that are sold in shops are seldom pure, without their due additionals: my advise is, that every Artist undertake himself the destruction of *Saturn*; the proesse of it is several, of the best I give this hint:  
Take pure Lead, which yields to the hammer, as much

you please, laminate it thinly, the thinner the better, using these lamins, or a large glasse filled with strong Vinegar, in which is dissolved a like quantity of the best Salarmonic, sublimed thrice with common Salt, stop the glasse mouth very closely, that nothing evaporate, set the glasse in ashes of a gentle heat, otherwise the spirits of the Vinegar and Salarmonic ascend, and touch the Saturnal lamins; the tenth, or twelfth day you will see a subtile Ceruse rising on these lamins, brush them off with a Hares foot, soon, get enough of this Ceruse, provided, you buy good Ceruse, if sophisticated, you labour in vain. Take a quantity of it, if you please, put it in a body, pour strong Vinegar on it, which several times hath been rectified, and was rectified at the last rectification with a sixtieth part of spirit of vulgar Salt, dephlegmed, and drawn over: stop the body well, or which is better, lute a blende head to it, set the body in ashes to be digested, swing it often about, in few dayes the Vinegar begins to look yellow and sweet, as the first, iterate it a third time, it is sufficient. The remnant of the Ceruse stayeth in the bodies bottom shapely, filter the ting'd Vinegar clearly, that is of a transparent yellowesse: put all the ting'd Vinegar together, abstract two parts of it in *Balneo Maria*, let the third part stay behinde, this third part is of a reasonable *Rubedo*, set the glasse in a very cold water, then the Chrystalls will shoot sooner, being shot, take them out with a wooden spoon, lay them on a paper for to dry, these are as sweet as sugar, and are of great energy against inflamed symptoms: abstract the Vinegar further in *Balneo*, in which the Chrystalls did shoot, set that distillation aside, for the shooting of more Chrystalls, and proceed with these as you did formerly.

Now take all these Chrystalls together, they in their appearance are like unto clarified Sugar, or Salpeter, beat them in a Morter of glasse, or iron, or grinde them on a Marble unto an unpalpableness, reverberate it in a gentle heat, to a blood-like rednesse: Provided, they do



of turn to a blackesse. Having them in a Scarlet colour  
Put them in a glasse, pour on a good spirit of Juniper, ab-  
stracted from its Oyl, and rectified several times into  
fair, white, bright manner, lute the glasse above, set it in  
gentle heat, let the spirit of Juniper be sing'd with a tran-  
parent rednesse like bloud, then cant it off neatly from  
the feces into a pure glasse: with that proviso, that no impu-  
rity run along, on the feces pour other spirit of Juniper  
extract still, as long as any spirit taketh the tincture: keep  
these feces, they contain the Salt.

Take all these ting'd spirits together, filter them, abstract  
them gently in *Balneo*, there remaineth in the bottom  
near Carnation powder, which is the *anima* of Saturn, pour  
on it Rain-water, often distill'd, distil it strongly sever-  
times, to get off that, which staid with the spirit of Juniper,  
and so this subtile powder will be edulcorated deli-  
cately: keep it in a strong boyling, cant it off, then let it  
go off neatly, let it dry gently, for safeties sake, reverberate  
it again gently for its better exiccation, let all impu-  
rity evaporate, let it grow cold, put it in a Viol, put twice  
as much of spirit of Mercury to it, which I told you of in  
the third part of the *Universal*, entrusted you upon your  
conscience with it, seal it *Hermetice*, set it in a vapour  
Bath, which I prescribed at the preparation of the spirit  
of Mercury, called the Philosophers *simus equinus*, let it  
stand in the Mystical Furnace for a moneth, then the *anima*  
of Saturn closeth daily with the spirit of Mercury, and  
both become inseparable, making up a fair transparent  
deeply ting'd red Oyl: look to the government of the fire,  
be not too high with it, else you put the spirit of Mercury  
as a volatile spirit to betake himself to his wings, forcing  
him to the breaking of the glasse: but if these be well uni-  
ted, then no such fear look for, for one nature embraceth  
and upholdeth the other.

Then take this Oyl, or dissolved *anima* of Saturn out of  
the Viol, it is of a gallant fragrancie, put it into a body,  
apply a Helmet to it, lute it well, drive it over, then pour  
and

Spirits united together, and fit to transmute Mercury  
precipitated into Sol.

The precipitation of Mercury is done thus: take one  
part of the spirit of Salt of Niter, and three parts of Oyl of  
Turriol, put these together, cast into it half a part of quick  
Mercury, being very well purged, set it in Sand, put a rea-  
sonable strong fire to it, so that the spirits may not fly  
away, let it stand a whole day and night, then abstract all  
the spirits, then you finde in the bottom a precipitated  
Mercury, somewhat red, pour the spirits on it again, let it  
stand day and night, abstract it again, then your precipi-  
tate will be more red than at the first, pour it a third time  
on it, then abstract strongly, then your precipitate is at  
the highest *rubedo*, dulcifie it with distill'd water, let it  
strongly be exiccated. Then take two parts of this precipi-  
tated Mercury, one part of the dissolved Saturnal Oyl,  
mixe together, set it in the ashes, let all be fixed, nor  
the drop must stick any where to the glasse. Then it  
must be melted with due additionals of lead; they close  
together, afford Gold, which afterward at the casting  
through *Antimony* can be exalted,

I have informed you hereof where I treated of Mercury  
before. But note, that Mercury must not be precipitated,  
neither with pure Oyl of *Turriol*, or Oyl of *Venus*, with-  
out the addition of the spirit of Salt of Niter: Albeit such  
Mercury cannot be brought to its highest fixation, by way  
of precipitating, but its fix'd coagulation is found in Sa-  
turne, as you heard.

But the abovesaid Mercury small, grinde it on a stone, put  
it in a Viol, pour on it the dissolved Saturnal Oyl, it extracteth  
instantly, if so be you proceeded right in the precipitation,  
in the Viol *Hermetice*, fix it in ashes, at last in sand, to its  
highest fixation, then you have bound Mercury with a true  
lead, and brought him into a fix coagulation, which  
brought its form and substance into a melioration, with an  
abundance of superfluous riches, if you carry it on a white  
precipitate, then you get onely silver, which holds but little  
of Gold.

One thing more I must tell thee about this process that there is yet a better way to deal upon *Saturn*, with more profit, you seeker, that you may not have any cause to complain against my not declaring, take it thus: take two parts of the abovesaid dissolved Oyl, or of the *Saturnal Soul*, one part of *Astrum Solis*, and of *Antimonial Sulphur*, whose preparation followeth afterwards, two parts half as much of *Salt of Mars*, as all these are, weigh them together, put all into a glasse Vial, let the third part of it be empty, set it in together to be fixed, then the *Salt of Mars* openeth in this compound, is fermented by it, and the matter begins to incline to a blacknesse, for ten, or twelve dayes it is eclipsed, then the *Salt* returns to its coagulation, laying hold in its operation on the whole compound, coagulate it first into a deep brown Masse, let it stand thus unshaken in a continued heat, it turneth to a blond-red body, encrease the fire, that you may see *Astrum Solis* be predominant, which appeareth in a greenish colour, like unto a Rain-bow: keep this fire continually, let all these colours vanish, it turneth to a transparent red stone very ponderous, needlesse to be projected on Mercury, but ringeth after its perfection, and fixation all white Metals into the purest Gold. Then take of the prepared fixed red stone, or of the powder one part, and four parts of any of the white Metal, first let the Metal melt half an hour, and let it be well clarified, then project the powder upon it, let it drive well, and see that it be entred into the Metal, & the Metal begin to congeal, then is it transmuted into Gold, heat the pot in pieces, take it out, if it hath any Slacks, drive them with *Saturn*, then is it pure and malleable. If you carry it on *Lune*, then put more of the powder to it than you do upon *Jupiter* and *Saturn*, as half an ounce of the powder ringeth five ounces of *Lune* into *Sol*, let it be a miracle, for I not thy Soul with imparting this mystery unto others, that are unworthy of it. Proceed with *Salt of Saturn*, as you were informed about *Mars* and *Venus*, only distilled Vinegar performeth that, which Honey

did by the other, and clarify it with spirit of

Of the Particular of Jupiter, together with the extraction of its Anima and Salt.

Take Pumice-stones, sold in shops, Neal them, quench them in old good Wine, Neal them again, and quench them as you did formerly, let this Nealing be iterated a third time, the stronger the Wine is you quench withall, the better it is, after that dry them gently, thus are they prepared for that purpose. Pulverise these Pumice-stones subtilely, then take good Tin, laminate it, stratifie in a cement-way in a reverberating Furnace, reverberate this matter for five dayes and nights in a flaming fire, it draweth the nature of the Metal, then grinde it small, first scraping the Tin-lamins, put it in a glasse body, pour on it good distilled Vinegar, set it in digestion, the Vinegar draweth the nature, which is red-yellow, abstract this Vinegar in *Balneo*, edulcorate the *Anima* of *Jupiter* with distilled water, succinate gently, proceed in the rest as you did with the *Anima* of *Saturn*, viz. dissolve radically in, or with the spirit of *Mercury*, drive them over, pour that upon two parts of red *Mercury* precipitated, being precipitated with this *Venerian* sanguine quality, then coagulate and fix: if done successfully, you may acknowledge *Jupiter's* bounty, that we have leave to transmute this precipitate into Gold, which will be apparent at their melting. It performeth this also, it transmuteth ten parts of *Lune* into *Gold*, if other *Sulphurs* be added thereunto: force no more upon *Jupiter*, it's all he is able to do, being of a peaceable disposition, he told all what he could do. The process about this Salt, is, to extract it with distilled Rain-water, clarified with spirit of Wine.

*Of the Particular of Mercury vive, and of its Sulphur and Salt.*

Take of quick *Mercury*, sublimed seven times, *lib.* a ha  
 grade it very small, pour on it a good quantity of the  
 Vinegar, boyl it on the fire for an hour, or upward, stirring  
 the matter with a wooden spatule, take it from the fire  
 let it be cold, the *Mercury* setteth to the bottom, and the  
 Vinegar cleareth up: if it be slow in the clearing, let some  
 drops of spirit of Vitriol fall in the Vinegar, it doth precipi-  
 tate the other, for *Vitriol* precipitateth *Mercury vive*, *Sol*  
 of *Tartar* precipitateth *Sol*, *Venus* and common Salt doth  
 precipitate *Lune*, and *Mars* doth the like to *Venus*, a *lize*  
*vinn* of *Beech* ashes doth it to *Vitriol*, and *Vinegar* is for  
 common *Sulphur* in that way, and *Mars* for *Tartar*, and *Salt*  
*peter* for *Antimony*. Cant off the Vinegar from the precipi-  
 tate, you will finde the *Mercury* like a pure wash'd Sand  
 pour on it Vinegar, iterate this work a third time, then  
 edulcorate the matter, let it dry gently.

Take two ounces of *Anima* of *Mars*, one ounce of *Anima*  
 of *Saturn*, one ounce of *Anima* of *Jupiter*, dissolve these in  
 six ounces of *Mercurial* spirit, let all be dissolved, then drive  
 it over, leave nothing behinde, it will be a Golden water,  
 like a transparent dissolution of *Sol*, your prepared and  
 edulcorated *Mercury* must be warm'd in a strong *Viol*, pour  
 this warm'd water gently on it, a tissing will be, stop the  
*Viol*, then the tissing is gone; then seal it *Hermetice*, set it  
 in a gentle *Balmy*, in ten dayes the *Mercury* is dissolved in-  
 to a grasse green *Oyl*: set the *Viol* in ashes for a day and  
 night, rule your fire gently, this green colour turneth in-  
 to a yellow *Oyl*, in this colour is hid the *Rubedo*, keep it  
 in this fire, and let the matter turn to a yellow powder, like  
 unto *Opiment*; when no more comes over, then set the  
 glass in *Sand* for a day and a night, give a strong fire to it,  
 let

the fairest *Ruby-rubedo* appear, melt it to a fixedness  
 a fluxing powder made of *Saturn*, it comes now to a  
 tablenesse, one pound of it containeth two ounces of  
 Gold, as deep, as ever Nature produced any. Re-  
 member the poor, do not precipitate thy self into an infer-  
 nabyffe, by forgetting thy self in not doing the duties  
 ought to perform in regard of the blessing,

*An Oyl made of Mercury, and its Salt.*

Take quick *Mercury*, being often sublimed, and recti-  
 fied with *Calx vive*, put it in a body, dissolve it in a  
 heat, in strong *Nitrous* water, abstract the water from  
 the corrosivenesse which stayeth there, must be extracted  
 with good *Vinegar*, well boyled in it; at last abstract this  
*Vinegar*, the remainder of it must be dulcified with distill'd  
*Wine*, and then exiccated. Afterward on each pound  
 it be poured *lib.* i. of the best spirit of *Wine*, let it  
 stand in putrefaction, then drive over what may be  
 driven, first gently, then more strongly, from that which is  
 driven over, abstract the spirit of *Wine per Balneum*, there  
 stayeth behinde a fragrant *Oyl*, which is *Astrum Mercurii*,  
 an excellent remedy against *Venerical* diseases.

Seeing the *Salt* and *Astrum* of *Mercury* is of the same Me-  
 dicinal operation, I hold it needlesse to write of each in  
 particular, & will joyn their operation into one, and declare  
 it in the last part about the *Salt* of *Mercury*, because  
 they are of one effect in Medicinal operations. Take the  
 made *Oyl*, or *Astrum Mercurii*, which by reason of its  
 heat keeps its own body in a perpetual running, ea-  
 sily it on the next standing earth, from which you former-  
 ly drew the *Oyl*. Set it in a heat, the *Oyl* draweth its own  
 part; that being done, put to it a reasonable quantity of  
 spirit of *Wine*, abstract it again, the *Salt* stayeth behinde,  
 dissolved in the fresh spirit of *Wine*, being dulcified by co-  
 boration:

172 *Of the Particular of Antimony.*

*bobation*: Then is the *Mercurial Sal* ready, and prepared for the Medicine, as shall be mentioned in the last part. *Mercury* is able to do no more, neither *Particulariter*, nor *universaliter*, because he is far off from *Philosophers Oily Mercury*, as many are deceived in their fancies to the contrary.

*Of the Particular of Antimony, together with the extraction of its Sulphur and Salt.*

**T**ake good *Hungarian Antimony*, pulverise it subtilly to a meal, calcine it over a gentle heat, stirring it continually with an Iron wyar, and let it be *albified*, and that last it may be able to hold out in a strong fire. Then put it into a melting pot, melt it, cast it forth, turn it to a transparent glasse, heat that glasse, grinde it subtilly, put it in a glasse body of a broad flat bottom, pour on it distilled Vinegar, let it stand luted in a gentle heat for a good while, the Vinegar extracteth the antimonial tincture which is of a deep rednesse, abstract the Vinegar, there remaineth a sweet yellow subtil powder, which must be redulcorated with distilled water, all acidity must be taken off, exsiccate it; pour on it the best graduated spirit of Wine, let it in a gentle heat, you have a new extraction, which is white and yellow, cast it off, pour on other spirit of Wine, as long it can, then abstract the spirit of Wine, you finde a tender deep yellow subtil powder of an admirable Medicinal operation, is nothing inferior unto *poable Sol*.

Take two parts of this powder, one part of *Solar Sulphur*, grinde these small, then take three parts of *Sulphur of Mars*, pour on it six parts of *Spirit of Mercury*, let it in digestion well luted, let the *Sulphur of Mars* be dissolved totally, then carry in a fourth part of the ground matter of the *Sulphur of Antimony*, and of *Sol*, lute and digest, let all

*Of the Particular of Antimony.* 173

be dissolved, then carry in more of your ground *Sulphur*, proceed as formerly, iterating it so long till all be dissolved, then the matter becomes a thick brown Oyl, mix all over joyntly into one, leave nothing behinde in the bottom, then pour it on a purely separated *Lunar calx*, heat it by degrees of fire, then melt it into a body, separate it with an *Aquafort*, six times as much of *Sol* is precipitated above the ponderosity the compound did weigh, the remainder of *Lune* serveth for such works you please to put unto.

The *Antimonial tincture* being extracted totally from its *trum*, and no Vinegar takes more hold of any tincture, then exsiccate the remaining powder, which is of a black colour, put it into a melting pot, lute it, let it stand in a reasonable heat, let all the sulphureous part burn away, lute the remaining matter, pour on it new distilled Vinegar, extract its Salt, abstract the Vinegar, edulcorate the tincture by *cobobation*, clarify so long, so that the water be white and clear. If you have proceeded well in your matters, then the lesser time will be required to extract the *Antimonial Salt*, as you shall hear of it. Whereby you may observe, that the *Antimonial Sulphur* is extracted in the following manner, and is of the same Medicinal operation, but is of a quicker and speedier work, which is a matter of consequence, and worthy to be taken notice

*A short way to make Antimonial Sulphur and Salt.*

**T**ake good *Vitriol*, common Salt, and unflaked *Lime*, of each one pound, four ounces of *Sal armoniac*, beat them small, put them in a glasse body, pour on it one pound of common Vinegar, let it stand in digestion luted for a day, put it afterward into a Retort, apply a

receiver to it, distil it, as usually an *aqua fortis* is distilled. Take of the off drawn liquor, and of common Salt, pound of each, rectifie them once more, let no muddiness come over with it, all must come clear: then take pound of pulverised antimonial glasse, pour this spirit on it, lute it well, digest, and let all be dissolved; then strait the water in *Balneo Mariae*, there remains in the bottom a black, thick, fluid matter, but somewhat dry, lay on a glasse Table, let it in a Cellar, a red Oyl flower be put on it, leaving some *feces* behinde, coagulate this red Oyl gently upon ashes, let it be exiccated there; then pour the best spirit of Wine on it, it extracteth a tincture which is bloud red, cant off that which is ting'd, pour other spirit of Wine on the remainder, let all rednesse be extracted, thus you have the *tincture*, or *Antimonial Sulphur*, which is of a wonderfull Medicinal efficacy, and is *equivalent* unto portable Gold, as you heard in the former processe. Another preparation serveth now to proceed with it *Particulariter*, as I shewed in the former. This black matter, which layed behinde after the extraction of *Sulphur*, must be well exiccated, extract its snow-white Salt with distill'd Vinegar, edolcorate it, clarifie it with spirit of Wine, observe the vertues in *Medicina*, of the which in the last part.

Thus I conclude my fourth part also. Other mysteries of Nature, and some augmentations might be here annexed, but I wave them, mentioning onely the chiefest of them, and are such, which may be wrought easily, and in a short time, and whereby good store of riches may be gotten. The rest, which are not of that importance, and may easily draw *Novices* into errors, bringing no profit for the present, may in good time by carefull practise be found out and obtained.

If you onely know those, whereby health and wealth may be obtained, then these metalline Sulphurs in their edolcorated pounds may bring great profit unto you, to write of all these circumstantially, is impossible to one man, it is of an infinite labour. Call upon God for grace and mercie: Amen.

elemental Theoric affords the practick part, from whence flow infinite springs, all from one head. If you go otherwise to work, than I entreated you to do by the Creation of heaven and earth, then all your actions will be retrograde unto a temporal disaster.

I should annex here the efficacies of other Minerals, which are next unto Metals: but seeing they are of no ability unto transmutation of Metals, but are onely Medicinal, and are qualified to do their work to the admiration of those that make use of them, I leave them at this time. The Almighty hath put wonderfull vertues into Metalline Salts, which have been found approved several wayes.

End of the fourth Part.

BASILIVS VALENTINVS  
HIS  
XII. KEYES,

Which is

A Treatise about the great  
stone of Philosophers.

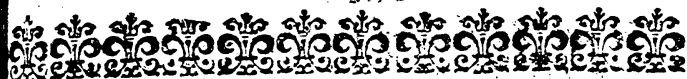
*In which many thousands, since the be-  
ginning of the World have  
wrought.*



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L O N D O N,  
Printed Anno Domini, MDC LVI.

1656



# T H E R E F A C E.

**H**uman fear coming upon me, I fell to consider out of natures frailty the miserableness of this World, lamented within me the sin, which our first Parents had committed, and how little of repentance there was for it, men still growing worse, an eternal punishment being set upon all impenitents: it made me to make haste to out-run evil bid farewell to the world, vowing my self to become Gods servant onely. Having spent some time in my Order, after I had done my appointed devotions, to draw my self from idleness and sinfull thoughts, I took in hand for to imploy my idle hours to some purpose, to anatomize natural things, to dive into Natures mysteries. a thing which the spiritual ones I found most comfortable and refreshing. Having found many books in our Monastery, which Philosophers had written a long time before me, which had dived very deeply into Natures secrets, it encouraged me the more to learn that, which they knew, though in the beginning all very difficult, however upon my earnest prayer to God, the Lord blessed me in my undertakings.

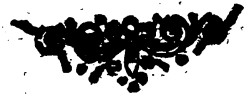
## The Preface.

In our Monastery there was one of my Fellowes who was mightily tormented with the stone, was ten bed-rid, sought after many Physicians, but was not able to cure him, was left hopelesse, taking refuge to Gods omnipotencie. Then I began to distillize Vegetables, extracted their Salt and quences, but none of all these would, or could cure my sick fellow; made tryals of many of them, but were too weak to dissolve the stone: I took his case into further consideration, and intended to know fundamentally, what efficacie the great Creatour had put into Minerals and Metals; the more I sought into them, the more I found, still one secret issuing from the other: God blessed me herein, opened my eyes, that I saw marvellous vertues in the Nature of Minerals and Metals, the great Creatour had implanted into them, insomuch, that it is a hard matter to believe it.

Among these I hapned to get one Mineral, composed of many colours, which had many and rare vertues in Medicine, I drew its spiritual essence from it, whereby in few dayes I cured my diseased Collegiate. For this Mineral spirit was very strong, and strengthened the weak spirit of my brother, and lived a long time after that cure. He prayed dayly and hourly for me as long as he lived, even to his dying moment; his, and other mens prayers availed so much with the great Creatour, that by his blessing and my endeavours were revealed many great matters to me, which he did not reveal unto worldly men.]

## The Preface.

This Philosophick stone for mans health and satisfaction of him in this valley of misery I reveal to posterity, as much as is meet for me to do, following herein the steps of my predecessors, these Philosophick informations are enigmatick and short, but are a rock on which Truth may firmly be builded. With good successe and blessings from above to the undertakers herein. Amen.





The Contents of this Book  
are

- I. **O**F the great stone of Ancient Philosophers.
- II. The XII. Keyes, whereby the doors to the Philosophers stone are opened, and the deep Fountain of health and wealth floweth from thence.
- III. A short repetition of his writings about the Philosophick stone, wherein is plainly held forth the true Philosophick light: whereunto is annexed an information of Quick-silver, Antimony, Vitriol-water, common Sulphur, Calx vive, Arsenic, Salpeter, Salmiac, Tartar, Vinegar, and Wine.
- IV. Of Microcosme, or Mans body, what it containeth, of what it is composed, the whole contents thereof, and of its issue and end.
- V. Of the great mystery of the World, and its Medicinals belonging to man.
- VI. Of the *Magisterium* of the VII. Planets, their essence, properties, vertues, operation, and revolution, and their admirable hidden mystical qualities.

(1)

Of the great Stone of the Ancient Philosophers, written by

BASILIVS VALENTINVS.



Dear friend, and well-wisher unto Art, in my Preface I promised to such, which are desirous to learn, and to dive into Natures condition, to shew, and to speak of that corner stone, as much as I am permitted from above to do out of what the Ancient Philosophers have prepared their stone, whereby they prolonged their lives in a continued health, and whereby they got their riches also, to live comfortably in this miserable world. For the performing of my promise, not leading you into any tedious sophisticall labyrinths, but disclosing the very head-spring of all goodnesse, you are to note and to take into serious consideration my following expressions, if so be your intent is to learn any thing concerning this Art; I do not purpose to use any prolixity in words, for that were to no purpose: I do love few words, which are full of pith.

Note, it is given but to few men to attain unto the mystery of this Art; though many strive, and endeavour to work upon that structure, yet the true knowledge, and the attaining thereunto the great Creator hath made common,

*Of the great stone of the*

but bestoweth it onely on such, which hate lies, and love truth, and intend seriously and groaningly to get this Art, and chiefly such men are fit for it, which love God unfainedly, and pray earnestly unto him for such a knowledge.

Therefore I tell you for a meer truth, that in case you intend to go about the making of this stone, you be a follower of that I inform you of, and before all things pray unto the great Creator, to bestow his blessing upon you herein, and if you have sinned, confesse unto him, with a full resolution never to do evil again, but lead a godly life, and that your heart may be enlighthned in all good things, and remember, when ever you are preferred to any honour, to be helpfull to the poor and needy, to deliver them out of their misery, making them glad with thy helping hand, that the Lord may bestow the greater blessings upon you, and you may thereby be confirm'd in faith, that there is a Throne in Heaven prepared for such a one, hereafter to live in eternal blisse.

My friend, despise not to read good, and real writings of such men, which had the Philosophick stone before us, for from them I had it, next unto Gods revelation: the reading of their books must be frequently iterated, then the fundamentals thereof will the better stick to the memory, and truth, like a burning Candle, be not extinguishd.

Be industrious in your careful working, search into Scriptures continually, be not prepossessed with opinions, follow after the unanimous concurrence of Philosophers: a wavering man is easily brought into wrong wayes, and such men which have wavering mindes, seldom build firm houses.

Seeing the stone of the most ancient Philosophers doth not come, or spring from things which are combustible, because this stone is freed from all dangers, fire may put him unto; therefore trouble not thy self to seek for it in such things, where Nature would not have thee to seek for. As for example, if one should tell thee, this stone is a vegetable work, because a growing quality is in it, but it is not:

*Ancient Philosophers.*

For if our stone were of a condition, as other vegetables are, it would easily be consumed in fire, nothing could stay, but onely its Salt. Though there were men, who have written great volumes of the vegetable stone, yet my friend you must note, that it will be very difficult for you to conceive of it, for they call our stone a vegetable stone, because a growing and augmenting belongeth thereunto.

Note further, irrational beasts have their increase of their own kinde: so you strive not to seek for, or to make this stone but onely of his own seed, from whence it hath its beginning and being. Neither ought you to look out for any Animal soul, for the making thereof: flesh and blood, which the great Creator hath bestowed upon Animals, belongeth properly unto animals: God composed them of flesh and blood, whereby an Animal is made: but our stone, which from the ancient Philosophers came as by inheritance upon me, is made of one, and of two things, which contain a third; this is the naked truth; and it is rightly spoken: for the ancients understood by man and wife, one body, not in respect of the outward appearance, but by reason of their innate love, which they got at the first working of their Natures, in that respect it is acknowledged that they are one: and as both propagate and increase their seed; even so the seed of that matter, of which our stone is made, can be propagated and augmented.

If you be a true lover of our Art, you will take this expression into consideration, to keep thy self out of the pit, into which erroneous Sophisters usually fall, which their enemy digged for them. My friend, that you may know further from whence this seed cometh, then enquire first of thy self, to what end you intend to seek after this stone: Reason then will dictate unto thee, that it must needs spring from a Metalline root, which the Creator hath ordained for Metals to generate thereby: if you will know the matter of it, then note; First, when the spirit moved upon the water, and the Universe was encompassed with darknesse,

darknesse, then the omnipotent and eternal God, who without a beginning and end, whose wisdom was from eternity by his insearchable Decree created heaven and earth and the things contained therein, be they visible, or invisible, by what name soever they may be called. But of the manner of this glorious Creation my intent is not now to Philosophize much upon: let Scripture and Faith be impartial judges herein!

The great Creator hath given in the Creation to every Creature a seed, whereby it should generate and encrease, whereby Animals, Vegetables, and Minerals might continually be preserved. Man hath no power bestowed on him, to make, or bring forth a new kind of seed according to his fancy against Gods ordinance, there is granted unto him a propagation and increase, God reserved for his sole power to make seed, else man could play the Creator also, which doth not befit him, and belongs meerly to the highest Creator.

Conceive thus of the seed, which worketh Metals; there is a heavenly influence, according to Gods good pleasure and ordinance, from above it falls, and minglerh with syderal qualities. When such conjunctions happen, then these two beget an earthly substance, as a third thing, which is the beginning of our seed, its first original, whereby its first descent is proved: from these three the Elements have their offspring, as water, aire, and earth, which work further by an Ætherick fire to the bringing forth of a perfect thing, which Hermes and all those before me (for I could finde no more) have called the three principles, and were found to be an internal Soul, an incomprehensible spirit, and a visible body. These three being together in one dwelling, in procelle of time, yet by Vulcans help, to be a comprehensible being, as a Mercury, Sulphur, and Salt; these three, by an uniting being brought into a coagulation, according to Natures miraculous operation, there is brought forth a perfect body as Nature would have it, and the Creator had ordained the seed for it. He that purposeth to seek  
after

after the fountain of our work, and hopeth to get the victory in this warfar, to him I tell this for a truth, that where there is a Metalline Soul, a Metalline spirit, and a Metalline form of body, that there must needs be there also a Metalline Mercury, a Metalline Sulphur, and a Metalline Salt, these must needs produce a perfect Metalline body. If you do not conceive of it now, then surely you are not adapted for Philosophy, and in brief it is thus, it will not be possible for thee to reap the benefit of any Metalline body, unlesse you have joyned compleatly the forenamed three principles. Note further; Animals are composed of flesh and blood, there is in them also a living spirit and breath, which dwelleth in them, but they are destitute of a rational Soul, which before them, man is endued withall. This is the reason, that when Animals lost their lives, they are gone, no more hopes of them for ever. But man, who offering his body to his Creator in time of death, hath a Soul, who at the day of resurrection is to receive a glorified body to his Soul, and are to dwell together, and so Soul, Body, and Spirit come together again in an heavenly clarification, which in all eternity will never be separated again, &c.

Therefore man, by reason of his Soul, is acknowledged to be a fixed Creature, because he is to live for ever after this life (though in his body he is subject to a temporal death.) For death is unto man onely a clarification, according to Gods ordinance, by certain degrees is delivered from a stultnesse, and transplanted into a better condition, which doth not befit other Animals, therefore are they esteemed to be unfixed Creatures, for these being once gone by death, cannot expect nor look for any resurrection, because they want a rational Soul, for which the sole Mediator *Jesus Christ* hath suffered, and shed his innocent blood. A spirit may have a dwelling in a body, but it is not consequent, that he must abide there constantly, though the body and that spirit be at rest, and that body with that spirit doth not contest about any controversie: because both  
do

do want the strongest part, which upholdeth and bindeth together Soul and body, protecteth and keepeth them from dangers, namely the tender, noble, and fixed Soul: for where the Soul is quite gone and lost, there is never any redemption hoped for: for a thing which hath no Soul, is not perfect, which is one of the highest mysteries, which seekers ought to know, and upon conscience I am commanded not to conceal this mystery, but to make it known to those, which seriously love fundamentals of truth. And take carefully notice of what I say: Spirits hidden in Metals are not alike: some are more volatile, and others more fix: their souls and bodies are not alike neither: that Metal, which containeth the three fixednesses, that is blessed with a power, to hold in the fire, and so overcome all its enemies, which onely is found in *Sol. Lune* containeth a fixed Mercury, and is the reason, why she doth not fly so soon in the fire, as other imperfect Metals do, but stands out her examents in the fire, and sheweth the same victoriously, because the devouring *Saturn* can rob nothing from her.

That arch-wench *Venus* is clad, and possessed with an abounding tincture, the most part of her body is a meet tincture, like unto such a tincture, which dwelleth also in the best Metal, and by reason of the superfluity thereof, is ring'd upon red, and because her body being leprous, that fixed tincture cannot have any abiding place in her unfix'd body, but must vanish together with her body: for the body being consumed by destruction, or death, that body cannot subsist neither, but must give way and flie, because the habitation is destroyed, and consumed with fire, so that her place is not known, nor may any other dwell there from henceforth. But in a fixed body she willingly dwelleth constantly.

Fixed Salt hath bestowed on valorous *Mars* a hard sturdy and grosse body, whereby the gallantry of his minde is praved, and is not so easily gotten from this warlike Prince, because his body is hard, and is not easily master'd, or conquer'd.

quer'd. But if his valour with *Lune's* fixation, and with *Venus* her beauty in a mixture doth harmonize spiritually, then a curious and melodious Musick may be made, whereby some Keyes may be advanced, and the needy labourer may get a piece of living *Particularite*, if he got up to the uppermost step of that ladder: for the phlegmatick quality or moist Nature of *Lune* must be exiccated through the hot blood of *Venus*, and her great pains must be allayed by the outward Salt.

There is no necessity to seek for seed in the Elements: because our seed is not put so far back, but there is a nearer place, in which our seed hath its sure and certain habitation, if you onely rectifie and regulate the Philosophick Mercury, Sulphur, and Salt, so that of their soul, spirit, and body there be made an inseparable union, which may never be separated again, then the Band of love is perfectly made, and the dwelling is well prepared for the Crown.

And note, that this is onely a liquid Key, like unto a heavenly property, and a dry water, addited to an earthly substance, all which is but one thing, proceeding and growing from three, two, and one: if you can hit it, then you have overcome the mastery, and make a copulation betwixt Bride and Bridegroom, let them feed and cherish one another with their own flesh and blood, let them increase and multiply infinitely by their own seed. I could willingly communicate and disclose more unto you, but the Creator hath forbidden it, and is not meet for me to speak any further of it, for fear the gifts of the highest should be misused, and I should be the cause of committing of great sins, and load Gods wrath upon me, and fall with the rest into eternal punishment.

My friend, if these expressions give thee no content, to conceive of the thing, and I lead thee unto the practick part of mine own, how I have attained by Gods assistance unto the Philosophers stone, I pray consider the same well, peruse diligently my XII. K. yet, iterate their reading frequently, & then proceed according to my instruction, which I set down fundamentally by way of a parable. Take

## Of the great stone of the

Take a piece of the finest Gold, anatomize the same by such means, as Nature hath afforded unto Artists, even as a Physician anatomizeth mans body, whereby he is inquisitive into the condition of mans internal parts: reduce thy Gold unto that, what it hath been at first, then you will finde the seed, the beginning, middle, and end, out of which our Gold and its wife is made, namely of a penetrating subtile spirit, of a pure, tender, and undefiled Soul, and of an Astral Salt and Balsam, which after their uniting is nothing else, but a Mercurial liquor, the same water was brought to School to its own God Mercury, who examined the water, having found it without deceit and falsehood, he made friendship with it, and took the water into a Matrimonial state, and both became an incombustible Oyl. For Mercury grew so proud upon it, that he knew himself no more, he flung away his Eagles wings, himself swallowed the smooth toy of the Dragon, and offered a batrel unto Mars: Mars gathered his Champions together, and gave command, that *Mercurie* should be taken Prisoner, and be kept closely imprisoned, *Vulcan* was commanded to be Jaylor so long, till a Female kinde came in to his deliverance. This rumour being noised abroad, the other Planets had a meeting, where they consulted, what further was to be done in that businesse, & the proceedings might wisely be prosecuted. Then *Saturn* made a speech, in this manner: I *Saturn*, the highest Planet in the firmament, protest before this honourable Assembly of my Lords, that I am the meanest and most contemptible among you all, of a weak corruptible body, of a black colour, subject to many infirmities in this miserable World, and yet am an examiner of you all: for I have no abiding place; and take along with me such, that are like unto me: I cannot lay the fault of this my misery to none but Mercury, who by his carelesse hath put this evil upon me: Therefore, my Lords, I beseech you, to be pleased to revenge my quarrel on him, and being he is already into prison, there to take his life, and being he is not there, that not one drop of his blood

SATURN

## Ancient Philosophers.

*Saturn* having ended his speech, *Jupiter* rose up, made a speech upon his knees, bowing his Scepter, began to commend *Saturns* proposals, commanding all those to be punished, which should neglect to put in execution that, which *Saturn* would have done unto *Mercurie*. After him *Mars* with his naked sword, which was full of strange and admirable colours, glittering like a fire-glasse, casting strange rayes, put y sword into *Vulcans* the Jaylor's hand, to put in execution all that, which the Lords had resolved upon: he killed *Mercurie*, burnt his bones with fire, & *Vulcan* did his Office very carefully. This Executioner having done his duty, there came a white shining woman in a long garb of a silver piece, of several water colours, being well viewed, she told it was *Lune*, the wife of *Sol*, she fell down upon her knees, intreated heartily, and weeping, that her husband *Sol* might be set at liberty out of prison, *Mercurie* had cast him out, by force with deceitfulnesse, where both he and *Mercurie*, upon your honours command were kept imprisoned. But *Vulcan* gave her a flat denial, because he was commanded to do so, and went on to do his office in executing the sentence. At last the Lady *Venus* came in a deep red robe lined with green, of a most beautifull countenance, pleasant speech, and amiable gestures, bearing fragrant flowers in her hand, which were a most refreshing pleasure to the eyes to behold, by reason of variety of colours: she made intercession in the *Chaldean* language unto *Vulcan*, putting into his remembrance, that redemption must come from a womankind, but his eares were stopp'd. These two conferring together, Heaven opened it self, there came forth a huge beast with many thousands of young ones, devoured the Executioner, opening his jaws wide, devoured the Lady *Venus*, which made the intercession, crying with a still voice: My descent is of women, my seed is scattered far and near by them, thereby they replenished the Earth: My Soul is kinde to mine, therefore my desire is to feed and to drink of their blood. The beast having spoken thus aloud, it went into a room, shut the door behinde, all its young

young ones followed it: where more food must be provided for them, and they drank the first incombustible Oil that meat and drink they easily digested, whereof the young ones were bred, which was continued long, so that all the World was filled by them.

All these things thus hapning, there was a meeting of several learned men, which endeavoured to interpret and declare, what hapned, and what had been spoken, that they might the better understand these mysteries: none of them was able to perform that businesse, for all of them had several thoughts concerning these things: at last there stood up an ancient man, as white as snow in his hairs, clad in purple from top to toe, on his head he had a Crown, in the midst of it was set a precious Carbuncle, he was girt with the girdle of life, and went bare-footed, spoke with a special spirit, which was hid in him, his speech and saying went through his body and life, his Soul felt it to the inmost. This man stept on high, desired the Assembly to be silent, and to give diligent attention unto him, because he was sent from above to declare unto them these writings, and to make it known unto them in a Philosophick exposition. The Assembly being silent, he began to speak thus: Awaken, O man, and behold the light, that darknesse may not mislead you, the Gods of Fortune, and the great Gods have revealed unto me in a deep sleep; How happy is the man that knoweth a God in their wondrous works, and how happy is he, whose eyes are opened to behold the light, which formerly was a darknesse unto him. The Gods have granted two Stars unto men, to lead them unto great wisdom, O man, view them exactly, follow after their lustre, because wisdom is found therein. The swift Bird of the South devoureth the heart of the huge beast of the East: Make wings also unto the beast of the East, as the Bird hath of the South, let them be equal one to another, for this Eastern beast must be bereaved of his Lyon-skin, and his wings must vanish again, for both must enter into the great Salt-Sea, and come forth again in bezury: sink you

Myself spirits into a deep Fountain, which is never without water, that they also may be like unto their mother, which lieth hid therein, and she came from thence into the World.

Hungary hath first begotten me, Heaven and Stars preserve me, Earth giveth suck unto me: Though I must die and be buried, however the God Vulcan begets me a second time, therefore Hungary is my Native Country, and my mother compasseth the whole earth.

This being heard unto by the Assembly, he spake further thus: make that which is highest to be lowest, that which is visible to be invisible, and that which is comprehensible to be incomprehensible, and provide, that the lowest become to be the uppermost, make the invisible become to be visible, make the incomprehensible a palpable thing. This is the whole Art, and very perfect, without any defect: but therein dwelleth death and life, dying and rising: it is a round Globe, on which the goddess Fortune lets her Chariot roll about, and bringeth salvation of wisdom unto men of God, its true sense is, ALL in ALL; and the highest Judge, which judgeth things eternal.

He that desireth to know, what ALL in ALL is, let him make great wings for the earth, put her into a great gulf, let her soar upward, make her flye through the heaven, and be exalted to the highest place of the uppermost heaven: then burn her wings with a forcible fire, that she may fall into the Red-Sea, and be drowned therein. Then command the Sea to stand, exiccate the water by wind and aire, reduce it unto earth again, then I say, you shall see ALL in ALL, if you cannot finde this, then feel it with your own Bottom, and about thee into all things, that stand in the World, then you will finde ALL in ALL; it is of an attractive quality of Mineral, and Metalline, descending from Sulphur and Salt, twice begotten of the Sun: More is to meet for me to speak of ALL in ALL, than ALL comprehended ALL.

This speech being made, he said further: Beloved men, I hope

*The first Key.*

I hope you have by hearkning unto my voyce learned wisdom, how, and in what you are to seek for the great stone of ancient Philosophers, which healeth Leprous imperfect Metals, revealeth unto them a new birth, preserveth men in health, prolongeth their lives, and by his heavenly power and operation hath kept me alive so long, that I am weary of life, and wish for nothing-but death.

Thanks be to God for his grace and wisdom, which he hath granted so graciously unto me so long a time: blessed be his holy name for ever, Amen. Thus he vanish'd away before their eyes,

After the finishing hereof, every one returned home meditating seriously on these things day and night, and every one wrought according to their several gifts they received from Gods bounty and goodnesse, &c.

Hereupon follow the XII. Keyes of  
**BASILIVS VALENTINVS.**

*Whereby the Doors are opened unto the Ancient  
stone of Philosophers, where is found that  
everlasting Fountain of health, and  
of wealth.*

*The first Key.*

**M**Y friend, you must know that impure and defiled things are not fit for our work. For their Leprosy is no help for furtherance of our work: good things are hindered in ways that are unclean. Wares out of Mynes are worth their money: but if sophisticated, they are more unfit, being adulterated in their former and original operation.

*The first Key.*

As Physicians cleanse and purge by means of Physick the inward parts of the body, expelling all impurities from it: thus these bodies also must be purified from their impurities, that perfection may be operative in our birth. Masters require a pure undefiled body, which must not be mixed with any spot, or strange matter. For strange mixtures are a Leprosie to our Metals. The Kings Crown must be of pure Gold, a chaste Bride must be married unto a pure man. Therefore if you will work through, or upon our bodies, then take the greedy gray Wolf, which by reason of his name stands in subjection unto valorous Mars: but when he is at his descent, he is a Child of old Saturn, found in the Valleys and Hills of the World, is very hungry: cast before him the Kings body, let him feed upon it: & when he hath devoured the King, then make a great fire, cast the Wolf into, let him be quite burn'd, then the King will be set at liberty again: This being done thrice, then the Wolf is conquered by the Lyon, finding no more upon him to feed upon, then is our body perfect for the beginning of our work.

Knowe, that this is the onely true way convenient to cleanse our bodies, for the Lion is cleansed by the Wolves blood, and the tincture of that blood rejoyceth mightily in the Lion's tincture, because they are near kin one to another. When the Lion is satisfied, then his spirit is, and his eyes cast proud rayes, like the lustrous Sun, his internal force is of great ability, and good for all such things you desire to apply him unto: and being brought into its due operation, then the sons of men are beholding unto him, which were loaden with the falling sicknesse, and other diseases: the ten Lepers run after him, and desire to drink of the blood of his Soul, and all such that are diseased rejoyce mightily in his spirit. For he that drinketh of this golden manna, feelth himself thoroughly renewed in his Nature, all evil things are taken away, the blood is strengthened, the heart receiveth strength, and all the Members are filled with vigour, is openeth all Pores and Nerves, expelling



ling their malignities, that goodnesse may come into the places.

My friend, you must have good care that the Fountain of life be kept from muddinesse; no strange water must be mingled with our Fountain, else a miscreant will be brought forth: and a wholefom fish will be turn'd into a Serpent if by a Medium a Corrosivity be joynd, whereby our body is broken, then let that corrosivenesse be wash'd away because Corrosives are not to be used for internal diseases because acidities are rather destructive; engendring diseases our Fountain must be without poison: however poyson doth pellesh poyson.

A Tree that bringeth no good fruit, is cut off at the bulk, better twigs are propp'd into, which proppings united with the Tree, then its Root, bulk, and twigs bring forth better fruits, which are more wholefome.

The King in the heavenly firmament walketh through the places, but in the seventh he keeps his seat, for there a Kingly Throne is hang'd with Golden pieces.

If you conceive aright what I do speak, then with the Key you have opened the first Lock, and you have driven back the bolt: but if you cannot finde any light in the dark, then no glasse eyes will help thee, nor any natural eyes will enable thee to finde out the last, which you wanted at first. Further I will not speak of this Key, as *Lucius Papus* hath taught and bid me.

### *The second Key.*

**I**N Courts of great Potentates, several sorts of drinks are found, and none like the other in smell, taste, and colour, because they are of several preparations: however some of them are drinkable, because they are fitted for several places, and are necessary for the keeping of the Court. When the Sun ejaculaterh her rayes, spreading the

under the Clouds, then the vulgar speech is, the Sun draweth water, and it will rain: which being done often, that earth proves fertil.

To raise to an altitude a magnifick Palace, several Artificers and work-men must be employed, before that structure and the rooms thereof can be finished. For where engines must be used, there wood is of no use.

The dayly ebbing and flowing of the Sea, out of an inclined love, which it receiveth from above out of the starry heaven, is to that end, that Countreys are enriched there: at every return it bringeth great good unto Mankind.

A Virgin, which is to be espoused, is set out gloriously with several Garments dress'd in the best manner, that she may please her Bridegroom: And the band of love may be the deeper root by a hearty looking one upon the other: and the Bride joyning with the Bridegroom after the usual manner, these Garments are put off, and she keeps onely that, which at her Nativity she had received of the Creator.

Even so, when our Bridegroom *Apollo* with his Bride is to be married, several Garments must first be made for them, their heads and bodies must be well wash'd with water, which waters must be learn'd to be made by several distillings. For these waters do differ very much: some are high; some are poor, according to the several uses they are employed unto; which I intimated, when I spoke of several sorts of drinks used in Princes Courts. And when the humidity from the earth ascendeth, and some is drawn up, they conglomerate on high, their heavinesse maketh them fall down, thereby unto the earth is restored her lost humidity, which refresheth the earth, giveth unto her a nourishment, whereby the vegetables do spring up. Therefore some waters in their preparation must be often distilled, the abstracts must be often restored to the earth, must be drawn off again: Even



Even as *Eutipus* doth often disgorge it self to a certain period.

The Kingly Palace being by several Artificers workmen raised and adorned, and the glassy Sea hath finished its course, and the Palace is furnished with good when the King may safely enter into, and keep there his residence.

My friend, note this very well, that the Bridegroom and his Bride must be naked espoused, and therefore the Ornaments prepared for their cloathing and necessary attire, their heads and faces, must be taken from them again, and must possess the grave in the nakednesse, as naked they were born, that their seed might not be destroyed by a strange mixture.

At the closing of this I tell thee in good truth, the precious water, of which the Bridegrooms Bath must be made, must be of two contrary Elements, or contrary materials prepared very carefully, and wisely. For one Element must do the other, must be fitted for the fight, the one must conquer the other. For what availeth it unto the Eagle, that she keep her nest alone in the *Alpes*, where her Chickens by reason of the snow are destroyed by frost, which is on the tops of these Mountains.

But, if you add unto the *Eagle* the cold *Dragon*, who had his dwelling a long time in stone cliffs, and Subterranean caves, where he crept in and out, both these be placed on that Hellish stool, then *Pluto* will so stroke his breath upon, expelling a fiery volatile spirit out of the cold *Dragon*, whose great heat will burn the *Eagles* feathers, preparing a sweating-bank, that the snow on the high tops of the Mountains do dissolve and turn into water, and the mineral bath be rightly prepared, and riches and honours be bestowed on the King.

## The third Key.

**W**ater destroyeth fire, quencheth it quite: if abundance of water be poured into little fire, then fire must yield unto water, giving way for the victory unto it. Thus our fiery Sulphur must with water be prepared, by Art must be conquered, if so be that after the separating of the water, the fiery life of our Sulphureous fume shall get the triumphing victorie. But here no victory can be obtained, unless the King have bestowed strength and vertue unto his water, and have delivered unto it the Key of his Court colour, that he be destroyed thereby, and be made invisible: however, at this time his visible form must appear again, but with great diminution of his simple essence, and great melioration of his condition.

*Limmers* carry yellow on white, red upon yellow, or a purple colour: though all these colours are at hand, yet the last is predominant, being the uppermost in its degree. The same order must be observed also in our *Magisterium*, which being done, then you have before you the light of wisdom, which shineth in darknesse, and yet burneth not.

For our Sulphur doth not burn, yet giveth a light afar off, neither doth it tinge, unless it be prepared, and tinged freshly with its own tincture, to give a further tincture unto weak imperfect bodies of Metals. This Sulphur hath not a tinging quality, unless the tincture be given to it in a fixation: for a weak one cannot victorise, the stronger keepeth down the weaker, and weak things must yield unto strong ones. The conclusion herein is this: a weak and mean thing cannot help another, which is in the same frailty, neither can it import any furtherance to the operation of it; can one combustible protect another which is of the same condition! A Protector must have a greater

### The fourth Key.

power than he, whom he intends to protect: so things combustible must be defended by such, which in their fixation are incombustible. He that will prepare our incombustible Sulphur of Philosophers, must be circumspect to seek our Sulphur in a subject, wherein it lieth incombustible, which cannot be, unless the Salt-Sea have first swallowed the body, and cast it up again freely, then exalt it to its degree, that it excel with its lustre all other Stars in Heaven, and be in its substance as rich of blood, as the Pelican is at the opening of her breast, nourishing many of her Chickens without the weakening of her own body. This is the Rose of our Masters, of a Scarlet colour, and the red blood of the Dragon, of which so many have written, and is the Purple mantle of the highest Commander in our Art, wherein the Queen of salvation is clad and covered, and therefore by all needy Metals may be wrought.

Keep this honourable Mantle with the Astral Salt very carefully, which followeth after this heavenly Sulphur, lest any mischance befall it, impart to it the birds volatile quality, as much as there is needfull, then the Cock will devour the Fox, which is drown'd in water, or reviveth by fire, and is devoured again by the Fox, where like is requited with the like, (or like is reconciled unto unlike.)

### The fourth Key.

**A**Ll flesh begotten of earth, must be destroyed and returned to earth again, which it was at first: then that terrestrial Salt affordeth a new birth by heavenly resurrection: for if there be not first an earth, there cannot ensue any resurrection in our work. For earth containeth that natural Balsam, and is the Salt of those, which sought for it by a knowledge of all things, (or universal knowledge) the final judgement of the world will be by fire, which the great Creator at first made of a nothing, must by fire be turn'd

### The fourth Key.

19

and to ashes again, out of these ashes the Phoenix bringeth forth again her Chickens; For these ashes contain really the true Tartar, which must be dissolved, after its dissolution the firm and strong lock of the royal room is opened.

New heaven and new earth are made after that great combustion, or burning, and the new man will appear more gloriously, than he was in the first world, because in the other he is clarified.

If ashes and sand be well ripened and digested by fire, when the Artift turneth it into glasse, which afterward holdeth in the fire; in its colour it is like unto a transparent stone, and looks no more like any ashes: this is a huge mystery unto ignorant men, but not so to knowing men, for they found it to be so by their dayly experience and Manuals.

Men burn Lyme of stones, to make use of them for a Cement in buildings: before the fire preparath it thereunto, it is a stone, and cannot be used for a Cement, as long as it is a hard stone: fire bringeth stones unto a maturity, and receiveth from the fire a very hot degree, whereby it is strengthened, and groweth so potent, that there is almost nothing comparable unto it, the fiery spirit of Lyme.

Every thing being reduced into ashes, affords by Art a Salt, if you at the anatomizing of it, are able to keep apart its Sulphur and Mercury, and make restitution thereby unto the Salt, according to Art, when fire will bring it to that again, which it was before its Anatomy and destruction: worldly wise men call this a folly, counting it meer lies, call it a new Creature, which to do man hath no grant of God, themselves understand it not, that this Creature hath been formerly so, and the Artift sheweth its increase onely by the seed of Nature.

That Artift, which wanteth ashes, cannot make any Salt for our Art: because our work cannot be made lively without Salt, for the coagulation of things worketh meerly the Salt. As Salt preserveth things from putrefaction, even so the

*The fifth Key.*

the Salt of Philosophers protecteth Metals, that they cannot be reduced to a nothing, unlesse their Balsom die, and the natural Salt spirit be gone, then their body would be dead, and nothing further could be effected with it, because the Metalline spirits are gone, and at their natural departing left a dead dwelling, into which no more life can be brought again.

Note further: you that intends to learn this Art, that the Salt out of ashes is of great efficacy, many vertues are hid therein: Yet the Salt availeth nothing, unlesse his innermost be turn'd to the out-side. For the spirit alone is it which affordeth power and vertue, the naked body is able to do nothing here; if you know to get that, then you have the Philosophers Salt, and their incombustible Oyl, of which many have written before me great Volumes.

*And if of these Artists were we're so many,  
whose aime at me is directed onely,  
Yet few of them in their successe were blest,  
To fathom all vertues that lie in my breast.*

*The fifth Key.*

**T**he life of each maketh spring up Vegetables, and he that saith that the earth is dead, tells an untruth, for a dead thing cannot impart any livelynesse to another, and the increase is at a stay in dead things, because the spirit of life is fled: The spirit is the life and soul of the earth, which dwelleth in her, receiveth its efficacy upon earthly things from heavenly Astrals: for all Vegetables, Metals, and Minerals receive their power, increase, and nourishment from the spirit of the earth. For the spirit is the life, which is fed by Astrals, which further imparts a nourishment unto growing things: as the Childe lieth hid in the Mothers womb, and is fed there by the Mother: so the earth feedeth

*The fifth Key.*

eth Minerals also, which lie hid in her belly by a spirit, which she receiveth from above: the earth doth afford no power *per se*, but the living spirit, which dwelleth in her doth it, and if she should want her spirit, then she were dead, and could afford no nourishment, because from her Sulphur, or sarselle, the spirit is taken away, which preserveth living powers, and driveth forth Vegetables, and other growing things by a nutriment.

Two contrary spirits may dwell together in one subject, but are still at variance, as in Gun-powder, which being lighted, these two spirits fly asunder, making a great noise, fly in the aire, are no more discerned, no body can tell whether they are gone, or what they had been, if it were not known experimentally, what manner of spirits they were, and in what subject they dwelled.

From hence you may learn, that life is a meer spirit, and all these things, which the ignorant world counteth to be dead, must be brought into an incomprehensible visible spiritual life, and must be preserved therein, if so be that life shall work with life, and the spirits, which are fed and nourished by a heavenly dew, are born of one elemental, heavenly, and earthly substance, which is called *materia informis*.

And as there belongeth unto Iron a Magnet, which by reason of its own wonderfull invisible love is of an attractive quality: so our Gold hath a Magnet also, which Magnet is the *prima materia* of our great stone. If you conceive aright of this expreffion, then you may be blessed with riches in this world.

One Declaration more I must hold forth unto you in this Chapter: Man that looketh into a glasse, seeth a reflexion of his image, but is not palpable, save the glasse, the party looked into: so from this matter must be expell'd a visible spirit, which is incomprehensible, the same spirit, I say, is the root of the life of our body, and the Mercury of Philosophers, out of which the liquid water in our Art is prepared

*The fifth Key.*

pared, which in its composition you must make again material, and must prepare it by certain means, from the lowest to the highest degree into a transcendent Medicine. For our beginning is an up-shut comprehensible body, its middle is a volatile spirit, and in the goldish water there is no corrosivensse at all, whereby our Philosophers prolong'd their lives: but the end thereof is a superfix'd Medicine for humane, and metalline bodies; this knowledge indeed fitteth Angels better than man: True, men attain unto that knowledge also, obtaining the same of God by their earnest prayers, who are thankfull unto him for it, and beneficial to the needy.

At the closing I tell thee for a certain truth, that one work must beget the other: for our matter at the beginning of our work must in the best manner be purified, then opened, broken and destroyed, and reduced to dust and ashes. All this being done, then make of it a volatile spirit, as white as snow, and another volatile spirit, as red as blood, these two spirits contain a third, and yet are but one spirit; these are the three spirits, which preserve and increase life, joyn these together, minister to them their natural necessary meat and drink, keep them warm in the bed of wedlock to their perfect birth, then you will see and finde what the Creator and Nature hath allowed for you to know. And know, that I never made so plain a revelation: God hath incorporated more operation and wonders into Nature, than thousands may give credit thereunto. There is a Seal and Lock set before me, to say no more, that others also may write of marvellous things, which naturally are permitted by the Creator, which ignorant men count to be supernatural. For natural things have their first beginning from supernatural ones, yet both together are found to be meetly natural.

*The*

*The sixth Key.**The sixth Key.*

**M**An without a woman is but half a body, and so the woman without the man is but half a body neither, for each apart can produce no fruit: but living together in a matrimonial way, then is their body perfect, and by their seed they may expect an increase.

If too much seed be cast on a ground, that that Acre is over-burthened, no firm fruit can be expected, and if there be too little of the seed, then is the fruit thin also, the weeds grow then abundantly, from thence also no great goodnesse can be expected.

He that will not burthen his conscience with any sins in selling of wares, then let him be just in his dealing, having just measures and just weights, then he avoideth mens curses, and gets the prayers of the poor. In deep waters men are easily drown'd, and shallow waters are soon dried up by the heat of the Sun, and are good for nothing.

For the obtaining of a wish'd aim and scope care must be had, that a certain measure, or quantity be taken in the conjunction of the Philosophick liquid substance, that the greater quantity do not over-lay the lesser part, and be superfluous thereby, and the increase and growing of it be obstructed. Let the lesser be not too weak for the bigger, let there be an equal domination. Too much rain spoyleth the fruit, and too great drought hindreth true maturity. Therefore if Neptune hath prepared a perfect water-Bath, then take a just quantity of your *aqua permanens*, have a great care, you do neither too much nor too little. A double fiery man must be fed with a white Swan, these will kill each other, and both must revive again, and the airs of the four corners of the world must possesse three parts of the up-shut dwelling of the fiery man, and the Swans song

*The sixth Key.*

song may be heard, when she harmoniously sings her fare-well; then the roasted Swan will be a food for the King, and the fiery King will be in great love with the pleasant voice of the Queen, and embrace her friendly out of a great love, and take his fill of her, both will vanish, and enter into one body.

They say, two men can master a third, especially if they have elbow room to vent their malice. Hereupon you are to know from a true ground, that a double winde must come, called *Vulturnus*, then a single winde, called *Notus*, these come rushing from the East and South, and will keep a stir, being robb'd, and their blowing, or motion allayed, and the aire is turn'd into water, then you may confide, that a spiritual one will become a bodily one, and that the number by the four seasons of the year in the fourth heaven will predominate, after the seven Planets have finish'd their ruling, and will finish its course in the neathermost dwelling of the Palace, and will hold in the highest fiery ex-amen, then the two, which went forth, suppressed the third and consumed him.

Here in our mastery is requisite an exact knowledge: for the division and conjunction must be rightly hit, if so be you intend to get riches by your Art, and the Scales must not be falsified by unequal weights. This is the Rock spoken of in this Chapter, that you must finish it without any defect, by the artificial heaven, with air and earth, with the true water and sensible fire, setting in equal weights, whereof I inform you really.

*The seventh Key.*

**N**atural calidity preserveth mans life: for when natural heat is gone, then the life is at an end. Natural fire, being moderately used, is a defence against cold: but an immoderate heat is destructive. There is no necessity that the Sun should touch the earth corporally with her whole sub-

*the seventh Key.*

stance, it is sufficient that the earth be strengthened by rayes, which she ejaculateth unto the earth, and doth that way her duty, for in that way she is of a sufficient capacity, to perform her office, bringing things unto maturity by her digestion: for the distance of the aire bringeth the solar rayes into a temperature, so by means of the aire fire doth work, and the aire worketh by the help of

Earth produceth nothing without water, and water without earth can rise nothing neither: now as these two cannot be one without another in the generating of things, neither can fire be without aire, nor aire without fire: fire is livelesse without aire, and without fire the aire cannot shew its due calidity and drynesse.

The Vine at its last ripening hath need of a greater solar heat, than it hath at the beginning of the Spring: and if the Sun hath a good operation in the Harvest, then the Vine yields a better and stronger sap, which it doth not, if the suns heat be defective. The vulgar counteth all things dead in Winter, because frost hath locked up the earth, and nothing can spring up: but when the Spring-season approacheth, and the Sun in her ascending breaketh the frost, all things turn to life again, Trees and Herbs appear in the greenesse, and the Animals, which hid themselves from the frost, creep forth again out of their caves and holes, vegetables afford their new fragrancy, their operation is apparent in their pleasant blossoms of several colours. Then the Summer worketh further, brings these blossoms to further ripenesse into fruits, upon which ensueth a rich harvest; for the which thanks are due to the Creator, which at these periods unto Nature.

Thus one year worketh after the other, so long till the Archirect thereof pulls them down, and the inhabitants of the earth be exalted by the glory of God, then all earthly Nature will be at an end in her working, and in its place there will be an infinite eternal one. When the Sun in winter goeth further off from us, she doth not dissolve so well

well the great snow, but approaching nearer to us, the  
 aire groweth warmer, and the snow is easily melted, and  
 being turn'd to water, it is gone: for the weaker must give  
 way unto the stronger: The same order must be observed  
 the government of the fire, that the moist liquor may  
 be exiccated too suddenly, and the Philosophick earth  
 not too soon melted and dissolved, else your whole firmament  
 would turn into Scorpions: and if you intend to be a  
 minister in your office, then take first your spiritual warfare  
 on which the spirit moved at the beginning, shut the doors  
 of the strong hold upon him, because this heavenly place  
 will be besieged by earthly enemies, your heaven must  
 be guarded with three Bul-warks, onely one entrance must  
 be strongly guarded with a watch. All this being finished  
 then kindle the light of wisdom, and look for your penitence  
 you lost; let the light be of that bignesse, as you see the  
 is occasion for. For you must know that creeping beasts  
 and worms have their dwelling in a cold and moist earth,  
 their condition and nature leads them thereunto: but  
 mans habitation is upon earth, according as his temper  
 and mixed condition requires, but Angelical spirits being  
 living not an earthly, but an Angelical body, nor being  
 subjection unto a sinfull flesh, as man is, are placed into  
 higher station, are able to endure both heat and cold in the  
 upper and neather Region, without any molestation: and  
 when man is clarified, then will he be able to do like the  
 heavenly spirits: God ruleth heaven and earth, and worketh  
 all in all.

If we prove good governours of our Soules, then we shall  
 be Gods Children and Heirs, to accomplish that which is  
 impossible for us to do now: which cannot be done, unless  
 all the water be exiccated, and heaven and earth together  
 with the men, be judged by fire.

## The eighth Key.

**N**O flesh, be it of mans, or of beasts, can bring any fur-  
 ther increase, or propagation, unless it come first in-  
 to putrefaction. So all Vegetables, unless their seeds be  
 brought into putrefaction, cannot be augmented: Many  
 beasts and worms are generated by putrefaction, this my-  
 stery in Nature deserves admiration! Nature permittech  
 this, because this living increase is for the most part found  
 in the earth, which with other Elements are so raised by  
 spiritual seeds. To prove this with examples, women in  
 Villages know to give instances in that particular: for these  
 cannot hatch any Chickens, unless they put the Eggs into  
 putrefaction. If bread be put into honey, then the Ants  
 are bred, which is one of Natures mysteries! It is seen or-  
 dinary that Maggots do breed in flesh, in men, and horses,  
 and such like Carcases, in Apples, Pears, &c. and who is  
 able to relate all the kinds of worms, which are generated  
 by putrefaction.

Some Vegetables also grow in certain places, where ne-  
 ver such grew formerly, nor were they sowed in those pla-  
 ces, onely by putrefaction they were produced, the reason  
 of it is, that the earth in such places is inclined therunto,  
 and is impregnated thereby, which the syderial qualities  
 have infused, and wrought a seed into, especially, which  
 seeds putrefie in the earth, and by the elemental operation  
 do generate a corporeal matter, according to that matter's  
 quality. Thus the Astrals together with the Elements  
 may raise a new seed, which was never before any, which  
 seed by a further putrefaction may be increased. But unto  
 man is not so much granted, as to stir up a new kinde of  
 seed, because the operation of the Elements, and the  
 astral substance he hath not at command, to fashion what  
 he pleaseth, thus several sorts of Herbs are generated mee-  
 ly

ly by putrefaction: And whereas the Countrey people holding it a meer custom, do not take it into a further consideration, nor imagine they any cause for it; therefore among the vulgar is it become meerly a customary businesse. But you, which ought to know more than ordinary people, must consider further of it, and learn to know the cause and ground thereof, how, and from what these living Creatures are generated by putrefaction; not to know it because it is usual; but rather to know, it is a mystery in Nature, because every life cometh from putrefaction.

Every Element *per se* hath its corruption and generation. Let the Artist be inform'd, and learn the sufficient ground why in every Element the other three are hid: for air containeth fire, water, and earth, which though it seemeth incredible, yet is it a truth: and fire containeth air, water, and earth: and earth containeth water, air, and fire; else they would not generate; water also containeth air, earth, and fire: though every Element is *per se*, yet are they mix'd: all which is found true at distillings, where these Elements are thus separated.

To make this appear to the ignorant, which may cry out, that I speak meerly lies: if you intend to learn the Anatomy of natural things, and to separate the Elements I tell thee for a truth, that at the distilling of earth there cometh first the Element air, being the highest; then at a certain progresse, there comes the Element water; the fire lieth hid in the air, because both are of a spiritual substance, love and embrace one another intirely; the earth remaineth in the bottom, in which lieth hid the glorious Salt. When you distil any water, air and fire cometh over at first, then the water; the body of the earth abideth in the bottom.

The Element fire, if it be driven into a visible substance by extraction each may be received apart. In like manner in the air the other three Elements do dwell. For none of these can be without air; earth can produce nothing without air, fire doth not burn, nor hath it any life with

out air; neither can water produce any fruit without air. Neither can air consume any thing, nor exsiccate any moisture, unlesse it be done by a natural heat, which is in the air: being heat and warmth is found in the air, therefore needs must the Element of fire be in the air. For all hot and dry things are proper for the fiery substance of things: he that denieth this truth, understandeth nothing in Natures mysteries, neither doth he know any ground of their properties.

You must conceive if any thing shall be generated by putrefaction, it must be in this manner: Earth is brought by a secret moisture into a corruption, which is the beginning of putrefaction; for without moisture, which is the Element water, no true putrefaction can happen: Now if any breed shall come from thence, it must come from a warm quality, as the Element fire must kindle, and spread itself; for without a natural heat nothing can be generated: and if that breed shall have a living breath and motion, the same cannot be without air: for if air should not be cooperative, then the first composition, out of which the breed should come, would be choaked and perish, by reason of want of air. Thus you see plainly, that perfect Creatures cannot be without any of the four Elements, the one shewing its operation in the other, which they produce in and at putrefaction; for from henceforth nothing can be brought to life without the same. To make this appear to be true, that to a perfect birth and generation, there are requisite all four Elements.

Then note, that as *Adam* the first man being created by the Creator of a *Limus terrae*, there appeared not as yet any visible life, before God had breathed on him; then a life appeared in that clod of earth, in that earth was the Salt, that is the body, the inbreathed air was Mercury, the spirit; by this inbreathing the air presently afforded a due and convenient calidity, which was Sulphur, that is, fire, when it stir'd; *Adam* shew'd by this stirring, that there was infused into him a living Soul. For fire cannot be without



*The eighth Key.*

aire, the water was corporated in the earth, because this must be together of necessity, else no life, and must stand in an equal proportion. Thus *Adam* was first builded and begotten out of earth, water, aire, and fire, of a soul, body, and spirit, raised of Mercury, Sulphur, and Salt. So *Eve* the first woman, the Mother of us all was of the same composed, being taken from *Adam*; thus *Adam* and *Eve* were builded, which you must note very well.

To come now again unto putrefaction, the seeker in Philosophy is to know, that in like manner no Metalline seed can work, nor be augmented, unless that Metalline seed be first in, and of it self without any strange addition, or mixture may be brought into a full putrefaction, no more than the seeds of Animals and Vegetables can bring their increase without putrefaction. The same Metals also must reach unto their perfect operation by the help of the Elements; not that the Elements are the seed, but the Metalline seed, which had its descent from a heavenly astral Elemental substance, and is come to a corporality, and made by the Elements be further brought into such corruption and putrefaction.

Note this also; wine containeth a volatile spirit: whose distilling its spirit cometh first, and its phlegme at last: but wine being by a continued heat turn'd into Vinegar, then its spirit is no more so volatile as before, and at the distilling of Vinegar its phlegme and aquosity cometh first, and its spirit at last, though the same matter be in the Vessel, yet its condition is altered, being no more a wine, but by putrefaction is transmuted into Vinegar, and that which is extracted from wine, is of another nature and operation, than that which is drawn from Vinegar. For *Virum Antimony* be extracted with Wine, or spirit of Wine, it causeth many stools by purging, and vomits also, because its venom is not yet quite broken nor destroyed: but if Antimonial glasse be extracted with distilled Vinegar, that extraction is of a deep colour, this Vinegar being abstracted in *Raines Maria*, and the yellow remaining powder

*The ninth Key.*

powder being well dulcified with distilled water, to get off all its acerosity, then you have a sweet powder, which causeth no more any stools, but is a rare Medicine of admirable efficacies, may well be held for *miraculum Medicinæ*.

This wonderfull powder in a humide place doth dissolve into a liquor, which in Surgery is of great use, and efficacy, curing symptoms without causing any pains at all into the parties, of which enough at this present.

At the closing of this note this principally, that there are heavenly Creatures begotten, whose lives are preserved by Astrals, are fed by the four Elements, afterward they die, and putrifie, which being done, the Astrals, by means of the Elements infuse into these putrified bodies again a life, which may turn again to a heavenly one, which fits up his habitation in the highest place of the firmament: which being done, you shall see that the life and body of the earthly is consumed by the heavenly, and that earthly body is entred into a heavenly one.

*The ninth Key.*

**T**HE highest Planet of Heaven, *Saturn* by name, hath in our *Magisterium* the least authority, and yet is the chiefest Key of the whole Art, and is set on the lowest step: though he swinged himself by a nimble flight to the highest altitude beyond all lights, however, at the dropping of his feathers he must be brought to the lowest mire, and his corruption must be the way for his melioration, black must be turn'd into white, and white must be brought into red, and must passe, and run through all the colours of the other Planets, and to attain is the end to the Court colour of the triumphing King.

And I say thus much: though *Saturn* looks of a despicable condition, and is in great contempt, yet doth he



contain all vertues and strength, if his glorious substance which is of an extraordinary coldness, be driven into the running fiery Metallike body, to bereave that of its running life, and bring it to a plyable body as *Saturn* himself is however of a far better fixation; which transmutation hath it's original, and certain period by *Mercurus*, *Sulphur*, and *Salt*. Some may hold this to be hardly understood, and it is a hard saying: seeing the matter is mean, men must stretch their wits in this point: an unequal state must be in the world, there must be a difference betwixt master and servant, and must be distinct in their service.

*Saturn* containeth several sorts of colours brought forth by Art, as black, gray, white, yellow, red, and others besides: so the Philosophers master must overcome and pass through many colours, before his great stone can be exalted unto it's perfection: for as often as there is opened unto the fire a new gate for entrance, so often it affords a new fashion for a Garment as for a boory, so that at last the poor Labourer attaineth unto riches, needs no more to go borrowing of his Neighbours for a livelyhood.

When Lady *Venus* possesseth her Kingdom, and according to custom observed in Royal Courts, distribureth the Offices, as is fitting, then they make appearance in their glory: *Musica* beareth a flag of red colour, on which is painted *Charity* beautifull in a green Garb: in her Company *Saturn* is in the place of the Steward: when he is in his Office, then *Astronomy* carrieth a black flag before him; on which is painted *Fides*, in a yellow and red Garb. *Jupiter* with his Scepter is *Marshall*; *Rhetorica* beareth before him a flag of gray colour, on which is painted *Spes* curiously set out in colours. *Mars* is expert in warlike affairs, beareth sway in a fiery thirstiness; *Geometry* beareth before him a bloody flag, on which is painted *Fortitude*, in a red Garb: *Mercurus* is Chancellor, *Arithmetica* beareth a flag before him of all manner of colours; on it, is painted *Temperantia*, dress'd in colours. *Sol* is Vice-Roy of the Kingdom, *Grammatica* beareth a yellow flag before him, on it, is painted

painted *Justitia*, set out in a Golden piece: this Vice-Roy, (though there is more loyalty shewed unto him in the Kingdom) yet Queen *Venus* in her transcendent illustrious splendour overcome's him. *Luna* hath her lustre also; *Dialectica* beareth before her a Silver coloured white glistening flag; on it, is painted *Prudentia* in an AZUR Garb. Because *Luna*'s husband died, she got the Office by inheritance, will not suffer *Venus* to bear sway any longer, called her to an account of her Stewardship; into whose aid and assistance comes in the Chancellor, and a new government is established, and both bear sway above the noble Queen; the meaning is, one Planet must dispossesse and displace the other from his glory, office, place, and power, that the best at last may rise to the highest power, and in their best fix'd colour, bestowed on them by their first mother out of an innate constancy, love and amity may get the victory. Then is the old world past, and a new world is come in it's place, and one Planet hath consumed the other spiritually; onely the strongest hold out by means of the food which others afforded, and so two and three are conquered by One.

For a final closing you are to understand, that you must poll up the heavenly Scales; put into the one *Aries*, *Taurus*, *Cancer*, *Scorpio*, and *Capricorn*: into the other you must lay *Gemini*, *Sagittary*, *Aquarius*, *Pisces*, and *Virgo*; then procure that the Gold-rich *Leo* do leap into the lap of *Virgo*; then the Scale will weigh down the other: then let the XII. Signs of Heaven with the *Septentriones* come into an opposite Aspect; then after the appearance of all manner of colours, there will happen a conjunction, and the greatest will come to the meanest, and the meanest unto the greatest.

If there stood all the worlds nature  
Meerly in one onely figure,  
And Art could not mend that form,  
Then the worlds wonders were forlorn,

34 *The tenth Key.*

*And natures qualities could not be shewed,  
But it's otherwise, for which God be praised.*

*The tenth Key.*

**I**N our stone which I have made, and others also along be-  
fore me, are lockt up Elements, all mineral and metal-  
line forms; yea, all the properties and qualities of the  
world: for in it there must be found the greatest and most  
forcible heat; for by its great internal fire the cold body of  
*Saturn* is warm'd, and by that kindling and heating is  
transmuted into the best Gold. There must be found in it  
also the greatest coldness, because it being added to *Ve-  
nus*, it allayeth the degree of her heat, and doth coagulate  
quick Mercury, and in that coagulation also is he transmu-  
ted into the best Gold. The reason of it is, because na-  
ture hath infused all these qualities into the matter of our  
great stone, which qualities must be digested and brought  
unto maturity *per gradus ignis*, and attain unto the highest  
perfection, which comes not so pass, unless Mount *Æna*  
in *Sicilia* be consumed by its fire, and no more cold be felt  
on the supposed high Mountains, *Hyperboræis*, which place  
may be called also *Filistæ*.

Fruits being pluckt off before they be fully ripe, are  
nough, and shrink, and are unfit for use: if a Potter doth  
not sufficiently burn his Potters wares, what use can these  
be put unto? The same condition is our *Elixir* in: it must  
have allowed a due time, it must not be shortned in its  
welfare, no false thing must be imposed upon, else an asper-  
sion of unworthinesse will be cast upon it. For if blossoms  
be pluckt off, we are sure that no fruits will grow on such  
Trees. Therefore making haste in our *Magisterium* is not  
good, a hastning man seldom doth any good work in our  
Art, because by making haste good things are spoyled.  
Let no seeker be deceived by greedinesse, either to take out  
or

*The tenth Key.*

to pluck off things before their time, that the Apple slip  
out of his hand, and the steel of it stay in his hand: for  
good troth, if our stone be not sufficiently ripened, then  
what matters can it produce to any ripenesse?

In water the matter is dissolved, and is united by putre-  
faction, in the ashes it getteth blossoms, in sand its super-  
fluous humidity is exsicccated: a constant fire produceth a  
red ripenesse, it doth not follow from hence that *Balsamum  
Terre*, horse-dung, ashes, and sands must needs be used, but  
only the degrees and regiment of fire must in such a man-  
ner be observed. For the stone is made in an empty Fur-  
nace, of a threefold guard, firmly closed and lockt up, and  
subjected by a continued fire, so that all vapours and fumes  
do vanish, and the Garment of honour appear in a rare  
splendour, abide in a place in the neathermost part of hea-  
ven, and its running come to a stand. And when the King  
do lift up his arms no longer, then the glory of the  
world is conquered, the King is come now to an everlast-  
ing fixednesse, nothing can endanger him any more, be-  
cause he is become invincible, unto which I say thus: your  
stone being dissolved in its own water, must be exsicccated  
in a meet heat, then the aire will in-breath a new life into  
it, that being made lively, then you have a matter, which  
doth needs go by no other name, than by the great stone of  
the world, which penetrateth humane and metalline bo-  
dies, like a spirit is an *Universal* Medicine without any de-  
fect: it expelleth evil things, keeping and preserving the  
good tones: it is also a transmutation of bad things unto  
goodnesse, its colour draweth from a transparent rednesse  
unto a dark brown, from a ruby-red to a garnate: and it  
is of an exceeding ponderousnesse, and over-weighty.  
He that getteth this stone, let him return thanks unto the  
Creator of all Creatures, for such a heavenly Balsam, let him  
make good use of both toward himself and toward others, so  
that his needs being served here withall, may fare well also  
in the other world: God be praised for his unexpressible  
benefits for ever more. Amen.

*The eleventh Key.*

**T**His Key intimateth our great stone's augmentation which I hold forth unto thee by way of comparison. There dwelt in the *Orient* an excellent Champion, called *Orpheus*, which was mighty rich, and had great Dominions. he took in marriage his own sister, by name *Eurydice*, made use of her as his wife. Because he could not get any issue by her, the cause whereof he thought to be the sin, he committed in choosing his own sister to be his wife: he besought the Highest constantly in great earnestnesse, wrestling with him for a blessing in that kinde.

Being one time taken with a deep sleep, in his dream there came a flying man unto him, by name *Phæbus*, he toucht his feet, which were very warm, and said to him. Thou noble Champion, thou hast travelled over many Kingdoms and Countreys, many Cities and potent Dominions, and hast undergone great hardnesse at Sea, and hazardedst many battles in War, which made thee to attain unto that gallant state, and wert chosen before others to be dignified with honour, and gottest many applaudings by reason of thy valiantnesse thou shewedst in those warlike actions: therefore the father in heaven hath commanded me, to shew unto thee that thy prayers were heard, and hast obtained this grant; thou art to take the blood out of thy right side, and the blood of thy wife's left side, and the blood which did stick in the hearts of thy Father and Mother, these are but two by natures right, and are but one sort of blood, unite these together, and let it enter again into the globe of the seven wise Masters closed nakedly, then is the mighty one fed with his own flesh, and drenched with his own blood of honour. If thou proceedest well herein, then hast thou a great inheritance, and begettrest an infinite multitude, descending from thine own body.

Yet

et know, that the last seed, in the eighth revolution of the time, the first seed out of which thou art made in the beginning, will bring its course to an end: if thou dost this oftner, and beginnest alwayes *de novo*, then thou shalt see thy Childrens Children. A *Macrocosme* generated by *Microcosme*, is plentifully filled, and the Kingdom of the great Creator is fully possessed.

This being ended, *Phæbus* fled away, the Champion awakened, who arose from his bed, and having done all, as he was commanded, the Champion in all his undertakings had not onely good successe and prosperity, but God blessed him also in his wife with many Children; these also by their fathers Testament grew great and famous, and that nobility remained in that generation, and they were blessed with great riches for ever.

Seeker of this Art, if you have understanding and wit, you need not any further interpretation of it; if you want that wit, blame not me, but thine own ignorance: for I am forbid to open the lock any further, I must, and will obey. It is set down plain enough for such, whom God intends to bless in it: And it is so plain, that men will hardly believe it. The whole processe I have set down figuratively after that manner, which my Predecessors have observed before me, and I have done it more plainly then they did, because I concealed nothing: if you have pull'd away the veil from your eyes, you will finde that, which many sought for, and was found of very few. For the matter is named altogether, the beginning, middle, and end of the processe is shewed also.

*The twelfth Key.*

**A** Fencer who knoweth not well how to use his Weapons, must needs be beaten by him, that knoweth better how to use them: he that learned in the Fencing School

School perfectly how to use all manner of Weapons, will get the Garland in that School.

In like manner he, who hath obtained by Gods blessing a tincture, but knoweth not how to use it, he is in the same condition with the Fencer, which is unskillfull in the use of his Weapons.

This being the twelfth and last Key, tending to the finishing of this my book, I will not lead thee any longer by Philosophick allegorical expressions, but will reveal unto thee the Tinctur's Key in a full real proceffe. Therefore follow this my ensuing Doctrine: which is thus;

The Medicine and well prepared Philosophers Stone being made of the true Virgins milk, which was fully prepared, then take one part of the best and finest Gold, cast through Antimony, laminate it very thinly, as possibly may be beaten, put these together in a Vessel, or melting Pot, at first let your fire be gentle for xij hours, then let it continually be in the melting for three dayes and nights, when the purged Gold and Stone is turned into a meer Medicine, of a subtile spiritual penetrating qualitie; for without the ferment of Gold & Medicine, or Stone cannot well make the tincture, being too subtile and too penetrative, but being fermented with its like, then the made tincture hath gotten an ingresse to work into the other. Then take one part of the prepared ferment to thousand parts of melted Metal, which you intend to tinge: I tell you for a certain truth, all will be transmuted into perfect fix'd Gold, for the one body willingly embraceth the other, though it be not of the like, yet joyneth with it by force, and must be like unto it, and like must be gotten of like.

He that maketh use of this means, to him are revealed all fixations: the porches at the ends have their issues; no Creature comparable unto this subtilty: it is ALL in ALL, according to its Natural descent containeth and possesseth all what may be found under the Sun.

O! beginning of the first beginning! consider the end  
O! end of the last ends consider the beginning: forget not

remember the middle in all fidelity: God the Father, and holy Ghost grant unto you things needfull for your Spirit, Soul, and Body.

### Of the first matter of the Philosophers Stone.

Here is found a Stone, which is not deer,  
Out of it is drawn a flying fire,  
Of which the stone it self is made  
Of white and red togeth'r joyn'd.  
It is a stone, and not a stone,  
In it Nature work'th alone,  
Out of it springs a Fountain clearly,  
Which drowns its fix'd Father juely.  
His life and body is both devour'd,  
At last his Soul to him is restored.  
To whom his flying Mother is become  
Like, in his own Kingdom.  
Himself also in quality and might  
Hath gotten a greater strength,  
The Son in old age doth excel  
The Mother, which is made volatill,  
By Vulcans Art, but first however  
By the Spirit must be born the Father  
Body, Soul, Spirit, consist in two  
The whole businesse goeth too and fro.  
Comes onely from one, which is meerly  
A thing that fix'to flying matters fall.  
They are two and three, and yet but one  
Come true of it right, else you hit none;  
Set Adam into a water Bath,  
In which Venus her fellow hath  
Which the old Dragon hath prepared,  
Whose of his strength could not be stored.

*Is nothing else, saith one Philosopher,  
But a duplicate Mercurius.  
I say no more, you heard its name,  
Blest is he, to whom it is well known.  
Search into it, spare no pains  
To the end you will finde the gain's.*

F I N I S.



A short way and  
**E P E T I T I O N**

Of former Writings of  
**B A S I L I U S V A L E N T I N U S .**

With an Elucidation thereof,  
touching the Philosophers  
Stone.

*Wherein is plainly demonstrated the true  
light unto Philosophie.*

Whereunto are annexed real informations  
of the qualities, and preparations of  
Mercury, Antimony, Vitriol-water,  
common Sulphur, unslak't Lime,  
Arsenic, Sal-peter, Tartar,  
Vinegar, and Wine.

L O N D O N,

Printed Anno Domini, MDC LVI.

1656

be sure to finde the true way unto the sheep-fold. I have written no more then I shall bear record unto, and own at the day of Resurrection.

This short way is faithfully shewed in the following instruction, in a plain dealing expression, waving an eloquent style.

I have told you formerly, that all things are composed of three, *viz.* of Mercury, Sulphur, and Salt, and it is so, as is told.

But note also, that the Stone is made of one, two, three, four, and five: by the word five, I mean the Quint-essence; by the word four, are understood the Elements: by three are meant the *principles*: by two is meant the double *mercurial* substance: by one is meant the first principle of all things, which proceedeth from the word at the first Creation, *Fiat, Let there be.*

Some may hold these expressions to be very intricate as if there were no sense nor ground for it what hath been said: for the clearing these doubts, I will speak briefly of *Mercurie*, secondly of *Sulphur*, thirdly of *Salt*; for these are the principles of the matter of our Stone.

In the first place you must note, that common Mercury doth not avail here; but our *Mercurie* is made of the best of Metals, by the spagyrick Art, as pure, subtile, clear, as any Well-water of a Crystalline transparence, without any impurity: make of it a water, or incombustible Oyl: for Mercuries first beginning was a water, as all Philosophers bear record unto my saying: in this Mercurial Oyl must be dissolved it's own Mercury, out of which that water was made: this Mercury must be precipitated with it's own Oyl: then you have a double Mercurial essence.

Note, I hold in my *second Key* that Gold after it is purified according to the Tenor of the *second Key*, must be reduced into a special water, and then reduced into a subtil Calx, of which the *fourth Key* doth speak, this Calx must be driven over through the Helmet by a spirit of Salt, and precipitated again, and by reverberating must be brought to powder

powder; then its own *Sulphur* may enter the better into its own being and essence, will be friend with it; for these love excreably one another: thus you have two substances in one, which is called the *Philosophers Mercurie*, and is but one substance. This is the first ferment.

### *Now followeth Sulphur to be spoken of.*

For this *Sulphur* you must look in the like Metal; that Metal must be purified, destroyed in a reverberating fire, extracted from its body, not leaving any corrosive residue in it, of which I gave a hint in the *third Key*: this *Sulphur* must afterwards be dissolv'd in its own blood, from which it self had a fixedness, intimated in the *sixth Key*, after a due quantity: which being done, then you dissolved and fed the true Lion with the blood of the green Lion. For the fixed blood of the red Lion is made of the unfixed blood of the green Lion: these are of one Nature; the unfixed blood maketh the fixed one to be volatile, and the fixed one maketh the volatile to be fixed, even as it was before its dissolution, let it stand together in a gentle heat, that all the *Sulphur* be dissolved; then you have the second ferment, feeding fixed *Sulphur* with an unfixed one; all Philosophers agree with my saying: the same is driven over with spirit of wine, and is as red as blood, being called *aurum potabile*, where no reduction to any body can be expected any more.

### *Now I declare also, what the Philosophers Salt meaneth.*

**S**ALT causeth fixation and volatility, according as it is considered and prepared. For the spirit of Salt need not

tar, if the same be drawn forth without additionals, by means of dissolution and purification maketh all Metals volatile, opening them into a true quick Mercury, according to the Tenor of my Manuals. The Salt of Tartar *per se* fixeth mightily, especially if the heat of *Calx vive* be incorporated with it, for both are of a high degree for fixation, The Vegetable Salt of wine hath this fixing quality and according to a special preparation, bringeth fixed things to a volatility: which is a mystery in Nature, and a miracle in the Philosphick Art.

If there be a Salt made of Mans Urine, which drinks nothing but wine; this Salt being volatile, brings fix'd things also to a volatility, brings them over, but doth not fix them. Though that party had drunk nothing but wine, out of whose Urine the Salt is made, yet that Salt differs much from that, which is made of Tartar, for man made in his body one transmutation, namely, he turned the Vegetable Salt into an Animal spirit of Salt, making flesh, farnesse, &c. as horses and other beasts do feeding on grasse, hay, &c.

Item, Bees make Honey of the best flowers and Herbs so it is with the rest. The reason of this Key lieth in purification, from whence this separation and transmutation hath its Original.

Ordinary spirit of Salt, being driven over in a special manner, maketh Gold and Silver volatile, if a small quantity of Dragons spirit be added thereunto, dissolveth them, bringeth them over through the Helmet, the like doth the Eagle with the Dragon spirit, which creepeth in and out at the stone-cliffs: but if any thing be melted with Salt, before its spirit be separated from the body, then it fixeth rather than it maketh volatile.

I say thus also, if the spirit of common Salt be united with spirit of wine, and both are drawn over a third time, then he loseth its tartnesse, and groweth sweet. This prepared spirit doth not corrode the *Solar* body, but being poured on a subtile prepared Gold Calx, it extracteth its highest red tincture, which being made right, can bring white

white Lune into that colour as its former body was, from which it was first taken: the former body can recover its colour, if the inticing *Venus* be moved, as being born from that languinity and descent, it is needlesse to speak of this any further.

Note further, that Salt-spirit destroyeth Lune also, bringing her into a spiritual substance, according to my instruction, after it is prepared, out of which afterward *volatile Lune* is made, which spirit is appropriated unto the spirit of Lune and Sol, as man and wife, by means of the conjunction of the Mercurial spirit, or his Oyl.

The spirit sticketh in Mercury, seek for the tincture in sulphur, and for the coagulation in Salt, then you have the three principles, which can beget a perfect body, that is, the spirit in the Gold fermented with his own Oyl, Sulphur found abundantly in the noble Venereal quality, inflameth the fixed blood gotten of her: the spirit of the Philosophers Salt affords victory unto coagulation; it is true, the spirit of Tartar, and the spirit of wine, and the true *acetum* are able to effect much; for the spirit of *acetum* is of a cold quality, and the spirit of *Calx vive* is very hot, these are of contrary dispositions. Now I spoke according to Philosophers custom: it is not fit for me to be more plain, and to show to the world, how the doors of wisdom are bolted.

For a fare-well, take this in sincerity; seek for your matter in Metalline substances, make of them a *Mercurie*, ferment with Mercury one Sulphur, ferment that with its own Sulphur, bring that into an order with Salt, drive them over joyntly, joyntly all proportionably, all will become one, which at first came from one, coagulate, and fix it in continued heat, augment, and ferment a third time, according to the Tenor of my two last Keyes, then you will see the end you look for, how this tincture is to be used, at the twelfth Key satisfie you with its certain proceffe.

Q3

Thanks

*Thanks be to God.*

**F**Or a final upshur, be certified, that our of black *Saturn* and bountifull *Jupiter*, there can be driven over a spirit which is afterward brought into a sweet Oyl, as the noblest part of it, which in particular taketh away the running quality in Mercury, making him fix, and bringing him in to a melioration; of this I told you in my other writings.

*Additional.*

**H**AVING thus your matter, then look well to the fire and govern it artificially: for that is of the greatest concernment at the end of the work. Our fire is not a common fire, and our Furnace is not a common Furnace. Though Philosophers before me have written, that our fire is no common fire: however, I tell to thee in good earnest, that according to their custom they kept secret all my mysteries, because the matter is contemptible, and the work is of a facility, which by a government of fire is furthered and accomplished; therefore they forbore to tell the plain truth.

Lamp-fire made of spirit of wine availeth nothing, the expenses thereof would mount exceedingly. Hoif dung is but a spoiling, which cannot finish the work by any perfect or certain degrees.

Furnaces of several sorts are uselesse: for in our threefold Furnace are observed certain degrees: let *Praters* not prevail of thee with such Furnaces: for our Furnace is plain one, our fire is plain fire, and our matter is a plain matter, the glasse is likened to the circumference of the earthly Globe, you need not to look any further for more information concerning the fire, its government, and the Furnace.

For he that hath the matter, will soon finde a Furnace; he that hath Meal, will soon meet with an Oven; needs not to take further care for baking of bread.

There is no need to write more books of it, onely look well to the government of the fire, learn to distinguish between cold and warm; if you are expert and exact herein, when your work will be well finish'd, and the Art brought to its end. The Creator of nature be praised for ever-amen.

*Of Mercurie.*

**T**HERE are several sorts of *Mercurie*. Mercury of Animals and Vegetables is merely a fume of an incomprehensible being, unless it be caught, and reduced to an Oyl, then is it for use. But Mercury of Metals is of another concoction, as that also of Minerals: though the same also may be compared with a mine, yet is it comprehensible and running. One Mercury is better and nobler than the other: for the *Solar* Mercury is the best of them all; next unto that, is the *Lunar* Mercury, and so forth. There is a difference also among Salts and Sulphurs: among the Mineral Salts, that carrieth away the Bell, which is made of Antimony: and that Sulphur, which is drawn from Vitriol, is preferred before all others. Mercury of Metals is hot and dry, cold and moist, it containeth the four qualities.

There are Medicaments prepared of it, of a wonderfull efficacy, of several sorts and forms, which is the reason, why there is such a variety of vertues therein: in Mercury lieth hid the highest *arcantum* for mans health, but is not to be used crude, but must first be prepared into its essence. He is sublimed with Copper-water, and is further reduced into an Oyl. There is an Oyl made of it *per se*, without any corrosivensse, which is pleasant and fragrant: several sorts of Oyls with additional can be made of it, good for many things. It is prepared also with Gold, being first made



into an *amalgame* there is made a precipitate of it in water, wherein it dissolveth green, like unto a *sinarag'd*, *Chrysolith*: the volatile Mercury serveth for outward use, if a separation is made by some means, and is brought to subtile clear *liquor*, & then to a red brown powder, as its received corrosivenesse is separated, then it may do for other uses.

The mixed Mercury serveth for inward use.

Mercury being purg'd, is precipitated with the blood of *Venus*, is well digested with distill'd Vineger, and thus its corroding quality is taken off: Have a care what quantity you minister, if it being given in a true dose, then it doth part very well: but for its operation, it is not equally sublimed unto the fixed, its coagulation is found in Saturn, his malleableness is apparent, when he is robb'd of his life: he containeth his own Tincture upon white and red, being brought in his fix'd coagulation unto a white body, is iug'd again by Vitriol-water, and being reduced unto Gold, is graduated by Antimony. Though that bloody *typhon Captain* with his Spear assaulteth *Mercurius* very much, yet he alone cannot conquer him, unless *Saturn* come in to hide him, and *Jupiter* command the peace with his Scepter. Such processe being finish'd, the Angel *Gabriel*, the strength of the Lord, and *Uriel* the light of God hath shew'd mercy unto humble *Michael*, the *Raphael* can make right use of the highest Medicine, nothing can prevail against *Mercurius*. Thus much be spoken of *Mercurius*: now I winge my self from hence, and fly to a place where frost and heat can better be tolerated, and endured.

### Of Antimony.

IT falleth very difficult to Mechanicks, to have done learning with their compasses: because that great *Architect* *Jehovah* hath reserved many things for his own power.

power. In the same condition we finde *Antimony*, it is very difficult to finde out all the mysteries that are hid therein; its vertue is miraculous, its power is great, its colour hidden therein, is various, its crude body is poysonous, yet its essence is an antidote against poyson, is like unto Quick-silver, which ignorant Physicians can neither comprehend, nor finde; but the knowing Physician believeth it to be true, as having made many experiments with it.

This Mineral containeth much of Mercury, much of Sulphur, and little of Salt, which is the cause why it is so brittle and applyable: for there is no malleableness in it, by reason of the small quantity of Salt, the most amity it beareth unto *Saturn* is by reason of *Mercurius*: for Philosophers Lead is made out of it, and is affected unto Gold, by reason of its Sulphur: for it purgeth Gold, leaving no impurity in it; there is an equal operation in it with Gold, if well prepared, and ministred to man Medicinally: it flieth out of the fire, and keeps firmly in the fire, if it be prepared accordingly. Its volatile spirit is poysonous, purgeth grievously not without damage unto the body; its remaining fixednesse purgeth also, but not in that manner, as the former did, provoketh not to stool, but seeketh merely the disease, where ever it is, penetrateth all the body and the Members thereof, suffers no evil to abide there, expels it, and brings the body to a better condition.

In brief, *Antimonie* is the Lord in Medicinals, there is made of it a *Regulus* out of Tarrar and Salt, if at the melting of Antimony some Iron-filings be added, by a Manual used, there cometh forth a wonderfull Star, which Philosophers before me, called the *Signal-star*: this Star being several times melted with cold *Earth-salt*, it groweth then yellowish, is of a fiery quality, and of a wonderfull efficacy: this Salt afterward affords a *liquor*, which further is brought to a fix incombustible Oyl, which serveth for several uses.

Besides, there are made of common *Regulus* of Antimony curious

curious flowers, either red, yellow, or white, according to the fire hath been govern'd. These flowers being extracted, and the extract, without any addition *per se* being driven into an Oyl, have an admirable efficacy. This extraction may be made also with Vinegar of crude Antimony, or of its *Regulus*; but it requireth a longer time, neither is it so good as the former preparation.

And being reduced into a *Philistea*, there is a glass made of it *per se*, of which I made mention in my *Key*, which is extracted also; then abstracted, there remaineth a powder of incredible operation, which may safely be used, after it hath beenedulcorated. This powder being dissolv'd, healeth wounds, sores, &c. causing no pain: this powder being extracted once more with spirit of wine; or driven through the Helmet, with some other matter, affords a sweet Oyl; to speak further of it is needlesse.

Antimony is melted also with cold *Earth-salt*, dissolv'd, and digested for a time in spirit of wine, it affords a white fix'd powder, is effectual against *morbus Gallicus*, breaketh inward Impostums; it hath several vertues besides. You must learn to prepare Antimony your self, lay hands on, dive into it's inward qualities, you will meet with wonderful matters for my conscience will not suffer me to discover all it's qualities: I desire not to lose the Physicians curiosity upon me, which were at great expences, and toyled much in burning of Coals about it's preparation, if I should rob them of their lively-hood. Therefore learn thou also, as thy predecessors did; seek as I have done; then you will finde also, what others have told of.

There is made an Oyl also of Antimony, the flying Dragon being added thereto, which being rectified twice, then it is prepared: though a *Cancer* were never to be had, and the *wolf* never so biting, yet these with all their fellows, be they *Fistula's*, or old Ulcers, must fly and be gone; the little powder of the flying Dragon prepared with the Lions blood, must be minitred also, three, or four Grains for a Dose, according to the parties age and complexion.

A further proceffe may be made with this Oyl with the addition of a water, made of stone Serpents, and other necessary spices, not those which are transported from the Indies: this powder is of that efficacy, that it radically cureth any Chronical diseases.

There is made a red Oyl of Antimony, Calx vive, Salt armoniac, and common Sulphur, which hath done great cures of old Ulcers: with stone Salt, or with common Salt, there is forced from Antimony a red Oyl, which is admirable good for outward Symptoms.

There is made a sublimate of Antimony, with spirit of tartar and Salmiac, being digested for a time, which, by means of *Mars*, is turn'd into quick Mercury. This Antimonial Mercury hath been sought of many, but few have gotten it: which is the reason why it's praise is not divulg'd, much lesse is it's operative quantity known: if you know how to precipitate it well, then your Arrow will hit the mark, to perform strange matters; it's qualities ought not to be made common.

It is needlesse to describe it's combustible Sulphur, how that is made of Antimony, it is eatie and known: but that which is fix'd, is a secret, and hidden from many. If an Oyl be made of it, in which it's own Sulphur is dissolv'd, and these be fix'd together, then you have a Medicine of rare qualities, in vertue, operation, and ability, far beyond Vegetables.

Quick silver being imbibed with quick Sulphur, melted with Antimony for some hours in a Wind-oven, the Salt of the remainder being extracted with distill'd Vinegar, then you have the *Philosophers Salt*, which cureth all manner of Agues.

There is an *acetum* made of Antimony, of an acidity, as other *acetums* are; if it's own Salt be dissolv'd in this *acetum*, and distill'd over, then this *acetum* is sharpned, which is an excellent cooler in hot swellings, and other inflamed Symptoms about wounds, especially if there be made an Unguent of it together with *anima* of Saturn.

The Quintessence of Antimony is the highest Medicine the noblest and subtilest found in it, and is the fourth part of an *universal* Medicine. Let the preparation of it be still a mystery, its quantity, or Dose is three Grains, the which belong four instruments to the making of it, the Furnace the fifth, in which *Vulcan* dwelleth, the Manuals; and the government of fire afford the ordering of it.

You Physicians, if you be wise, seek out this Medicine that subject, where it lieth in, and may be found best, and most effectual. I forbear to speak further of Antimony, let *Justinian* judge of the rest.

### Of Copper-water.

**I**F I could prevail with *Apollo* to be mercifull, and to give liberty to his *Muse* to be my assistance in the describing of Art and wisdom, then would I bring in an offering unto *Minerva*, whereby the Gods of wisdom might take notice of a gratefull minde for their gifts they had bestowed; and I would write of a mineral, whose Salt is set forth in the highest manner, whose great and good qualities are of that transcendency, that reason is not able to comprehend, or to conceive of them. It went generally by the name of *Copper-water*, to make the meaning and sense of it plain; let men know, and be thus informed of it, that *Vitriol* containeth two spirits, a white, and a red one: the white spirit is the white Sulphur upon white, the red spirit is the red Sulphur upon red; He that hath ears let him hear!

Observe it diligently, and remember every word, for they are of a large extent, every word is as ponderous as a Centner stone. The white spirit is sower, causeth an appetite, and a good digestion in a mans stomach. The red spirit is yet sower, and is more ponderous than the white, in its distilling a longer fire must be continued, because it is fixer in its degree. Of the white by distilling of Sulphur

*Lune* is made *argentum porabile*. In the like manner the gold, being destroyed in the spirit of common Salt, and made spiritual by distilling, and its Sulphur taken from it, is joyned with a red spirit in a due Dose, that it may be dissolved, and then for a time purified in spirit of wine, to be further digested, and often abstracted, that nothing remain in the bottom, then you have made an *aurum potable*, of which great volumes have been written, but very few of their processe were right. Note, that the red spirit must be rectified from its acidity, and be brought into a greenesse, subtilly penetrating of a pleasant taste and sweet fragraney.

I have told you now great matters, which slip'd from me against my intention, the sweet spirit is made of Sulphur of Vitriol, which is combustibile, like other Sulphur, before it is destroyed; for the Sulphur of Philosophers, (note it well) is not combustibile; its preparation needs not to be set down, being easie, requireth no great pains or great expences, to get a combustibile Sulphur out of Vitriol.

This sweet Oyl is the essence of Vitriol, and is such a Medicine, which is worthy the name of the third pillar of the universal Medicine. The Salt is drawn from *Colchotar*, and is dissolved in the red, or white Oyl, or in both, and is distilled again, if it be fermented with *Venus*, it performeth its office very well: for it affords such a Medicine, which at the melting tingerth pure Iron into pure Copper.

*Colchotar* of Sulphur affords true fundamentals unto healing of perish'd wounds, which otherwise are hardly thought to any healing: and such sores, which by reason of long continued white rednesse will admit of no healing, *Colchotar* affords an ingress thereunto, setting a new foundation; that quality and vertue is not in the *Colchotar*, but the spirit together with the Salt are the Masters, which dwell therein.

There is made of Copper and Verdigrace a Viniol of a high degree, and is far spread in its tracture: There is a Viniol

Vitriol made of Iron also, which is of a strange quality : Iron and Copper are very nigh kind one to another, be together, as man and wife ; this mystery should have been concealed, but being it is of great concernment, I could not forbear but to speak of it.

Vitriol corroded with Salmiac, in it's sublimation there ariseth a combustible Sulphur, together with it's Mercur of which there is but little, because it hath most of Sulphur. If the same Sulphur be set at liberty again by the *Eagle*, with spirit of wine, there can be made a Medicine of it, as I told you formerly of it. Though there be a new way to make a combustible Sulphur out of Vitriol, as of precipitation upon a precedent dissolution, by the Salt, liquor of Tartar, as also by a common *lixivium* made of Beech-ashes ; yet this is the best reason, because the best of Vitriol is better, & more opened with the Key of *the Eagle*. There are other mysteries hidden in Vitriol, which in yet operative quality are excellent, and are known apparent as *Venus* and *Mars* bear real record in their spirits, the latter doth knowledge *Sol* and *Lune* : but I do not intend at this time to write a perfect book of *Chirurgerie* : and to make relations of particulars, in commendation of Vitriol : I have already written too much of it, you are to learn and learn also ; you will finde that Vitriol needs no Proctor to speak for it, and it will sufficiently inform you of an absolute *Chirurgick* book, contained in its nature as a third part of the *universal*, against all manner of diseases.

In the closing hereof I tell you thus much, that there is not found in its nature, neither cold nor moist quality, but is of a hot and dry substantial quality, and is the reason, why by its super-abounding calidity it heateth other things, diggesth them, and at last it bringeth them to a full maturity, the fire being continued for a certain time.

The things I write of Vitriol, I have not begg'd nor borrowed from other mens writings, but found them so in a long continued practick, whereby nature enabled me to become a *Sooth-sayer*, by permission of the Highest Creator.

that that nobly implanted quality might be avouched by a full and true evidence of one of her devoted Disciples.

And I speak thus much for a *memorandum*, that if *Paris* could keep safely *Helena* without troubles, that the noble City of *Troja* in *Greece* be no more ruined and destroyed, and *Paris* together with *Meneias* be no more afflicted and distressed thereby, then *Hector* and *Achilles* will agree well enough, to obtain that royal Race, without going to war for it, and be Possessors of that Monarchy in their Childrens Children, and their off-spring and posterity for the enlarging of their Dominions, by increasing their riches infinitely, against which no enemy dareth stir.

### *Of common Sulphur.*

The usual common Sulphur is not so perfectly exalted in it's degree, and brought unto maturity, as it is found in Antimony and Vitriol. There is made of it a *se*, an Oyl against purrid stinking wounds, destroying and killing such worms, which grow in them ; especially if a little Salt in it be dissolved from its Sulphur.

There is made of it a Balsam with Saller Oyl, or Oyl of *Juniper*, in like manner with the white spirit of *Terpen-tine*, and is of a red colour, is made thus : take flowers of Sulphur, made with the *colchotar* of Vitriol, digest them for a time in horse-dung, or any other way ; this Balsam may be used for such, that are in a Consumption of the Lungs, especially if rectified several times with spirit of *vine*, drawn-over, and separated, that it be blood red. This Balsam is a preservative against corruption and rot-tenesse.

The Quint-essence of Sulphur is in a Mineral, where a sulphureous flint is generated : this beaten pebbles being put in a glasse, and on it be powred a strong *Aqua fortis*, made

made of Vitriol and Salpater, and let dissolve what may be dissolved, abstract that water, the remainder must be well dulcified, and reverberated to a redness, pour on the spirit of wine, extract its tincture, afterward circulate it a time in the Pellican, let all the essence of Sulphur be separated, it stayeth below the spirit of wine, like fat Salt Oyl, by reason of its ponderousness: its Dose of six Grains is found to work sufficiently. If you digest in this essence of Sulphur, Myrre, Aloës, and other Spices, it extract their vertues, and makes it into a Balsam, which suffers not in flesh, or other parts that are subject unto putrefaction, fall into rottenness, for which cause the Ancients have put this name to it: *Balsamus mortuorum*.

Thus I close to speak any further of combustible Sulphur. There may be made an Oyl of it, which is found very useful, the Sulphur must be sublimed in a high instrument with a good heat, which sublimation in a long time changeth into a Liquor, or Oyl, standing in a humid place, but being I do not intend to use any prolixity of words, let it rest so. There may be cocted a Liver out of common Sulphur, which is turn'd unto milk: and it may also be changed into a red Oyl, with Lin-seed Oyl; many other Medicinals may be made out of Sulphur: Its flowers, essence, and Oyl, are preferred before the rest, together with the white and red fixed Cinober, which are made of it, because in them is found a mighty vertue.

### *Of Calx vive.*

The secrets of Quick-lime is known to few men, and few there are, which attained to a perfect knowledge of its qualities: but I tell to you a real truth, that though Quick-lime is contemptible, yet there lieth great matters therein, and requireth an understanding Master, to take out of what lieth buried in it; I mean to expel its pure spirit

which collaterally stands in affinity with Minerals, is able to bind, and help to make fix the volatile spirits of Minerals: for it is of a fiery essence, heateth, concocteth, and bringeth unto maturity in short time, when in many years they could not be brought to it: the grosse earthly body of it doth not do the feat, but its spirit doth it, which is drawn out of it: this spirit is of that ability, that he bindeth and mixeth other volatile spirits. For note, the spirit dissolveth *Umbellæ Canarorum*, dissolveth Crystals into a Liquor: these two being duly brought into an *urne per motum distillationis* (I will say nothing at this time of Diamonds and such like stones) that water dissolveth and breaketh the stone in the bladder, and the Gouty Tumor settled into the joints of hands and feet, stiff is not any Gout to the root of the little parts, this rare feat I taught one of my faithful Disciples; and the great Chancellor of the invincible *Cæsar* is still thankfull unto me for it, and many great persons besides.

Quick-lime is strengthened, and made more fiery, and hot, by a pure and unphlegmed spirit of wine, which is often poured on it, and abstracted again, then the white Salt of tartar must be ground with it together with its additions, which must be dead, and contain nothing, then you shall draw a very healthfull spirit, in which great mystical is hid. How this spirit is gotten, I told it, observe it, keep it, and use it for a fare-well.

### *Of Arsenick.*

Arsenick is in the kindred of Mercury & Antimony, as a Bastard in a Family may be: its whole substance is very poisonous and volatile, even as the former two, in its external colour to the eye, it is white, yellow, and red; but inwardly it is adorned with all manner of colours, like to Minerals, which it was fain to forsake, being forced there-

unto by fire. It is sublimed *per se*, without addition, and also in its subliming there are added several other matters, as occasion requireth. If it be sublimed with Salt and Mars, then it looks like a transparent Crystal, but its poison stayeth still with it, unfit to be joynd, or added to Metals; hath very little efficacy to transmute any Metal.

The Subterranean Serpent bindeth it in the Union of fire, but cannot quite force it, that it might serve for a Medicine for man and beast, if it be further mix'd with the Salt of a Vegetable stone, which is with Tartar, and is made like unto an Oyl, it is of great efficacy in wounds, which are of a hard healing: it can make a Coat for deceitfull *Venus* to trim her handsomly, that the inconstancie of her false heart may be disclosed by her wavering servants without gain, with her prejudice and damage.

When *Antimony* and *Mars* are made my companions, and am exalted by them to the top of *Olympus*, then I afford a Ruby in transparence and colour to that, which cometh from *Orient*, and am not to be esteemed lesse than it: if I am proved by affliction, then I fall off like a flower, which is cut off and withers: therefore nothing can be made of me, to fix any Metal, or tinge it to any profit, because I forsook my body totally, and distributed my Coat, to play and lot to be cast for it: therefore let no man neither praise or dispraise me, unlesse he have for very hunger taken a pound of me into the body; though if he gets an Antidote to save his life; however, he shall get nothing out of Metals by it: in other things he may have a Treasure in it, unto which few are comparable to it.

I Arise, & say of my self at the closing hereof, that it is a very difficult thing, to finde my right and due preparation: my operation is felt exceedingly, if made tryal of, and it is a great danger, if ignorant men make use of me: he that can be without me, let him go to my kindred: and if you can equalize me with them, that I may share with them the inheritance, then all the world shall acknowledge, that my descent is from their blood: but it is a very hard task

for any man, to set a shepheard into a royal seat to make him King. But Patriarchs being descended from shepheards, and were preferred to royal dignities, I will therefore prescribe no limits, nor passe any judgement: For wrong and right may be found in this leaf.

However, take you notice, that I am a poisonous volatile bird, have forsaken my dearest, and most confiding friend, and separated my self as a Loper, which must live aloof off from other men. Cure me first of my infirmity, then I shall be able to heal those, which have need of me, that my praise may be confirmed by poison, and my name for an everlasting remembrance, to the honour of my Countrey, is nothing inferior unto *Marcus Curtius*, and it will be found in the end, in what manner *Hannibal* and *Scipio* were reconciled.

### Of Salpeter.

Two Elements are predominant in me, as fire and aire, the lesser quantity is water and earth: I am fiery, burning, and volatile. There is in me a subtile spirit, I am altogether like unto Mercury, hot in the inside, and cold in the outside, am slippery & very nimble at the expelling of mine enemies. My greatest enemy is common Sulphur, and yet is my best friend also, for being purged by him, and clarified in the fire, then am I able to allay all heats of the body, within and without, and am one of the best Medicaments, to expell, and to keep off the poisonous plague.

I am a greater cooler outwardly than *Saturn*, but my spirit is more hot than any, I cool, and burn, according as men will make use of me, and according as I am prepared.

When Metals are to be broken, I must be a help, else no victory can be obtained: be the undertakings great, or small. Before I am destroyed I am a meer Ice, but when I am

anatomized, then am I a meer hellish fire. If *Pluto* command *Cerberus*, to make him take his dwelling again in the Isle of *Thule*, then he may snatch a piece of love from *Venus*, then *Mars* must submit, and may live richly with *Luna* which may equally be exalted to the Crown of the honourable King, and be placed with him in equal honour and dignity.

If I shall happily enjoy my end, then my Soul must be driven out cunningly, then I do all what lieth in my power of my self alone I am able to effect nothing. But my love a jolly woman, if I am married unto her, and our copulation be kept in Hell, that we both do swear well, that that which is subtil, flings away all filthinesse, then we leave beinde us rich Children, and in our dead bodies found the best Treasure, which we bequeathed in our last Will and Testament.

### *Of Salarmonic.*

**S**alarmonic is none of the meanest Keyes, to open Metals thereby: therefore the Ancients have compared it with a volatile Bird, it must be prepared, else you can do no feats with it; for if it be not prepared, it doth more hurt than good unto Metals, carrieth them away out at the Chimney-hole: it can elevate and sublime with it's fire wings the tincture of Minerals, and of some Metals, to the very Mountains, where store of snow is found, usually even at the greatest heat of the Summer, if it be sublimed with common Salt, then it purgeth and cleareth, and may be used safely.

He that supposeth to transmute Metals with this Salt which is so volatile, surely he doth not hit the nail on the head, for it hath no such power: but to destroy Metals, and make them fit for transmutation, in that respect it has sufficient power: for no Metal can be transmuted, unless

it be first prepared thereunto. My greater strength which lieth in me, may be drawn from me by subliming and cementing. The greatest secret in me you will finde, when I am united with *Hydra*, which is to devour and swallow me, that I also may turn with her to be a water Serpent, then have I prepared a Bath for the *Nymphs*, and have gotten power to make ready a Crown for the King, that the same may be adorned with Jewels, and may with honour and glory be set on his head.

### *Of Tartar.*

**T**his Salt is not set down in the book of Minerals; but is generated of a vegetable seed, but its Creator hath put such vertue into it, that it beareth a wonderful love and friendship unto Metals, making them malleable: it purgeth *Luna* unto a whitenesse, and incorporateth into her such additional, which are convenient for her, being digested for a time with Minerals, or Metals, and then sublimed and vilified, they all come unto a quick Mercury, which to do, there is not any vegetable Salt beside it: is not this a wonderfull thing! That Orator is yet to be born, which shall be of that ability and eloquence as to expresse sufficiently all the mysteries hid in it. But to make out of this the Philosophers stone, is no such matter: being it is a vegetable, and that power is not given to any of the vegetables. It is in *Medicina* a very good remedy, to be used inwardly and outwardly; its Salt being made spiritual and sweet, it dissolveth and breaketh the stone in the bladder, and dissolveth the coagulated Tartar of the Gour, sealed into the joynts, or any where besides. It's ordinary spirit, which is used for opening of Metals being used and applied outwardly, also layeth a foundation for healing of such Ulcers, which admit hardly any healing, as there are *Fistula's*, *Cancers*, *Wolves*, and such like. I know nothing more to



write of Tartar, for having separated it self, and left it's noblest part in the wine.

### *Of Vinegar.*

**I**N *Alchimy* and *Medicina*, nothing almost can be prepared, but Vinegar must set a helping hand to it. Therefore I thought it convenient to let it have it's due praise and commendation, especially to insert it here in this treatise. In *Alchimy* it is used to set Metals and Minerals into putrefaction. It is used also for to extract their essences and tinctures, being first prepared thereunto, even as the spirit of wine is usual to extract the tinctures from vegetables.

In *Physick* it deserveth its praise also, for it taketh the pure from impure, and is a *separator*, and taketh from the Mineral Medicaments their sharpness and corrosiveness, fixeth that, which is volatile, and is a great defendand against poyson, as I told you, when I spoke of the Antimonial glass.

Vinegar is used inwardly also, and both men and beasts are benefited thereby: outwardly it is applied to hot inflammations and swellings, for a cooler. Spirit of wine and Vinegar are of great use, both in *Alchimy* and *Physick*, both have their descent from the Urine, are of one substance: but differ in the quality, by reason of putrefaction, the Vinegar got there, of the which I told you formerly.

I must acquaint you with one thing, which is this, that this is not the Philosophers Vinegar; our Vinegar, or *acetum* is another liquor, namely a matter it self: for the stone of Philosophers is made out of *Azot* of Philosophers, which must be prepared with ordinary distill'd *Azot*, with spirit of wine, and with other waters besides, and must be reduced unto a certain order.

Note this for a *memorandum*, if distill'd pure Vinegar be poured upon destroyed *Saturn*, and is kept warm in  
*Marie's*

*Marie's-Bath*, it loseth it's acidity altogether, is as sweet as any Suggar, then abstract two, or three parts of that Vinegar, set it in a Cellar, then you will finde white transparent stones, like unto Crystals, these are an excellent cooler and healer of all adust and inflamed Symptoms. If these Crystals are reduced into a red Oyl, and poured upon Mercury, precipitated by *Venus*, and proceeded in further as it ought; if that be hit rightly, then neither *Sol* nor *Lune* will hinder thee from getting riches.

### *Of Wine.*

**T**He true vegetable stone is found in Wine, which is the noblest of all vegetables: it containeth three sorts of Salt, three sorts of Mercury, and three sorts of Sulphur.

The first Salt sticketh in the wood of the Vine, which if burnt to ashes, and a lixivium made of it to have it's salt drawn forth, which must be coagulated. This is the first Salt.

The second Salt is found in Tartar, if that be incinerated, then draw it's Salt forth, dissolve and coagulate it several times, and let it be sufficiently clarified.

The third Salt is this, when the wine is distill'd, it leaveth feces behind, which are made to powder, it's Salt can be drawn out with warm water, each of these Salts hath a special property: in their Center they stand in a harmony, because they descend from one root.

It hath three sorts of Mercury, and three sorts of Sulphur. The first Oyl is made of the stem, the second Oyl is made out of crude Tartar, the third is the Oyl of Wine.

There is a strange property in the spirit of Wine: for without it there cannot be extracted any true tincture of *Sol*, nor can there be made without it any true *aurum potable*: but few men know how a true spirit of Wine is made, much lesse can it's property be found out wholly.



Several wayes have been tried to draw, and to get the spirit of Wine without sophistication, as by several instruments and distillings with metalline Serpents, and other strange inventions, of Sponges, Papers, and the like. Some caused a rectified *aqua-vita* be frozen in the greatest frost, expecting the phlegme thereof should turn to Ice, the spirit thereof to keep liquid, but nothing was done to any purpose.

The true way for the getting of it, I told you of at the end of my Manuals: for it must be subtile, penetrating, without any phlegme, pure, aerial, and volatile, so the aire in a magnetick quality may attract it, therefore it had need to be kept close in: it is of a penetrating and effectual operation, and its use is several.

There are three, which are the noblest Creatures in the world, these three bear a wonderfull affection one to another. Among Animals it is man, out of whose *Mime* is made an Animal stone, in which *Microcosme* is contained. Among Minerals Gold is the noblest, whose fixedness is a sufficient testimony of it's noble off spring and kindred. Among Vegetables there lieth hid a Vegetable stone. Man loveth Gold and Wine above all other Creatures, which may be beheld with eyes. Gold loveth man and Wine, because it lets go its noblest part, if spirit of wine be put to it, being made potable, which giveth strength to man, and prolongeth his life in health.

Wine beareth affection to man also, and to Gold, because it easily uniteth with the tincture of *Sol*, expelleth melancholly and sadnesse, refresheth and rejoyceth mans heart. He that hath these three stones may boldly say, that he hath the stones of the *universal*, much of it is talk'd and written: but what eye hath seen it! not one amongst many hundred of Millions.

These stones renew men and beasts, cure Leprous Metals, cause barrennesse to become fertile, with a new birth, humane reason is not able to comprehend it, nor conceive of it.

If a rectified *Aqua-vita* be lighted, then Mercury and the Vegetable Sulphur separateth, that Sulphur burns bright, being a meer fire, the tender Mercury betakes himself to his wings and flieth to his *Chaos*.

He that can shut up and catch this fiery spirit, he may boast, that he hath gotten a great victory in the Chymical scale: for this Vegetable fiery Sulphur is the onely Key to draw the Sulphur from mineral and metalline bodies.

Thus I close my book, the things contained therein are not grounded on opinions, as most Physicians rely on the Authors, that such and such Herbs are cold and moist, dry, and warm, in the first, second, and third degree: because they heard their Authors affirm it, themselves neither saw nor made tryal of it: making meer collections from other mens writings, patching up volumes. The things I wrote of, I know by a long experimental knowledge to be true; this my experience I hope will take place, and get the victory as the Amazons did in their prudence.

The eternal heavenly spirit refresh our Souls, that we may walk in heavenly streets, forsaking all false and erroneous by-wayes. Amen.

F I N I S.



T H E

# CONCLUSIONS AND EXPERIMENTS OF BASILIVS VALENTINVS.

## P R E F A C E.



*Basilivs Valentivus write a short clause upon my former writings, and this treatise is instead of a declaration thereof. But my Son and Disciple, you are to remember that you lift up your eyes to the Mountain of God, and of the Philosophers, from whence you expect a help: namely, Sulphur, Vitriol, and Magnet of Philosophers must be a great help unto you. For Philosophers Sulphur, Vitriol, & Magnet is celestial, from whence cometh that Universal and Philosophick Lapis, vulgar and ordinary Sulphur, Vitriol and Magnet afford meerly Particulars and Medicaments.*

*In the Treatise of the Philosophers Stone I have set down expressly in a parable the Philosophers Sulphur in the XII. Keyes: but the Philosophers Mercury, or the true Philosophick Magnet I gave a hint of in few words:*

## Preface.

words: however, I treated of the same in the XI  
Keyes, & of the prima materia I spoke in my Rhythms  
or Verses.

I leave a light for a farewell unto the seeking Dis-  
ciples, whereby they may see the clear day in a dark  
night: and do describe the vertue and operation of the  
vulgar Sulphur, Vitriol, and Magnet, the rest you  
may finde in the Treatise, which followeth next to  
XII. Keyes: which if you finde the true way of work-  
ing, you may get sufficiently of health and wealth in  
this world.

Make use of in the name of God, and unto his glo-  
rie, and do good unto the poor, and be helpfull unto  
them, otherwise thy earthly Paradise may be turn'd  
the end into a damnable Hell, from which, O Lord  
deliver all good people. Amen.



The

(1)



The First

# TREATISE, Of Philosophers Sulphur, Vi- triol, and Magnet.

First Section.

Of Sulphur, and ferment of Philosophers.



Oving seeker of Chymical mysteries, I have  
written a Treatise about the Philosophers  
stone, and have set down expressly the ma-  
teria of the Philosophers Sulphur in the first  
Key, and taught you in the second Key  
how you ought to distil our water of the  
Eagle and cold Dragon, who had his dwelling a long time  
in Rocky Cliffs, and crept in and out in Subterranean con-  
cave and hollow places: pour this spirit, or aqua upon  
purged and fined Gold, lute it well, and set it into a disso-  
lution, *in fumo* for 14. nights to purifie it, then draw it  
over the Helmet, pour the water upon Gold Calx whole,  
make all the Gold come through the Helmet: set this a-  
gain under a Helmet, abstract the water gently, leave a  
third part of it in the bottom, then set it into a Cellar, let  
it coagulate and Crystallize, wash these Crystals with di-  
still'd

### Of the Philosophers Vitriol.

Still'd water, precipitate them with Mercury vive, separate the Mercury gently, then you have a subtile powder put it in a glasse, lute it, reverberate it for three dayes and nights, do it gently, thus is the Philosophers Sulphur prepared for your work, and this is the purple mantle, Philosophick Gold, keep it safely in a glasse for your conjunction.

### The second Section.

#### Of the Philosophers Vitriol.

I Have told you plainly how Philosophers Sulphur is made, which *loco masculi*, is to make the King, or male, now you must have the female, or wife, which is the *Mercurie* of Philosophers, or the *materia prima lapidis*, which must be made artificially: for our *Azoth* is not common Vinegar, but is extracted with common Vinegar, and this is a Salt made of *materia prima* (this Salt is called the Philosophers *Mercurie*, which is coagulated in the belly of the earth. When this matter is brought to light, it is not dead and is found every where, Children play with it: it is powerful, and hath a sent of dead mens bones, for two Grains you may buy this matter for the work: Therefore take this matter, distill, calcine, sublime, reduce it to ashes: for an Artift want ashes, how can he make a Salt, and he that hath not a Metalline Salt, how can he make the Philosophers *Mercurie*?

Therefore, if you have calcined the matter, then extract its Salt, rectifie it well, let it shoot into the Vitriol, which must be sweet, without any corrosivensse, or sharpnesse of Salt. Thus you get the Philosophers Vitriol, or Philosophick Oyl, make further of it a *Mercurial* water, thus you have perform'd an artificial work: this is called the Philosophers *Azoth*, which purgeth *Laton*, but is not yet wash'd

### Of the Philosophers Magnet.

*Azoth* washeth *Laton*, as the Ancient Philosophers have done two, or three thousand years ago. For the Philosophick *Laton* must with its own humidity, or its own Mercurial water be purg'd, dissolv'd, distill'd, attract its *Magnet*, and stay with it. And this is the Philosophers Mercury, or *Mercurius duplicatus*, and are two spirits, or a spirit and matter of the Salt of Metals. Then this water beareth the name of *succus Lunariae, aqua caelestis, acetum Philosophorum, aqua Sulphuris, aqua permanens, aqua benedicta*. Take ten parts, or ten parts of this water, and one part of your *Mercurius*, or Sulphur of *Sol*, set it into the Philosophers Egg, lute it well, put it in the *Athanas*, into that vaporious, and dry fire, govern it, to the appearance of a black, white, and red colour, then you get the Philosophers stone, and you enjoy this noble, dear, and blessed Medicine and Tincture, and you may work miracles with it.

### The third Section.

#### Of the Philosophers Magnet.

*Hermes* the father of Philosophers had this Art, and was the first that wrote of it, and prepared the stone our *Mercurie, Sol, and Luna*, of the Philosophers: whom many thousand laborators have imitated, my self also did the same: and I speak really, that the Philosophers stone may be composed of two bodies, the beginning and ending of it must be with Philosophick Mercury.

And this is now *prima materia, alias preda: materia prima* belongs onely to God, and is coagulated in the entrails of the earth, first it turneth to Mercury, then to Lead, then to Tin and Copper, then to Iron, &c. Thus the coagulated Mercury must by Art be turn'd into its *prima materia*, or water, that is, Mercurial water. This is a stone and no stone, of which is made a volatile fire, in form of a water, which

#### 4 *Of the Philosophers Magnet.*

which drowneth and dissolveth its fix'd father, and its volatile mother.

*Metalline Salt* is an imperfect body, which turneth Philosophick Mercury, that is, into a permanent, or blest water: and is the Philosophers *Magnet*, which loveth Philosophick *Mars*, sticketh unto him, and absticketh with him. Thus our *Sol* hath a *Magnet* also, which *Magnet* is the first root and matter of our stone: If you conceive of and understand my saying, then you are the richest man in the world.

*Hermes* saith; you must have three *species* for the work: first a volatile, or Mercurial water, *aqua celestis*, then *corundis Leo*, green Lion, which is the Philosophick *Leo*, thirdly *as Hermetis*, or *Sol*, or *ferment*.

Lastly note, Philosophers had two wayes, a wet one which I made use of, and a dry one: herein you must proceed Philosophically, you must purge well the Philosophers Mercury, and make Mercury with Mercury, adding the Philosophick Salt, ferment, or Sulphur of Philosophers and proceed therein, as you heard formerly, then you have the Philosophers *Magnet*, that is, the Philosophers Mercury. Secondly, the Metalline Salt, or Philosophick Salt. Thirdly, *as Hermetis*, or Philosophick Sulphur.

Thus I have delineated the whole Art, if you do not understand it, then you will get nothing, nor art thou predestinated thereunto.

#### *Allegorical expressions betwixt the Holy Trinity and the Philosophers stone.*

DEAR Christian Lover, and well wisher to the blessed Art: how graciously and miraculously hath the Holy Trinity created the Philosophers stone. For God the Father is a spirit, and yet maketh himself known under the notion of a man, as he speaketh, *Genes. I. Chapter*: let us make

#### *Allegorical expression betwixt the Holy, &c. 5*

make man, an image like unto us. Item, this expression in his word speak of his mouth, eyes, hands, and feet; so Philosophers Mercury is held a spiritual body, as Philosophers call him. God the Father begetteth his only Son JESUS CHRIST, which is God and Man, and is without sin, neither needed he to die: but he laid down his life freely, and rose again, for his brethren and sisters sake, that they might live with him eternally without sin. So is *Sol*, or Gold without defect, and is fix, holds out gloriously all fiery exams, but by reason of its imperfect and sick brethren and sisters, it dieth, and riseth gloriously, redsemeth and tingeth them unto eternal life, making them perfect unto good Gold.

The third person in the Trinity is God the Holy Ghost, a comforter sent by our Lord *Christ Jesus* unto his believing Christians, who strengthneth and comforteth them in Faith, unto eternal life; even so is the spirit of material *Sol*, or of the body of Mercury, when they come together, then is he called the *double Mercurie*, these are two spirits, God the Father, and God the Holy Ghost: but God the Son, a glorified Man, is even as our glorified and fix'd *Sol*, or Philosophers stone; since this *Lapis* is called *Trinus*, namely, out of two waters, or spirits of Mineral, and of Vegetable, and of the Animal of Sulphur or *Sol*: These are the Two and Three, and yet but one: if you understand it not, then you are not like to hit any. Thus by way of a similitude I delineated unto thee sufficiently the *universal*. Pray to God for a blessing, for without him you are not like to prosper at all.

S

The

The second

# TREATISE

## Of vulgar Sulphur, Vitriol, and Magnet.

The first Section.

Of Sulphurs.

Chap. I.

Of Sulphur of Saturn.



Here is extracted from calcined Saturn with distill'd Vinegar a Crystalline Salt, which is distill'd with spirit of wine unto a red Oyl. This Oyl cureth Melancholy, fiery Pox, old Ulcers, and many other infirmities besides.

2. This Oyl coagulateth and fixeth Mercury, being first precipitated with Oyl of Vitriol, for all powders and Medicaments, which are to make *Sol* and *Lune*, must be made fix, holding in all fiery tryals.

3. Out of this Oyl is made a glorious Tinctur, if you take three parts of Mercury of Mars, and one part of this red Oyl of Saturn, joyning, coagulating, and fixing them: this work may be accomplished in a months time, or somewhat longer. This Tincture may be augmented with Mercury of Mars, *usque in infinitum*: projecting one part of it upon three

Of Sulphur of Jupiter.

three parts of *Sol*, to make thereby an *ingresse* for the Tincture: one part of this Tincture transmuteth thirty parts (if so be it be well prepared) of *Mercurie* and of *Lune* into good *Sol*. Remember thy *Caca* or, and be mindfull of the poor, then the Lord will be mindful of thee also.

Chap. II.

Of Sulphur of Jupiter.

1. **T**Here is made of *Jupiter* a *winium*, the like is made of Saturn, from thence is extracted and distill'd a red sweet Oyl: this Oyl tingeth Saturn, being first calcined with *Salmiac* into *Sol*.

2. The *Limature* of *Jupiter* being calcined with *calx vive* for a day, and the *calx* being wash'd from it, then you have a fix'd powder, if you can reduce it again into a fluidnesse, and drive it with Saturn, then you may get a reasonable part of good *Lune* and *Sol*, whereby a needy Laborator may get sufficient livelyhood.

3. There is a calcination made of Tin and Lead with common Salt, but better is it, if made with Salt of the *cuper mort* of Vitriol and Peter; the Oyl of Vitriol being added unto *Calx* of *Jupiter* and *Saturn*, and made one masse of it, lute it well, let it stand for eight dayes and nights in warm Sand, and then to drive it: one Centner of Lead affords in this manner six Mark and a half of fixe *Lune*: one Mark of such *Lune* yields one Ounce of *Sol*.

This hath been my first piece to make *Lune* and *Sol* withall. Note, these six Mark and a half of *Lune*, afford six Ounces and a half of *Sol*, this *Sol* and *Lune* amounts to 208, Goldors, or 20. pound and 16. shillings.

Chap. III.

Of Sulphurs of Mars and Venus.

1. Take some pounds of Verdigrice, extract in Tincture with distill'd Vinegar, let it shoot, then you have a glorious Vitriol, out of which you may distill per se a red Oyl. This Oyl dissolveth Mars turning into a Vitriol, which is reduced in a long time in a great fire unto a red Oyl, then you have together Sulphur of Mars and Venus, add somewhat of Sulphur of Sol, coagulate and fix it, then you have a Medicine, which meliorateth Men and Metals.

2. Lume is graduared with the Oyl, and a good part of the Kings Crown is gotten.

3. Two equal parts of laminated Sol, and Lume melted together, purified in this Oyl for a day and a night, turneth them into good Gold. In this Oyl you will finde many strange affects and vertues. Laus Deo.

Chap. IV.

Of Sulphur of Sol.

1. I have formerly told how Gold is made spiritual unto the purple mantle. Now if you are about to make aurum potable, then you may dissolve with the Oyl of Vitriol that spiritual Gold, extract, and draw it over with spirit of wine: this is a Medicine, which cureth many difficult diseases, and is wonderfull in its efficacy.

2. This Solar Sulphur tinged prepared Calx of Lume into good Gold, but you heard in my former expressions, that the King hath onely an honourable Garment, and must raise

Of Sulphur of Mercury.

raise his Rents and subsidies from his subjects, must be bathed in his budding blood and sweat, must be destroyed and gloriously renew'd; then is he able to make his poor brethren and sisters to be Kings also, and legitimate the bastards.

Antimony is a bastard of Saturn, as much of Mercury and of Regulus it hath, so much is it turned into Sol; its due Dose of Tincture being first added therunto. Wismuth, or Marcasite is a bastard of Jupiter, is turn'd to Sol also, by means of a Tincture. Oyl of Vitriol is a bastard of Venus, it hath a Metalline Mercury, as much it hath of it, so much is it ting'd into Sol.

3. If you add the Solar Sulphur unto Sulphur of Vitriol, Venus and Mars, and you have fixed artificially, then you have a Tincture for Men and Metals, expelling all manner of diseases: and this fix'd powder tingeth Particulariter Lume into Sol. Laus Deo,

Chap. V.

Of Sulphur of Mercurie.

Mercury is a Mother of all Metals, and is a spiritual body, and a fugitive servant, when he cometh into the fire, then he flyeth into his Chaos. But he that can catch him, he gets then the Sulphur of Mercury, or water of Sulphur, or aqua benedicta, the Key of the Arts, which openeth Metals Philosophically. The Philosophers Mercury and not the vulgar, being reduced unto water, dissolveth the Philosophick Salt together with the purple mantle, by putrefaction and distillation, for it is Mercurius philosophicus.

## Chap. VI.

## Of Sulphur of Lune.

a water whose  
preparation is  
mentioned in  
the second key

1. **T**his *Lune* is made spiritual by means of a water, expressed in our second Key, and may easily be made into potable silver, whereby many diseases are cured.

2. If you take one part of this spiritual *Lune*, and you feed it with three parts of Virgins Milk, and bring it unto fixation, then you have an augment of *Lune*, which breedeth monthly young ones, these are taken forth, and their places are supplied with Mercury vive, &c. This powder is reduced with Boras, then you have an *augmentum perpetuum*.

## Chap. VII.

## Of Antimonial Vitriol.

1. **T**here is made out of Vitriol of Antimony with distilled Vinegar a sweet extraction, its *acetum* is separated from it: on the remainder is poured spirit of wine, must be extracted, and the pure from impure separated. This sweet extraction is drawn over, the spirit of wine by cohobation is often drawn from it, and that powder is reduced to a glorious Oyl of Antimony.

This Oyl cureth all manner of diseases, being ministered in a convenient Vehicle; This Medicinal Oyl is a great *antidotum*.

2. Further, take one part of this Oyl, and two parts of the Mercurial water, in which is dissolved a fourth part of Sol (purple Mantle) then joyn them, late Hermetically, coagulate, and fix. This Tincture tingeth *Lune* and *Mercurie* into Sol. This is that pure Sulphur of Antimony.

The Vitriol of Antimony must be made *per se*, without any addition of Salpeter, Salt, and Borras.

## Chap. VIII.

## Of Sulphur of Vitriol.

1. **T**here is made of Vitriol a *lixivium* with ashes of Beech-wood, and a Sulphur is drawn from this Vitriol, and is precipitated with Salt of Tartar; Further, the Oyl of Sulphur is extracted with Juniper Oyl, thus you have a red Oyl, putrifie the same with spirit of wine, abstract the spirit of wine from it. This glorious Oyl of Sulphur is good against many diseases, it is to be used against Consumption, Dropsie, Plague, Gravel, and Scabbiness.

2. Vitriol is sublimed with Salme also, but better is it, if done with a *lixivium*, whereby the body of Vitriol is better opened and dissolved. This sublimate is dissolved into an Oyl, whereby crude Mercury can be coagulated and fix'd, of the which I shall write more anon, when I treat of Vitriol.

## Chap. IX.

## Of common Sulphur.

1. **T**here is a Liver made of yellow Sulphur with Limbeck Oyl, boyled in Eye, with *sal. tart.* purified, and then distilled: pour this water on Tytes, which newly came out of the Oven, imbibe them therewith, distill *per retortam*, you have a yellow water of it like an *essence*, which tingeth *Lune*. Take one part of *sal. tart.* and one part of *Luna calx*, let it stand three days and nights in warm Sand, the fourth part of it runneth unto

S 4

Gold.



*Of Vitriol of Sol, and of Lune.*

Gold, being reduced, separated, purged, with Saturn and driven.

2. Further, Sulphur with the *anima* of Saturn, being often driven over and fixed, may then safely be used inwardly for a Medicine: but projected on Lune, in the flux it affords good Gold in the *Qua. t.*

3. Of the Gray powder, and *Calx viva*, equal parts, one pound, a fourth part of Salmiac grinded among, and driven over *per retortam*, affords a glorious red Oyl, which is of a fixing and graduating quality.

4. Lastly, I tell you, take of this Oyl of Sulphur, of *Venus*, and of *Mars*, add thereunto the Oyl of Antimonie's Sulphur, binde these together with the Oyl, or Mercurial water, fix it, then you have a Medicine for men and Metals, *viz.* to tinge Mercury and Lune into Sol.

The second Section.  
*of Vitriols.*

Chap. I.

*Of Vitriol of Sol, and of Lune.*

**I**N the first place you must have our water of the cold *Earth Salt*, and of the *Eagle*, whereby Gold and Silver is made spiritual, let it shoot into Crystals: this is that Metalline Vitriol, out of which is distilled together with spirit of wine, and Oyl of Sulphur, to be used after the manner of Metals,

Chap. II.

*Of Vitriol of Saturn, and of Jupiter.*

Chap. II.

*Of Vitriol of Saturn, and of Jupiter.*

**C**alcine Saturn, or Jupiter, extract its *anima* with distilled Vinegar, let it purifie 14. dayes and nights, let the Vitriol shoot. This must be driven over with spirit of wine, it affords a sweet Oyl, and it is the Sulphur of Saturn and Jupiter. This Oyl coagulateth Mercury, and being first precipitated with Oyl of Vitriol, it fixeth him.

Chap. III.

*Of Vitriol of Mars.*

**T**ake the filings of Mars and of Sulphur equal parts, calcine them in a Brick-kiln to a purple colour, pour on it distilled water, or Vinegar, it extracteth a green colour, abstract the third part of that water, let it shoot: thus you have an artificial Vitriol, distil from it a red spirit, or Oyl. Take half an Ounce of it, add to it Mercurial water, in which is dissolved Sol (take of this Oyl but a fourth part of an Ounce) fix this Tincture, then you have an excellent Medicine to project upon Lead, Silver, and Tin, which are transmuted thereby into pure Gold.

O! thou Christian heart, return thanks to the Creator of Minerals, Metals, and other Creatures!

Chap. IV.

*Of Vitriol of Venus.*

**I** Have told you already of the transparent Vitriol to be extracted out of Venus, and to distil of it a red Oyl. This

Of Vitriol of Venus.

This Oyl dissolveth Mars, turneth him into a Vitriol, being once more distill'd per retortam forcibly, then you have an excellent Tinging-oyl, called Salt of Mars. This is the Kings excise man, which bringeth in his Rents, and enricheth the King. This Oyl dissolveth the spiritual purple matter, and draweth it over the Helmer. Now you have learned the secret of Sulphur with his own Sulphur, which Philosophers before me have not done, they took onely calcined Sol, or Solar Calc, set the same to the duplicated Mercury (instead of the ferment), and attained unto the end they wish'd for, as well as I. But according as men do work, so is the operation of their Tincture, transmuting more, or lesse, according to the efficacy of the Tincture.

2. Out of the Oyl of this Martial Salt, is Mercury of Antimony precipitated, is added to the sweet Oyl of Vitriol, & fix'd; this Medicine next unto the Philosophers stone is the best, and highest universal upon mans body, and tingeth Lune, Saturn, and Jupiter into good Sol, holding in the experiment very well.

3. There is made also a masse out of Honey, Salt, and Vinegar, and lamins of Venus, which are fixated and calcined. This calcinate of its own accord, turns to a Verdigrise, which must be extracted, crystallized, and distilled to a red Oyl; which is used as you heard above.

Chap. V.

Of Vitriol of Mercury.

Vitriol of Mercury is easily made, distill'd in aquafortis made of Salpeter and Allome being dissolved therein: Crystals do shoot, which are very like unto a Vitriol: these being wash'd with rectified spirit of Wine, with Salt of Tartar, then purified and reduced into a sweet Oyl: this is an excellent Medicine against the French disease, old Ulcers, Cholick, windy ruptures, Gouts, expelling many other diseases out of mans body.

2. This

Of common Vitriol.

This Oyl is joynd also with Martial Tinctures. For Mercury is the bond of other Metals, and may be well used particulariter. The chiefest colour of Mercury is red, as you finde in my other writings.

Chap. VI.

Of common Vitriol.

TAke good Hungarish Vitriol, dissolve it in distilled water, coagulate it again, let it shoot into Crystals: iterate it five times, then is it well purged, and the Salts, Alloms, and Niter are separated from it. Distil this purged Vitriol with spirit of wine unto a red Oyl, ferment it with spiritual Sol, add to it a due Dose of quick Mercury of Antimony, coagulate, and fix, then you have a Tincture for men, and it tingeth Lune also into Sol.

Visitando Interiora Terra,  
Rectificandoque,  
Invenietis occultum Lapidem,  
Veram Medicinam.

2. Vitriol is calcined also to a red colour in a close Vessel, on which is poured distilled Vinegar, and is set in putrefaction for three moneths, there is found in a strong distillation, a quick Mercury, which you are to keep safe. Wonders may be effected therewith, upon Particulars and Universals.

Take three parts of this Mercury, and one part of Sol, joynd together, being fixed, it affords a Solar argumentum. Make your supplies with its Mercury. Latus Deo.

3. This calcined red Vitriol is sublimed also with Saltpetre, the sublimate is dissolved into an Oyl. This Oyl fixeth Cinobar, whereof may be had Lune and Sol.

4. There

*Of vulgar Magnet.*

4. There is made a fixt water also, Salmiac and Aloes being added thereto. This water being poured upon sulphur of Jupiter, which before was precipitated in a red powder, imbibed, and coagulated, and an ingresse be made with Sol, then you have a Tincture, whereby crude Antimony is transmuted into good Lume, which may be transmuted into Sol.

5. Lastly, I tell thee, if you extract the Salt out of Vitriol, and rectifie it well, then you have a work which is short, and tingeth Lume into Sol, this crystalline Salt coagulateth vulgar Mercurie, and being transmuted into Lume, it may be graduated higher through, and with Antimony.

Thus you have my operations and experiments, which may be very profitable unto you. Make a good Christian use of it, help the poor, cure the diseased, then God will blesse you. Amen.

*Sulphur is Vitriol.  
Antimony is Mercury.*

The third Section.

*Of vulgar Magnet.*

**M**agnet contains that, which common Mars hath. Common Iron may easily be wrought, needs not to make many words of it. Magnet hath an attractive quality to draw Iron.

2. There is made an Oyl of Magnet and Mars, which is very effectual in deep wounds.

3. With Magnet and Antimony is made Lume fix, which with the Oyl of Mars and Venus is graduated, and made to gold: it may be performed also with Antimony and Mars.

Thus I finish'd my course, and found many things in my working. My fellow brethren turn'd Alchymists, all had the

*A Proesse upon the Philosophick Vitriol.* 17

Philosophers stone. I was the beginner, took great pains, before I attained to any thing, if you read my writings diligently, you will finde the XII. Keyes the prima materia, or Philosophers Mercury, together with the Philosophick Salt: the Philosophick Sulphur I delineated expressly.

Now I close, committing you to God, and accept in honesty of that you are informed.

*Aedim Tenuere Beati.*

FINIS.

Jod. V. R.

A Proesse upon the Philosophick work of Vitriol.

**H**aving gotten this Proesse in the foresaid year, and and afterward, as you shall hear, with mine own hands elaborated and wrought the same, no man over-looking me, I was heartily rejoyced, even as if I had been new born, and returned hearty thanks to God: its practice at the first I have not plainly described, because I had erred in the composing of it, and was fain to begin the work anew. I having mis'd in my work, I begun in the year 1605. because the matter of the Earth, and the spirit of Mercury was not sufficiently purged, therefore the earth could not perfectly be united at the composition with the water, I let that quite alone, and began a new Proesse at the end of the year 1605. in the Citie of Strasburg, used more diligence and exactness, then my work (God be praised) prospered better, for the which I am still thankfull to God

God for it. In the name of the Holy Trinity, the 10<sup>th</sup> of October, Anno 1605. I took ten pound of Vitriol, distilled it in distilled Rain-water, being warm'd, let it stand a day and a night, at that time many faces were seald, I raised the matter, evaporated it gently, *ad cuticulam*, I set it on a cool place to crystallize, this on hot Vitriol exiccated, dissolved it again in distilled Rain-water, let it shoot again, which work I iterated so long, till the Vitriol got a celestial green colour, having no more any faces above, and lost all its corrosivenesse, and was of a very pleasant taste.

This highly purified Vitriol, thus crude, and not calcined, I put into a coated Retort, distilled it in open fire, drove it over in 12 hours space by an exact government, first in a white fume, when no more of these fumes came, and the red corrosive Oyl began to come, then I let the receiver, poured the gift in the receiver into a body, and some of the late being fall'n into, I filter'd it, and had a menstrual water, which had some phlegme, because I took that Vitriol uncalcined, which I abstracted in a Balmy, leaving one drop of water in it.

I found my *chrys* in the bottom of a dark rednesse, very ponderous, which I poured into a Viol, sealed it *Hermetic*, let it on a three-foot into a wooden globe into a porous bath made of water, where I left it so long, till it was dissolved, after some weeks it separated into two parts into a bright transparent water, and into an earth which settled to the bottom of the glasse, in form of a thick black corrosive, like pitch. I separated the white spirit from it, and the fluid black matter I set in again so be dissolved, the white spirit which was dissolv'd of it, I separated again, this work I iterated leaving nothing in the bottom save a dry red earth. After that, I purged my white spirit *per distillationem* very exactly, it was as pure as the tear that falls from the eye, the remaining earth I exiccated under a Muffle, it was as porous, and as dry as dust, on this I pour'd

in my white spirit, set it in a digestion, this spirit extract the Sulphur, or Philosophick Gold, and was ting'd of a yellow, I carried it off from the matter, and in a body abstracted the spirit from the Sulphur, that Sulphur stayed behind in form of an Oyl, very fiery, nothing like unto its nature, as red as a Ruby: this abstracted white spirit I poured on the earth again, extracted further its Sulphur, and put it to the former. After this that *Corpus terra* look'd a paler colour, which I calcined for some hours under a Muffle, put it into a body, on it I pour'd my white spirit, extracted its pure white fixed Salt, the remaining earth was very porous, good for nothing, which I flung away, as these three principles were fully and perfectly separated.

After all this I took my astral clarified Salt, which weigh'd half an ounce, after the weight at *Strasbourg*, and of the white spirit, which weigh'd four ounces, of Mercury one ounce, and a quarter of an ounce, these I divided into two parts, whose quantity was half an ounce and one dram, I put this Salt to one part of the water in a Viol, and nipp'd it, in digestion, there I saw perfectly how the Salt dissolved it self again in this spirit, therefore I poured to it the other part, which was half an ounce and one dram, no sooner this was put to it, then presently the body together with the spirit turned as black as a Coal, ascended to the end of the glasse: and having no room to go any further, it moved up and fro, sometimes it settled to the bottom, by and by it rose to the middle, then it rose higher, thus it moved from the fourth of July, to the seventh of August, namely 34 dayes, which wonderfull work I beheld with admiration; that these being united, and turned to a black powder, lying on the bottom, and was dry, seeing that it was so, I increased my fire in one degree, took it out of the water, and put it in ashes, after ten dayes, the matter on the bottom began to look somewhat white, at which I rejoiced heartily, in the degree of fire I continued, till the matter above and below, became as white as the glittering Snow. But it was not

not yet fix, making cryal of it, ſet it in again, encreaſed fire one degree higher, then the matter began to aſcend & deſcend, moved on high, ſtayed in the middle of the glaſſe not touching the bottom of it, this laſted 38 dayes & nights, I beheld then as well, as formerly at the 30 dayes variety of colours, which I am not able to expreſſe. laſt this powder fell to the bottom, became fix, made perfection with it, putting one Grain of it to one, and a quarter of an ounce of Mercury, tranſmuting the ſame into very good *Lune*. [Now it was time to reſtore unto this white matter her true *anima*, and imbibe it, to bring it from its whitenneſſe unto redneſſe, and to its perfect vertue.

Thereupon I took the third principle, namely the *anima* which hitherto I had reſerved, in quantity it was one ounce a quarter of an ounce, and one dram, poured to it my reſerved ſpirit of Mercury, whole quantity was one ounce and a quarter of an ounce, drew it over ſeveral times in the *alembicum*, ſo that they in the end united together, and divided into ſeven equal parts; one part I poured on clarified earth, or ſimilitude, which greedily embraced the *anima* together with its ſpirit, and turned to a ruddiſh in twelve dayes and nights, but had no tinging quality yett, ſaving Mercury vive and Saturn, it tranſmuted into *Lune*, which *Lune* at the ſeparating yielded three Grains of Gold. I proceeded further with my imbibition, and carried all the ſeven parts of *anima* into; at the fourth imbibition one part of my work ting'd ten parts of Copper into Gold at the fifth imbibition one part tinged hundred parts, at the ſixth it tinged thouſand parts, at the ſeventh it tinged ten thouſand parts: Thus, God be praized, my work ended ſucceſſfully, with great joy of my heart: at this time I got of the true *Medicine* four ounces half an ounce, and one dram. The two laſt in the ponderoſity were almoſt equal unto the fiſt, out of this my work I paid for Land and Ground to that Noble Gentleman, O. V. D. 48000 Gilders. *Aſſum* 1607. Theſe things I ſet down for a *memorandum*, that I ſhould not forget any of the manuals, and of other things

necessary for the work. God be praized for evermore. Amen.

*An exact work, how Mercury vive is coagulated and brought unto a Lunar fixation which Lune holds Sol alſo in the trial.*

TAKE of Mercury vive two ounces, of pulveriſed common Sulphur fix ounces, grinde theſe in a wooden diſh with a wooden Peſtil, ſet it on a Coal-fire in a melting pot, ſtirring it about continually, let all the Sulphur evaporate: then take forth the Mercury, grinde an equal quantity of Sulphur with it, proceed with its heating as formerly: iterate this work five times; then ſublime this Mercury *per gradus ignis*: take out this *ſublimete*, break it in pieces of the bigneſſe of a ſmall Nut, or bean, imbibe them in the white of Eggs, then take a cementing pot, put aſhes into it, in the miſt of it ſet an Iron box, ſtratiſie into it this *ſublimete* with refined ſilver, fill up the box, then lute an Iron lid to it, put aſhes on the lid, lute an earthen lid upon that, ſet this pot into a ſand Capel, let your fiſt fire be gentle for twelve hours, then encreaſe your fire for twelve hours more, at laſt make a forcible fire for 24 hours, then break open the Pot, you will finde a black gray matter, carry it on Lead, of four ounces you will get three ounces of fix ſilver: ſeparate this fine ſilver in *aquaſort*, you will finde a good deal of black Gold Calx, reſerve the ſilver Calx apart, you may ſtratiſie with it another time. Thus I went in my experience.

T

The

The fifth and last part  
Of the last  
**TESTAMENT**  
OF FRIAR  
**BASILIVS VALENTINVS.**

*Treating of the transcendent, and most preci-  
ous and wonderfull Medicaine, which the  
great Creator hath put into Metalline  
and Mineral Salts, for the benefit  
of man; to keep him in perfect  
health continually.*



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L O N D O N,  
Printed Anno Domini, MDC LVI.

(1)



The fifth and last part  
Of the last  
**T E S T A M E N T**  
Of F R I A R  
**B A S I L I U S V A L E N T I N U S .**



Before I begin to speak of the Salts of Metals and Minerals, and declare their volumes and other precious and noble growth under ground, in the first place I will prefix the preparation of *aurum potable*, because therein lieth the *Corona* of Medicinals, *universatier*, and meriteth the first place, because Salts of other Metals and Minerals in their innate vertues are for *particulars* onely, and are ordained for to preserve man in health; and there is just cause to begin with the making of *aurum potable* without sophistication, and will speak of the distinction of it, that it may be judged infallibly to be the true one.

This being my last part, and my intention is to make a perfect relation of *aurum potable*, for the benefit of good and understanding men, whom God after my death will rejoyce with this my book, which upon tedious and laborious experience I wrote, wherein I speak not by hear-say, but the things I do write of, I know experimentally to be true.

### Of the Supernatural

Therefore if God doth bleſſe thee with a true knowledge hereof, that you would keep this *secretum* in ſilence and privacy, leaſt you turn Gods bleſſing into a curſe: becauſe the preparation of this, and of the ſtone is one, both have their original, and firſt generation and birth from the true ſeed, and Aſtrologick *primum mobile*, called the ſpirit of Mercury of which formerly I have written more largely. For I ſpeak the higheſt truth unto thee, that neither the *Universal* nor *Particular Tincture*, neither *aurum potable*, nor other *Universal Medicine*, without this heavenly and ſpiritual eſſence, which hath its original from the ſtarry heaven, taketh and receiveth the ſame, from thence may be had and prepared, therefore be ſilent till death, at your departing lay down again your talent, as I have done; for if I had not informed you faithfully, you would know but little of that myſtery, and continue ſtill with the vulgar in folly, blindneſſe, and madneſſe, and you would have ſent a Recipe into the greaſy and ſalvy ſhops of Apothecaries, but whether would thy Soul have gone after thy departure into *Galen's* lap, to the utmoſt depth of darkneſſe, where the Devils have their dwelling places, even thither, both thy ſoul and body would have been ſent, in caſe thou ſhouldeſt have divulged any of theſe ſecrets.

To turn to my intended buſineſſe, I will in the firſt place inform you, what is that true and higheſt *aurum potable*, and *Universal Medicine*, after this in order there followeth another *aurum potable* made of the fixed red Sulphur, or Soul of the corporeal Gold, moſt highly purged, and is prepared with the conjunction of the *Universal Spirit* of Mercury. After this there followeth another *Particular Medicine*, which is half an *aurum potable*, ſhewing its efficacy and power in many tryals. Then I will add thereto a deſcription of *aurum potable*, becauſe it traceth the ſteps of Gold, and it ſheweth wonderfully its great energy and virtues.

The higheſt and chiefeſt *aurum potable*, which the Lord God hath laid into nature, is the excocted, prepared, and fixed

### and moſt dear Medicine.

fixed ſubſtance of our Stone, before it is fermented. A higher, greater, and more excellent *Universal Medicine*, and *aurum potable* cannot be found nor had in the circumference of the whole World; for it is a heavenly Baſam, becauſe its firſt principles, and original cometh from heaven, made formal in earth, or under ground, and is afterwards, being exactly prepared, brought into a *plusquam perfection*, of which firſt principle and Nativity of this heavenly ſubſtance I have already written ſufficiently, and count it needleſſe to be repeated here.

Now as this excocted and perfect ſubſtance is the higheſt, chiefeſt, and greateſt *Universal Medicine* unto man, even ſo on the other ſide the ſame matter after its fermentation, is a Tincture alſo, and the chiefeſt, greateſt, and moſt powerful *Universal Medicine* upon all Metals whatſoever, and thereby may be transmuted into their higheſt melioration and health, namely into the pureſt Gold. This is the firſt, chiefeſt and greateſt *aurum potable* and *Universal Medicine* of the whole World, of which alone great volumes could be writen: whoſe preparation was ſet down circumſtentially in the third part, needleſſe to be repeated here again; At this preſent I will ſpeak of the true and full proceſſe, how a true *aurum potable* is to be had, and prepared from Gold, which in the beſt manner is moſt exactly purified. Take the extracted Soul of Gold, drawn forth with the ſweet ſpirit of common Salt, as I inform'd you about the *Particular* of Gold, where the body of Gold appeared very white, abſtract the ſpirit of Salt from it, edulcorate the *anima* of Sol ten, or twelve times, at laſt let it be purely excocted, weigh it, pour on it four times as much of ſpirit of Mercury, lute it well, ſet it in the vaporous Bath, purrify it gently, let the *anima* of Sol be quite diſſolved, and be turn'd into water, or its *prima materia*, both will turn into a bloud-red liquor, fair and transparent, no Ruby on the earth comparable unto it.

But thus much you muſt note, when the *anima* of Sol begins to be diſſolved, and brought into its *prima materia*, that



that at the first, on the side round the glasse, where the matter lieth, there be seen a green circle, on it a blue, then a yellow, afterward all the colours of a Rain-bow, joyn, and make appearance, which do last but a little while. The *anima* of *Sol* being wholly dissolved into the *Mercurial* spirit, and nothing is seen in the bottom, then pour to it twice as much of the best rectified spirit of wine, brought to its highest degree, the glasse must be luted exactly, digest, and purify gentle for twelve, or fifteen dayes together, then abstract *per alembicum*, that matter cometh over in a blood-red transparent colour: this abstracting must be iterated, nothing must be left in the bottom, which is corporeal, then you have the true *aurum potable*, which can never be reduced into a body.

But note, the Gold before its destruction and extraction of its Soul must be purged in the highest degree. There is made another *aurum potable*, & artificially prepared, which though it cannot be said, or set down in writing to be the full & true potable Gold, yet is it more than half an *aurum potable* counted, because it is transcending effectual in many diseases, in which nature might have stood in great doubts. This half *aurum potable* is made in a twofold manner, where the latter is better and more effectual than the former, and asketh more pains and time than the former.

Take this extracted Soul of Gold, drawn forth with the sweet spirit of common Salt, edulcorate it most purely and exactly, at last exiceate it, put it in a spacious Viol, or body of glasse, pour on it red Oyl of Vitriol, which was dephlegmed, and rectified *per retortam*, that it be transparent clear and white, and you may see, that it seizeth on the Gold and dissolveth it, and is tinged deeply red.

Put so much of this Oyl to it, that in it may be dissolved Sulphur, or the Soul of Gold, let it purifie in *Balneo Maria*, put a reasonable fire to it, that you may see that the Soul of Gold is quite dissolved in the Oyl of Vitriol: the feces, which it hath settled, must be separated from it, then put twice as much of the best rectified spirit of Wine to it, which rectification

operation you shall be inform'd of in this part, seal the glasse, let no spirits of the Wine evaporate, set it again in putrefaction in the Balmy, let it be there for a moneth, then the sharpnesse of Vitriol is mitigated by the spirit of Wine, and softeth its acidity and sharpnesse, both together make an excellent Medicine, drive both over, let nothing stay behind in the bottom, then you get more than half an *aurum potable*, in form, and colour of a deep yellow liquor. Note, that some Metals in this manner may be proceeded withall, first a Vitriol may be gotten out of the Metal, then a spirit is further driven from it, and joyned in this manner with the Soul, dissolved, and further digested with spirit of Wine, all must enter together into a Medicine, as I told of formerly, which have their special efficacy.

The second way to prepare this half *aurum potable*, which though it be but half an *aurum potable*, yet in vertue and efficacy is far preferred before the other now spoken of, and is done as followeth:

Take the extracted Solar Soul, spoken of above, put it into a Viol, pour on it the extracted Philosophick Sulphur, which is the second principle, which is drawn with spirit of Mercury from the Philosophick earth, and Mercury, or the spirit of Mercury, unto an Oleiry, which now is Sulphur again, and must be abstracted gently *per modum distillationis*.

Of this Philosophick Sulphur pour on it as much, that the Solar Soul may be dissolved, let it stand in a gentle Bath, let the dissolution be made, then pour more of the best spirit of Wine to it, digest gently, draw these over, let nothing stay behinde in the bottom, then you have a Medicine, which doth not want above two Grains of the right and true *aurum potable*.

These are the chiefest wayes to make the corporeal *aurum potable*, this I close, and proceed further with a short, but true processe, how the Silver, which is the next to Gold, concerning perfection, is made potable also: this processe must be done in the following manner.

Take

*Of potable Lume.*

Take the sky coloured Sulphur, or spirit of *Lume*, which was extracted with distilled Vinegar, as I informed you in the Particular of *Lume*, edulcorate it, rectifie it with spirit of Wine, exsiccate it, put it in a Viol, pour to it three times as much of spirit of Mercury, which is prepared from the white spirit of Vitriol, as I faithfully taught you in that place, lute the glasse firmly, set it in putrefaction in the vaporous Bath, let all be dissolved, and nothing more seen in the bottom, then put to it an equal quantity of the best spirit of Wine, set it in digestion for half a moneth, drive all over, let nothing stay behinde, then you have the true potable *Lume*, which in its efficacy is admirable, and doth wonders when it is used.

*A description of the fiery Tartar.*

Distill of good Wine a spirit of Wine, rectifie it with white calcined Tartar, let all come over, put that which is distilled over into a Viol, put four ounces of well sublimed Salarmonic to one quart of spirit of Wine, set a Helmet upon, set a great receiver into cold water, drive the volatile spirits into, gently in *Balneo Marie*, leave but a little quantity of it behinde. Note, the Alembic must always be cooled with wet cloaths, then the spirits will be dissolved, and turn into a liquor. Thus is prepared this hot spirit of Wine.

*Of the Salt of Tartar.*

First you must note, that the Philosophers Tartar is not the vulgar Tartar, wherewith the Lock is opened, but it is a Salt, which cometh from the root, and is the onely mystical Key for all Metals, and is prepared thus: make a sharp *lixivium* of the ashes of *Sarments*, or twigs of the Vine, boyl

*Of Calx vive.*

boyl away all its moisture, there stayeth behinde a ruddy matter, which must be reverberated for three hours in a flaming fire, stirring it still, let it come to a whitenesse, which white matter must be dissolved in distill'd Rain water, let the feces of it settle, filter, and coagulate them in a glasse, let the matter in it be dry, which dry matter is the Salt of Tartar, from which the true spirit is driven.

Note, as I told now of the vertue and qualities of precious stones, so there are found also many despicable, and ignoble stones, which are of great vertues, and experimentally are known to be of rare qualities, which ignorant, and unexperienc'd men will hardly give credit unto, neither can they conceive of it in their dull reason and understanding: the same I will demonstrate with the example of *Calx vive*, which in mens judgement is held of no great value, and lieth contemptibly in obscurity, however there is a mighty vertue and efficacy in it, which appeareth, if application be made of it to the most heaviest diseases, being its triumphant and transcendent efficacy is almost unknown for the generality, therefore for the good of such, which are inquisitive into natural and supernatural mysteries, and to whom I disclose these mysteries in this my book, I will for a fare-well discover also this mystery concerning the *Calx vive*, and will shew in the first place, how its spirit is driven from it, which work indeed requireth an expert Artist, who is well inform'd beforehand of its preparation.

Take up slak'd Lym as much as you will, beat, and grind it on a well-dried stone, to an impalpable powder, put on it so much of spirit of Wine, as the pulverised Calx is able to drink, there must not stand any of that spirit upon it, apply a Helmet to it, lute it well, and put a receiver before it, abstract the spirit gently from it in *Balneo*, this abstracting must be iterated eight, or ten times: this spirit of Wine strengthneth the spirit of Calx mightily, and is made more fiery hot. Take the remaining Calx out of the body, grinde it very small, put to it a tenth part of Salt of Tartar, which is pure, not containing any feces.

### Of Calx vive.

As much as this matter weigheth together, add as much of the additional of Salt of Tarrar thereto, namely the remaining matter, from which was extracted the Salt of Tarrar, and it must be well exiccated, all this must be mixed together, and put in a well coated Retort, three parts of the Retort must be empty, take a great receiver, or bellows to it, very strongly. Note, the body into which the Retort's nose is put, must have a pipe of a fingers breadth, to which may be applied another body, and a quantity of spirit of Wine in it: then give a gentle fire to it, at first there comes some of the phlegme, which falls into the first applied body: the phlegme being all come over, then increase the fire, there cometh a white spirit to the upper part of the body, like unto the white spirit of Vitriol, which doth not fall among the phlegme, but slideth through the pipe into the other body, draweth it self into the spirit of Wine, embracing the same as one fire doth joyn with the other.

Note, if the spirit of Calx be not prepared first by the spirit of Wine, and drawn off and on, as I told, then he doth not so, but falleth among the phlegme, where he is quenched, and loseth all its efficacy. Thus difficult a matter is it, to search nature thoroughly, reserving many things unto herself. This spirit being fully entered into the spirit of Wine, then take off the body, put away the phlegme, but keep carefully the spirit of Wine, and spirit of Calx: and note, both these spirits are hardly separated, because they embrace closely one another: and being distilled, they come over jointly.

Therefore take these mix'd and united spirits, put them into a Jar-glasse, kindle it, the spirit of Wine burneth away, the spirit of Calx stayeth in the glasse, keep it carefully. This is a great *arcanum*, few of other spirits go beyond its efficacy, if you know how to make good use of it. Its quality may hardly be set down in any way of abridgement. This spirit dissolveth *Oculi Cancrorum*, the hardest Cry-stall: these three being driven over together, and often iterated

### Of Calx vive.

9

ed in that distilling, three drops of that liquor being mixed in warm Wine, break, and dissolve any Gravel and stone in mans body, expelling their very roots, not putting the patients to any pain.

This spirit of Calx at the beginning looks bluish, being newly rectified, looks white, transparent, and clear, leaving a white feces behinde. This spirit dissolveth the most fixed Minerals, and precious stones. On the other side he fixeth all volatile spirits with his transcendent heat.

This spirit conquereth all manner of Podagrical Symptoms, be they never so nodose and tartarous, dissolveth and expels them radically.

To the omnipotent Trine God, Father, Son, and Holy Ghost, be returned hearty thanks for all his benefits, which he hath bestowed on man, and discovered those secrets, I thought on in his name. To him be eternal praises.

*All that hath breath, praise the Lord. Allelujah!*

End of the fifth part.



BASILIVS VALENTINVS  
HIS  
TREATISE  
CONCERNING  
MICROCOSME,  
OR,  
The little World, which is  
Mans body.

What it doth contain, and of what it is  
composed, what it doth comprehend,  
and its end and issue.

*A thing most necessarie, and meet for the  
knowledge of such, that love, and  
embrace wisdom.*

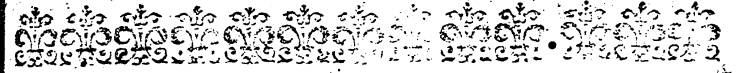
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1656

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BASILIIUS VALENTINUS  
HIS  
TREATISE.  
CONCERNING  
MICROCOSME.



Hose that seek Art, and have a desire to attain to wisdom, are to note, that the highest, upon my continued prayers hath granted unto me a Clergy-man, to make known the many and great mysteries of nature: among which mans body is one to be considered, how that is govern'd in imitation unto *Microcosme*. For it is meet that the lesser should imitate the greater, and the faintest and meanest ought to be governed by the greatest and most potent.

*Microcosme*, or the great World containeth three things, as the most principal, the rest, which come from these, are merely accidentals. In the first place is to be considered the matter and form of this World, which matter is made form'd out of a non-shape, or a nothing, and the great Creator presently prescribed an order for this matter, what government it should keep, as soon as it came to a life, or motion. This matter and form is water and earth. For at the Creation, by a separation of the water from the earth, there was finished the matter and form, as two things belonging one to another, from these all Animals and Vegetables have their beginning, and other two things, as aire and fire, which belong one to another, have wrought life therein. The matter and

form is earth, the Salt in that earth, the body: even so is with mans body, which is *Microcosme*. The matter was not perfect without the form, these joyning into one, by Gods ordinance, the form being become quick, came then to perfection: the matter and form got life by motion, aire was the first causer of that motion, and perfect maturity was caused by a convenient heat, moveably inclosed in the air, thus the earth was brought to a fertility by the aire, it was opened, and became porous by motion for generation. The earth being impregnated, made her seed apparent by her aquosity, then aire and heat in the neather and upper Region of the Astrals caused that a Birth was brought forth, the blossoms were produced, and the appointed fruit was ripened by concoction of heat.

Calidity is a Sulphureous hot spirit, which like a Medicament exiccateth the superfluous grosse aquosity & phlegmatick matter, which in the generation at the beginning abounds too much in the earth, before the aire could have a fellow dominion at the joyning with it, carrying the same along in the superfluity of her birth.

The second principal parte of *Microcosme* is *inobility*, for the matter in it self was without life, which by heat was fir'd up, then the vital spirit became to be sensible, which is in man a Sulphurous spirit, kindling the body by a heat, exiccateth the superfluity of the earth by the subtilty of its substance, and governeth the body in a constant motion. For after the heat is gone, then coldnesse gets the dominion, the spirit of life being gone, no sensiblenesse felt in the pulse and arteries, and a dead body is found instead of life, at the departing of the warm spirit of Sulphur; rational men ought to take this mystery into consideration.

The two first Elements, the matter and form, being apparent, and having gotten a mobility by the two last Elements by light, *Microcosme* was not yet perfect, the Creator allotted further an increase to the seed of the earth, as well as he did to Vegetables and Animals. God allowed unto earth an imagination for all sorts of seeds, and to bring them

them forth after their severall kindes. Then the earth was impregnated by imagination which God allotted, and the earth brought these seeds forth in Mans presence, and the heat digested them to a maturity even till this herto.

Matter and form of *Microcosme* being extant, consisting of earth and water, then the Creator casted a life into them by an inbreathed warm aire, heating the cold earthly substance, giving a heat unto life and motion, which was the soul, which is the true Sulphur of Man, spiritual, incomprehensible; sensibly felt by its own operation. All this being finished, then God allowed an imagination unto good, in the perfect understanding of Man, that by his imagination he could judge of all the beasts, and impose on each a proper name, and by that imagination he learned to know his wife also, that she had flesh and bones of his body. Then man appeared perfect, and that matter was made into a shape, of a sensible body. This form being made alive by the Soul, had allowed further a subtile spirit unto imagination and knowledge, which is an invisible, and incomprehensible form, like a work master, who frameth all things in the miade, which hath its habitation in the upper Region of *Microcosme*, according to his volatility, and described with the name of *Mercurie*, of the invisible spirit of mans body. Form and matter is earthly, the life sticketh in the motion, and the knowledge of every understanding unto God and had standeth in the sharp speculation of *Microcosme*, the overplus found besides these three, nature catch off as a *Cadaver*, and is as a Monster, which by these three is found to be a separation, and a *Caerit mut.*

If glorified *Elias* were present, and the *Aspials* could speak, and silent nature had a tongue to expresse her self, then I needed not to bring in any further evidence to persuade the incredulous, who considered not judiciously this by saying: for a man possessed with bliednesse cannot passe by judgement upon my writings: but understanding together impatience, and wisdom separateth herself from folly by her own experience.

This Vital spirit nourisheth, feedeth, and preserveth himself by the Oleity of mans Sulphur, which is predominant in the blood, and with, or through it doth work in the whole body, that the substance may be perfect. This Vital spirit is Mercury, which is found in man, and is preserved by the Oleity of its likeness; besides these two, Mercury and Sulphur, there is a third thing in man, namely Salt, which is found in the flesh, body, and bones.

The Salt ministrerth its noblest spirit for a nourishment unto the blood, which saltiness is found therein by taste, and dispereth it self throughout the body, preserveth mans body like a Balsam from putrefaction, and is the band and copulation, whereby Mercury, or the Vital spirit continueth the longer with the Balsam in the flesh, & dwelleth together in one. For in the Salt there lieth a spirit, which must protect all other Balsams in their worth and dignity. The remainder found in the flesh, if these three be taken from it, is a dead thing, as I told formerly, and good for nothing, nor can it be used for any thing.

As this Union, Dominion, and Government is in Man, the like are in Metals, Minerals, and Vegetables, which make up their perfect body, so live, keep, and are preserved in the like manner, as man is. As the one followeth upon the other in Man, according to order in the like condition are other Animals after their kinde and property. As a Cow is an Animal, her food, as grasse, is Vegetable, this Vegetable by the heat of the Cows body is putrified, in that putrefaction is made a separation, which is the Key of all dissolutions and separations, separation being made, then goeth the subtile spirit, the subtile Sulphur, and the subtile Salt from the Vegetable's substance of the grasse into all Members of the whole body of the Cow, the spirit ruleth the beast, the Sulphur nourisheth it, and the Salt preserveth it.

This being done, then nature distributeth her gifts further, making a new separation; as of the superfluous matter which the Cow doth not assimilate by way of assimilation, and must part with it, and distributeth the same further, and th

is Milk. this Milk is an Animal substance, transmuted from the Vegetable. In this Milk is made another separation by fire, which must be kept gently. For the subtilest spirit of the Milk together with the Sulphur sublimeth, is taken off, and turned to a coagulated form, which is butter. The rest is separated by other means, and precipitated, and hereby is made another separation, this is a second coagulation, out of which men make their food: of the overplus is made another separation by fire, not so far as the former two: at last there remaineth an aquosity, and is of no great use, because the spirit and its nutriment, is taken from it by the several separations.

After this nature maketh to a farther putrefaction another grosse excretion of a Sulphureous and Salt substance, which generateth afresh a living spirit, which is the excrement, this serveth for the earth to be manured withall, making the earth fertile by its Sulphur and Salt, as being of a grosse and fat substance, whereby new fruits are produced, here is another nutriment from an Animal into a Vegetable. This maketh Wheat, and other Fruits, and Grains to grow, producing again a nutriment from the Vegetables unto Animals. Thus one nature doth follow after the other, by vulgar people not so much comprehended, or search'd into, nor caring to learn natures qualities so much, which maketh each natural things seem to be incredible.

To return again to the structure of Man, the noblest spirit of life hath its dominion and seat for the most part, and is best strongly in the heart of mans body, as in the noblest part: and the Sulphur of man giveth unto that spirit a nutriment, and spiritual access for its preservation by the aire. For if aire be taken away from man, then spirit of life is choak'd up, departeth invisibly, and death is at hand. The noble Salt spirit is a conservet of both, its noblest spirit penetrateth throughout, the grossest matter of the Salt is cast into the bladder, and that hath a spirit of a special separation. That which goeth from the Salt through the bladder, is wrought upon by a heat, ministrerth a new substance,

cesses, or increase, so that this increase of Salt in man is exhaustible, unless it die quite, and the body be burnt to ashes, and the remainder be extracted. As for an example; Take the Salts from Minerals, let these grow again coagulate, and extract the Salt again by water, the like is seen in nitrous earths also, and other common Salts, and there needs not to quote any further examples.

The spirit of life hath its proceſſe into other Members from the heart, into bones, joints, and the rest of the body that are stirring; In diseases and symptoms he is weakened and man by reason of such symptoms, cannot perform his business in that full strength as at other times, when he is in health, feedeth and cherisheth his body with Vegetable spirits, which come from feeding on bread, meat, and drinking of wines, then his body groweth stronger, and his Vital spirit groweth potent by such nutriments, and his superfluity disperſeth himself into all Members, and sheweth his operation. If the heart groweth faint, then is it a signe that the Vital spirit is not nourished, upon which there ensue speedily deadly diseases; because the fire is not at liberty, and falls into an extinction, or choking.

The fire in the heart, and the natural heat is preserved and supported by the aire, of that aire the Lungs stand most in need of: the Liver also must have aire, else it cannot laugh: the Spleen must have aire, else it will be oppressed with stickings and great pains: the true seat for the most part of the aire is necessary for the Lungs, if these fail into any weakness, the cause thereof is, because the Salt doth not shew its true, and meet help, and must go into rottenness, casting up blood and matter: then there is at hand a corruption of the aire, from which the Vital spirit cannot finde any true nourishment, but must be starved because the Salt doth not effect its conserving quality, the Sulphur, and the increase of the nourishment is obstructed and is not perfect, whereby are caused Consumptions, with other things of the body, consuming of the flesh, and exiccation

tion of the blood, and of the marrow. The substance of Salt, or the Salt spirit, which preserveth the body, hath its seat for the most part in the bladder, where all humidities have their issue, the remaining grosse Salt is separated, and excrened by Urine, as you heard already. I repeat it here again for that end, because the most noble spirit, which doth preserve man, doth copulate, and maketh friendship with the Vital spirit and its nutriment, which is Sulphur, and so they make the body perfect, and if any infirmity be incident, either from the operation, or defective quality of the Stars, or from a disorderly life in eating and drinking, and many other inconveniences, and any corruption be present, then nature is not in her perfect condition. Here the knowing Physician must enquire into the cause, from which of these three the Symptome doth arise, and cure the same with convenient remedies, and not with any contrary Medicines: as heat must be cured with cold, cold with cold, pricking with pricking: for one heat draweth the other, one cold draweth another, even as Iron is drawn by a Magnet; and so pricking simples may cure sticking diseases, and poysonous Minerals can heal, and bring to right poysonous Symptomes, if they be duly and well prepared. And although sometimes externally a cooler be supplied, however I speak as a Philosopher, and one that is experienced in nature, that like must be cured and expelled fundamentally with the like, otherwise true Medicaments are not applied, and the Physicians deal not really in their profession. He that is not fundamentally learned herein, or doth not observe these things, he is not a true Physician, neither can he really say that he hath learned any truth in Physick, because he is not able to discern cold and heat, drie and wet: for knowledge and experience, and a fundamental inquiry into natures mysteries make a good Physician next the knowledge of the Creator, from whom all, and every wisdom doth descend, and is the Author of the beginning, middle, and end thereof.



Next the invocation of the Creator, there follow natural means and Medicaments, as they are found in themselves in their highest degree; I make no further mention here of other Animals: Metals and Minerals follow next, for in Gold, Silver, and other Metals, even to the seventh and last Planet, are hid excellent things, Mercury being predominant in all, in some more than in other, and Minerals also are not without their vertuous Medicines, and the former seven Planets were in their beginning onely Minerals.

The Tincture of Sol together with the potable Gold and Silver are of great efficacy. Mercury ruleth Microcosme: that, which is found in the best Metals and most precious stones may be drawn also, if need be from Minerals. For perfect Metals are grown, or have their descent from Minerals, as from Vitriol, Antimony, and the like. Vitriol is Sulphur, Antimony is Mercury, the Salt which is the copula, or binder, is found in both, if they are made fix. are like unto the best Metals, for they are generated by them: Minerals come from the three principles, as well as Metals: the three principles come from their *prima materia*, called *primum Ens*, which is nothing else but a watery substance found dry, is not likened to any matter which is grown, and is preserved by the four Elements, and these are cherished, or nourish't by Astrals. The Creator hath ordained all these out of nought, because man should not gaze onely upon earthly matters, but consider heavenly ones also, and ought to know things supernatural, that faith may over-top the rest, and have the prerogative in things seen and felt, and be preserved therein.

If Physicians do not understand these things, they ought not to be held for Physicians, for the knowledge of God and of nature make a Physician, as I told of it formerly, and not great prating without true knowledge; Good writings of expert men may conduce somewhat hereunto.

In

In brief, humane reason in Physicians is not able to comprehend sufficiently, much lesse are they able to decide, sation, and fully learn, what manner Medicaments there may be made of *Microcosme*, for he containeth a perfect Medicine for all diseases, like with like must be expelled and cured. *Mercurius* of *Microcosme* is a living, incomprehensible, and volatile spirit, as I have told.

Mans Balsam drieth up a Dropie, and the clarified Salt of it cureth Consumptions; in Epileprick fits it doth excellent well, and being prepared into a fragrant spirit, all corrosivenesse being taken from it, is nothing inferiour unto *aurum potable*, to preserve mans health; it is very excellent for curing Leprosie: Passing by such diseases, which are of a lower nature and degree, it breaketh the stone in the bladder, and cureth all Salt Rheums, if the Artist prepareth it well, and knoweth how to make use of it afterward.

Thus I close with *Microcosme*, contained in few lines, much more could be spoken of this matter, or form, mobility and imagination, how they were brought unto perfection. For if these stand together in a true middle, will make up a sweet Harmony: for without the matter, or form of the body, without the moving of the powers, and defect of perfect thoughts *Orpheus* will not please the *Dolphin* with any harmonious melody: as it is with man, so it is with Metals: Mercury is the *mobile* in Gold, if the body be anatomized: Sulphur is hot, being driven from a Mineral and fixed, drieth the phlegmatick *Lune*, warmeth her, maketh her Soul equal unto himself. In the matter and form there lieth a Salt, which affords the coagulation of the body: the remainder in the Gold put away, for separation will afford a further revelation.

Vegetables also shew the form of their three principles, the visible matter containeth the Vegetable Salt, which is its conservative, the fragrancy of the Vegetable is the Balsam, which ministers a nourishment unto its perfect growth, the odour, or smell of any Herb is of a volatile quality, and spiri-

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spiritual, and the spirit for the most part sheweth it self in the fragrancy, and penetrateth the Balsam, and its odour, be it pleasant, or not, is the essence, whereby men in their senses learn the condition and properties of Vegetables. For other things I have written, I praise the Lord, which dwelleth on high. Thus closing I wish to every one the grace and blessing of God the Creator of all Creatures, that they may be blessed, wise, and rich, both in this temporal and corruptible World, and in the other World attain to an eternal blisse. *Amen.*

*Of the Mysterie of Microcosme, its Medicinal parts belonging unto Man,*  
*written by*

**BASILIVS VALENTINUS.**

**T**O make use of the heavenly Revelation, about two Luminaries, and of the mysteries of the whole Medicine, which lieth in that marvellous instrument of *Microcosme*, within and without, that is, in the body, and without, as ordinary wounds, Sores, Ulcers, that have their cause from within, have their descent from one root, however, must be severally prepared and dressed. For that within is not like to that which is without, in respect of their operation; but in respect of their form and matter they are under one judgement. And that I may rightly inform my fellow Christian, I must needs acknowledge and confesse, that there are two Medicines, which heal all diseases and symptoms, be they whatsoever, and are made of one, the one is called PHALALIA, and is for inward use, the other is called ASA, is for external cures: both may be called to be onely One, they differ onely in their preparation; how both must be brought to their operative

ative quality, the way unto it is shewed in my *Manuals*. For they must first be rightly known, and their nature must be searched into. Their matter is One, which by that expedition I purposely hold it forth least it should be made too common, after the manner of Ancient Philosophers before me, hiding secrets under dark sentences, hoping by the prayers of others to have their Souls saved, and received into that Garden, in which our first Parents were created.

Note, both Medicines are made of one matter, as I have already informed you. If used inwardly, it takes away all manner of infirmities: the matter is purified, separated, and in a spagyrick way purged in the best manner, and brought to a Medicine of the highest degree, by fixing its own nature, which must be brought to passe in the fire. Its former poysonous volatile quality must be rectified, by being prepared to an everlasting fixednesse, which expels, purges, and rectifies all malignant spirits, that a good nature may live quietly in a pure habitation. For this prepareth Medicine, keepeth that course, wherever it meeteth with any malignity, it will be revenged on it, and striveth to expell it, and will solely keep possession there: for she cannot endure any contrary things about her, which are defiled with the least impurity.

PHALALIA is the Universal Medicine to be used inwardly, and ASA is the Universal remedy for outward uses: it purifieth mans blood, taketh away all impurity, strengthneth the brain, heart, stomack, and all other parts, causeth good blood, strengthneth the memory, repaireth the defects, which are befall'n the three principles, restoreth all lost things: it is the very Key, whereby the body is opened: for it chaseth away Leprosie, Drop-sie, Consumptions, Gout, and all other diseases generally; for no sinful Creature is fall'n so totally, but she may have a comert unto salvation in a spiritual way, and a Medicine unto health, appointed thereunto by the Creator, which is had if nature be anatomized by an expert Artist, to be prepared for that use.

*Acte*

*Of the mysterie of Microcosme*

Here I speak of such diseases, which by some are called incurable: for ordinary diseases there are ordinary means, which here are not mentioned, the uses of them are mentioned in a special Treatise.

But of my PHALAI A I say thus much, according to my long experience, that nothing can conceal, or hide it self from her, being a penetrating searcher into all infirmities, she penetrateth the body spiritually like a fume, penetrateth the Arteries, Muscles, and all the parts of the body like a Balsam, restoreth strength which was lost by her Salt spirit. Further, I cannot speak in the praising of my PHALAI A, she being a praise to such that make use of her. He that getteth this PHALAI A rightly, to him is she sufficient for to cure all diseases. No tongue is able to expresse, and set forth fully her vertues.

As diseases do differ, which are incident unto the body, so there are means for their cure: but this Medicine cureth all diseases in general, being of an heavenly sidereal quality, descended from the Elements, and generated by the three principles, coming from the very heart of its Center of the whole circumference of the Globe performeth all, affording to *Microcosme* a perfect Medicine found so really, according as the name imports her vertue, but if rightly made and prepared, the use of it will prove it sufficiently.

ASA is found in operation, for external Symptoms, as old Ulcers, Fistulaes, Cancers, which made many Chirurians doubt whether ever they may be cured; but this ASA hath made the cure: it consumeth all bad bloud, which was fall'n into corruption, and may be inwardly used, because it will then exiccate, and dry up the fountains, from whence spring all manner of Sores, Fistulaes, Cancers, Wolves, *noli me tangere*, running Legs, Worms, and the like, be it on what part of the body, where Plaisters, Pulcesses, and the like cannot help, and are not strong enough, this alone will do it. For fresh wounds,

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*its Medicinal parts, &c.*

be they made by stobbing, cutting, slashing, it needs not to be administered, being too strong for such wounds, gentler means are fitter for them; Balsams, Oyls, Plaisters, may heal them, either outwardly, or inwardly; Powders and potions may be prepared. Symptoms in wounds, having their causes from within, must be cured by searching into them, and the means for their cure must be prepared of that strength, that they may reach home. As in this matter, things must be united, and be taken from the generation of ABITHAIL, being joyued in their principles of the first essence, by nature's means, its brought to the highest perfection, whereby such Sores, Ulcers, &c. are fundamentally cured. For ordinary wounds there is no need of it, if no Symptoms are at hand, and the party endangered, a Balsam onely will perform the deed, mollifying the flesh, and nature will further, and promote the cure.

Be thankfull next God to me, that hath taught you inward and outward Medicines, and are such, which others before me have concealed, they can cure fundamentally any Symptoms, be they within, or without on the body, such vertues are not found in Out-landish woods, drugs, or herbs: Forrainers have their proper climates, under which they have convenient Physical Vegetables: our climate affords unto us proper Medicinal Vegetables, Animals, and Minerals for our constitution; onely Doctors are not expert to make their Medicinal preparations out of them. I hold with my Physick PHALAI A and ASA of one name in their descent, whereby nature hath made me to be a Physician; it keepeth good to the last, preserveth man in health and strength all the time the Creator hath appointed for him: vertue it hath shewed triumphantly in many parties, obtaining victory against all its enemies, and it was apparent to the world, that these two Medicines PHALAI A and ASA of one kinde, and of one matter made and prepared: and it is found dayly, that in the generality they can set all into a perfect degree, as being descended

scended from the Center, can preserve the Center as the Root, and can bring things to right within and without, tending to that end, for which it is prepared.

Thus I wish the Reader, to whom I firstfully intimated the Manuals of it, prosperity and successe in the preparation of it, that it may be unto his health: the work will praise the Master, upon Oath I further inform you that, that four things are required to make a perfect Philosopher, and true Physician.

First, he must be importunate and fervent in his devotion to God, as the highest heavenly Physician, to ask of him grace, wisdom, understanding, and his blessing upon his undertakings, that it may appear unto the world, that God grants things for the good of men, that he may be praised and magnified for such benefits: and is to shew himself in his life and conversation godly and honest.

Secondly, a Physician ought to know the diseases, and to distinguish the one from the other, and what proper remedies he is to use against these diseases: for without the knowledge of diseases a Physician is not perfect: mans complexion must be discerned, the cause of the disease search'd into, and the means well considered, that no contraries be applied, whereby further troubles are caused: proper remedies fitting the disease must be applied, that restitution be made unto former health.

Thirdly, it is requisite, that he read frequently the writings of ancient Philosophers, and read them over and over, and take notice in what they do concur and agree, and where they aim all at one mark, then he that hath understanding will discern the good from the bad, Sophistry from truth: the ancients knew many good things, for mine own part I must confesse, that I borrowed the foundation of my knowledge from them, which made me to lay it to heart, and am thereby moved to leave for others the corner-stone, that truth may further be confirmed, and the grounds of it be made easier, clearer, plainer, and more manifest by a further knowledge of my writing.

Fourthly,

Fourthly, a Philosopher must learn to Anatomize things in nature, to know what they contain within and without, to separate the poyson from the Medicinal quality. Hereunto belong several Manuals, how to dissolve, separate, exalt, and prepare fully Metals, Minerals, Vegetables, and Animals. He that hath learned all these, he may discourse wisely of things, confirm their grounds in truth; but others, which are ashamed to work herein, cannot glory in any truth: because by the receipts found in other mens writings, are these men led, and made a trade of other mens writings, not endeavouring to learn more in their own experience: I am not ashamed to learn dayly, because nature is round and endlesse, cannot be comprehended fully, by reason of the shortnesse of mans life, and none can say that there is nothing left more for him to learn. No such matter. Thus you see, that Gods blessing must be obtained by fervent and frequent praying unto God, the causes of diseases must be known, their cure must be ordered according to the direction of Philosophick writings, adjoyning an experimental knowledge thereunto. He that doth, and knoweth these four things may glory in his wayes, confirming things in deeds, and not to exercise a trade upon other mens receipts. My Medicaments, if well prepared and duely used, will by Gods help make known, that they received their strength from God, the marvelous Creator to perform these things, which ignorants, and men of little faith cannot comprehend: by dayly experience faith getteth strength, that man may praise the highest, who hath put such vertues into natural things, for the which mortals are not able to return sufficient thanks. As much as lieth in my power I will praise the Lord day and night, and is not possible to require him in any other way. At the closing observe thus much; in School long discourses are made of the three principles of all things, of the matter of heaven, what it is made of, and on what the earth doth rest; how the Elements were made, and of the beginning of the Firmament, and of se-  
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veral opinions they are about the original causes of Minerals, Vegetables, of their qualities and properties, the original of man, and of other Animals, teaching in their conceits into their lives, virtues, &c. But my Sonne hearken unto me, and take notice of what I say: all their pretended sayings are a meer nothing, they speak ignorantly without any certainty: because they have no experimental knowledge, having laid no foundation, nor have they learned any true decision in their demonstrations. Thoughts pay no Custom, or Toll, they fly into heaven, descend to the neathermost parts of the earth, if experience & their thought do not concur, then their thoughts are found a meer opinion, then they must confesse, I did not think it could be so! Mans thoughts are fitly compared with a dream, because nothing follows upon an imagination. Natures secrets must be studied experimentally. If Artists, or Mechanicks would imagine to work such, or such things, be it Watches, or other curious Metalline works, but doth not invent fit instruments, whereby to make that work they have in their fancy, what can they produce by that imagination? An empty opinion, and no Art. So in the knowledge of Natural things, their secrets require a greater exactnesse to be searched into, which to lazy unexpert men seem strange and impossible. I tell you there is required an exact diligence to finde that, which lieth hid in them, it must be done by separation. Nature must be anatomized, good and bad in it must be discerned, what is contained in each in its Center, for the general, and what cometh from it in particular.

Therefore *Macrocosme* and *Microcosme*, yea, the things which grow and are found therein, are compared to a round Circle, in whose middle there is a Center, let the Circle be turned which way it will, it keepeth round every way, and its Center stayeth unremoved. A Philosopher also must know rightly the Center of each matter, which must stand unremoved in every substance, but the substance may be turned any way he pleaseth, and make of it sever-

al forms, according as it received its power from above. I speak now to be taken notice of thus: I take in hand any natural thing, dissolve, or open it by a Key, which is the means of the unfolding, and search therein by a fire's proof, which is the master of all proofes, what may be made of it: Here I finde as many wonders and qualities, which I never thought of, much lesse had I experience of.

Of natural things are made Powders, Oyls, Water, Salt, volatile spirits and fumes: In these preparations are beheld wonders upon wonders, witness the distillations, digestions, and putrefactions. There are found and seen many spiritual and corporeal colours, which appear black, gray, white, blew, green, yellow, red, Azure colour with a reflexion of all manner of insprinkled colours, which cannot well be described, and unexpert men hardly believe it. From these preparations are severall qualities felt, the one corrosive and sharp, the other is pleasant and milde, the one is sowre, the other is sweet, according as they are prepared, so they yield good and bad, poyson, or physick: for good thing can be made the worst poyson, and the worst poyson can be turned into the best Medicine: which is not great a marvel, because all lieth in the preparation of things: though every one cannot conceive of it, yet it is so, and will be a truth for ever, because nature hath manifested her self thus by experience.

A blinde man cannot tell how the inward parts of mans body are conditioned, but the seeing Physician, who anatomizeth the body, he can judge of the situation of the heart, Brain, Liver, Lungs, Reins, Bladder, of the Entrails, and of all the Veins, and knoweth in what form and condition they are. But before he hath made this anatomy, all these were hid from him, a Myner which seeketh for Oars, doth not know what riches he may expect from Minerals, lesse he open the Oar, and so fine it: what he findeth in by fire, then he may know really in his calculation, what riches he may expect from it. So other things must be provided in, which true Naturalists will endeavour to do, and

not prate of things onely without experimental knowledge, disputing of colours with the blinde man; learn to know the ground with your own eyes and hands, which Nature hideth within her, then you may speak wisely of them with good reason, and you may build upon an invincible Rock. If you do not so, then you are but a Phantastick prater, whose discourse is grounded on sand without experience, and is soon shaken by every winde, and ruined in the end. The ground of this knowledge must be learned as you heard, by anatomizing and separating of things, which by distillation is made known: where every Element is separated apart, there it will be made known what is cold, or moist, warm, or dry. There you learn to know the three principles, how the spirit is separated from the body, and how the Oyl is separated from the water, and how the Salt is drawn from the *Caput mort* of each matter, and is reduced again into a spirit, and how these three are afterward joynd again, and by fire are brought into one body. Further is here learn'd, how each after its separation, and afterward in a conjunction may profitably and safely be used for their severall uses they are prepared for: all which must be done by a *medium*. At the first Creation man is earthy & grosse, but his Soul, Spirit, and Body, being separated by death, purifieth under ground, and when the Highest cometh to judgement, he is raised again, his Body, Soul, and spirit cometh together, according to Faith and Scripture; that body is no more earthy, as it was formerly, but is found heavenly and clarified, glittering as the Stars in the East, and like the Sun is seen, when all the Clouds are past. So it is here, when earthiness is broken, divided, and separated, then the three principles of the dead substance are made apparent, the dead one is forsaken, the living power comes to her perfection, because her obstruction is laid aside, that the vertue in the operation may be manifested; In this separation and manifestation is then known what these three principles are, which are so much discoursed of, namely Mercury, Sulphur, and Salt, according to the condition of

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the subject. He that doth not think it to be true, let him go to the end of the World, where he shall feel all what in his dumb capacity he could not comprehend: if any one should intend to teach me any other with a prolixity of words, he may fill me with words, but he must prove it really also, for without that I am not bound to believe his words, but desire some sign as *Thomas*, one of the Twelve, who look'd for an Ocular demonstration: I might have left out *Thomas*, but being there is a clift between a spiritual and worldly unbeliever, I gave liberty to my minde to speak it, for there is a great difference in heavenly and worldly matters, touching faith and things comprehensible, and there is that difference found also in sidereal & earthly things: for sidereal things are comprehended by sharp imagination, and Arithmetick rules, but to the finding out of earthly things there belongeth speculation and separation: with speculation must be joynd an intention, and an apprehension is annexed to speculation, the former is done spiritually, because the spirit of man doth not rest, desireth to apprehend more qualities of the spirit in things natural: every spirit still draweth its like: the rest is earthy: for an earthy body separateth by manuals the earthly body from the spiritual part, and so the one may be discerned before and from the other. Whereas the soul in both sheweth her self really, therefore is she in all really, for she tieth the heavenly and earthly together like a bond, but when the heavenly is separated from the earthy, that the soul also must forsake her body, then you are separated and received the three, each apart, which after the knowledge and conjunction can afford such a triumphant and clarified body which is found is a better degree of many thousand times, because the grossest is laid aside from the earthy.

For when heaven and earth come to be refined by the great Creator, then the greatest part will be consumed by fire, and by that purging it will be exalted to the same degree with the heavenly, and set into the same line, for each all is created by one, each all is ordained by one, and though



through sin by one man all was corrupted unto death, yet all is by one brought to a better State of life: and the onely Creator intends to judge all by fire, and all must again become one, which will be that heavenly essence, to which the earth gave way by means of the fire: the eternall glory leaving a room for devil and death, from whence they shall look on the elect, admiring the great Majesty and glory of God, which in a divine essence of three distinct persons is all in all: and hath created all.

Thus the three persons in the deity have held forth in us their invisible essence, giving thereby to understand by an insearchable wisdom, what their creature & order is: we men are too weak to come higher; God is and will be God, and we men must be content with such gifts afforded unto us: hereafter shall be accomplished that which is prophesied of by Prophets and Apostles, and now are conceived of onely by way of faith, therefore we ought new to be contented, what by Nature is intimated in a visible way: other things incomprehensible unto us, & matters of faith, wil appear better to be understood at the end of the world, God grant unto us all a true knowledge of temporal goods and of the etergall.

At the closing of this I say, that this is the whole Art and whole foundation of all the Philosophick speech in which is that sought; which many desire, taking great pains, and making great expences, namely to get wisdom and judgement, a long life, health & riches of this world comprehended in few words; as for example. First you must know, that I will shew unto you such an example of the animals, which in the appearance is a mean and poor one, of a mihgry consequence, if rightly considered, The *Philosophy* layeth an egg, the same egg is by heat brought to a hardner coagulation; by a further heat it is brought to a putrefaction, where it is corrupted: in this putrefaction the egg receiveth a new *Genus*, wherein is raised a new life, and a chicken is hatch'd, This chicken being perfect, the shell openeth making way for the chicken to creep forth, this chicken coming to a further ripeness & age, increaseth further in her kinde. Thus Nature fur-

furthereth her own kinde, and augmenteth *usq; ad infinitum*. True, the egg is not *prima materia* of the Cock or Hen, but the *prima materia* of their flesh is the first seed, out of which the egg is gone into a form, which by the equal nature of the motion of both is driven together and united, from thence by a further heat it went to a putrefaction, from thence into a new birth, which new birth still propagateth and increaseth.

So it is with man, for one man alone cannot produce a new birth, unless both seeds of male and female be united, for after this conjunction through the Nutriment of the body, and continued naturall heat of these two seeds, which in the Center are known for one Nature, get a new life, and more men are begotten, which propagate further by their seed, by this means the whole world is fill'd with men. This seed of man is the noblest subtilest blood of a white quality, in which dwelleth the vital Spirit, which is driven together by motion. If these seeds of both kinds by their desire of lust are together united, and their Natures be not corrupted, or else are contrary one to another, then there is preserved a life by a heat, and brought to perfection in the mothers womb, and another man is brought forth, Thus much be spoken of the seed of Animals.

The vegetable seed is made palpable and visible which from each kinde of herb is separated and propagated in the earth for an increase, which seed must first putrifie in the earth, and then must be nourished by a temperate moisture, at last this seed by a convenient warm air is brought to a perfection, thus vegetables are increased, and in their kinde preserved: but the first beginning of a vegetable seed is a spirituall essence or astral influence, whereby in the earth was gotten an imagination, and became impregnated with a matter, out of which by the help of the Elements it came to be something: what form of seed the earth was desirous of after the heavenly impression, that form it received first, and brought it to a kinde, which bringeth a further increase by its palpable seed in the generation, hereby man may try his futher skill: but he is not able to create a new seed, as Nature

22. *Of the mystery of Microcosme.*

doth by an influence from above onely he is able to increase a formed seed.

Of Metals and Minerals I inform you this, that there is one onely Almighty Being, which is from eternity, and abideth unto eternity, which is the Creator of heaven and earth, namely the eternal Deity in three distinct persons, which three in the Deity are a perfect divine being: and though I confess and acknowledge these three persons, yet I confess onely one God in one Being. This I do now speak as a Type of the first seed of the three principles, that the first beginning, to beget Metallin seeds is wrought in the earth by a sideriall impression, which quality presseth from above into the neather as in the belly of the earth, and worketh continually a heat therein, with the help of the Elements; for both must be together: the earthy affords an imagination, that the earth is fitted for conception and is impregnated, the Elements nourish and feed this fruit, bring it on by a continued hot quality unto perfection, the earthy substance affords a form thereunto; thus at the beginning the Metallin and Mineral seed is effected namely by an astral imagination, Elemental operation, and terrestriall form: the astral is heavenly, the Elementary is spiritual, and the earthy is corporeall, these three make of their first Center the first essence of the Metallin seed, which Philosophers have further searched into, that out of this essence there is become a form of a Metallin matter, probably joyned together of three, of a Metalline Sulphur heavenly, a Metalline Mercury spiritual, and a Metalline salt bodily, which three are found at the opening of Metals: for Metals and Minerals must be broken and opened: Minerals are of the same sanguinity, of the same quality and nature, as Metals are, onely they are not sufficiently ripened unto coagulation, and may be acknowledged for unripe Metals, for the spirit in them is found as mighty Metalline as it is in the perfectest Metals. For Metals may be destroyed and easily reduced unto Minerals, and of Minerals are prepared Medicaments, which ripen and transmute Metals, which must be noted: and it is done, when Spirit,

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*its Medicinal parts, &c.*

Soul and Body are separated & purely reunited. The remaining terrestriety being put off, then followeth a perfect birth, and the perfect ripening by heat performs her office, that Spirit, Soul and Body at the beginning in their first seed have been a heavenly water, which begot these three, out of which three is become a Metalline Sulphur, a Metalline Mercury, & a Metalline salt, these in their conjunction made a fix, visible, palpable body; first began a Mineral one, then a Metalline by an astral imagination, digested and ripened by the Elements, and by an earthly substance are made formal and Material.

Now when these bodies of Minerals and Metals are reduced to their first beginning, then the heavenly seed doth appear and is spirituall, which spirituall must become an earthy one by the copulation of the Soul, which is the *medium* and middle bond of their Union to make a Medicine out of it, whereby is obtained health, long life, wisdom, riches in this mortall life: this is the true sperme of Philosophers, long sought after, but not known: whose light was desired of many to be seen, and is even the first matter, which lieth open before the eyes of all the world, few men know, it is found visibly in all places, Namely Mercury, Sulphur and Salt, & a Mineral water or Metalline liquor, as the Center, separated from its form, and made by these three principles.

The Heavenly Phisician, the eternal Creator and inexhaustible fountain of Grace, & the Father of all wisdom, Father Son and Holy Ghost in one Deity, teach us to know really in a due gratefulness his wonderful works, and make us coheyyes of his everlasting goods, we after a temporal revelation may in a true light seek for heavenly treasures, and may possess them eternally with all the elects, where there is unspeakable glory without end, which is attained unto by faith in our Saviour, by bringing forth good fruits, by loving of our neighbours, and helping the needy, which must be made evident with an unblameable and due obedience to God. Amen.

F I N I S.

